

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things **were** so" (Acts 17. 11).

VOLUME 22.

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"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things should be so" (Acts 17. 11).

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JANUARY, 1954.

THE TABERNACLE.

(a) THE PEOPLE, (b) THE LEVITES, (c) THE PRIESTS.

(a) Exodus 3. 10; 5. 1; 19. 3-17.

(b) Exodus 32. 25-28; Numbers 1. 47-54; 3.

(c) Exodus 28. 1; 29.

From Sydney. —The children of Israel in Egypt could never, while they continued there, be to God a holy nation. It was necessary that they should be redeemed, baptized and obedient in separation unto the LORD. Not only was there to be readiness of heart, but also the liberty to serve; hence God's word through Moses was: " Let My people go. "

In submitting to God's Law outside the influence of Egypt, unity, organisation and cleanliness prevailed. Exodus 19. 5, 8 shows the foundation truth of holy-nationhood, namely: " If ye will obey . . . and keep . . . " and the answer, " All that the LORD hath spoken we will do. " Israel were to be to God a kingdom of priests. We understand that this would have been carried out representatively through the firstborn male of every family (Numbers 3. 12, 40, 45). [1],

This purpose of God was annulled through Israel's failure to carry out the above promise. [2]. They turned from God, and at Moses' call, " Whoso is on the LORD'S side, let him come unto me, " the Levites alone responded. We understand that for this the Levites were given "the place of the first-born. It would appear that the Levites' stand was taken through faithfulness and a desire to observe God's word, and not merely because of tribal relationship (Deuteronomy 33. 9).

The Levites were to assist the priests (Numbers 18. 6, 7). Aaron and his sons had the priesthood by statute. We felt that Moses could not meet the requirements necessary to fulfil Hebrews 5. 2, for he had not been in Egypt to suffer with the people as had Aaron. The principles of Exodus 29. relate to Christ as High Priest, but in that Aaron needed cleansing, the type falls short.

J. G., G. K., J. I.

From Toronto, Ontario. —The choosing of Aaron, the brother of Moses, for the priest's office was a divine choice, and not because of his relationship to Moses, the leader, who was also a prophet (Deuteronomy 34. 10). Aaron, we read, "shall be thy prophet" (Exodus 7), but the word here carries the thought of spokesman. [3]. We suggest that Aaron was chosen as high priest, as one who had known and shared the afflictions of the taskmasters in Egypt, and could " bear gently with the ignorant and erring " (Hebrews 5. 2). How far the type falls short of the One who not only shared the experiences of men (the Carpenter of Nazareth) and was subject to every temptation (Luke 4. 1-13), but was without sin, and who, because of His sinless life and His sacrifice of Himself, has become the Author of eternal salvation I (Hebrews 5. 9).

Two rams, not lambs, were used **in** the consecration of Aaron and his sons (Exodus 29. 15-20). The one ram was taken and the priests laid their hands upon its head. This ram was wholly for the LORD: the priests had identified themselves with the ram, their work was wholly towards the LORD in His sanctuary. The second ram was then taken, and a repetition of the laying on of hands took place. The blood was put upon the right ear of Aaron and his sons, then the thumb of the right hand and the great toe of the right foot. Their work and walk were to be of their best. The question **was** asked why a ram was chosen. Does not the ram speak of resurrection? When Abraham was about to offer up Isaac, God stayed his hand and a substitute was found in the ram caught in a thicket, and in a parable Isaac **was** received back from the dead (Hebrews 11. 17-19). [4],

N. Kernaghan.

EXTRACTS.

From Birkenhead. —God speaks of Israel **as** " My people " by divine choice (Exodus 3. 10), although they had not yet been redeemed from bondage nor separated by the waters of the Red Sea (a type of present day baptism). The people of God to-day are " no people " until they have been redeemed and have responded to the call of God to come out from the nations; nor do they continue to be the people of God unless they abide in the Truth.

Exodus 24. speaks of the blood of the covenant being sprinkled upon the people. This **was** not the blood of redemption. They had made progress from their redemption to relationship **as** a separated people. This is true of the people of God to-day, and it is to this blood that Peter refers (1 Peter 1. 2), before he goes on to speak of the spiritual house and the priesthood. The privileges of that epistle are not available to all who have known only the blood of redemption. Because of the choice of the house of Aaron and the Levites for priestly service, it is sometimes said Israel never became a kingdom of priests. If this is so, neither did they become a holy nation, for the two are inseparably linked in the promise. We therefore thought that they became a kingdom of priests, and it is certainly true that the people of God to-day are a holy priesthood (1 Peter 2.). *R. H., R. L. S.*

From Wembley. —God claimed every firstborn son in Israel **as** His, their lives were forfeit to His service from the day that Israel was brought out from Egypt. Levi was chosen to stand in place of the firstborn sons.

The problem of the discrepancy between the particular items and the total in **the** numbering of Levi is probably, though not conclusively, answered by the suggestion that where the redemption of the firstborn of Israel is under consideration, the firstborn of Levi would not be eligible **as** ransom, because they were forfeit to God **as** surely **as** the others.

The Levites **seem** to have entered the service at different **ages** at different times in Israel's history. The general instructions given in Exodus, and expanded a little in Numbers, seem to have been developed considerably by the time that Deuteronomy **was** written. Bounds were set to **the** duties that the Levites could perform: only the priestly family of Aaron could enter the holy place and handle the sacred objects therein, but within those bounds the Levites **became** something far more than the usual conception of them **as** porters and cleaners in the house. *L. B. H.*

From Kilmarnock. —In Exodus 1. 7 we find Israel as a nation in Egypt, "fruitful," "multiplied" and "exceeding mighty," and their troubles began when there arose over Egypt a new king "which knew not Joseph." God provided a deliverer in Moses, and His word to them was "I will take you to Me for a people, and I will be to you a God" (Exodus 6. 7). They had to know deliverance from Egypt by the paschal blood, and to be "baptized unto Moses in the cloud and in the sea" (1 Corinthians 10. 2), before God's purpose could be fulfilled in them. In Exodus 19. 5, 6, we have the conditions whereby they could be a "peculiar treasure" unto God. Even so, God has a special people, at the present time, in those who willingly obey His word that they should show forth the virtues of Him who hath called them (1 Peter 2. 9).
A. G. S.

From Knocknacloy. —God had a wonderful purpose for Israel in all that He did for them; He saved them that they might serve Him (Exodus 9. 1). This service could not be rendered in Egypt, so God demanded separation as is seen in what took place at the Red Sea. We also have been saved to serve. Even though Israel were separated from Egypt by the Red Sea, yet God demanded something more ere they could serve Him; that was obedience (Exodus 19. 5), which was, and ever will be, a vital necessity to service for God. Consequent upon Israel's obedience, they would be unto Him "a peculiar treasure," "a kingdom of priests," "a holy nation." It was only then that God gave them instructions to build Him an house, where He could be served according to His mind and will.
William Woods.

From Crowborough. —The Levites were appointed by God (a) to assist the priests in their services, (b) to keep the temple clean, (c) to prepare oil and wine for God's house, and (d) to take care of sacred revenues (Numbers 1). Instead of taking the firstborn sons, God separated the tribe of Levi to Himself, saying "the Levites shall be Mine." It is lovely to contemplate that they had not only a special place in God's plan for His people, but also an honoured one of service to God and His resting place. Although they had no inheritance allotted them, but were dispersed among the tribes, yet they had assigned to them one tenth of all the increase. *B. F.*

From Brantford, Ont. —God told Abram to separate himself from his father's house and move into a land of God's choosing, with the promise that God would make of him a great nation, which would dwell in a land not their own and be afflicted (Genesis 15. 5, 13). Jacob was told to go down into Egypt and that God would bring him up again. His family became a great people in Egypt: so much so that, when a new king arose not knowing Joseph (Exodus 1. 8), he began to afflict them.

The children of Israel were separated from Egypt and its sin by the Red Sea, being baptized unto Moses in the cloud and in the sea (1 Corinthians 10. 2). This purchased people rejoiced and sang praise to God on the shores of the sea, saying, "He is my God, and I will prepare Him an habitation" (Exodus 15. 2, A. V.). They then commenced their journey toward the promised land, and they all did eat of the same spiritual food and drank of the spiritual rock that followed them, and that rock was Christ (1 Corinthians 10.).

At Sinai Moses read the book of the covenant to the people (Exodus 24.), and took the blood from the oxen of the burnt offerings and peace offerings, half of which had been sprinkled on the altar, and sprinkled it on the people saying, "Behold the blood of the covenant, which the LORD hath made with you concerning all these words."
Hiel Wood,

From Southport. —The Levites were given a very privileged position in regard to the service of the Tabernacle (Numbers 1. 47-54). In fact we find the Levites employed among God's people and in God's house until the end of Old Testament times (1 Chronicles 23. 27-32; Ezra 3. 8). Three families descended from Levi, the Gershonites, the Kohathites, and the family of Merari. These families had their appointed positions when the Israelites moved forward (Numbers 10. 17, 21), and immediately around the Tabernacle when the camp was at rest (Numbers 3). Further, the work of setting up, taking down and transporting the Tabernacle was divided by the LORD among the three families (Numbers 3). Truly the simplest Israelite would know the God of Israel to be the God of order ! We would do well to take the exhortation to the Corinthian saints on this subject to ourselves, " But let all things be done decently and in order " (1 Corinthians 14. 40).

Under the Law the children of Israel gave the Levites the tithe, which they received in place of an inheritance (Numbers 18. 23, 24). There are New Testament examples of giving, for the Philippian gave to Paul (Philippians 4. 15-18), whilst those in the churches of God in Macedonia first gave their own selves to the Lord (2 Corinthians 8. 5). *W. S. Holden.*

From Willington Quay. —The Levites occupied a responsible position both when camped around the Tabernacle and when on the move. It has been calculated that there was to be carried 14 tons 266 lbs. in metal alone; then there were the linens, skins, etc. —a tremendous task ! What a labour of love !

Moses was commanded to bring the tribe of Levi " near " to be set before Aaron in order that they might minister to him (Numbers 3. 6). We understand that this word " near " is a sacrificial word, signifying the presenting of an offering to the LORD. They were " wholly given " (3. 9), and were given " as a gift " (8. 19). God had **His** portion in this people, and they were sanctified in their service to Him.

Neither the priest nor the Levite met the need of the traveller who fell among thieves: so too, only the Lord Himself could meet our need, when we were without strength. *C. B.*

From Barrhead and Paisley. —For the service of **His** sanctuary, it would appear that God originally intended that the firstborn sons of Israel should provide the necessary personnel. Following the disastrous incident at Sinai, however, God rewarded the faithful Levites with the place of the firstborn, and allocated each family its own work in the handling of the holy things.

God prescribed age limits for these Levites. From 30—50 years they were to serve. In the matter of military service, it was the over-twenties who were fit to serve: but in the service of the house, more mature men were required. Age limits do not apply to-day in the service of God's house: spiritual maturity can be reached before 30 years of age, and usefulness in divine service is by no means terminated at 50 years of age.

The priesthood was to be the holy privilege of Aaron and his sons, who were a branch of the Levitical family of Kohath. Aaron's male descendants were born into the priesthood, but could be disqualified from holding such office by certain physical defects, which defects we thought to have their spiritual counterparts to-day. [5]. In the spiritual house to-day, although by the new birth all believers are born priests, yet all are not in the place where they may engage in priestly service. But all those divinely gathered are priests irrespective of sex or gift. *J. M. Gault.*

From Atherton. —We have three important utterances of the LORD to Moses shewing divine choice: (1) from the bush (Exodus 3.), (2) from the mount (Exodus 19), (3) from the tent of Meeting (Leviticus 1), indicating development, (a) the people in bondage, (b) the people delivered, (c) the covenant people.

Concerning the Levites rising up against their brethren (Exodus 32), it was said that they executed righteous judgement and acted as faithful men. Blood relationship did not hold them from their purpose; 3, 000 men were slain. The Levites were to be occupied **building, up** and taking down the Tabernacle. This was no haphazard work, for the Tabernacle was always rebuilt exactly the same. Numbers 3, 4 give the numbering and responsibilities of Kohath, Gershon and Merari.

Aaron, as high priest, needed a sin offering. The Lord Jesus, being perfect, needed no sin offering, being clean every whit, needed no bathing. All that had to be done for Aaron and his sons to prepare them for office shows God's holy character.

J. Bullock, G. Sankey.

From Liverpool. —The children of Israel, in their families, obeyed God's instructions concerning the lamb in Egypt, and had been saved by the blood from the destroyer. This was a common salvation: and now God desired the fulfilment of **His** purpose in delivering them from Egypt that they might serve Him. Such **is** God's purpose to-day, that those who have been redeemed may be found together, not only as those who enjoy the fruits of the Saviour's work, but in obedience to **His** voice and **His** covenant (John 17. 11, 17, 21-23). We have been sanctified (set apart) by God for Himself, unto obedience and sprinkling of the blood of Jesus Christ (1 Peter 1. 2). This **is** typified in Exodus 24. 1-8.

Sanctification and consecration, and the washing of Aaron and his sons (Exodus 29) typify the washing of regeneration, the anointing oil speaking of the Holy Spirit. It **is** vital that our ears, hands and feet be sanctified for God: we should be careful what we hear, what we do, how we walk. The death of the One of whom the ram speaks, and the value of **His** shed blood, should ever govern our service.

A. Horridge.

From Glasgow. —Aaron and his sons were chosen to minister unto God in the priest's office (Exodus 28. 1). Aaron was high priest and was sanctified in the priestly garments. **His** was a great responsibility, for the burden of the people of Israel was borne by him, **as** he ministered before God continually on their behalf (Exodus 28. 29, 30).

The first covenant contains a shadow of the good things to come (Hebrews 10. 1). We are now in the enjoyment of these good things, for Christ gives perfection to all things of the new covenant.

Are all believers priests ? [6]. We would say no. The peculiar people, the kingdom of priests, the holy nation, under the first covenant were dependent upon the people being obedient unto the voice of the LORD and keeping **His** covenant (Exodus 19. 5, 6). Is there not in 1 Peter 1. 2 a similarity to what was enacted at Sinai ? We are God's house to-day, conditional upon our obedience to the word of the Lord: no obedience, no house of God; no house of God, no priesthood. Priests are not priests by the new birth, but through the covenant of obedience.

J. R.

From Kingston-on-Thames. —From the moment Israel said "all that the LORD hath spoken we will do," they were constituted His people; but God did not leave them in any doubt that if they disobeyed, He would remove them from their position of privilege (Deuteronomy (>. 15). The conditional nature of the promise is not contradicted by Exodus 3. 10, 5. 1, where God anticipates future events; He calleth the things that are not as though they were.

It seems that the term "kingdom of priests" does not indicate that God intended all Israelites to be priests in the same way as the sons of Aaron.

Aaron was named as high priest by God before the incident of the golden calf. His priesthood did not depend upon the faithfulness of the Levites, but upon the unalterable word of God. He stood before God for men, and before men for God. He is a type of our Great High Priest, who is named of God a High Priest after the order of Melchizedek. L. Burrows,

From **Sunderland**. —Precious teaching is given in Hebrews 5. concerning the choice of Aaron. He was taken from among men, and therefore knew the infirmities of men. He must, however, be fitted for the priest's office, hence instructions are given (Exodus 29) concerning his washing and sanctification. Being a man he had to offer for his own sins as well as for the sins of the people. The sin offering, the burnt offering, and the ram of consecration for a wave offering, are all fitting types of Christ. The garments which Aaron wore, reflected the dignity of his office.

Having been sanctified for service in the sanctuary, Aaron and his sons were given a portion from God out of the offerings of the people. The breast of the wave offering and the thigh of the heave offering were theirs, as well as the firstfruits of corn and wine and oil. The Levites also had no inheritance given them in the land of Canaan; God was their inheritance. When they entered into the land, cities and the suburbs thereof were given to them out of each of the other tribes. J. JR., *Jun*,

From **Derby**. —On the night of the Passover, while Egypt felt the judgement of God with the firstborn slain, the Israelites experienced the warmth of God's love under the protection of the shed blood and they were brought out of Egypt's bondage. The first steps needed for the formation of a holy nation for God were: (1) redemption, (2) gathering out, (3) gathering together.

The leading of the services associated with the worship of God in the wilderness was not to be undertaken by anyone. God ordained to this service the family of Aaron, of the tribe of Levi. But here and there in the history of Israel this line of Aaronic priesthood seems to be broken, for instance in the case of Eli and Samuel, who do not seem to be associated with the line of Aaron: but that point is a debatable one. [7].

So God's people were separated unto Himself, to be occupied with God's house. To-day, many think of separation as a negative thing, but it has a positive aspect in which God has much to offer those who are ready to obey Him. P. B. Beebe, B, Hickling.

From **Cardiff**.—The 40 years of shepherd life in the wilderness, following well-nigh 40 years of Egyptian culture, was the preliminary education of the man called to work out the divine plans in a pilgrim people, travelling over 40 years of miracle in a wilderness land. Of them God said, "I am come down . . . to bring them up." This people were chosen in Abraham (Genesis 18, 19), covenanted in Abraham (Genesis 17), redeemed (Exodus 12), sanctified (Exodus 13), and to them were given the living oracles (Acts 7, 38), in which was the plan of the Tabernacle, which was to be the dwelling place of the Eternal God (Exodus 25, 8, 9).

It is significant that, in the early stages of Israel's experiences, they spoke of the sanctuary (Exodus 15). They were redeemed with the object of being together, constituted as God's people and not to be reckoned among the nations, **but** to serve God in His sanctuary. *J. McF., M. D. F.*

From Cowdenbeath. —Israel, though they were God's. chosen people, did not become the people of God in Egypt; nor did they become God's people by passing through the Red Sea, but at Sinai. Redemption and baptism do not place a person among the people of God. There must be, in addition to these, obedience to the will of God. Blood was shed at Sinai, and this reminds us that the Lord Jesus died in order that there might be on earth a people together for God. Israel passed through those experiences collectively. To-day corresponding experiences are known individually by everyone who has found his place among the people of God (Hebrews 12, 22). [8].

Before they entered upon their service, the Levites were cleansed by Moses and commanded to cleanse themselves (Numbers 8, 5-7, 21). The men that bore the vessels of the LORD had to be clean. Burdens were allotted to the three families of the Levites. The six wagons, donated by the princes, were given to the Merarites and the Gershonites, but the sons of Kohath bore the vessels of the tabernacle upon their shoulders. They were made to feel the burden of those precious things, but could take comfort from the fact that it was God who had allotted their burdens, not their brethren. [9].

The priests, like the Levites, were cleansed before they entered into their service. They were washed by Moses (Exodus 29, 4). This required no repetition. A washing which was oft repeated is recorded in Exodus 30, 18-20 (compare John 13, 10). *J. K. D. Johnston.*

From **Barry**. "Simeon and Levi are brethren." Is it without importance that they are the only two sons mentioned together in Jacob's patriarchal blessing? There was a significant friendship between those brother-tribes, but they were separated [10], when the call came: "Whoso is on the Lord's side . . ." So Levi received the blessing.

Note the diligence in ransoming each firstborn, if not by a Levite then by five shekels. So God has His requirements fulfilled and is glorified in His people.

In this dispensation we each have responsibility in priestly service: for do we not all, as a holy priesthood, offer spiritual sacrifices? and, as a royal priesthood, show forth His excellencies?

Our High Priest has entered into the Holiest with His own blood, and has gone to stay, for He has obtained eternal redemption. *E. S. T.*

From London, S. E. —It was in the heart of God to have a people for Himself, for His own possession, that on earth they might shew forth something of His character. Solomon in wondering awe said, " But will God in very deed dwell with men on the earth ? " Yes, God would, and He went about it in His own wonderful way. Of the children of Israel Levi was chosen as the priestly line.

Levi was taken instead of the firstborn, which were His (Numbers 3. 12, 13), and, during all the 40 years in the wilderness, the Tabernacle was carried by them, for they had proved themselves (Exodus 32. 25-28), when the people were " set on evil, " and their reward was to be the bearers and guardians of the Tabernacle.

Like Israel we have been redeemed by the blood of Christ, to be a people for God's own- possession, that we may shew forth the excellencies of Him who called us out of darkness into His marvellous light (1 Peter 2. 9, 10). *H. J. Owles.*

From Cheadle. —" The People " brings before us the Tabernacle as a place of divine dwelling. Consequent upon their obedience (Exodus 19. 5, 24. 7), the people were privileged to build a sanctuary in which God would dwell among them. This was in God's mind whilst they were in Egypt (Exodus 6. 7; 2 Corinthians 6. 16). " The Levites " presents the Tabernacle as a place of divine government. The Levites were to keep charge of, and also to bear the Tabernacle (Numbers 1.), and were teachers in Israel (Nehemiah 8. 7, 9; Deuteronomy 33. 10): "They shall teach Jacob Thy statutes, and Israel Thy Law. " This suggested the thought of overseers being responsible for feeding the churches of God (Acts 20. 28), caring for the churches of God (1 Timothy 3. 5), and holding to the faithful word (Titus 1. 9). Government is an essential feature in order to ensure correct behaviour in the house of God (1 Timothy 3. 15). " The Priests " suggests the Tabernacle to be a place of divine service. In ministering in the sanctuary the priests were functioning as a holy priesthood. In their ministry at the copper altar they were in contact with the effects of sin, and in offering the sacrifices showed forth in type the excellencies of Him by whom sin was to be remitted, thus presenting a royal priesthood. *R. A. P., J. N. P.*

From Edinburgh. —God remembered His promises, and in sending a deliverer (Moses) He spoke of Israel as " My people. " This was something new, a people entirely, wholly for God. When Moses delivered God's covenant all the people answered, "All that the LORD hath spoken we will do. " They were then a people chosen by God, saved by blood, baptized in water, and on a journey to a promised land. On receiving the promise of the people, God ordered them to sanctify themselves three days. They were to be washed, kept pure, and to be ready on the third day for the trumpet sound.

Aaron was chosen to be high priest, and his sons in succession, and they were consecrated by the offerings ordained by God. The high priest alone in linen garments entered the Most Holy Place with blood not his own. Our High Priest entered by His own blood, and He ministers in a sanctuary pitched not by man, but by God, so that we, sinful men, might be enabled to minister as priests in God's holy presence. We must therefore approach prepared, cleansed, clothed in the garments provided, and in holy fear seek to fill His hands with our praises. *T. Hope.*

COMMENTS.

[1] (Sydney). The choice of Aaron to be high priest and his sons to be priests was prior to the sad incident of the golden calf (compare Exodus 28. and 32). It is clear from this that God never intended the firstborn sons of Israel to do the work of Aaron and his sons. But the Levites were taken instead of the firstborns, as we see from Numbers 3. 40-51. This was the blessing, which was bestowed upon the Levites, referred to in Exodus 32. 29, for the firstborn sons of Israel were the most responsible members of their families and the greatest sinners in the idolatry of the golden calf. —*J. M.*

[2] (Sydney). —Israel continued to be a kingdom of priests, as they were a peculiar treasure and a holy nation, according to the covenant promise, though God's purpose in the firstborns was not realized. —*J. M.*

[3] (Toronto). —But Moses was a priest as well as a prophet. See Psalm 99. 6. —*J. M.*

[4] (Toronto). —The ram is the leader of the flock, and gives to the flock its character. Such was Aaron to be amongst God's people. —*J. M.*

[5] (Barrhead and Paisley). —It would, I think, be better to put it, that priesthood was the birthright of the sons of Aaron, and this birthright could be affected by defects. The birthright of the firstborn sons of Israel was for ever affected by what happened in the worshipping of the golden calf when the Levites were taken in their stead. —*J. M.*

[6] (Glasgow). —Priesthood is the birthright of believers, but this birthright cannot be realized unless believers are in the priesthood of 1 Peter 2., and to be there demands subjection to the Lord and obedience to His word. —*J. M.*

[7] (Derby). —Eli was of the house of Aaron. See 1 Samuel 2. 27, 28. Samuel was a Levite. See 1 Chronicles 6. 27, 28, 33, 34. —*J. M.*

[8] (Cowdenbeath). —In every assembly planted under the guidance of God there is a like experience to what took place at Sinai, though amongst a small number of people, in that those who are together agree to obey and serve God collectively. What took place at Sinai was the beginning of the church in the wilderness (Acts 7). Every church of God must have a like divine origin. —*J. M.*

[9] (Cowdenbeath). —God appointed the Kohathites to bear the vessels of the sanctuary, but note the words of Numbers 4. 19, "Aaron and his sons shall go in, and appoint them every one to his service and to his burden." Overseers are necessary to the working out of things connected with divine service, both then and now. —*J. M.*

[10] (Barry). —I judge that they were mentioned together by Jacob as he was dying, because they were jointly implicated in an evil conspiracy and murder. —*J. M.*

QUESTIONS AND ANSWERS.

Question from Edinburgh. —Who paid the five shekels ? All the Levites ? or only the 273 ? or was the money raised by an imposition per head equal to the charge ?

Answer. —Numbers 3. 46-48 plainly states that the five shekels of redemption money were for each of the 273, and verse 49 says that the redemption money was taken " from " them. —*J. M.*

Question from **Toronto, Ont.** —What would the heave offering speak of to the priests at their consecration ?

Answer. —The heave offering **was** a present or gift which **was** heaved **up**, which **was** expressive of **an** offering offered **up** to God. The right thigh or shoulder, which speaks of strength, of the peace offering **was** given to the offering priest. The ram is the leader of the flock; Aaron **and** his sons were leaders, **and** in the strength of the heave shoulder received strength for their service. See what another leader said of his strength (Philippians 4. 13). —*J. M.*

Questions from Liverpool. (1) Did the family of Aaron supplant the firstborn sons in the priesthood ? (2) Assuming that each believer receives the birthright of a priest, when does he become a priest in **fact** or practice ?

Answer. —(1) No. The Levites supplanted the firstborn sons.

(2) The believer becomes a priest in practice when he is found in the priesthood of **1 Peter 2.**, that is, when he is added to a church of God. No priest of the house of Aaron in the **past** could function as a priest apart from the house of God. This is likewise true to-day. —*J. M.*

Question from Kingston-on-Thames. —Is there a counterpart to the Levites among the people of God to-day ? If so, what is it ?

Answer. —God's people to-day are not divided into the people (or soldiers), the Levites (the ministering servants), **and** the priests (those who offered the sacrifice's). All to-day are soldiers, servants **and** priests. The priests had the oversight of God's house: under **and** associated with them in the service of the house were the Levites, whom we might compare to deacons to-day, though, of course, there is not **an** exact parallel. —*J. M.*

Questions from Cowdenbeath. —(1) Who were the priests mentioned **at Sinai** ? (2) Is there **any** typical teaching involved in the giving of the redemption money to Aaron **and** his sons (Numbers 3. 48-51) ? (3) **Can** we distinguish between the service of the Levites **and** royal priesthood service ?

Answers. —(1) See answer to Sunderland's question. (2) **As** the Levites were given to Aaron **and** his sons (Numbers 8. 19), **and as** all the firstborn sons of Israel belonged to the Lord from the time of their redemption in **Egypt**, **and** would have been given to Aaron **and** his sons had there been no such incident **as** that of the golden calf, it **was** fitting that Aaron **and** his sons should receive the redemption money for the **273** firstborn sons who were above the numbers of the Levites. (3) See reply to Kingston. —*J. M.*

Question from Barry. —What gifts would the services of Kohath, Gershon **and** Merari represent in the House of God to-day ?

Answer. —See reply to Kingston. —*J. M.*

Question **from** Sydney. —Was the Tabernacle erected **by** Moses a copy of a heavenly Tabernacle **at** that time ?

Answer. —Yes. Could it **be** a copy of something that did not exist ? —*J. M.*

Question from Sunderland. —Who were the priests in Exodus **19. 22, 24?**

Answer. —These priests were possibly the " young men of the children of Israel, " of Exodus 24. **5**, who **may** have been firstborn sons. The house of Aaron had not then been called **and** consecrated to the priesthood. —*J. M.*

NOTES ON THE EPISTLE TO THE ROMANS.
CHAPTER I.

Verse 1. *Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

Paul puts his signature to the Romans at the beginning of the letter and not at the end, as in our day. Then he gives his qualifications. He is first of all a bondservant or slave of Jesus Christ, a purchased slave who had been bought with a price (1 Corinthians 6. 20), and that price was the blood of Christ (Revelation 5. 9), and therefore he was not his own, he was his Lord's property. He was in the highest kind and most sacred form of bondage, in which are angels (Revelation 19. 10; 22. 9) as well as men. Angels say that they are fellow-bondservants with redeemed men.

Paul was also " a called apostle "; that is, he was an apostle by calling. He was not one of the original number, the twelve, who were chosen by the Lord from His disciples, after He had continued all night in prayer to " God (literally " in the prayer of God ") (Luke 6. 12-16), but an apostle born out of due time (1 Corinthians 15. 8). He was an apostle, not from men, neither through man, but through Jesus Christ. Paul's call to apostleship was by the Lord Himself (1 Corinthians 9. 1, 2; Galatians 1. 1). We read of fifteen faithful apostles, the twelve, amongst whom Matthias had a place by lot (Acts 1. 26), Paul and Barnabas (Acts 14. 14), and James, the Lord's brother (Galatians 1. 19).

The apostle says that he was " separated *unto* the gospel of God, " and of necessity separated *from*, many things and persons (Philippians 3. 4-7). He was by reason of the grand purpose of his life separated from the grandest schemes of humanitarianism for the betterment of the earthly conditions of his own race or the world at large. Had he followed such a course, he might have ascended high in men's estimation, because of his great natural gifts and tireless energy, but, as he said himself, " I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God " (Acts 20. 24). In divine election this purpose was given him in Christ Jesus before times eternal (2 Timothy 1. 9-11); he was separated thereto even from his mother's womb (Galatians 1. 15); and the time came when the Holy Spirit said, " Separate Me Barnabas and Saul for the work whereunto I have called them " (Acts 13. 2).

The gospel of God is described in many ways. It is " of God, " as to its Source, and it is " of Christ, " as to its Subject. It is the gospel of God's grace and of God's glory, and of the glory of Christ. It is also the gospel of our salvation. It is in every way worthy of its Divine Author and Subject, and of the Divine Spirit by whose means it is proclaimed to men (1 Peter 1. 12). It is essentially glad tidings of God's love for men (John 3. 16).

Verse 2. *Which He promised afore by His prophets in the Holy Scriptures,*

The coming of Christ and the appearing of divine grace (Titus 2. 11) were heralded by the prophets since the start of the human race (Luke 1. 70; Genesis 3. 15). Moses was the first of the prophets to record in the Holy Scriptures such announcements of a Divine Saviour, and David, Isaiah and others added voluminously to what had gone before. It is said that at the time of Christ's birth eastern nations were agog with the expectation of a world-ruler arising from the Jews. No doubt this expectation brought the Magi from the East to Jerusalem seeking the King whom they found in Bethlehem (Matthew 2. 2). Even in Palestine we have evidence

of **this** expectation: " The people were in expectation, and all **men** reasoned in their hearts concerning John, whether haply he were the Christ " (Luke 3. 15).

Verse 3. *Concerning His Son, who was born of the seed of David according to the flesh.*

This brief statement of intense clarity leaves **us** in no doubt **as** to what happened in Bethlehem. God's Son **was** born (literally, **became**; see John 1. 14; " the Word **became** flesh ") of David's seed. He who is the eternal Son and Word, who is God, the Maker of all, **became** Man of the chosen virgin of David's royal line. He took unto that divine, uncreated substance, in which He is of one substance with the Father, that created substance from His human mother; thus this Divine-human Person bridges the gulf **as** the Mediator between God and men.

Verse 4. *Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord,*

The **fact** of the Lord's Divine and Eternal Sonship is **a** matter for faith and not for reason, **as** is also the fact of Eternal Deity. It is **as** Cowper truly says, " Object of faith, and not of sense. "

See the marginal rendering of both A. V. and R. V. where " declared " is said to mean " determined. " This, or the word " defined, " is better than " declared, " for the Greek word means " to mark out **by** a boundary line or limit. " It has also been rendered " marked out. " The Son is " marked out " with (or in) power, according to the spirit of holiness. " According to the spirit of holiness " is here set in contrast to " according to the flesh. " Weakness is **a** characteristic feature of the flesh, and Christ in His manhood " **was** crucified through weakness " (2 Corinthians 13. 4). But Christ in His Divine Being knew no weakness; **He** is marked out with power and that according to the spirit of holiness. His holiness was equal to that of the Father and the Spirit. Of this intense holiness the heavenly beings say, " Holy, holy, holy, is the Lord God, the Almighty " (Revelation 4. 8; Isaiah 6. 3). Had the Holy Spirit been here meant, it would have been **as** easy to say, " According to the Holy Spirit, " **but** this is not what is said. What is here indicated is that holiness which is characteristic of Christ **as** a Divine Being, even **as** " according to the flesh " is characteristic of Him in His humanity.

" By the resurrection of the dead "; this, rendered literally, is—" out of resurrection of dead " (persons) (*ek anastaseos nekron*). The only similar statement in the New Testament is found in Acts 26. 22, 23: " What the prophets and Moses did say should come; how that the Christ **must** suffer, and how that **He** first **by** the resurrection of the dead (*ek anastaseos nekron*) should proclaim light both to the people and to the Gentiles. " The A. V. renders this **as**—" that **He** should **be** the first that should rise from the dead "; the R. V. plainly expresses the meaning of the Greek here. The proclamation of light **was** out of the resurrection of the dead. Resurrection of dead (persons) (*Anastaseos te nekron*) is one of the first principles of Christ (Hebrews 6. 2). In this **He** is different from any teacher that has arisen amongst men; no one proclaimed the resurrection of the **dead** and no one said that he would **be** the **cause** of resurrection, **but** the Lord did so in His ministry in support of His claim that He **was** the Son of God. The Lord is marked out **as** the Son of God " out of resurrection of dead (persons). "

J. M.

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

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THE PEOPLE.

(Exodus 3. 10, 5. 1, 19. 3-17).

From Hamilton, Ont.—It was ever in God's mind to have a people for Himself, for when He called Abram, He promised him seed as the stars of the heaven and a land for them as well. In the portion before us, they were now separate from the world, and God could deal with them and dwell with them. To-day we see the spiritual counterpart of this, for God has taken out from the world a people for Himself; a sanctified and separated people. It is even now an accomplished fact.

"Sanctification" means to be set apart for God's use. The word to Pharaoh was, "Let My people go, that they may hold a feast unto Me . . ." Before this could be done, they had to be separated and sanctified. The same is true with God's people to-day: we must be separated, which involves an outward manifestation that we belong to Him, and sanctified, which deals with heart condition before the Lord. A perusal of the implications connected with the people of a past day should remind us what manner of persons we ought to be in **all** holy living and godliness. *N. MacKay.*

From Melbourne.—In God's gracious dealings with His people, He revealed Himself as the God of their fathers. His people were to be afflicted, following which they would know His mercy and mighty deliverance. Their life had been one of bondage, but, in the unfolding of God's mercy, they now realized that they had a high purpose—to serve God. Their redemption by blood in Egypt, their deliverance by passing through the Red Sea (baptism), their joy on resurrection ground, and their sanctification, foreshadow God's grace to us to-day. Despite their failings during their wilderness journeyings, they were still His people and had the provision of His mercy. *L. F.*

THE COURT.

(Exodus 27. 9-19, 38. 9-20).

From Glasgow.—Little is said about the courts in Exodus, but in the Scriptures (particularly in the Psalms) there are many references to the courts of the LORD as hallowed ground, whereon the worshipper may tread only by divine beneficence. In Numbers 5. 17 we learn that the floor of the court was the dusty desert.

The hangings consisted of a continuous fabric of fine twined linen of unspecified colour, but presumably white, hung from fillets, which were in turn supported by pillars, partly of silver, partly of brass. It might be that the curtain hung on the outside of the pillars, leaving only the silver capitals and silver hooks open to view. On the east side the continuity of the linen hangings was broken by a gate, curtained in linen embroidered with blue, purple and **scarlet**. In Exodus 35. 18, 39, 40, cords are mentioned, which strengthens the view that the pillars were supported by cords extending from their tops, and fastened to the ground by brass pins, much as the ropes

of a modern tent are fastened to the ground with wooden tent **pegs**. The hangings were about **8** feet high. Thus **a** man would not ordinarily **be able** to see over the top. His view of the court would **be** confined to that obtained through the open **gate**. Also, **a** man from one of the western tribes would require to walk round the hangings to the **gate**.

As to the spiritual significance of the court and its hangings, **we** were **led** to think of the comparison with the Garden **of** Eden, wherein God and man communed freely. God, the Creator of **all** the earth, **set** apart a **small parcel** of ground for His **peculiar use**. That Eden had limits, an outside and an inside, is clear from Genesis **2. 15; 3. 23**. So too had the court; the hangings were **a** clear line of demarcation, and entry **was** had only **by** the God-appointed **gate**. Through **Adam's fall**, the communion in Eden **was** broken, to **be** partially restored in the Tabernacle, where God did, behind curtains,, **dwelt** among **His** people, who were kept **at measured** distance **by** the hangings of the court. The brasen altar and the laver, which stood in the court, reminded the discerning Israelite of the presence of sin within him, in contrast to the holy righteousness of God.

The house of God to-day **is a** holy **place, built** according to His pattern and in no other way. God's holy righteousness **must be** jealously guarded, no evil thing being allowed to enter His court. The principle of **a** within and **a** without is clearly seen in **1 Corinthians 5. 12**. *J. J. P.*

From Brantford, Ont. —The linen hangings speak of the righteousness of God, for in Revelation 19. linen speaks of righteousness. The linen **was** hung **by** means of pillars and sockets of brass with hooks of silver. The brass would speak of divine judgement, and the silver of redemption. Although God's righteousness is high, **as** portrayed in the height of the court, **yet He** has **a plan** of redemption. (**God's** judgement **was** on any who would come to Him other than in the appointed way, the **gate**, which would speak of His well-beloved Son, who said, " **I am** the door. " **We** cannot bring our own righteousness, for before God "All our righteousnesses are **as** a polluted garment" (Isaiah 64. 6). Man in his sinful nature **falls** far short of God's requirements, for " **all** have sinned, and **fall** short of the glory of God, " **but** through Christ's redemptive work men may have righteousness **imputed** to them from God [1]. Then can **we** say with **Paul**, " **But of Him** are ye in Christ **Jesus**, who was **made** unto **us** wisdom from God, and righteousness and sanctification, and redemption " (1 Corinthians 1. 30). *J. B.*

EXTRACTS.

From Cowdenbeath. —The court separated between God in His dwelling **place** and the people in their tents. Israel encamped around the Tabernacle, though **a redeemed** people, could not approach God directly. The righteousness of God, typified in the linen hangings, forbade them. If the Man Christ **Jesus** had not been righteous, even **as** God is righteous, then **a** way of approach could never have been provided for men.

In the light of Deuteronomy **28. 23** **we** would view the **metal** of the pillars **as**, describing the character of the men who bear responsibility, men of stability who do not yield. In maintaining divine truth there **must be** no compromise between what is holy and what is common. From Galatians **2. 9** **we** learn that the pillars speak of outstanding men, established and grounded in the truth. [2]. Such men do not stand **as** individuals, **but** are linked with others of like character. The hooks and fillets of silver speak of redemption from **a** vain manner of life (**1 Peter** 1. 18). *James Bowman.*

From London, S. E. —Within the court was the Tabernacle, and outside was the encampment of Israel. God was within **and** man without, and between were the hangings of the court. The hangings of fine twined linen surrounded the Tabernacle in the form of a rectangle 100 cubits long on the north and south sides, 50 cubits on the east and west sides, the hangings being unbroken throughout except on the eastern side, on which was the gate. The hangings were on rods and hooks of silver, which silver Israel gave for the service of God as a memorial before the LORD to make atonement (Exodus 30. 16). In Exodus 38. 28 we read that 1, 775 shekels of silver were used to make the hooks and fillets and to overlay the chapiters. The silver speaks of Christ's work of atonement. *E. Swift.*

From Wembley. —The court contained the Tent, God's dwelling-place on earth, and the high curtain of the court effectively shut off those outside, and safeguarded an area of holy ground around the tent itself. The people could all see the hangings of the court from their places in the camp, with the cloud-surmounted tent rising behind it.

The sockets of copper needed to be firmly established. The pillars stood firm and upright in these, however much the sand shifted.

It was asked whether the linen ever wore out or required washing, and whether other parts of the Tent or its fittings had to be renovated at all. We knew of no record of such happenings, and assumed that if God could preserve the Israelites' shoes throughout the desert journey, He could do likewise with the materials of the tent and court. [8]. *A. C. H.*

From Edinburgh. —We were not certain if the wall was of one piece commencing at one gatepost and right round the area to the other post, or if each wall only was of one piece. [4]. It is clear, however, that when the wall was erected, no break was seen except at the gate. There was only one way of approach.

The pillars rested on sockets of brass. This metal was strong and enduring, and had passed through fire. It would speak of God's judgement. *D. Meldrum.*

From Cardiff. —In the fine twined linen we see the righteousness of God. The height of five cubits is above the height of a man, and certainly the righteousness of God far surpasses any found in man. The life and work of the Lord Jesus Christ, in all His purity and holiness, are clearly set forth in the teaching of the fine twined linen. In a secondary way, it tells us that, as believers, we should be a testimony to Christ in this world. *C. V. D.*

From Crowborough. —The court was a true rectangle defined by a white linen wall 5 cubits high. It must be set up so that the two longer sides face north and south, whilst the shorter sides were on the east and the west. The white linen wall was unbroken save on the east side where a gate, 20 cubits wide, provided a means of entry into the court for the service of God. All persons entering must do so on lawful business, and by the appointed way. The hangings of the court were supported by pillars, which were linked together by fillets of silver, and stood each in one socket of brass (copper) and were crowned with a chapter of silver. This brings before us the close affinity of righteousness, redemption and judgement.

From **Essen**, Germany. —The material of the hangings of the court was fine white linen, in which we see God's righteousness, which is far above man's. Only those who enter through the gate may approach God, and those who have entered the gate are enveloped in the righteousness of God. We cannot draw nigh unto God except in perfect righteousness, which is found in Christ, the One who is made unto us righteousness. The material of the sockets was copper, which is a very durable metal. This speaks of durability, and as we are travelling on to heaven we need a spirit of endurance, otherwise we may fail to finish the course. The pillars were connected with rods of silver, which speaks preciously of redemption (Numbers 3. 48). Christ redeemed us with His precious blood and gave Himself for us; in this we rejoice unitedly. This blessed fact holds us together; if we love one another we shall not only have fellowship with one another, but we shall also have fellowship with Him.

W. Boehme, F. Ruf.

From **Sydney**. —The pillars and their sockets were of brass, which was generally suggested to speak of judgement or endurance. This "brass" was obtained from the earth (Deuteronomy 8. 9), so we judge it was copper, not brass, which is an alloy. Most of us regarded the fillets as connecting rods. These were of silver, and, since the chapiters were covered with silver, God in looking down from heaven would see around the Tabernacle a band of silver, a type of redemption.

J. I., J. G., G. K.

From **Willington Quay**. —The regularity of the lay-out of the court would tell us of divine order. The curtains of the court, by reason of their height and texture, portrayed righteousness. By one way, and one only, could access be obtained, and that was through the gate. The brass pillars and silver fillets speak of judgement and redemption respectively. **K. R.**

From **Barry**. —The hangings of the court set a distinction, we judged, between the assemblings of God's people, and their family life within their tents. The linen hangings remind us that God expects from His own a right standard of life, whether in the home or within His gates. The court of the Tabernacle was that unto which the worshipper drew near. There, at the gate, the people gathered and prayed "without" at the hour of incense (Luke 1. 10) [5].

To be flourishing in the courts of the Lord, must be preceded by right conduct in daily life. Titus 2. covers the whole ground affecting family life with its obligations, [6] and the divine promise is that "no good thing will He withhold from them that walk uprightly" (Psalm 84. 11), and again, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. They that are planted in the house of the LORD shall flourish in the courts of our God" (Psalm 92. 12).

M. A. J.

From **Southport**. —The fine twined linen hangings speak of the righteousness of God, and give a measure of the righteousness which God demands of any who would approach Him.

In the screen of the gate the fine twined linen typifies the righteousness of Christ, the blue His heavenly origin, the purple His royalty, and the scarlet His manhood. The only way of approach was through the gate (Exodus 27. 16). Christ speaks of Himself as the door of the sheep (John 10. 7), and it is only through Him that we, as believers, can make our approach in worship to God.

Thomas Brown.

From Sunderland. —Brass (or copper) formed sockets for the pillars of the court, whereas the sockets for the boards of the Tabernacle were **made** of silver. Brass features prominently in the court, being seen also in the altar of burnt offering, the laver and the vessels thereof.

In Leviticus **6. 16** the court is spoken of as **a** holy place, in which Aaron and his sons were to **eat** their portion of the offerings. The Levites would also minister in the court, **but** they did not have access into the Holy Place. From Leviticus **1. 3**, it would appear that the people brought their sacrifices to the door of the tent of meeting to **be** received **by** the priests, who would kill the sacrifice and offer it on the altar [**7**]. Such scriptures as Psalm **96. 8** and Psalm **100. 4** would suggest entry into the courts, though these Psalms **may** refer primarily to Temple service. *J. R., Jun.*

From Hamilton, Ont. —The righteousness of God would confront the Israelite **as** he approached God's dwelling. The hangings were higher than the average man, reminding us of God's high standard. It is impossible for man in his own righteousness to approach God, or to enter God's dwelling, God's righteousness being like the great mountains, very high (Psalm **36. 6**).

As the screen of the **gate** answered to the hangings of the court, so the Lord **Jesus** Christ, the Righteous One, answered to God's righteousness. God's holy **eye** could with delight look upon His spotless purity, and **declare**, "Behold **My** Servant, whom I uphold; **My** Chosen, in whom **My** soul delighteth" (Isaiah **42. 1**). **We** now can rejoice and **say**, "Jehovah-Tsidkenu" — "The LORD is our righteousness" (Jeremiah **23. 6**).

T. Ramage, C. Meikle.

From **Liverpool**. —It was **suggested** that the court spoke of the Church the Body, **but** discussion **led us** to the conclusion that this **was** not the **case**, for the instructions were for **a** people already **redeemed** from Egypt and baptized unto Moses in the Red **Sea**. **We** thought that the Lord **was** teaching them, through the medium of this portion of the Tabernacle, essential truths concerning their approach to God as **a** priesthood.

Some thought that **we** could not **be** sure of the material of which the pillars were **made**, **but** Exodus **38. 10, 11, 19**, seems to substantiate the view that they were of brass. *Alan Sands, A. H.*

From Toronto, Ont. —All that could **be** seen from without the court was the white linen and capitals of silver. Within could **be** seen more fully the pillars, **etc.** The fulness of the work of Christ (as far as it is possible for men to see it) can **be** seen only in the Fellowship (Acts **20. 28**). Pillars throughout the Scriptures speak of testimony (Genesis **31. 52**, Luke **17. 32**). In some cases the pillars are men (Galatians **2. 9**). Men required to stand **as** pillars were never meant to stand alone, **but** joined together, each with his fellow, **by** the fillets of silver in the unity of the testimony. *Edwin Neely.*

From Kingston-on-Thames. —The Tabernacle was completely surrounded **by** the hangings **of** the court, and, apart from the entrance, they were continuous, forming **a** barrier between those outside and the inside with all its associated services. The pillars, which, with the silver hooks and fillets, held up the hangings, were **made** of copper (**a** pure metal; not brass, an alloy), and couple with God's righteousness His judgements, which are pure. The wording of Exodus **27. 10** indicates that the pillars were all of copper, as were the sockets, and not wood overlaid with copper. The use of wood typifies the manhood of the Lord, **but** here this is not in view.

The silver of the hooks and fillets was obtained from the half-shekel (Exodus 38. 26), and speaks of redemption, not from sin's penalty, but redemption with the object of separation to God (Titus 2. 14).

The gate was very wide, but of the same height as the surrounding hangings. This may speak of the largeness of God's grace. The entrances to the Holy Place and the Most Holy Place were of the same area as the entrance to the court, but higher and narrower, which might indicate a progression in the appreciation of the One who was typified by blue, purple, scarlet and fine linen, the higher appreciation being enjoyed, however, by a more limited number.

Frank E. Jarvis.

From Cheadle. —Since we do not read that the hangings were to keep out unauthorised persons, this work being given to the Levites (Numbers 1. 5), we conclude they refer to a way in, i. e., the gate. Also, Israel was related by covenant to God, hence we again conclude that the linen walls were not intended to speak to strangers outside the Commonwealth of Israel, but to those who already knew something of God's ways.

It was suggested that we have in the hangings, pillars, hooks and fillets, the fundamental characteristics of the approach of a people to God, through the Lord their righteousness, based upon judgement already enacted and the atoning work of Christ. Every person in the camp had access to the court.

R. A. P., J. N. P.

From Paisley and Barrhead. —Whether or not we assume that there were double pillars at the corners, we are obliged to accept that there were at least four different spacings of pillars: (1) for the gate, (2) for the pillars on each side of the gate, (3) for the north and south sides, and (4) for the west side. Since God is a God of order, we feel that the spacings would be regular. Hence, we suggest the following as the more probable lay-out. All the pillars were spaced round the court at regular intervals of 5 cubits, with the exception of the end pillars on each side, which would be two and a half cubits from the nearest corner. It is possible that the fillets would project two and a half cubits beyond the last pillars on adjacent sides and so meet at the corner (there being no pillars at the corner). [8].

It is significant that the gate is on the east side, i. e., a man proceeding to the divine presence moved in a westerly direction. This is consistent with the scriptural use of the direction as applied in a spiritual way. When the LORD God drove out the man from Eden, He placed at the east of the garden "the Cherubim, and the flame of a sword." Then Cain, after the murder of Abel, "went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden." Later we read of Lot, that he "chose him all the Plain of Jordan; and Lot journeyed east." His history is that of one who went on a way of his own choosing—*away from God.*

The Hebrew word translated "fillet" is derived from a verb meaning to "delight in" or to "love." What a delightful binding power is love! Nothing can compare with God's love for bringing men together. Each pillar had a chapter of silver. This represents the "head" or "crown." Even men of the world speak of the "dignity of man." We then should never forget our origin or our high destiny, and this should surely beget a desire to deport ourselves as did such princely men as Joseph and Daniel.

David L. Baird.

From Atherton. —Fine twined linen in the Scriptures speaks of the righteousness of God, which is very high, and the Israelites would realise that these high hangings stood between them and the holy presence of God (Psalm 71. 19; 36. 6). They could not be free to draw near how and when they desired: neither can we to-day. Some thought the truth of separation also is seen in the hangings of the court. The pillars upholding these hangings and their sockets were made of copper (Exodus 27. 10), the very same metal which covered the altar of burnt offering that endured the heat of a fire for over 40 years. Whenever we read of copper, it tells of judgement and endurance. Some thought that Exodus 38. 29-31 would prove that the pillars were made of some other material (probably acacia wood) [9], as there is no mention in these verses of copper being used for the pillars. They mention all the other things made of copper, except the laver which was made from the mirrors of the serving women.

The pillars were joined to each other by hooks and connecting rods of silver, a type of redemption. The men of Israel gave a half-shekel each as atonement money, but we were redeemed, not with corruptible things, with silver or gold, but with precious blood. Over and above the things that speak of the righteousness and judgement of God, there shines forth the atoning work of our beloved Master and Lord. " Mercy and truth are met together; righteousness and peace have kissed each other. "

As to why the gate of the court was on the east side of the sanctuary, it was said that it had to do with our approach to God. Men who journeyed eastward went against the will of God, *e. g.*, Cain, the **men** of Babel, and Lot. See also the abomination which Ezekiel saw (Ezekiel 8. 16). The wise men **came** from the east.

E. Birchall, D. H. Butler,

COMMENTS.

[1] (Brantford). The hangings of the court of the Tabernacle formed a fence 5 cubits high which shut out man. These hangings of fine linen speak typically of God's righteousness, not the righteousness of God which is in Christ Jesus which is imputed to the believing sinner. In the gate, however, we find that the fine linen is of equal height to the hangings of the court (5 cubits), so that in the gate, which speaks of Christ who is the sole and only way of approach to God, we have a righteousness equal to the righteousness of God which shuts out man, and through Christ, who meets divine requirements, there is a means of entrance, and only by Him. —*J. M.*

[2] (Cowdenbeath). —It is certainly a new thought to think of the pillars of the court as men. If linen speaks of righteousness and brass (or copper) of judgement, such attributes are said to be the foundation of God's throne, and God would not have been enthroned on the praises of His people upon the Mercy seat, but for the fact that His house was fenced off by what speaks of righteousness and judgement. —*J. M.*

[3] (Wembley). —What God can do and what He does are two very different things. —*J. M.*

[4] (Edinburgh). —We read of the hangings of the court, not the hanging. —*J. M.*

[5] (Barry). —**We** should distinguish between the courts of the Temple and the court of the Tabernacle. The court of the Tabernacle was one, but in Solomon's Temple there were, we are told, (1) the court of the altar, (2) the court of the priests, and (3) the outer court of the people and possibly smaller courts of assembly. In the Tabernacle the people who offered to God brought their offerings to the altar, but could go no farther.

There they were met **by** a priest who offered their offerings **to God** in the specified manner. —*J. M.*

[6] (**Barry**). —Titus 2. goes beyond family life, see in particular verse 14. —*J. M.*

[7] (**Sunderland**). —"At the door to the Tent of meeting " meant at the north side of the altar (Leviticus 1. 5, 11). The priest killed his own sacrifice (Leviticus 4. 4), **but** did not kill the sacrifices of the Israelites; these they killed themselves (Leviticus 1. 5; 4. 24, 29, etc.). —*J. M.*

[8] (**Paisley and Barrhead**). —It appears to **me** that **as** there were 20 pillars on south and north sides and 10 pillars on the west and 10 on the east, there were double pillars **at** each of the corners of the court. —*J. M.*

[9] (**Atherton**). —Guess-work does not help in exposition. —*J. M.*

Note. —**Hangings**: The Hebrew word " hanging " means a sling and signifies that the hangings of the court were slung along to form a screen or fence to hide from sight what was within **and** to exclude, **except by the gate**, those without. Linen, as Revelation 19. 8 shews, speaks of righteousness, and the linen of the hangings speaks of the righteousness of God which ever bars man's approach to Him. **We** speak not here of imputed righteousness in Christ; the linen hangings do not speak of that righteousness. The Hebrew word for linen means that which is bleached and whitened. Such will **be** the Great White Throne, a throne of intense and unsullied righteousness (Revelation 20. 11). Pillar means a column, that which stands, and is derived from a root which means " to stand. " **Brass** is **really** copper. The **Hebrew** word for copper is like the word for serpent and is thought to **be** called copper **because** of its red colour like the colour of the throat of a serpent when hissing. Strangely enough Dan (**judge** or judging) is said to **be** a serpent in the **w a y . . .** that biteth the horse's heels (Genesis 49. 16, 17), **but** in contrast to judgement Jacob waited for the salvation of Jehovah. Copper **we** take it speaks of judgement, thus **we** have in the linen and copper, righteousness and judgement, forming a screen or fence for the protection of the house of God and all that it stood for. **Silver** is so called in the Hebrew **because** of its pale colour and is the colour of death. The rider of the pale horse, in Revelation 6. 8, is called Death. This silver, which covered the chapters and formed the fillets (fillet means to **be** attached or join together; the fillets formed the fence-rail round the court on which the hangings were slung) and the hooks of the pillars, **was** given **as** an atonement for the souls of the numbered men of Israel when they entered God's army. They should have seen in their atonement the end of that life in which they had done their own will and were now to **be** devoted to the doing of the will of Jehovah. What the Israelite **saw** from the outside of the court **was** a wall of fine linen and above it were the white silver covered chapters. Alas, that the **message** of brazen (or copper) pillars (which they did not **see** from the outside) topped with atonement silver, was not heard and heeded **by** the men of Israel and they fell under the judgement, which ever begins **at** God's house. The word "ransom, " **used** in the **LORD'S** command—" Then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there **be** no plague among them " (Exodus 30. 12), is the word **kopher**, the noun form of the verb **kaphar**, which means " to cover, " and is frequently rendered " atonement. " Originally the word meant " to cover with bitumen, " with which Noah **was** commanded to cover the ark which he made. **See** the frequent **use** of the word atonement (**kaphar**) in Lev. 4., where the sinner is viewed **as** covered **by** his atoning

sacrifice. The men of Israel had already been redeemed from Egypt and from Pharaoh's bondage, but they needed more than this; they needed to be delivered from the doing of their own wills. Hence it was that when they took the higher stand in confessed obedience to the covenant terms, which contained the will of God for them, and were numbered with a view to divine government, their souls or lives had to be atoned for by the atonement silver, so that there might be no plague among them. Their new position around the Tabernacle in which Jehovah, a God of infinite holiness, dwelt called for such an atonement. Alas, that so many of God's dear children, who rejoice in redemption of the Paschal Lamb, know nothing in experience of the numbering and that phase of the LORD'S atonement, which is associated with God's dwelling place. Though theirs is the experience of the early chapters of Exodus (we speak typically), they never go on to know the experience of the early chapters of Numbers. Shall our lives be saved or lost? See Matt. 16. 24-26, etc. —*J. M.*

QUESTIONS AND ANSWERS.

Question from Brantford, Ont. —Who to-day are in that of which the court speaks?

Answer. —I cannot see that we can speak of any being in the court, either in the days of the Tabernacle or antitypically to-day. It would be mere folly in exposition to think of some being in the encampment of Israel, some others among the Levites, some in the court, some in the Holy place and some in the Holy of Holies. Israel in the past were not so grouped, hence antitypically such divisions do not exist to-day. —*J. M.*

Question from London, S. E. —Does the Tabernacle typify (*a*) the heavenly sanctuary? or (*b*) the house of God? If (&), how are we to understand the fact that the Israelite entered the court through the gate, and went out again, each time he offered a sacrifice?

Answer. —The Tabernacle, we are told, was a copy of heavenly things (Hebrews 8. 5), a copy of the greater and more perfect Tabernacle (Hebrews 9. 11). It also is typical of the house of God, "whose house are we" (Hebrews 3. 5, 6). In the past the people and the Tabernacle were quite distinct; to-day the people and the house of God are one and the same. Please note also what Peter says, "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood" (1 Peter 2. 5); the house and the priesthood describe the same people, but in the past the house and the priesthood were quite distinct. —*J. M.*

Question from Wembley. —Were there two pillars at each of the corners and at the sides of the gate, speaking, perhaps, of points of extra responsibility?

Answer. —There were, I think, two pillars at each corner of the court, but one pillar only at the sides of the gate. —*J. M.*

Question from **Edinburgh**. —Would the four pillars of the gate speak of the Lord Jesus Christ as presented in the four Gospel narratives?

Answer. —We cannot say that the four pillars speak of the Lord, but they might illustrate the fact that the four Gospels hold up Christ before men as the only way to God. —*J. M.*

Question from Cardiff. —"The work of the embroiderer"—would this allow for service by women? and what is the lesson for to-day?

Answer. —Women spun the fine linen and the goat's hair, but I rather think that this embroidery was man's work. The Bride of Christ is preparing her fine linen now (Revelation 19. 8) and these righteous acts both men and women can do. —*J. M.*

Questions from Liverpool. —(1) Could it be said that Israel was a type of the Church the Body prior to this covenant? (2) Do the fillets and hooks speak of redemption? in what sense? (3) Were the pillars of brass?

Answers. —(1) No. (2) The silver of the fillets, hooks and chapters was given as an atonement for their souls by the men of Israel from twenty years old and upward when they were numbered in association with the service of the house of God. The half shekel had to be paid in silver. Silver was so called because of its pale colour. Silver is the colour of death and speaks of death. Note that the pale horse of Revelation 6. 8 carries a rider called Death. Thus the men of Israel when atoned for by silver saw themselves covered by what speaks of death and should have reckoned themselves dead, but alive unto Jehovah, to do His will—dead to themselves, their lusts and sin, and to the doing of their own will. So should we as believers see ourselves dead unto sin but alive unto God in Christ Jesus. Alas, the men of Israel forgot this lesson, if they ever learned it, and soon began to do their own will and perished in the wilderness. (8) The pillars were of brass as were the sockets, as Exodus 27. 10 says. —*J. M.*

Question from Kingston-on-Thames. —The number five in the Scriptures is said to speak of human weakness. This interpretation appears to be the direct opposite of the suggested significance of the height of the hangings. Of what would the number five speak here?

Answer. —Five no doubt in some places does speak of human weakness, but may not human weakness and divine strength meet in the same number at times? David chose five smooth stones out of the brook to fight the giant with, weak enough weapons against a well-armed man, but divine strength is seen in those stones as well; one of them won a great victory. The Tabernacle was constructed on multiples of five and ten. Ten has been said to be the unknown quantity and the Tabernacle was a copy of things in the heavens, the greatness of which is quite unknown to us. As the greatness of our own weakness is unknown by us, so also is the greatness of divine power. —*J. M.*

Questions from Atherton. —(1) Is it correct to say that everything appertaining to the Tabernacle in some way speaks of the Lord Jesus? (2) In what sense is the arrangement of this sanctuary like the heavenly dwelling place of God? (Revelation 9. 13; 11. 19; Hebrews 8. 1-5; 9. 23-25.)

Answers. —(1) Hardly "everything;" some things do speak of Christ. (2) The Tabernacle was a copy of heavenly things we are told. We read of an Ark and Altar of incense in heaven, but in what sense it is like God's heavenly dwelling place we had better wait and see. The heavenly Tabernacle is not of this creation, of linen, rams' skins, acacia wood, etc. What we should be perhaps more interested in is—what are the teaching and spiritual lessons we can learn from the Tabernacle that will help us in our service for God? —*J. M.*

NOTES ON ROMANS.

Most commentators say that *ek anastaseos nekron* is the Lord's own personal resurrection, but it seems to me that it is of wider application. It includes His resurrection truly, for His resurrection is proof of all resurrection (1 Corinthians 15. 22). Take John's Gospel as giving proof of the Lord's Divine Sonship (John 20. 30, 31). The first reference to resurrection is in regard to the Lord Himself. He said, "Destroy this temple, and in three days I will raise it up . . . He spake of the temple of His body" (John 2. 19, 21). When proving that He was the Son of the Father and therefore equal with God, He said, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." And again, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement" (John 5. 25, 28, 29). Then we have His words about Lazarus; "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby" (John 11. 4). Further, He said to Martha that Lazarus would rise again, for He himself was "the Resurrection, and the Life" (John 11. 23, 25). He is the cause of all resurrection.

The Lord raised Himself; He raised Lazarus; He raised the son of the widow of Nain, and He stopped the work of death in the daughter of Jairus. Such resurrection with all that are included in John 5. 25, 28, 29, alluded to above, marks out Christ as the Son of God in power. He who is the Resurrection will not leave one body in the tomb; all will be raised.

Verse 5. *Through whom we received grace and apostleship, unto obedience of faith among all the nations, for His Name's sake;*

Grace here is linked not with salvation, but with apostleship, for Paul says in Ephesians, "Unto each one of us was the grace given according to the measure of the gift of Christ" (Ephesians 4. 7). Apostleship, the greatest of all gifts in this dispensation, required grace commensurate to the work involved. Great service required great grace.

** Unto obedience of faith, "is not "obedience to the faith," as in the A. V. The obedience here is that obedience that faith renders to the message of the gospel. Faith *alone* is God's requirement, even as the Lord said, "This is the work of God, that ye believe on Him whom He hath sent" (John 6. 29). Faith in Christ plus human works is a Judaizing gospel, a gospel of perdition.

"Among all the nations": though it is God's desire that all men should be saved, it is not here stated that he was sent to bring all the nations to the obedience of faith. "Among all the nations," shows that amongst the Gentiles **was to be** Paul's sphere of labour.

"For His Name's sake," which means for, or, in behalf of, Him who bears the Name; the Name is descriptive of the Person; the worth of the Person is the worth of His Name.

Verse 6. *Among whom are ye also, called to be Jesus Christ's.*

"Among whom" means among the Gentiles. "To be" is in italics, hence there are no equivalent words for these in the Greek. The passage literally means, *'called of Jesus Christ." It is a genitive of possession; they were **Jesus** Christ's called ones. They had **been** called by **Him** and had responded to His call, **and** thus they were **His**.

Verse 7. *To all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ*

"To all that are in Rome" is limited and qualified by "beloved of God" and "called saints." They were beloved of God, because they were accepted in the "Beloved" (Ephesians 1. 6), and were loved with the Father's love (John 17. 26). They were called saints **as** the apostle **was** a "called" apostle, which means that they were saints by calling. The calling **in** their **case** had been effectual; they were **as** the Corinthians, who are described **as** "sanctified in Christ Jesus, called saints." Christ **was** their sanctification (1 Corinthians 1. 2, 30). This calling could never **be** reversed, and being holy ones it was incumbent on them to **be** saintly in behaviour, but it **was** not by behaviour or their own works they became saints. This is the reverse of what is the custom in **man-made** saints. Rarely **do men make** saints of persons when they are alive, but God **makes** saints right at the beginning of their new life **as** regenerated persons. What wondrous grace!

"Grace... and peace": grace, the salutation of this dispensation and the key-word that unlocks the mystery of the dealings of God with **men**, is joined to the Hebrew salutation of peace (Heb. *Shalom*). Grace is **a** gem with many facets in which glows the glory of God's unmerited favour to **men**; and peace, which **means** wholeness or soundness, **a** freedom from pain or fear, shows **a** mind resting completely, amidst life's ebb and flow of joys and sorrows, victories and failures, upon the complete provision and protection God has provided for us **in** Christ.

Verse 8. *First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.*

Paul was ever thankful to God for good tidings he heard of the saints; this he expresses in several of his epistles, and he grieved over the evil behaviour of others. He alone of all the New Testament writers speaks of God **as** "my God." **His** personal thanks **is** not to **Jesus** Christ, but to God through Jesus Christ. In the movement of saints to and from Rome they carried tidings throughout the world of the faith of the Roman Christians. Alas! **a** different day has fallen on Rome; corrupt Christianity, idolatry, ceremonies, priestcraft, lies, and **sins** of all kinds, are characteristic of papal Rome; living faith **in** **a** living Christ no longer exists.

Verses 9, 10. *For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you.*

No one but God could testify to the personal and **secret** prayers continually made on behalf of the Romans. This God whom **he** called **as** Witness **was** the God whom **He** served. The word serve used by Paul here **means** divine service (*Latreuo*, **a** word which expresses the highest form of service, **as** of priests to Deity). In the tempest-driven ship Paul said, "Whose I **am**, whom also I serve" (*Latreuo*) (Acts 27. 23). The Lord in the temptation quoted from the Law when **He** said, "**Him** only shalt thou serve" (*Latreuo*) (Matthew 4. 10). Paul's service **was** not in outward ceremonials, **as** in Israel's day; he served in his spirit in this divine service manward in the gospel of His Son.

J. M.

BIBLE STUDIES

"Now these **were** more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were **BO**" (Acts 17. 11).

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THE COPPER ALTAR.

(Exodus 27. 1-8, 38. 1-7).

From **London, S. E.**—Exodus 27. contains instructions for **the** making of the copper altar; Exodus 38. shows how faithfully divine instructions were carried out.

Exodus 20. 22-26 states that altars were to **be made** either of earth or of unhewn (or natural) stone, a simplicity contrasting with the ornate altars frequently used in the worship of idols. Exodus 27. 1-8 gives the construction of an altar on which the skill of man would play a necessary part. It **may be** that what **was** directed in Exodus 27 **was** rather an "altar-case," constructed of acacia wood overlaid with brass (or probably copper). This metallic coating **was** necessary to prevent the wood from being burnt [1]. Being without **base** or top, the altar **was** hollow within, being probably filled with earth or stones in their natural **state** [2].

There were various altars constructed **at** different times (Numbers 23. 1, Deuteronomy 27. 5, Joshua 8. 31, 1 Kings 18. 30, etc.), in spite of the warnings given in Leviticus 17. 8, 9 and Deuteronomy 12. 13, 14. It **was** suggested that perhaps for special reasons of public testimony to other nations or to wayward Israel, when the copper altar could not **be used**, then altars were built in keeping with Exodus 20. 24-26 [3].

The accessories **were** rather numerous: pots, or pans or scuttles, for carrying the ashes; shovels for removing the ashes; basins for carrying the blood; fleshhooks for arranging the pieces of the victim on the altar; and firepans. All these vessels were made of copper.

It is difficult to decide the precise arrangement of the grating. Four suggestions **are** worth considering: (1) It may have been fixed around the top of the altar, and intended to catch any portion of the victim that might accidentally fall off. (2) It may have reached from the middle of the altar to its **base**, thus protecting the sides of the altar from the **feet** of the ministering priests. (3) It may have been an ornamental grille, fringing or supporting a ledge half-way up its sides and on which the priest stood; or (4) it **may** have been a kind of mesh extending from the floor to half-way **up**, to enable the ashes to **be** cleared and to allow air for combustion.

The acacia wood, being hard and durable, may **express** the incorruptible humanity of the Lord **Jesus** (Luke 1. 35). **We** understand the Septuagint renders it "the incorruptible wood." Copper, "the **great** fire-enduring metal," **may** witness to the divine ability of Christ to endure the fierce and unrelenting fire of God's judgement on sin (Hebrews 12. 2). **F. L. E.**

From Liverpool. —In the acacia wood **of** the altar **we** have the humanity of Christ typified, for this wood, not found abundantly in Palestine, is a hard wood—durable, smooth and very beautiful. The life of the Man Christ Jesus was indeed beautiful, and to those who can appreciate **Him**, **He** is the altogether lovely One. **He** was perfect, holy, harmless, undefiled, and separate from sinners; He knew no sin, nor was guile ever found in His mouth.

It was suggested that this wood typified Christ, described by Isaiah as a shoot, well pleasing to God (Isaiah 11), and as a root out of a dry ground (Isaiah 53), i. e., out of Israel, at that time yielding no fruit Godward (Isaiah 5). [4]

The altar and the staves were overlaid with brass (copper). The vessels, the network, the rings were of brass. Brass typifies judgement. Certain of the sufferings of the Christ were seen by men, for He gave His back to the smiters and His cheeks to them that plucked off the hairs. He hid not His face from shame and spitting. But there were hidden, deeper sufferings, known only to Himself and God. His were the deep waters of judgement (Psalm 69). He was forsaken in this judgement by God (Psalm 22). AD God's waves and billows passed over Him (Psalm 42, Jonah 2. 3-6).

Our appreciation of Christ should affect our service as priests, as a holy priesthood offering up spiritual sacrifices acceptable to God through Jesus Christ, and as a royal priesthood showing forth the excellencies of Him who called us out of darkness into His marvellous light.

Whole burnt offerings were to be offered on the brazen altar (Leviticus 1), and also the fat of other offerings (Leviticus 4); these speaking of the zeal of **Him** who was obedient unto death (Leviticus 6.). *A Horridge.*

EXTRACTS.

From Kingston-on-Thames. —Had there been no copper altar there would then have been no service in the Tabernacle. In the acacia wood we see the humanity of the Lord Jesus. The copper speaks of endurance: it withstood the fire, and reminds us how the Lord Jesus endured the cross, when He offered Himself without spot unto God.

The altar was foursquare. It would also suggest that God's attributes are equal, for at the cross, mercy and truth met together, righteousness and peace kissed each other.

The horns were used to bind the sacrifice (Psalm 118. 27): they were also sprinkled with the blood of atonement (Exodus 29. 12). The Lord Jesus could say, " Lo, I am come... to do Thy will, O God. " It was love that bound **Him** to the altar.

W. H. Humphris.

From Paisley and Barrhead. —The altar would appear to be a square box with no bottom, the length of each side being five cubits and the height three cubits, the whole being of acacia wood overlaid with copper. A ledge half-way up the altar projected from the altar on its four sides. The whole was set in a grating of network, or basket, which fitted on to the outside of the altar and came up to the ledge.

The word " acacia " has an association with the verb " to scourge. " * The heat of the sacrificial fire would char the wood, although the offerer and priest would be protected. We cannot fail to apprehend in this, One who endured divine judgement, and thereby protected the sinner.

The altar was foursquare. In type as well as in the Gospels, the Son of God is revealed in a fourfold way, e. g., the four ingredients of the incense (Exodus 30. 34, 38), also the blue, purple, scarlet and fine twined linen of the **gate** of the court, etc.

David L. Baird.

From Wembley. —The copper altar was overlaid with brass, and all its vessels were made of brass.

The copper altar, called the " altar of burnt offering " and the altar at the door of the tent of meeting, confronted the worshipper upon entering

the court, thus pointing out that the only way of access to the LORD was by sacrifice. On it a fire was continually burning (Leviticus 6. 9), and there the sacrifice was consumed. We understand a ledge rested on the grate round about to which were fixed the rings for the staves. To the horns at the corners the sacrifice was bound; and the blood of the sin offerings was put upon them. Joab clung to them for protection (Exodus 38. 2, Leviticus 4. 7, 1 **Kings** 1. 50).
W. H. Bartlett.

From Derby **and** Nottingham. —References to horns in the Scriptures sometimes speak of kings, so that the horns of the altar may remind us of the King of the Jews.

Some difficulty was experienced as to the actual construction of the altar and the position of the grating, which extended half-way up the altar (Exodus 27). The height of the altar was three cubits, and the sacrifice would have to be lifted above this. The ledge may have formed a kind of platform, or was there an earthen ramp leading up to the altar? [5]

The One who became our Sacrifice is also become our Great High Priest, through whom we can offer our sacrifice of praise to God continually.
D. Henshall, S. Wymer, E. Willis.

From Hamilton, Ont. —The victim upon the copper altar was that through which the offerer had acceptance before God. It is through our Sacrifice that we to-day find acceptance before God. The overlaying of copper speaks of the judgement of God that was laid upon Christ (Psalm 42. 7, 69. 1, 2). In the past, after the offering was completely consumed, the priest took the ashes without the camp to a "clean place" (Leviticus 6. 11). This reminds us of the body of our Lord Jesus: it is recorded that "they made His grave with the wicked" (Isaiah 53. 9), but loving hands took His body and laid it in "a new tomb" (John 19. 38-41).

The altar was five cubits square. The number five in the Scriptures speaks of weakness, reminding us that Christ was crucified in weakness, but He now "liveth through the power of God" (2 Corinthians 13. 4).
W. Thompson, J. Ramage.

From Cowdenbeath. —The horns of the altar were of "one piece with it." Horns in the Scriptures generally speak of authority (Daniel 8. 20), and this would bring before us the One who spake as having authority (Matthew 7. 29). At His birth He was described as "Christ the Lord" (Luke 2. 11), although this aspect of His authority would seem to be different from that envisaged in Matthew 28. 18: "He is Lord of all" (Acts 10. 36).

The copper-covered staves were for carrying what we might reasonably conclude to be a heavy burden. The thought of sojourning is associated with the staves, and the journeyings of the altar would remind us of the walk of the Son of man whilst here below (Matthew 8. 20). They also suggest the thought of fellowship in bearing burdens in connexion with service (Galatians 6. 5).
R. Ross.

From Birkenhead. —The altar is a type of the Lord Jesus Christ, the acacia wood speaking of His humanity and the copper of the judgement which He suffered. Such scriptures as Hebrews 13. 10, 1 Corinthians 9. 13, 14 and 10. 16-21 support this view, and also that the table of the Lord (1 Corinthians 10.) could be identified with the altar by reference to Malachi 1. 12.

As the sacrifices themselves clearly speak of Christ, some felt that they could not accept the view that the altar also spoke of Him. They thought that the New Testament Scriptures referred to above did not define the present-day equivalent of the altar, the altar being used merely as a term covering the sacrifices made upon it, and the Lord Jesus Christ is the antitype of these sacrifices [6].

M. H.

From Sydney. —The horns of the altar would suggest strength. To such horns the sacrifices were bound. This was done, it was suggested, while the beasts were alive and while they were at the side of the altar preparatory to killing. The Lord Jesus Christ was bound with the "cords" (Psalm 118. 27) of love and obedience: He prayed, "Not as I will, but as Thou wilt" (Matthew 26. 39). We thought that the altar in Hebrews 13. 10 was foreshadowed by the copper altar. While there are not continuous sacrifices now, yet, it seems, we may continually eat.

The altar is also known as the altar of ascending offering. Some brethren leaned towards the view that Ephesians 5. 2 views Christ both as sin offering and as burnt offering. Others, being influenced by the words "an odour of a sweet smell," consider that it applies to Christ in the burnt offering aspect only. Such words are not applicable to the sin offering. It was suggested further that the words "for us" are not indicative of the sin offering, but are in line with Leviticus 1. 4: the atonement is for righteousness. On this point help would be welcomed [7].

From Cardiff. —The English noun "altar" is from the Latin *altare*, derived from *altus*, a high place. The Greek word *bomos* means an elevation of any sort for worship. It seems that the scriptural term "high places" refers not only to the mountain of worship, but to the altar itself (1 Kings 2. 7, 2 Kings 23. 15). Abraham, Jacob, and others had built altars unto Jehovah, but not until we come to the Tabernacle do we find any specific instructions regarding size and type of altar.

Jehovah instructed Moses at Sinai (Exodus 20) that altars were not to be built with hewn stones (Deuteronomy 27. 6). According to Jewish writers the hollow altar was to be filled with earth and stones, wherever the altar was erected. It might be that this suggestion has arisen because of the difficulty in understanding how the acacia wood and copper could withstand the heat of the fire.

In the Scriptures horns are frequently used as symbols of power and authority, and those of the altar are no exception. The altar was frequently regarded as a place of refuge (1 Kings 1. 50, 2. 28, Exodus 21. 14), and those who grasped hold of the horns sought divine protection. *John Follett.*

From Southport. —The acacia wood sets forth Christ's incarnation: although made like unto us, yet free from sin; His body was unique. The overlay of copper speaks of endurance and suffering: He "for the joy that was set before Him endured the cross" (Hebrews 12. 2, Isaiah 53. 10).

The foursquare shape seems suggestive of the many "whosoevers" of the Scriptures, e. g., Revelation 22. 17. The altar was large enough for the largest sacrifice, the ox; and its height (in contrast to the height of the hangings of the court, for instance) suggests that the sacrifice was within reach of all.

The staves were for carrying the altar; and, being borne on men's shoulders, the altar reminds us of what is said of Paul (Acts 9. 15): "To bear My name."

T.

R.

From Essen, Germany. —On the copper altar was offered the ram of the burnt offering (Exodus 29), which was wholly offered up to God, and in it we see our Lord Jesus Christ laying down His life for us. Through the offering the offerer approached God. God has accepted Christ, our burnt offering, through whom we can* now draw near to God.

To the horns the victims were bound. **Our** blessed Lord was bound by love, and in this love He did the will of His Father. His love **was** unbounded, and led Him to the cross. It was His love that found us, and delivered us from the judgement due to us. On the horns was put the blood of atonement (Exodus 29. 12). God can then forgive man on the ground of the blood.

The size of the altar suggests that it was of great weight, and those who had to carry it must have felt its weight. The apostle Paul, in his letter to the Romans, says: " So, as much as in me is, I am ready to preach the gospel to you also. " Certainly Paul devoted his life to the blessed Lord, but as he travelled about always ready to proclaim the gospel, he must have felt its weight.

W. Boehme, F. Ruf.

From Knocknacloy. —The acacia wood, of which the copper altar was made, is said by some to be practically incorruptible timber **and noted** for its beautiful features; it would, we think, speak of the humanity of Christ. The breadth and length of the altar were equal, speaking, we believe, of the One who was on equality with God (Philippians 2. 6). It was also three cubits high. Perhaps this may speak of the humility of Christ. The copper covering of the boards speaks of endurance (for without it the fire would have eaten through the wood), reminding us that He " for the joy that was set before Him endured the cross, despising shame " (Hebrews 12. 2).

As we thus look at these types of Christ, as seen in the altar, we would say with the writer of the Song of Songs, " He is altogether lovely. "

William Woods.

From **Port Stewart**. —Outside the lower half of the altar was a network of brass one and a half cubits high, and equal in height to the table of Shewbread and the ark, showing that all things were equal in the arrangements of the Lord. It was also suggested that the altar was exclusively for the LORD'S people, and also in connexion with the service of the priesthood in the Holy Place. A live coal taken therefrom, with the incense from off the Shewbread, filled the Holy Place with a cloud, which was a sweet savour unto God on the sabbath morn.

The Jew could not see in it the full prophetic meaning, which we can see to-day, although he might know the full meaning of the sacrifice as regards himself and his house.

Archibald T. Gault.

From **Willington Quay**. —It was necessary for the intending worshipper to meet God at the copper altar, the place of sacrifice, at the gate of the court (Exodus 40. 29). The length and breadth of five cubits answered to the height of the gate: and as Christ met God's holy claims of righteousness at the gate, He too meets our need in complete atonement.

The wood was covered by the copper, and was thus afforded protection from the heat. We recalled that no bone of Christ was broken, that angels ministered to Him to sustain His precious body; and loving hands took Him down from the cross.

Though the horns were of one piece with the altar, the staves were not, being only associated with it when required. More than one person was required for the task of transporting the altar, and we are reminded of the collective responsibility of those in oversight. **C. B.**

From Barry. —In Genesis we read of individuals and their altars—Noah and Abraham—but in Exodus altars are not raised in different places, but in the place of God's choice, for there we have a redeemed, baptized and obedient people, together of God.

The importance of the copper altar can be seen from its position, " at the door of the tent of meeting " (Leviticus 4. 7). When a person entered the gate of the court, before him stood the altar. Upon this altar a fire was to burn continually, hence the need for a copper covering to endure the flame. Beside the altar the victim suffered the judgement stroke. This turns our minds to Calvary's cross, where the blessed Saviour endured the consuming fire of God's holy wrath. We see in Him both altar and sacrifice. He came under the judgement stroke: "Awake, O sword, against My Shepherd, and against the Man that is My Fellow " (Zechariah 13. 7).

C. J.

From Crowborough. —Upon the altar were offered daily the morning and evening sacrifice, and the various sacrifices directed by the Law (Leviticus 1. to 9.). These sacrifices were " a shadow of good things to come, " and though offered continually, could never make them that drew near perfect, " for it is impossible that the blood of bulls and goats should take away sins " (Hebrews 10. 4). They foreshadowed that great sacrifice, "the offering of the body of Jesus Christ" (Hebrews 10. 10).

Thus the copper altar, stained with the blood of many sacrifices, teaches us to look to the one great sacrifice made at Calvary, by which alone sins are purged. The offerer beheld the substitute bleeding and dying in his stead. The victim was then laid by the priest upon the fire on the altar, where it was consumed, and from it ascended a sweet savour unto God.

The copper altar illustrates the manner of our approach to God as **His** people, " having . . . boldness to enter into the Holy Place by the blood of Jesus " (Hebrews 10. 19). **J. H. B.**

From Glasgow. —Moses had to make the copper altar according to the pattern shown him in the mount. The altar of burnt offering is known by different names. We thought that it was called the altar of burnt offering because of the continual burnt offering which was offered by the high priest morning and evening.

We believe that Israel had communion with God at the altar, when they came with their offerings and ate of certain of the sacrifices: the priests too had their portion of certain offerings. The apostle Paul, in writing to the church in Corinth, says " Behold Israel after the flesh: have not they which eat the sacrifices, communion with the altar ? " (1 Corinthians 10. 18).

The brass, or copper that was overlaid upon the acacia wood, we thought might speak of the Lord Jesus in His enduring the suffering of the cross and also the sufferings in His sojournings, " in the days of His flesh . . . strong crying and tears " (Hebrews 5. 7). [8] **F. H.**

From Cheadle. —Throughout the Scriptures the altar appears to give character to those who were in contact with it, the thought of holiness being prominent. "The altar shall be most holy; whatsoever toucheth the altar shall be holy" (Exodus 29. 37, 1 Peter 1. 15). The life of Israel was to be governed by the altar, if they were to maintain their position as God's people. Because of the continual need there was continual provision: "Fire shall be kept burning . . . it shall not go out" (Leviticus 6. 13). In the continual offering (Exodus 29. 38) there was something for God. God is working among His people to-day on the grounds of the sweet savour of Christ.

The altar was associated with God's dwelling place, and there is only one altar for sacrifice. This principle was carried into the land (Deuteronomy 12. 11-16). The thought of communion is involved. "They which wait upon the altar have their portion with the altar" (1 Corinthians 9. 13), and again "He . . . that sweareth by the altar, sweareth by it, and by all things thereon" (Matthew 23. 20).
J. N. P., R. A. P.

From Mountain Ash. —The brasen altar was the meeting place between a holy God and His sinful people. It stood at the door of the Tabernacle, and there the blood was shed and sin was dealt with according to divine judgement.

In the brasen altar we see Christ meeting the fire of divine justice. It would seem that brass is a symbol of judgement on sin, as in the brasen altar, or the judgement of uncleanness, as in the brasen laver. Faith sees sin cleansed at the altar; it sees all uncleanness washed away at the laver. It is when sin and uncleanness are perfectly judged that we can, as priests, draw nigh and worship in the Holy Place, and enjoy the full display of the excellency of the God-man, Christ Jesus. *Glyn Davies, E. Mortimer.*

From Sunderland. —In contrast to the copper altar, God gives instruction in Exodus 20. 24, 25 concerning the altars that were to be made. We read of such an altar in Joshua 8. 30-32; there upon stones a copy of the Law was written. Sin offerings and peace offerings were also made upon this altar, but it still retained its character as the altar of burnt offering. [9]

There was only *one* altar for all Israel, and this altar is associated with the place which the LORD chose, to put His Name there (Deuteronomy 12). All the sacrifices of the people were to be brought to this place. David on a later occasion called this the "altar of burnt offering for Israel" (1 Chronicles 22. 1). The altar itself had to be cleansed and sanctified before it could be used in divine service (Exodus 29. 36), and atonement was made for it year by year on the day of atonement (compare Hebrews 9. 21).
J. R., Junr.

From Edinburgh. —We have a difficulty as to the network of brass. Some thought it was a grille half way up the altar, dividing the interior into two equal parts, but it did not seem that teaching could be got from this.

When the camp set forward, the ashes were removed from the altar, and the purple cloth put on it. The vessels of ministry were placed in the purple cloth, and over the whole was spread the sealskin cover. The humanity of the Lord was seen on earth, and hid the "purple" from the eyes of unbelieving men.

The animals for sacrifice under the Mosaic Law **were** dragged to **the** altar to **meet** death there; but the Lord **went** willingly to accomplish the will of Him who **sent** Him. All the sacrifices on the copper altar **were** fulfilled in Him, the spotless Lamb of God, a full provision for the sinner being made **at** Calvary, and also for the saint who is daily in need of cleansing.

J. Paterson,

From Atherton. —The copper altar stood at the door of the Tabernacle (Exodus 40. 29). Some thought this door **was** the gate of the court, but others thought it to **be** the door of the tent of meeting [10].

We see another **type** of Christ in the morning and evening sacrifices, which were offered upon the copper altar. The Lord **was** put upon the cross at the time of the morning sacrifice, and He **was** still on the cross at the time of the evening sacrifice. During the millennium there will be no evening sacrifice (Ezekiel 46. 13-15). It **was** suggested that the reason for this **was** that at the time of the morning sacrifice He **was** suffering at the hands of men, and Israel will be made to remember throughout the millennium their rejection of their own Messiah. At the time of the evening sacrifice He **was** suffering at the hands of God, but there will be no need of the evening sacrifice during the millennium, the sin question having been settled for ever.

J. K. Southern, G. A. Jones, D. H. Butler.

COMMENTS.

[1] (London, S. E.). —I am doubtful about wood covered with copper plating not being burnt or charred. —*J. M.*

[2] (London, S. E.). —This suggestion has been made before in B. S., but though there is no intimation in the instructions *re* the altar that it was filled with earth or stones as suggested, yet some fulfilment of Exodus 20. 24, 25 is expected. —*J. M.*

[3] (London, S. E.). —The altar of Exodus 20 was to be erected where God would record His name, otherwise in the place of the name. Altars elsewhere are not contemplated. —*J. M.*

[4] (Liverpool). —The meaning of "tender plant" (Isaiah 53) is a sucker or sapling. Israel, which sprang from that root of faith as seen in the patriarchs (see Romans 11), had become dead, but a sucker sprang from that root—the Man Christ Jesus. The wood of the altar does not speak in any sense of fruit-bearing. —*J. M.*

[5] (Derby and Nottingham). —The ledge was the rim or border which, Gesenius says, "went round the middle of the altar, over the brazen grating." —*J. M.*

[6] (Birkenhead). —The Lord is both altar and sacrifice, as He is sacrifice and priest. —*J. M.*

[7] (Sydney). —The only bodies of animals which were burnt on the copper altar were those offered as burnt offerings. Only the fat (suet) with the kidneys of the peace and sin offerings were burnt on that altar. I have read variously in the writings of others that the sin offering was not a sweet savour offering, but if Leviticus 4. 31 be consulted it will be seen that the fat of the sin offering was burnt for a sweet savour, as was the **fat** of the peace offering. —*J. M.*

[8] (Glasgow). —We must distinguish between the Lord's suffering as a sacrifice on the cross, and His sufferings at the hands of men during His lifetime, especially during His public ministry. The latter are not seen in the teaching of the altar. On the altar it was God's holy fire that consumed the sacrifices. —*J. M.*

[9] (Sunderland). —See note [7].

[10] (Atherton). —The laver was between the altar and the Tabernacle: the door of the tent of meeting was the door of the Tabernacle, not the gate. —*J. M.*

Note. —In our consideration of the copper altar we have to consider whether it cancelled out the instructions given by God at the same time, that an altar of earth or unhewn stone was to be raised in every place where Jehovah recorded His name (Exodus 20. 24-26), or whether it is contemplated that the earthen altar and the copper altar were united into one. After years of consideration of this subject, I have come to the conclusion that there could be no abrogation of the instruction of Exodus 20. 24-26. The altar of earth had to be made and the copper altar, which was simply a four-sided box without bottom or top, was slipped over it and on the earthen altar within the copper-acacia altar all the burnt and peace offerings of Israel were offered. If this was the case then all such difficulties as to a hearth, where the grating was, and how the acacia wood which was covered by the copper plating endured the fire of burning seven days a week, are removed. The earth preserved the outside casing, which was the copper altar. As to the copper altar it was of simple construction. It was hollow, made of boards of acacia wood and covered with copper. At each of the corners there were projections called horns. It was surrounded on all sides from the bottom to the ledge half way up the altar by a copper network. In this network it was carried from place to place by four rings in the corners through which the staves were placed. "Grating" does not mean a grating to hold a fire. The grating was outside the altar, not inside. Space forbids further remarks. —*J. M.*

QUESTIONS AND ANSWERS.

Question from Kingston-on-Thames. —What formed the hearth of the brazen altar? And what was the position of the grating?

Answer. —The grating of network was a brass or copper net inside which the altar was placed. This net reached half way up the outside of the altar to the ledge which compassed the altar on all sides. If the altar was filled with earth, that would form the hearth. —*J. M.*

Question from Sydney. —Of what shape was the grating or network of brass? And how was it fitted to the altar?

Answer. —The network of brass was not fitted to the altar but the altar was placed inside this net. —*J. M.*

Questions from Willington **Quay.** —(1) What was the position and function of the grating (Exodus 27. 4)? (2) We understand that the burnt offering and the priest both speak of our Lord Jesus Christ, but of what does the altar speak? (3) What altar is mentioned in Hebrews 13. 10? And who are those who have no right to eat thereat?

Answers. —(1) The altar was carried about in the grating of network. The rings were placed in the four corners of the network. (2) The altar speaks of the Lord also. See Hebrews 13. 10. Through Him God gets His portion and we get ours. (3) Those who served the Tabernacle, that is, the priests of the Temple. —*J. M.*

Question from Crowborough. —What **is** meant by coming down (Leviticus 9. 22)? Aaron "came down from offering the sin offering," but we read, "Neither shalt thou go **up** by steps unto Mine altar" (Exodus 20. 26).

Answer. —Going to God and to the altar of God was ever up, and to come from the altar was ever to descend. The altar **was** the high place. Note how Aaron offered the sacrifices, then he blessed the people and came down. Though no intimation is made in Scripture, it is conjectured that a slope of earth led to the ledge and from this the priests officiated. —*J. M.*

Question from Glasgow. —Would it be right to conclude that, while making an offering, the priest stood on the ledge of the altar? **Or was** there an incline leading to the altar? (See Leviticus 9. 22, Exodus 20. 26).

Answer. —This has been thought by some to have been how the priests ministered at the altar. —*J. M.*

Questions from Paisley and Barrhead. —(1) Psalm 110. **Was** the Lord Jesus a priest prior to His incarnation? (2) How could the fire burn continually on the altar, when Israel were on the march? What is the significance of the continual burning?

Answers. —(1) No. (2) There **was** no fire in the altar then, I judge. See Numbers 4. 13. A continual burnt offering (Exodus 29. 38-42) **demand**ed continual burning, besides these two lambs there were many other burnt offerings. —*J. M.*

Questions from Cheadle. —(1) It is stated that the grating reached half way up the altar. Did it also stretch across the altar to carry the fire? (2) If not, **was** the hearth solid, so that the ashes rested where the fire, burned and had to be scooped out by the shovels into the pots? (3) Did the firepans hold the fire?

Answers. —(1) No, the grating was on **the** outside of the altar. (2) If, as has been suggested by a Jewish writer (Jarchi), the altar **was** filled with earth (Exodus 20. 24), then the earth carried the fire. (3) The firepans were for carrying the live coals of the altar fire. —*J. M.*

Question from Atherton. —In view of the fact that the divine ordinances associated with the house of God could not **be** carried out until the Tabernacle **was** erected, could there **be** any collective worship from a redeemed, baptized and sanctified people during **the** interim period?

Answer. —Do the questioners know of any example of this? —*J. M.*

Questions from Mountain Ash. —(1) In view of the words "madest them to be . . . a kingdom **and** priests" (Revelation 5. 10), on what grounds can exclusive rights to priesthood **be** claimed by the churches of God? (2) Is the Lord Jesus sacrifice, altar **and** priest? (3) Is there **a** copper altar in the heavenly sanctuary? (4) Could help **be** given **as** to the construction of the altar?

Answers. —**Was** not this statement **made** to seven churches of God in Asia and not to all believers? I think **the** questioners will find this is so. The New Testament was written to **such as** were gathered together **in** churches of God, not simply to believers or believers **in** sectarian places. (2) The Lord is both sacrifice and altar, **but He** did not become Priest till **He** rose from the dead. (3) The copper altar was **in the** court not **in the** Tabernacle, **hence** there **is** no altar in heaven that answers to **the** copper altar. (4) It **seems** to **me** that the copper altar enclosed the altar of Exodus 20. 24, 25. —*J. M.*

NOTES ON ROMANS.

Verses -11, 12. *For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.*

Paul with intense longing desired to see the Roman saints, his object being to impart some spiritual gift to them. This was not such spiritual gifts as some saints were endowed with, as in 1 Corinthians 14* 4, 9, nor such a gift as was given to Timothy by (*dia:* by means of) the imposition of Paul's hands (2 Timothy 1. 6), and with (*meta:* in association with) the laying on of the hands of the presbytery (1 Timothy 4. 14), but it was spiritual gift through the ministry of the apostle as he set forth the truths of the gospel to them. This would give comfort both to the apostle and to the saints that heard him. Nothing is more comforting to a speaker than to have an audience that listens to him with a receptive faith.

Verse 13. *And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.*

This desire of the apostle to reach Rome is referred to in Acts 19. 21, Romans 15. 24, 28. In a life of such activity it is no wonder that many things arose to hinder the apostle in his desires. The object of the apostle's ministry was ever fruit in the lives of those he loved and served. Paul was like Joseph of old, of whom it is said, "Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall" (Genesis 49. 22). There was fruit on his branches for those outside the wall.

Verses 14, 15. *I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.*

Paul was a debtor to men because of what he had received from God to give to men, not because of what he had received from men. To civilized and uncivilized, to the learned and uneducated, he was a debtor. He said, "Woe is unto me, if I preach not the gospel" (1 Corinthians 9. 16). Saints as well as sinners need the gospel preached to them, the latter, in order that they may be saved, and the former, that they may know the things that are freely given to them by God.

Verse 16. *For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

The grandeur, power and sin of Imperial Rome did not cause feelings of shame to rise in the heart of Paul as he thought of the lowly message he preached concerning the Man of Galilee, for therein was a power which would live when the power of Rome had perished, and when the Caesars were no more. Rome lived in luxury and glory as it humbled, slew and enslaved other peoples, but the gospel that Paul preached broke the chains from the hearts of slaves and threw the prison doors open to those condemned to death through sin. Never was there such a message offering such pleasures and such peace, and opening up to once darkened minds vistas of eternal glory. Paul was hoping to come to Rome as an ambassador of the King of kings with a message from the throne of heaven, not a message of esteem and gratulation, but one calling men to repentance (as he had proclaimed to the philosophers at Athens—Acts 17. 30, 31), and of faith in that King whom Rome had crucified on Calvary. Rome's power was used in many cases to destroy, but God's power, in the gospel, is to save all who believe. Where weak faith and God's power meet there is a saved sinner.

This gospel was to the Jew first; the course of divine testimony is clearly stated in Acts 1. 8—Jerusalem, Judsea, Samaria, and to the uttermost part of the earth. Paul and Barnabas emphasized this same fact to the opposing Jews of Antioch, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us" (Acts 13. 46, 47). As to condition and standing there is no distinction between Jew and Gentile; all have sinned **and** all are under sin.

Verse 17. **For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith,**

God's love, grace and mercy are revealed in the gospel, but what man needs so that he might stand before a God in infinite holiness is a righteousness equal to God's requirement. It has been the cry of men from the far past, "How can man be just with God?" (Job 9. 2; 25. 4). The gospel gives the answer to the question, for therein is revealed a righteousness of God. This is not righteousness as an attribute of God, for such a righteousness is not of faith, nor yet is it the personal righteousness of Christ, either as God or Man, but it is a righteousness of God, provided for man, as a robe to cover him, as in Isaiah 61. 10, "a robe of righteousness." Christ is our righteousness (1 Corinthians 1. 30), and we are the righteousness of God in Him (2 Corinthians 5. 21). This is the gift of righteousness (Romans 5. 17), and it is to every one that believeth (Romans 3. 21, 22). This righteousness is by or from or literally "out of" (*ek*) faith. Some have erroneously compared the A. V. rendering of Romans 1. 17 "from (*ek*) faith to (*eis*) glory" with "from (*apo*) glory to (*eis*) glory," in 2 Corinthians 3. 18. In the latter scripture it is the progressive transformation into the moral image of Christ, but in the former it is a once-for-all experience that is in view, in that the faith of the believing sinner is reckoned unto him for righteousness (Romans 4. 5). Help will be found in Galatians 2. 16, where we read, "We believed on Christ Jesus, that we might be justified by (*ek* out of) faith in Christ, **and** not by (*ek* out of) the works of the Law." The righteousness revealed in the gospel is righteousness which springs from faith, and it is revealed to faith. The sinner to whom the gospel comes must first believe before he sees that through his believing he is declared righteous by God. Paul's words in Romans 9. 30-32 are helpful; "What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of (*ek* out of) faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by (*ek* out of) faith, but as it were by (*ek* out of) works. They stumbled **at** the Stone of stumbling." **See *ek pisteds***—out of faith—in Romans 3. 30; 5. 1; 10. 6; Galatians 2. 16; 3. 8, 9.

Verse 18: **For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness;**

As the righteousness of God is revealed in the gospel to the faith of the believing sinner, so contrariwise the wrath of God is revealed against the unrighteous actions of men who hold down the truth in unrighteousness: that is, men who refuse to allow the truth to have a voice in the correction of their conduct and that of others, because their lives are out of harmony with the God of truth. The original word rendered "hold down" in R. V. and "hold" A. V. in this verse, is rendered in a few places "hold fast" and "hold"; it is rendered "stayed" in Luke 4. 42; "seize on" (A. V.), "take" (R. V.), in Matthew 21. 38; and "restraineth" (R. V.) in 2 Thessalonians 2. 6, 7; the R. V. rendering of "hold down," equal to hinder or repress, suits the meaning of the text, where quite evidently it describes men silencing the voice of truth.

J. M.

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, *in* that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. II).

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THE COPPER ALTAR.

(Exodus 27. 1-8, 38. 1-7)

From Toronto, Ont. —That the altar had horns is significant. They speak of power (see Deuteronomy 33. 17, 1 Kings 22. 11), and were associated with the blood of the sin offering, the only offering of which it is recorded that the blood was to be applied to them (Exodus 29. 12-14, Leviticus 8. 14, 15, 6. 16-18). The power of the altar was in its being the place where sin was atoned for.

We considered three suggestions as to the construction of the altar. (1) It had four sides and was filled with earth, thus fulfilling the requirements of Exodus 20. 24. We consider this unlikely, since no mention is made of filling it with earth or stones (Exodus 27). Further, the instruments of the altar were placed upon the altar, which was then carried by staves (Numbers 4. 14). This would be impossible in a hollow altar filled with earth. [11] (2) It was composed of four sides with a grate halfway up in the centre. This was doubted, since the grate was "round the altar," and not within it. Again, the rings for carrying the altar were in the four corners of the grate, and it would be difficult to put this inside an altar composed of four wooden sides, unless holes were made, of which there is no mention in the Scriptures. (3) It was similar in pattern to the golden altar, having four sides and a top, the grate being for carrying purposes only. The altar being thus constructed, the offerings would indeed be burned upon the altar. This, too, would allow the ashes to be taken from the altar, and put into the pots (Exodus 27. 3; Leviticus 6. 10) without having them mingled with wilderness dirt or stones, as would be almost unavoidable with any other construction. *R. Dryburgh.*

THE LATER.

(Exodus 30. 17-21, 38. 8)

From Atherton. —The laver was of copper, which speaks of judgement, but this time it is self-judgement by a true standard, the word of God. The origin of the copper points to the word of God as a mirror, through which a man may see his defilement, and put things right (James 1. 22-25). It may be suggested that the laver was itself of polished metal, and, as the priests stood before it, they would use it in the same way as we use a mirror, and this would undoubtedly have a humbling effect on these servants of God; such a Vision is necessary for us. The Corinthian saints found that it was a most important thing that they should discern themselves before the Lord's Day morning meeting; lack of this will not pass unjudged by God.

It was noted that priests washed *at* the laver (Newberry, *therefrom*). Some thought this indicated that the priests took water from the laver and washed in it but not in the laver. Thus the main reservoir of water was not defiled, just as the word of God is never contaminated. Others thought that the absence of any jugs or pans precluded the idea of taking water from the laver, and so washing must have been done in the laver. The water was obtained from the smitten rock, and it was suggested that it was miraculously cleansed by God, after priests had washed in it.

There are two New Testament words for "wash." The one is the word for "bathe" (John 13. 10), and refers to our cleansing by faith in Christ, which cleansing never needs to be repeated and is seen in type when Moses washed Aaron and his sons at the laver (Leviticus 8; Exodus 40. 12), before they were anointed and clothed. For the part the Lord and the Scriptures play in our "bathing" see Ephesians 5. 26, Titus 3. 5 and John 15. 3. It is in this sense that the word occurs in Hebrews 10. 22. The second word refers to the daily washing of hands and feet, because of defilement. It was this the Lord did for His disciples on the night of His betrayal. The disciple needs the word of God to cleanse him from defilement in the world. Before we approach to God, there must be a cleansing; those who serve God to-day must be clean in a spiritual sense (2 Corinthians 7. 1). That this ordinance was important in God's sight is seen by the forceful words of Exodus 30: "that they die not," and "it shall be a statute for ever to them." How vital it is for us is seen by God's judgement on the Corinthian saints (1 Corinthians 11. 28-30). We may conclude that, as natural death followed neglect of this commandment in former times, so to-day spiritual death will follow disobedience.

R. C. Jones, John Bullock.

From Cardiff. —The laver was the second vessel in the court of the Tabernacle and stood between the altar of burnt offering and the Holy Place. It was made from the looking glasses of the women of Israel. A mirror reflects the beauty or deformity of one's person, but has no power to alter either; it, however, possesses the usefulness of showing the necessity for the application of the water before engaging in priestly service. For the women, surrendering the burnished copper meant a sacrifice and, in type, indicated the great place occupied by sisters, in a subordinate way, in the maintenance of God's dwelling place during wilderness conditions.

The laver was filled with water, and thereat the priests washed their hands (service) and feet (walk) before they went into the Holy Place to worship, and also before they went to serve at the altar. Neglect of this meant death. There were two distinct washings of the priesthood. The first occurred when they were brought to the door of the Tabernacle and washed with water by Moses (Exodus 29. 4, Leviticus 8. 6). No holy garment, and no anointing oil was put upon them until they were "washed" all over. This would, it was thought, correspond to the laver (or washing) of regeneration (Titus 3. 5). The daily washing at the laver of once-cleansed hands and feet raises an important point. One might be a priest and yet, because of living in unjudged, unconfessed defilement, have no present communion with God, or ability to serve or to worship Him. Unjudged defilement of any kind produces Unfitness to exercise the priestly office.

F. A. Perigo.

EXTRACTS.

From Kingston-on-Thames. —We are not told the **shape** or size of the laver. These are among the **secret** things that belong to the Lord. **We** are told that the laver had a **base**, which reminds **us** that it has to do with our earthly life, **because** it is on earth that **we get** defiled. In eternity **we** shall not **need** the laver, **because** nothing unclean shall in **any** wise enter therein (Revelation **21. 27**). Failure to wash their hands **and feet** at the laver **meant** death to the priests (**Exodus 30. 20**). This should remind **us** that "Holiness becometh Thine house, **O LORD**, for evermore"* (Psalm **93. 5**). *J. W.*

From Port Stewart. —The silence **as** to the **size** of the laver supports the view that **it** speaks of the word of God, which **is** beyond the understanding of man.

The laver **was made** of the burnished brass mirrors of the serving **women**, who assembled **at** the **gate** of the court, **and was** for the cleansing of the priests. The laver showed the presence of defilement, **and** provided the **means** of cleansing. Such also **is** the **effect** of the word of God.

The priests were to "wash . . . that they **die** not." This typically applies to-day, for anyone, who partaketh of the bread **and** the **cup** unworthily, eateth **and** drinketh judgement unto himself. *A. T. Gault.*

From Vancouver, B. C. —The laver had two distinct uses. The initial **use**, which **did** not require repetition, **and** one which required repetition **day by day**. Leviticus **8. 6** records that Aaron **and** his sons were washed all over **by** Moses. This typifies the work of the Lord **Jesus Christ**, who has washed every believing one (Titus **3. 5**). Apart from His work, **we** would have no **access** to the Holiest of all. The high **priest** of the Levitical economy **entered** the **sanctuary** as the people's representative, not **as** a forerunner. **He** entered where none could follow, **but** Christ, our Great High Priest, has gone in before His people.

The second **use** introduces a work which **men** are required to do for themselves. To render acceptable **service** unto God their hands **and feet** **must** be clean, and so they **must be** washed each **day**. Thus, only with clean hands **can we** partake in assembly exercises **and** in the lifting **up** of holy hands in earnest prayer. *R. F. Lundwill.*

From Brantford, Ont. —**By** the very **fact** that the laver **was** necessary to the Tabernacle, **we** are reminded that God is holy **and men** are **beset**

to-day, **we must be** holy; should we sin or become defiled, God has provided the **way** whereby sins **may be** forgiven **and** defilement washed away.

No dimensions were given for the laver, suggesting the immeasurable heights, depths, length, **and** breadth of the limitless word of God (Ephesians **5. 26**). The continual daily washing of the priests, **and** the rays of the hot eastern sun, would necessitate refilling **as** the water diminished, **yet** no mention is made of this. *Jas. Bell.*

From Essen, Germany. —The first thing we noticed was that the laver was brought before us without any measurements or detailed descriptions as to its form, which is in contrast to all the other things in connexion with the Tabernacle. The position of the laver was between the altar and the Tabernacle. We are saved and cleansed from all sin through the precious blood of Christ (1 John 1. 7), and therefore "clean every whit" (John 13. 10) as far as our eternal salvation is concerned (altar). But, for God-pleasing service in His house (Tabernacle) we, like those priests of old, must first pass the laver. We need that daily cleansing. Before God can use us, we must be cleansed and be a "vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work" (2 Timothy 2. 21).

"Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience (altar), and our body washed with pure water (laver)" (Hebrews 10, 22). *W. Boehme, E. N.*

From Crowborough. —The laver was provided for the priests to wash their hands and feet before engaging in worship or service. It was suggested that the base of the laver (Exodus 38. 8) speaks of Christ's sacrificial work, which is the foundation of our faith. [2] The hands and feet have to do with worship and service, the hands being related to the former and the **feet** the latter. *J. Robertson,*

London, S. E. —There are many to-day who presume to offer service to God who have not known regeneration. They are like the Pharisees who offer praise with their lips but whose hearts are full of pride and self-righteousness. Paul exhorted Titus to remind the saints at Crete that they were saved "through the washing of regeneration (margin—'laver') and renewing of the Holy Spirit" (Titus 3. 5).

Like the priests and Levites, we are often in contact with that which defiles, for we are still in the world and the flesh is still in us. Hence the necessity for the washing before any service can be acceptable to God. This can only be achieved by self-examination and application of the word of God (Psalm 119. 9, 26. 6, 24. 3, 4). *E. C. Leamy.*

From Derby **and** Nottingham. —The laver was a sanctified vessel of cleansing, and the priests could not enter upon priestly service until the initial washing had taken place. This answers to the washing of regeneration to-day (Titus 3. 5). If acceptable service was to be rendered to God by Aaron and his sons, their hands and feet must be clean (compare Isaiah 52. 11). The hands speak of our works, and the feet of our walk. Soon the need of daily washing will be for ever gone, for, when with Him, we shall know no defilement; and no laver, or its equivalent, will be needed there (Ephesians 5. 25-28). *H. K. Joyce, P. Beebe, R. H.*

From Cheadle. —The laver was not to cleanse from sin, this required blood (Leviticus 22. 6); its water cleansed from defilement. In our approach unto God we need to examine ourselves for defilement, before presuming to enter into God's presence as a people, "Who shall ascend into the hill of the LORD? . . . He that hath clean hands, and a pure heart" (Psalm 24).

It is of interest to note the use of the word "laver" in the New Testament. In each case where the word *loutron* occurs, it is associated with initial washing, which is done for the believer. This, we believe, has direct reference to the initial washing of Aaron and his sons (Exodus 40), although whether the laver was used by Moses on this occasion is a little obscure. It is significant that the garments were put upon Aaron and his sons after the washing took place, and suggests that we became priests after we believed **and** were washed (initially).
R. A. P., J. N. P.

From **Barry**. —The laver was in the court, between the Tent of Meeting and the altar, pointing out that we must come first to the altar, and in type we see the judgement of God that fell upon the sinless One. Then, as priestly ones, we may come to the laver for washing and judging of self, seen, it would seem, in the fact that the laver was made of copper mirrors.

The priests were washed completely by Moses at the gate, before they entered the priesthood, but there was also the need for cleansing themselves from defilement contracted day by day, so Aaron and his sons were to wash their hands and feet at the laver. The laver speaks of the cleansing power of the word of God, to which we need to go day by day to cleanse our feet (our walk) and our hands (our actions). If they failed to wash they would die, so too, we think, like failure would mean spiritual death for us. The use of the laver is expressly in connexion with the service of the House.
Roland G. Jones.

From Willington **Quay**. —As we visualize the priests washing at the laver, we learn the necessity for self-judgement. James likens the word of God to a mirror which gives us a picture of ourselves (James 1. 23, 24). The priests were to wash at the laver, and we too need the daily application of the word of God in our lives if we would render acceptable service. How clear are the words of the Psalmist, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word" (Psalm 119. 9).
K. R.

From Trinidad, Colorado. —The instructions to the priests were that they should wash their hands and feet before any service to God was acceptable. This would suggest that, for those in priestly service, there is still a need for cleansing, our cleansing being by the water of the word (Hebrews 10. 22, 23).

The laver, being of mirrors, caused us to think of James 1. 28-25; we should be doers as well as hearers of the word. This word reminds us of the laver as we look into it and see our uncleanness. The necessity for being clean for God's service was so great that the priests' lives depended upon the use of the laver. Should not we, being in the house of God, be clean to-day?

The question was asked, "Is there any significance in the absence of measurements for the laver?" It was suggested that it was large enough to meet the needs of all who would use it. [3] *R. H., M. L. W.*

From **Paisley and Barrhead**. —Of the laver there is no detailed information. Different opinions were expressed. (1) The laver had one receptacle for water. (2) It had two receptacles, one in the laver itself and the other in the base. In the case of the high priest, Moses performed the initial washing, but in the case of Aaron's sons, their father, being high priest, performed that function. [4] *W. Terrell, Jun.*

From Glasgow. —It was emphasized that the laver had nothing to do with cleansing a man from his sin, as it contained water and not blood. It was for the priests to wash their hands and feet thereat, to cleanse from defilement, as they ministered in holy things.

The copper of which it was made was the gift of the willing-hearted serving women. This is a unique occasion where an article of furniture was not made out of the gifts of the people, but entirely from the specific gifts of a small section of the community.

There will be no need of the laver in the greater and more perfect Tabernacle not made with hands, for "naught that defileth shall ever enter in." [5]

Ephesians 5. 26 makes it clear that the laver with its water is likened unto the word of God, through which the Church which is His Body has been cleansed. Then in Titus 3. 5 the laver is likened unto regeneration and renewing of the Holy Spirit. The word of God in the power of the Holy Spirit produces in the believer a new birth, and he is clean every whit. *J. H. P.*

From Knocknacloy. —The laver was for Aaron and his sons to wash thereat (Exodus 30. 18). Moses, as commanded by God, took Aaron and his sons and washed (bathed) them prior to their officiating as priests. We believe the laver speaks of the word of God in its cleansing power. Our salvation was effected "through the washing ('laver,' R. V. M.) of regeneration" (Titus 3. 4-6). The Lord said, "He that is bathed needeth not save to wash his feet" (John 13. 10).

Even as Aaron and his sons washed daily at the laver, so we also need the daily application of the laver of the word of God in our lives, the hands speaking of our actions and the **feet** of our walk. *William Woods.*

From Toronto, Ont. —The laver speaks of the washing of regeneration, and that washing that the Lord Jesus spoke of when he said to Peter, "He that is bathed (or washed all over) needeth not save to wash his feet, but is clean every whit."

The sinner is cleansed, once for all, when he accepts the Saviour. All who enter into the holy place in priesthood service have been "washed with pure water" (Hebrews 10. 22), even as Aaron and his sons were. *II. J. Madill.*

From Liverpool. —From the expression "the laver... and the base thereof," it would appear that it was made in two parts. Its position in the court was between the copper altar and the Tabernacle. The copper altar saw divine judgement upon sin; blood cleanses sin, water cleanses defilement.

The washing of Aaron and his sons **was** done by Moses, who thus typifies Christ, **and the washing speaks of the** washing of regeneration and renewing of the Holy Spirit (John 13. 10; Ephesians 5. 26; Titus 3. 5). Both worship and service demand clean hands and feet. David recognized the importance of this (Psalm 24. 3, 4), and realized that God's word was the only means of keeping his **feet** in the right path. Job treasured God's word more than his necessary food (Job 23. 12).

In a very practical way the serving women played an important part in their giving of their mirrors, which would be treasured possessions, illustrating that sisters have their place in God's service and house: they did what they could.

R. Roughley, A. H.

From Ilford. —We are not given any measurements of the laver in the Tabernacle, but the ten lavers in the Temple held about 320 gallons. The water to fill the laver in the wilderness, we thought, would have been obtained from the Rock which followed them. The water in the laver would speak to us of the word of God.

Every believer has an initial bathing in the word of God by the Lord Jesus (John 13. 10), and is clean every whit, and is eternally saved; but he needs daily application of the word of God to his life and walk. Notice the order *re* the Master, "All that Jesus began both to do and to teach" (Acts 1. 1). Notice also the order in Ezra 7. 10. If we observe these lessons, the result will be deeper and more satisfying worship and praise, and greater and more lasting fruit in our service manward.

L. A. White.

From Southport. —Traditionally the shape of the laver has been represented as circular and bowl-like, and those made for Solomon's temple (1 Kings 7) indicate this. Its significance was initially sanctification and consecration, and afterwards repeated cleansing from defilement before each act of service (Exodus 40. 31). It is clear from the New Testament that the laver indicated the word of God, and both Old and New Testaments (the laver was in two sections) speak of its cleansing power. The Lord Jesus said, "Ye are clean because of the word which I have spoken unto you," making it clear that the believer has been initially cleansed and sanctified once for all. The priests, however, still had the responsibility to cleanse themselves from all defilement of the flesh before drawing near in priestly service.

Some have suggested that the laver was polished, because the mirrors were polished copper. To those who accept this conjecture, we would point out that a concave or convex shape reveals a distorted reflection; and, seeing the word of God contains a record of the blemishes of men, we should readily see these. To continue in them is to ignore and forget (wilfully) the ugliness which is revealed.

L. J.

From Edinburgh. —We are not told the size or the shape of the laver. Passing from the brasen altar to the altar of incense the priests had to use the laver, so also we, if we are to serve aright, must apply the water of the word to ourselves.

When the priests were consecrated, they were washed by Moses. This speaks of a completed work, which was done once and for all. The water of the laver was only for cleansing the priests and not used for washing sacrifices. [6]

W. Muirhead,

From **Mountain Ash**. —Whilst the polished surface of the laver exposed the defilement of the flesh, its contents provided the means of cleansing. It was a silent but effective testimony to the faithfulness and sacrifice of the serving women: they never came to the laver, but each woman knew what the laver was made of. By comparing the laver and the Scriptures, we concluded that the Scriptures serve as a mirror, shewing the uncleanness of our nature and our inability to stand before God, and also by them we may cleanse our ways.

It was thought by some that the feet washing of John 13 had a relation to the washing at the laver. What is the underlying teaching in the Lord's statements to Peter? [7] *E. Mortimer, K. B.*

From **Sunderland**. —The priests washed daily their hands and feet at the laver. It was solemnly enjoined by statute. Failure to wash meant death. Such is the holy character of the God whom we serve.

The laver was made of brass from the mirrors of the serving women. It would be interesting to know the work of these women. The word for "mirror" is the same as that used for "vision" in Daniel 10. 7 and Ezekiel 8. 3. It conveys the thought of appearance. *J. R., Jnr.*

From **Birkenhead**. —Daily washing of hands and feet is necessary for the believer, and the water of the word is to be used for this. We might liken the washing at the laver also to the examination of ourselves before we approach God on the Lord's Day morning.

We thought that both Hebrews 10. 22 and Titus 3. 5 refer to the once-for-all washing of the believer, typified in the washing of Aaron by Moses, but some had difficulty in understanding how this washing, which took place after the redemption from Egypt, could be likened unto the washing of regeneration. [8]

It is sometimes suggested that the laver speaks of baptism. While there was little support for this view, surprise was expressed that, in the teaching connected with the Tabernacle, there appears to be no type of baptism, which has such an important place in the Truth to-day. [9] *J. B., R. L. S.*

From **Wembley**. —No sizes are given for the laver, and we are not told its shape (the Hebrew word means a *pan*), but we are told that the priests must wash thereat. This was a day-by-day washing, and does not correspond to the once-for-all washing of the priests (Leviticus 8).

The laver speaks of our daily cleansing with the water of the word. "Wherewithal shall a young man cleanse his way?" asked the Psalmist. "By taking heed thereto according to Thy word" (Psalm 119. 9). Our daily approach to the laver will show our uncleanness and the daily application of the word will remove it. The once-for-all washing of the priests would refer to the "laver of regeneration," and this is the being born of the water and the Spirit (John 3).

The Lord, as High Priest, came by water and blood (1 John 5. 6). As the high priest went to the presence of God, he went by blood (the altar) and water (the laver), and this is our way of approach to God (John 19. 34). But the Lord, coming from God's presence to man, came by water and by blood. *K. H. R.*

From **Cowdenbeath**. —The laver was in two parts, the laver and its base; this would perhaps suggest that the upper portion was for the purpose of washing the hands, whilst the base was for the washing of the feet. It was made from the polished copper mirrors given by the serving women (Exodus 38. 8). By their self-sacrifice they displayed their devotedness to God. These women were not appointed to serve, but they had a heart-exercise to serve.

Exodus 29. 4 tells us about a washing which took place prior to the daily cleansing of the priests, which was never repeated, performed by Moses upon Aaron and his sons. This speaks of regeneration (Titus 3. 4, 5). The new birth, the once-for-all cleansing, the work of Christ, is essential before service to God can be rendered by us. *Jain Hunter,*

COMMENTS.

[1] (Toronto). —It should I think be noted, that a purple cloth was placed over the copper altar and on this purple cloth the vessels of the altar were placed and over this a covering of sealskin. See Numbers 4. 13, 14. The altar was hollow and there is no intimation, in the instructions given as to how it was made, that it had a top. The grating was outside of the altar. —*J. M.*

[2] (Crowborough). —We should not confuse the laver with the altar. At the latter atonement by the shedding of blood was made, but at the former it was washing away of defilement, whether this was natural, as springing from the priests themselves, or contracted by contact with that which was defiling. Blood and water were both means of cleansing. —*J. M.*

[3] (Trinidad). —The laver of the Tabernacle was the only vessel of the service which had no measurement. The lampstand had no lineal measurement; its measure was its value, being made of a talent of pure gold. We might say that the measureless laver is like God's word which none can comprehend, but then we are told that the lavers of the Temple had measurement: these held forty baths of water and were of four cubits (1 Kings 7. 38), but these were for washing the burnt offering; the priests washed in the molten sea which was ten cubits in diameter and held three thousand baths of water (2 Chronicles 4. 2-6). —*J. M.*

[4] (Paisley and Barrhead). —How is this conclusion reached, that Aaron washed his sons, when it says, "And Aaron and his sons thou (Moses) shalt bring unto the door of the tent of meeting, and shalt wash them with water"? (Exodus 29. 4). —*J. M.*

[5] (Glasgow). —The laver was not in the Tabernacle, hence it is not to be expected that there is a laver in the heavenly Tabernacle. The priests were not to enter the Tabernacle until they had washed at the laver. —*J. M.*

[6] (Edinburgh). —Please note the use of the ten lavers in the Temple (1 Kings 7. 38). —*J. M.*

[7] (Mountain Ash). —The Lord said, "He that is bathed (this is the Lord's work exclusively, as He said in John 15. 3, 'Already ye are clean because of the word which I have spoken unto you') needeth not save to wash (*nip̄to*, from which is derived the noun *nip̄ter*, a basin) his feet, but is clean every whit: and ye are clean, but not all" (John 13. 10). They had all been bathed except Judas. The Lord alone bathes, but disciples are to wash their own and one another's feet. In Hebrews 10. 22 we have the perfect participle of the same word *loud* used by the Lord, translated "bathed," and it shows an act done in the past, the effect of which abides **up** to the present. —*J. M.*

[8] (Birkenhead). —In this as in many other things the Law had a shadow of the good things to come, not the very image of the things. There is a wide difference between the Greek word *skia*, shadow, and the word *eikon*, the perfect image. Take Abraham for instance. **He was** converted by the appearance to him of the God of glory and called at the end of Genesis 11, but he was not justified by faith until Genesis 15. This will show the meaning of what Paul says about the shadows of the past. —*J. M.*

[9] (Birkenhead). —Israel—priests and people—were already baptized in the Red Sea. If the washing at the laver spoke of baptism, then the priests would have shown typically in their washing at the laver that daily baptizings would be necessary for us now. This would be quite contrary to New Testament teaching: "There is one baptism." —*J. M.*

QUESTIONS AND ANSWERS.

Questions **from** Brantford, Ontario. —(1) What was the nature of the service of the women who ministered at the door of the tent of meeting? (2) What present-day aspect of consecration is prefigured in the bathing of Aaron and his sons (Exodus 29. 4)?

Answers. —(1) The service of women in the house of God in the past was like their service to-day—of an unspecified nature. The woman was made to be a help meet for (answering to, or, as before) man (Genesis 2. 18), both in marriage and in other ways. The ministers of God's house of old were the priests and Levites, and in the present dispensation these were apostles, prophets, evangelists, pastors and teachers, and also those of 1 Corinthians 12. There are no women amongst these, nevertheless we read of women who laboured with Paul in the gospel (Philippians 4. 3). (2) Regeneration. —*J. M.*

Question **from** Kingston-on-Thames. —In view of Exodus 30. 20, does "sleep" in 1 Corinthians 11. 30 indicate physical death?

Answer. —Yes. —*J. M.*

Questions **from** Liverpool. —(1) What was the service of the serving women (38. 8)? (2) At which tent of meeting did they serve?

Answers. —(1) See answer to Brantford. (2) The Tabernacle. —*J. M.*

Question **from** London, S. E. —What were the duties of the serving women?

Answer. —See answer to Brantford. —*J. M.*

Question from Birkenhead. —Is there any connexion between Hebrews 10. 22 and 1 Peter 1. 22?

Answer. —The Greek word translated sprinkled, in Hebrews 10. 22, is in the passive voice and shows what was done for these saints, answering to the application of the blood of Christ by which they were cleansed at the time they were saved, whereas purified, in 1 Peter 1. 22, is in the active voice and shows what they did for themselves by their obedience to the truth. These are different things. —*J. M.*

Questions **from** Mountain Ash. —(1) What is the laver of regeneration (Titus 3. 5)? (2) Is the act of cleansing (Ephesians 5. 26) a completed one, or is it the continual cleansing from unrighteousness (1 John 1. 9)?

Answer. —(1) The word of God. (2) It is a completed act at the time of regeneration. —*J. M.*

NOTES ON ROMANS.

Verse 19. *Because that which may be known of God is manifest in them; for God manifested it unto them.*

Job says that God **said** to men **in a** past day, *"* And unto man He said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding" (Job 28. 28).*

God has given to **man a** knowledge of Himself in His works, for God never left Himself without witness (Acts 14. 17), and if the inner voice of conscience were heeded, it would save **man from a** course of wickedness. **But** if what God has manifested of Himself **in** the human conscience is silenced, then nothing **can keep man** from rushing to destruction, for **we** must remember that the mind of the flesh is death (Romans 8. 6). Humanity had long since destroyed itself, but for the fact that God is the Preserver of **men** (Job 7. 20; 1 Timothy 4. 10).

Verse 20. *For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse:*

How true are the words of Cowper the poet!—"Blind unbelief is sure to err, and scan His work in vain."

The invisible things, or attributes of God, are His everlasting power and divinity ("Divinity," not "Godhead" as in the A. V.; but "Godhead" is correct in Colossians 2. 9. In Acts 17. 29 it is "the divine," R. V. marg. "that which is divine." The word "divine" is used in 2 Peter 1. 3, 4, to describe God's divine power and the divine nature), which are perceived or **seen** clearly in the things that **He** hath made. It is said that Napoleon on a voyage from Egypt to **France was** standing on the deck of the vessel on a clear starry night, and nearby a group of officers were discussing whether there was such a Being as God. They decided that they would ask Napoleon for his opinion. They approached him and **asked** the question. **He** turned and with a **wave** of his hand toward heaven said, "Gentlemen, who **made** all these? Who could **argue** after such an answer? David said, "The heavens declare the glory of God; and the firmament sheweth His handy-work" (Psalm 19. 1).

The Seraphim also skid, "The whole earth is full of **His** glory" (Isaiah 6. 3).

But the fool says in his heart, "There is no God" (Psalm 14. 1).

Man in the midst of God's mighty wonders, which are patent even to an ordinary **mind**, is left without **excuse** for his unbelief and ungodliness. Verses 21, 22, 23. *Because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.... And changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.*

Could the humiliation and degradation of the human race be more complete? **Men** who had a knowledge of God **gave** no glory to their Divine Creator, but with **vain**, perverted and darkened minds, they changed the glory of the incorruptible God for diverse images. Even the images of creeping things were deified and became the objects of men's worship and veneration. **Satan's** control and perversion of the human mind could not be more absolute than is described here **by Paul**, who **was** confronted daily with this **state** of things amongst the Gentiles. **Even** in Athens, the seat of human learning, this **state** of things **existed**; philosophy and idolatry ran **as a team** yoked together and **'was suited** to each other. Even Israel in the **past**, who had the knowledge of God, **turned aside** out of the way and worshipped the gods of the heathen.

Verses 24, 25. *Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen,*

"The fear of the LORD is clean, enduring for ever" (Psalm 19. 9). The fear of the LORD, which is pure, leads to purity of life and morals, but men unchecked in their desires by the fear of God, threw off all restraint. Associated with idolatry has ever been moral corruption. Self-indulgence in all manner of lust claimed the votaries of idolatry, and still does, for mental degradation ever leads, to bodily degradation, and men and women descended far below the level of the beast. Satan's lie took the place of God's truth, and men slipped down the slippery slope of sin, and in their religious rites they corrupted themselves in their lust.

Verses 26, 27. *For this cause God gave them up unto vile passions:... their women... also the men... receiving in themselves that recompense of their error which was due.*

"Fornicators and adulterers God will judge" (Hebrews 13. 4), and in due time those indicated in these verses reaped the retribution of divine judgement which overtakes those who live immoral lives. "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6. 7). Men's shameful behaviour in connexion with creature worship brought its terrible punishment in their bodies, and eternal judgement followed judgement in this life. "I know, O LORD, that Thy judgements are righteous" (Psalm 119. 75).

Verses 28, 29, 30, 31, 32. *And even as they refused to have God in their knowledge* God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness % . . . murder, . . . without natural affection, unmerciful:... such things are worthy of death, not only do the same% but also consent with them that practise them.*

Three times Paul says, "God gave them up"; He "gave them up in the lusts of their hearts unto uncleanness"; He "gave them up unto vile passions"; and He "gave them up unto a reprobate mind." Their state was worsening each time that it is said that God gave them up. A reprobate mind was a mind that God rejected after test, and in consequence they became wholly abandoned to sin. Virtue was entirely lost, and the list of their sins brings that word of the Psalm to mind: "For the dark places of the earth are full of the habitations of violence" (Psalm 74. 20). Nevertheless such was the world of sinners that God loved, and for which Christ died. The triumphs of the gospel in such a scene of wickedness set the seal to the divine character of the gospel, for nothing else than God's love in Christ could have availed to uplift and deliver such abandoned slaves of sin. "And such were some of you," Paul wrote to the Corinthians (1 Corinthians 6. 11). But these Corinthian idolators and fornicators were justified and sanctified in the name of the Lord Jesus Christ, and in the Spirit of our God, and they washed themselves with the water of the word from their filthiness. It was in such a world that the Lord Himself was betrayed and murdered, and Paul himself, the writer of this epistle, was an accomplice in the murder of Stephen the martyr. Into such a scene, such a cess-pool of human corruptions, the health-giving rays of the Light of the world shone, and the changes wrought were nothing short of miraculous, for there was none too black for Christ's blood to make white. —J. M.

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

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(a) **THE GATE**, (b) **THE DOOR**, and (c) **THE VEIL**.

From Melbourne. —The gate, the door, and the veil all speak of Christ. The blue (the heavenly colour) speaks of Christ as John presents Him—the Son of God: purple (the kingly colour) as Matthew presents Him—the King: scarlet (worm scarlet) as Mark presents Him—the Servant; and fine twined linen {perfection} as Luke presents Him—the perfect Man.

The gate, being the same height as the hangings of the court (Exodus 38. 18), speaks of Christ fulfilling all God's righteous claims. The width of the gate, twenty cubits, seems to indicate that there is room for all who avail themselves of Christ as Saviour. The door and the veil, both being narrower and higher, would speak of Christ in resurrection as Son over God's House, recognised by few. It was felt that the four pillars of the gate could also represent the four Gospels which present Christ as Saviour.

The cherubim on the veil seem to be symbolical of God's perfect righteousness. They are creatures whose chief responsibility appears to be to guard the righteousness of God (Genesis 3. 24). In the veil we see the manhood of our Lord Jesus Christ. We enter the Holies with boldness, by means of the blood of **Jesus** through the veil of His flesh (Hebrews 10. 19). **P. W. A.**

From Crowborough. —The gate speaks of Christ, who is the only way to God, and who displayed in His earthly sojourn and atoning death upon the Tree, the largeness of God's love to man.

The blue suggests the Lord's heavenly origin. He said, "I am come down from heaven" (John 6. 38). The purple indicates His kingly character. The Holy Spirit moved the children's hearts to echo the words: "Hosanna to the Son of David." "One day David's Son and David's Lord will reign over all the earth in righteousness, and Israel, who rejected their King, shall be blessed by Him above all nations. The scarlet suggests His lowly condescension. How low Christ stooped to redeem us to God! It is suggested that the dye was extracted from the cochineal insect by crushing. The linen tells of His perfect righteousness.

The veil divided between the Holy Place and the Most Holy. The high priest entered through the veil with blood for his own and the people's sins {Hebrews 9. 7}. The veil was rent in twain, when Christ died. **B. V. F.**

From **Edinburgh.** —The veil is variously referred to as "the veil of the screen," "the second veil," and a "veil of blue, and purple, and scarlet, and fine twined linen"; these materials suggest the excellencies of Christ. It was hung on four pillars of acacia wood, overlaid with gold and standing on silver sockets. When Israel were about to set forward on the march, it was the task of Aaron and his sons to take down the veil (Numbers 4).

The veil was for screening the ark of the testimony, by dividing between the Holy Place and the Most Holy. On the day of atonement, the high priest entered through the veil (Leviticus 16. 12-14). The high priest entered the Most Holy Place more than once on that day. In the execution of his work there, the high priest was unseen.

A. M. Hope, W. C. Taylor.

EXTRACTS.

From **Atherton**. —Though both the gate and door were 100 square cubits in area, the gate is comparatively wide while the door (which suggests obedience to the truth), is narrow and high. (See Jude 3, 4).

Beyond the veil was the ark of the testimony, the mercy-seat and cherubim, and the glory of God overshadowing the mercy-seat. Twice on the great day of atonement the high priest was permitted to enter through the veil, first for his own sins and then for the sins of the people. Christ is the anti-type of a perfect veil, not a rent veil. When we approach God through the new and living way, through the veil, that is to say, His flesh, we do not approach through a patched up veil, but through One who is perfected for evermore, the incomparable Christ. The rent veil of the temple indicated two things: (1) that the glory of God had departed ("your house is left unto you desolate"—"your house" not "My Father's House"); and (2) that God had finished with that which belonged to the Old Covenant.

G. A. Jones, D. H. Butler.

From **Ashgill**. —In the gate, as a type of the Lord Jesus Christ, we see the approach to God for men. If men are to stand in the righteousness of God and find acceptance before Him, it can only be through the "one Mediator... between God and men, Himself man, Christ Jesus" (1 Timothy 2. 5).

This type is very precious, for the height of the gate was similar to the hangings of the court (Exodus 38. 18), reminding us that the Lord Jesus answered all the requirements of the Law of God. He alone could say, as He looked back over life's pathway, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do" (John 17. 4).

It is also precious to note the width of the gate. When we think of Him who said, "I am the way, and the truth, and the life," how glad we should be of this spacious way of twenty cubits !

W. Horn, C. H. Brooks.

From **Vancouver**. —The gate was situated on the east side of the court. Thus men's backs were to the rising sun, as they faced that which spoke of the "true Light... which lighteth every man" (John 1. 9). There was no other entrance, telling of Christ, the only way (John 14. 6). The gate was twenty cubits wide, which causes us to think of the great love of Christ, so great that it provides a way for all to come (1 John 4. 10). The four pillars, which held up the screen before the congregation (Exodus 38. 19), would suggest the four gospel writers, whose records are given so that we might believe on the name of the Son of God (1 John 5. 13). *R. F. Lundwill.*

From **Brantford, Ont.** —The gate was the way to life and service. How many of God's children have been redeemed from Egypt, yet have chosen a way of their own, living in the wilderness and refusing the way of Truth ! "Thy word is a lamp unto my feet, and a light unto my path" *

(Psalm 119. 105). We are reminded of the words of God's servant of old. " Send out Thy light and Thy truth; let them lead me: let them bring me unto Thy holy hill, and to Thy tabernacles. "

The door, with its five pillars and sockets of copper, would remind us that those who would serve God, must serve Him in a worthy manner with reverence and awe, for our God is a consuming fire. The pillars were high and the way narrow, but it is the way to divine service in God's house, and associated with it are great responsibilities in service and testimony. John could say, " Greater joy have I none than this, to hear of my children walking in the truth " (3 John 4).
Neil Sproul,

From **Southport**. —The veil formed a division between the Holy Place and the Most Holy Place (Exodus 26. 33); it screened the ark of the testimony as Exodus 40. 21 shows, in which scripture it is called the veil of the screen. When the children of Israel were on the march, it covered the ark of the testimony (Numbers 4. 5). The veil was in one piece, for the singular pronoun " it " is used in Exodus 26. 32. It was held up by four pillars, perhaps pointing forward to the four men used by God to uphold and show forth the Lord Jesus Christ in the four Gospel accounts; but, as the four pillars are inside the House of God, they may speak rather of them upholding the Lord Jesus Christ before God's face. The veil showed that the way into the Holy Place was not manifest while the first Tabernacle was still standing (Hebrews 9. 8). It will be noticed that cherubim were worked on the veil (Genesis 3. 24).
W. S. Holden.

From **London, S. E.** —Annually the high priest entered the Holy of Holies by the blood of atonement, and with the covering cloud of incense. The Mosaic Tabernacle was a shadow of that heavenly sanctuary of which Christ is Minister, and in which we worship. As long as the first Tabernacle and its services stood, the way into God's presence was not manifest. Christ came to establish the new covenant in His own blood, and, even while Christ was on earth, the way was not manifest and the carnal sacrifices were still being offered. The sacrificial death of the Lord Jesus is the basis of our access into God's presence (Hebrews 10. 9) The veil is typical of the flesh of Christ, both during His earthly lifetime, and of His body raised and glorified. Having been cleansed by blood, we enter the presence of God through Christ, who is the new and living way.
A. Reeve.

From **Liverpool**. —Righteousness and judgement are the foundation of God's throne: the fine linen, typical of God's righteousness, barred the Israelite from God's presence, except he entered by the gate. This gate speaks of Christ, whose personal righteousness is typified in the fine twined linen. [1]

Our approach in worship as a holy priesthood is through our Great High Priest, and the blood that was shed on Calvary is the basis of our approach into the Holies. Israel's approach, in a bygone day, was dependent upon the blood sprinkled on the mercy-seat after the offering had been slain, and was but a shadow of the good things to come, of which we by God's grace have been partakers. [2]

The pillars of the veil were of acacia wood overlaid with gold and speak of the humanity and deity of Christ. That no measurements were given, we thought, shews that individual appreciation of Christ's work is needful.

The inner veil of the Tabernacle was similar to the door, but for the important addition of cherubim wrought therein, which we thought, pointed to the holiness of God. The cherubim here, we suggest, like those at Eden's entrance, symbolically guarded God's holiness and righteousness.

A. Fairhurst, Jun., A. H.

From **Port Stewart**. —A priest, standing inside the court, could see the beauties of the curtain of the gate, with its tri-part entrance between the four pillars. If the priest looked toward the Tabernacle, he would see the curtain of the door, again typifying Christ, held up by five pillars. These five pillars, we suggest, would represent the five titles of Christ referred to in Isaiah—Wonderful, Counsellor, Mighty God, Everlasting Father, and Prince of Peace. [3] Only a priest could enter the Holy Place to attend to the service of the house. When in the Holy Place, he could see the veil, which was like the curtains of gate and door, but with the addition of cherubim, guardians of the way to the presence of God. It is through the veil (His flesh) that we to-day enter to worship the God and Father of our Lord Jesus Christ, and to offer spiritual sacrifices.

A. T. Gault.

From **Willington Quay**. —The gate was equal in height to the hangings, showing that the Lord Jesus answers to all God's claims of righteousness; He is the only way to God. The door was made of the same material as the gate, but was supported by five pillars, and only the priests entered thereby in their courses of divine service. The pillars, we noted, were of acacia wood, speaking of the humanity of Christ. It is wonderful that the One who enables us to enter has Himself trod this scene as Man, and has been tried as we ourselves are tried.

We look to the Hebrew epistle for the aid of the Holy Spirit in understanding the teaching associated with the veil. Through this veil went only the high priest, and only once a year. He would enter with great and godly fear. The cherubim would speak of the divine presence.

C. B.

From **Barry**. —The gate was the only entrance into the sphere of worship and sacrifice. We visualised it as not being rolled up (as sometimes illustrated). The gate is associated with thank offering and sacrifice (Psalm 100. 4), for immediately within was the brasen altar.

The door of the Tabernacle was a means of entrance for a functioning priesthood. In the brasen sockets we see the judgement which fell on the Holy One of God, and associated with it are the pillars of acacia overlaid with gold, typifying the Son of Man, of whom Peter testified, "the Christ, the Son of the living God."

E.

S.

T.

From **Birkenhead**. —We were not prepared to define these three entrances as three separate experiences in the life of a believer, but we were satisfied that all three speak of the Lord Jesus Christ as the only One through whom we have access into the holy presence of God. [4] It is quite clear that the veil speaks of the Lord Jesus Christ (Hebrews 10. 19), our entrance being in association with Him as the Great Priest over the House of God. We must beware of the thought that we enter through the veil and therefore pass beyond Christ Himself, for in Hebrews 6 He is spoken of as having entered

within the veil as a forerunner for us: He is within the veil at all times. Whatever interpretation we may put upon the three entrances we must remember that through Christ alone can we come before God whether in supplication, praise, or worship. *R. T. H. H., R. L. S.*

From **Glasgow**. —What is true of the copy and shadow is also true of the heavenly Tabernacle. "Who shall ascend into the hill of the Lord? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, and hath not sworn deceitfully" (Psalm 24).

The fulness found alone in Christ is foreshadowed by the God-given way of approach, whereby the high priest could, once in the year, enter through the veil with blood of the sacrifice (Hebrews 9. 25). The Hebrew disciples might well marvel that they could now enter with boldness "into the Holy Place by the blood of Jesus" (Hebrews 10. 19-22). *M. G. McK.*

From **Knocknacloy**. —In Exodus 38. 18 we are told the height of the screen for the gate, five cubits, answerable to the hangings of the court, which speak of Christ as the One who alone rose to the divine standard of righteousness. The screen for the door was the first entrance into the Tabernacle, and speaks of Christ as the Truth (John 14. 6).

The materials for the veil were as for the former two, with the addition of cherubim. This veil separated between the Holy Place and the Most Holy, where the divine presence dwelt. It speaks of Christ as the way into the divine presence (Hebrews 10. 20).

The pillars, upon which the gate of the court and the door of the tent of meeting were hung, stood upon sockets of brass, which speaks of judgement; but, in the case of the veil, its pillars stood upon sockets of silver, which speaks of redemption, reminding us of the price paid by Christ at Calvary ere that way could be opened up. [5]. *William Woods,*

From **Cheadle**. —The gate, the door, and the veil teach concerning the way of approach of God's people into the Holies (Hebrews 10. 19-23). The gate brings us to the altar, and the thought of a newly slain One. The door suggests One who is living, exalted; the veil (His flesh) through which we as a people enter into God's immediate presence.

Some thought that John 14. 6 emphasized the approach of the individual disciple rather than that of a people, as the verse progresses from God's presence outwards. [6] *J. N. P., R. A. P.*

From **Essen**, Germany. —The gate represents Christ as the Life. Its height is equal to the surrounding hangings of the court, reminding us that the righteousness of Christ is exactly answerable to the righteousness of God. The gate shows us in its beautiful colours the glory of the Lord Jesus.

The door to the Holy Place speaks to us of Christ as the Truth. As it refers to the same Person, it has the same superficial area as the gate, but is double the height and half the width. It was supported on five pillars, which, we suggest, might refer to the five writers of the epistles of the New Testament, who particularly set forth the Truth in relation to God's House.

The veil, separating between the Holy Place and the Most Holy, appears to set forth Christ as the Way (Hebrews 10. 20). The size is the same as the screen, but, in addition, on it were wrought cherubim, a reminder to the priest that beyond the veil was the very presence of God, where the cherubim stand. The veil was supported on four pillars; and we would value help as to the teaching of these. [7] *W. Bohme, H. Moller, E. N.*

From Barrhead and Paisley. —The colour of the gate would contrast strongly with the white of the hangings of the court, as if to indicate that the way is clearly defined. The barrier of God's righteousness required to be opened up, before access to the divine presence could be obtained, and this was accomplished by Christ. The Hebrew word for "gate" carries the thought of breaking down. [8]

The gate was of one piece and was supported by four pillars. It was thought that, normally, it would be in a closed position and access may have been gained by lifting from the bottom.

The second curtain was at the entrance to the Holy Place. It measured 10 cubits square, and would also appear to have been of one piece. It was supported by five pillars. The third curtain, or veil, was similar in size to the second, but on it were Cherubim, a reminder to those who looked thereon that the presence of God could not be violated with impunity. The approach to the divine presence could only be achieved on the basis of shed blood.

J. M. Gault.

From Sydney. —The veil speaks of Christ, and the epistle to the Hebrews, presenting New Testament teaching from Old Testament types gives us an insight into its significance (Hebrews 9. 1-10). The way of drawing near for the collective people in the House of God to-day is the new and living way through the veil, that is to say, His flesh (Hebrews 10. 19-22). To enter through the veil is only for those who have laid hold of the hope set before us, that is, the entering-in hope (Hebrews 6. 19-20).

That the veil speaks of separation is borne out by the Hebrew (Young). The veil was to screen, or cover, the ark of the testimony (Exodus 40. 3, 21). Other scriptures (e. g., Exodus 27. 21) link the veil with the ark of the testimony (or covenant). An explanation of the significance of the veil in this respect would be appreciated. Reference was made to Revelation 11. 19, where the temple of God in heaven is opened, and the ark of His covenant (or testament) is seen. [9].

J. G., J. C. I., G. K. K.

From Derby and Nottingham. —The gate was the one and only entrance into the court. We know that our Lord Jesus Christ is the only way to God, and it is of Him that the gate speaks.

The door was ten cubits by ten, making it narrower than the gate, but with the same area. Access to God is by the same Person, the Lord Jesus Christ, but the way in which God would have us go is a narrow way. The fact that the door is higher than the gate would suggest that the way of approach is higher than at the gate. Once through this door we are on holy ground.

The veil divided the Holy place from the Most Holy. The four pillars holding up the veil left three spaces, thus pointing to the fact that God is a Triune God. [10].

P. Beebe, S. Wymer, R. H.

From Kingston-on-Thames. —The screen of the door, which hung upon five pillars, was made of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. Though the door was twice as high as the gate, it was narrower. The priests alone went in "continually into the first Tabernacle, accomplishing the services" (Hebrews 9. 6). It will be noticed that this screen was made of the same materials as the gate. If, as we believe, the gate speaks of our Lord Jesus Christ, so does the door. The door, it was suggested, is a type of Christ in His exaltation, whom God has made both Lord and Christ (Acts 2. 36), the chapters speaking of His crowning. The door, being narrower, suggests the path in which the disciple of the Lord should walk, if he is to enter into the house of God to do Him service.

The veil was the means of access into the Holy of Holies, into which the high priest alone entered once a year, yet not without blood (Hebrews 9. 7). It is clear that this also was a type of Christ, for He is our only means of access unto God as a worshipping people, for we read that we enter "by the way which He dedicated for us" (Hebrews 10. 19, 20). *W. G. West*

From Cowdenbeath. —The purpose of the gate, the door and the veil was to provide a way of approach to God. The gate was the way through which the offerer passed to the altar, where he presented his offering. The door was the entry into the Holy Place, where the priests accomplished the services (Hebrews 9. 6). The veil was the way of approach into the Most Holy Place, which was entered once a year by the high priest. Our High Priest has entered in once for all, and, in so doing, because of the abiding efficacy of His blood, has opened up a way for us. Because of the presence of a once-slain, and now glorified, Man before the face of God, we are privileged to draw near to worship. We would, therefore, suggest that our Lord Jesus Christ is typified in the gate, the door and the veil as the One through whom we approach God, (1) to offer, (2) to render priestly service, and (3) to worship. These three privileges are wonderfully blended together in our approach to God on the first day of the week. As individuals we come with our offerings, but we function as a holy priesthood, and as the people of God we bow our hearts and our spirits in worship before Him. The presence of the cherubim in the veil would speak of the holiness of God, and tells us of the need for reverence in our hearts whilst we bow before Him.

James Bowman.

THE LAVER.

From Hamilton, Ont. —"So they shall wash their hands and their feet, that they die not," shows how important it was that Aaron and his sons wash at the laver before entering into the Holy Place. The priests had to have clean hands to serve God, and clean feet to walk with God. We need clean hands, if we are to fulfil 1 Timothy 2. 8, "lifting up holy hands." It is necessary for us to have clean feet too, so that we might have a closer walk with God. Enoch and Noah "walked with God" (Genesis 5. 22. 6. 9), and the psalmist said, "Cause me to know the way wherein I should walk" (Psalm 143. 8). In these dark days it becomes us to be much at the laver of the word, so that our hands and our feet be not defiled: that we may serve God acceptably, and be able to walk in communion with God.

R. Dryburgh.

From Sydney. —The laver speaks of the word of God. Psalm **119. 9, 11, 101** shows **the** salutary effect of the application of the word of God to our daily lives. The **presence** of the laver did not suffice for the priests of old; they must **needs put** it to **use**. So **must we** faithfully apply the word of God, that **we** may know the cleansing.

The women's part **was** one of self-sacrifice in giving their mirrors for the laver (Exodus **38. 8**), which mirrors, **we** understand, were among their prized possessions. The mirrors showed **a** reflection, **a** true image, **and** remind **us** of the word which is **a** revealer (Hebrews 4. 12), and is likened to **a** mirror (**James** 1. 22-25). *J. G., G. K., J. I.*

COMMENTS.

[1] (Liverpool). —Christ's personal righteousness, either **as** God or Man, makes no provision for man's approach to God; the fine linen in the hangings of the **gates** is typical of that righteousness indicated in **1** Corinthians 1. **30**, " Christ **Jesus... was** made unto **us . . .** righteousness. " This is what God made Him unto us. Christ who is infinitely righteous, both **as** God and Man, could have gone back to heaven without going by way of the Cross (if this had been God's will), but then there would have been no way of approach to God for men. —*J. M.*

[2] (Liverpool). —There was no approach for the people of Israel into the Holies in the past. No Israelite ever got nearer to the Tabernacle than the north side of the copper altar where he slew his sacrifice. There he **was met** by the priest, who presented his sacrifice according to the ordinance. The priests represented the people in their service in the Tabernacle, and this **was** especially so in the **case** of the high priest. Our privilege is great in this dispensation, for—

*" The Holies now we enter
In perfect peace with God. " —J. M.*

[3] (Port Stewart). I think this is **a** doubtful interpretation of the five pillars of the door. —*J. M.*

[4] (Birkenhead). —These hangings of the gate, the door and the veil indicate three different and distinct **stages**" of approach in the past, (1) that of the people, (2) of the priests, and (3) of the high priest. Seeing **we** agree that these three hangings speak of Christ, **it seems to me** that Christ **as** our means of approach to God **is set** forth in this typical teaching in association with three specific **matters**, (1) the Altar, (2) the House, and (3) the Holies. I think **we** have yet something to learn about the first and the second Tabernacle of Hebrews 9. —*J. M.*

[5] (Knocknacloy). —The silver does not speak of the redemption of the sinner, **but** the redemption of the saint, **as** in Titus **2. 14**, where God's people are shown to need redemption from iniquity or lawlessness, that is, from doing their own will. —*J. M.*

[6] (Cheadle). —The order of John 14. **6** shows the enumeration of what the Lord is from God's side, **but** from ours **it is** Christ the Life, the Truth, the Way. The Way **is set** forth in **Hebrews** 10. **19, 20**. —*J. M.*

[7] (Essen). —If it **be** correct to think of the pillars of the hanging of the **gate as** the four men who wrote inspired Gospels holding up Christ to men **as** the way of approach to God to find acceptance by sacrifice,

and if the door speaks of Christ as the Truth as set forth by the five men (as pillars) who wrote the epistles dealing with the truth relative to God's house, as our friends suggest, may we not think of the four men who wrote the Gospels holding up to the gaze of both God and His priests that same Christ who lived below now glorified? We should be very barren of cause for praise, if, in our approach to God, we had not that One before us who lived and died and rose again, as set forth historically in the four Gospels. What I here say is said only suggestively. —*J. M.*

[8] (**Paisley and Barrhead**). —Both Strong and Gesenius say that the Hebrew word for gate is derived from a root which means to split, cleave, divide, open, not to break down. —*J. M.*

[9] (**Sydney**). —In my opinion the ark of Revelation 11. 19 has to do with the service of God associated with angelic beings, not with us. Christ is to us both the ark and the mercy-seat, and the veil (which speaks of His flesh) ever hid from view the ark and mercy-seat, whether they were in the Holy of Holies or on the journey from place to place. The veil was the first covering that covered the ark. The veil was no more a barrier to the presence of God than the flesh of Christ is. His flesh is not a barrier, but the way. To think of the veil as a barrier is wholly contrary to the antitypical teaching connected with the Lord's flesh. Such holy beings as see His glory in heaven veil their faces with their wings. The veil was a veil or screen, not a barrier. —*J. M.*

[10] (**Derby and Nottingham**). —This interpretation is doubtful. —*J. M.*

QUESTIONS AND ANSWERS.

Questions from Sydney. —(1) Was the washing in Exodus 29. 4 at the laver? (2) What is the significance of the washing in Exodus 29. 4?

Answers. —(1) It is clear from the wording of this verse that the tent of meeting was completed and erected, so that the washing of Aaron and his sons did not take place until after Exodus 40. 33. I judge, therefore, that they were washed at the laver, which was the only vessel holding water there. (2) See answers in April B. S. —*J. M.*

Questions from Melbourne. —(1) Were the blue, purple, scarlet embroidered upon the fine twined linen cloth? or were the threads of blue, purple, scarlet and fine twined linen woven together to form the cloth? (2) What is the significance of the five pillars for the door and the four for the veil?

Answers. —(1) The blue, purple, and scarlet, were embroidered on the fine linen cloth of which the gate and the door were made. (2) See suggestions in comment [7]. —*J. M.*

Questions from **Hamilton, Ont.** —(1) Why did Jesus not wash the disciples' hands also? (John 13. 4, 5). (2) Does Hebrews 10. 19-22 refer only to the worship meeting?

Answers. —(1) See the Lord's reply in John 13. 9, 10. (2) Yes. —*J. M.*

Question from **Atherton**. —Did the veil in any sense bar the way into God's presence?

Answer. —The veil no more barred the way than did the screens of the door and gate. Each was a way of access to what lay beyond; they were not barriers. See comment [9]. —*J. M.*

Question from Cowdenbeath. —What is the typical teaching associated with the *numbers* and *materials* of the pillars and sockets of the gate, the door, and the veil ?

Answer. —See suggestions in comment [7] as to the number of the pillars upholding the hangings of the gate, door and veil. We must, however, make a difference as to what we may say about these things suggestively or by way of illustration, and what is the exact antitypical teaching in numbers and the materials used—copper in the gate, acacia wood and gold in the door and the veil, copper sockets in the door and silver in the veil. At present I cannot answer our friends' question. —*J. M.*

Questions from Sydney. —(1) Does the gate refer to the way of life for the sinner (John 10. 9) ? or is it typical of something for a redeemed gathered out people ? (2) Could any of the people, apart from the priests and Levites, come within the gate ? (3) Does the door of the Tabernacle refer to any definite experience in the believer's life ?

Answers. —I am of the opinion that the three hangings of gate, door and veil are set forth in Christ the Life, the Truth, the Way, and no one can come to the Father but by Him. (2) Yes, those who came with their offerings came through the gate to the side of the altar, but only the priests approached the altar to offer. (3) Yes, when he as a priest in a priesthood finds himself in God's house. —*J. M.*

Question from Barrhead and Paisley. —In view of Hebrews 10. 20, what is the teaching of the veil in regard to Christ ?

Answer. —See comment [9]. —*J. M.*

Question from Liverpool. —What is the significance of the Cherubim on the veil ?

Answer. —Christ in the flesh in heaven, as set forth in the veil, is seen in association with the Cherubim (or Living Creatures of Revelation 4). The mercy seat had Cherubim beaten out of the ends thereof, shewing, I judge, that Christ enthroned in heaven is in the midst of the Living Creatures, created beings associated with the throne of God. We have no material ark or mercy-seat. —*J. M.*

Note. —It is a matter of some interest, even though we may not see clearly the antitypical teaching, at least meantime, to observe how the screens of the gate and door were made in contrast to the veil and the ten fine linen curtains. The screens of the gate and the door were the work of the embroiderer. They were needlework. The embroiderer began with the plain fine linen fabric and with his needle pierced the fine linen, drawing the coloured threads of blue, purple and scarlet through the material. No pattern is indicated. The words "curiously wrought" in Psalm 139. 15, in which the psalmist writes of how the human body is made, is the Hebrew word *Raqam* for embroider, which means to variegate. Louth renders it "wrought with a needle." Does this tell us of the making of the Lord's body (not the Body of Christ), or does it tell of His being pierced on the cross ? The veil and the curtains were woven with the pattern of cherubim in colours, not embroidered. "Cunning workman" is Hebrew *Chashab*, which means to plait or to weave. There may be something very profound in these things. —*J. M.*

NOTES ON ROMANS.

CHAPTER 2.

Verse 1. *Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things.*

Whilst in chapter 1. Paul has been reviewing the state of the Gentile world, in chapter 2. he turns to the consideration of the Jew. The Pharisees were ever ready to show how they despised those who did not know the letter of the law as they did. "The Pharisees... answered them... This multitude which knoweth not the law are accursed" (John 7. 47, 49). Man is ever ready to act the part of judge on his fellow's conduct, and as ready to justify his own. Self-justification is an outstanding character of the human race since the fall. It came out in Adam and Eve on the day they fell. The man said that it was the woman God gave to him that was the cause of his transgression, and the woman said, "The serpent beguiled me, and I did eat." The serpent was not asked for his excuse. If we condemn wrongdoing in others and yet practise the same ourselves, we judge ourselves. The Lord spoke on this very matter, when He said, "Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you" (Matthew 7. 1, 2). This is in the matter of a man judging his fellow, and has nothing to do with the necessary judgement of a church of God, as mentioned in 1 Corinthians 5.

Verses 2, 3: *And we know that the judgement of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God?*

Man is fallible and the best of his judgements may be but relatively just, and at times the balance is tipped because of circumstances and because of favourites; the judgement of God is factual and according to an unchallengeable standard of right. "The judgements of the LORD are true, and righteous altogether" (Psalm 19. 9). His "judgements are a great deep" (Psalm 36. 6), and unsearchable to us (Romans 11. 33). The justice of them cannot or ought never to be called in question. Judges will one day stand at the bar of Him who stood at Pilate's bar, for all judgement has been given unto the Son because He is Son of Man (John 5. 22, 27).

Verses 4, 5: *Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God;*

The Lord said that the Most High is kind toward the unthankful and evil (Luke 6. 35). The word "goodness," in verse 4, means kindness or gentleness. Peter speaks of those to whom he wrote as having tasted that the Lord is gracious or kind (1 Peter 2. 3). And have we not all known that kindness of God our Saviour, and His love toward man, of which Paul speaks in Titus 3. 4? This attitude of kindness, forbearance and longsuffering, has ever been the attitude of God toward men, and it should have led men to repentance, but in contrast to God's kindheartedness, men in their hardness of heart repelled all the evidence of divine goodness, and this was never more true than at Calvary, when God gave His Best for earth's worst.

Verses 6, 7: *Who will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life:*

God's judgements are ever judgements of works, whether it be the judgement of saints or sinners. The judgement seat of Christ is one at which Christ will reward His saints (Romans 14. 10-12; 1 Corinthians-3. 13-15; 4. 4, 5; 2 Corinthians 5. 10), not one of punishments, though saints **may** suffer the loss of the reward that might have been theirs. The judgement of the Great White Throne, which is in view in Romans 2. 5-16, is one at which some shall receive eternal life, while others will **be cast** into the Lake of Fire. Prior to this judgement all that are in the tombs will **be raised**, as the Lord said, " They that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgement "* (John 5. 28, 29). Though some **seem** to think that only lost sinners will **be** at the Great White Throne, a close examination of Revelation 20 with other related passages will show that this is not so. There will **be** those there whose names will **be** found in the book of life. At that judgement the repentant men of Nineveh and the queen of Sheba will stand **up** and condemn the unrepentant **Jews** of the Lord's time, and no doubt others also (Matthew 12. 38-42). Peter's words are to the point here, " God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him " (Acts 10. 34, 35). The order is, (1) the fear of God, (2) repentance, and (3) righteous works, works **meet** for repentance. Men cannot do good **except** they first repent of their sins, and the fear of God leads men to repentance. Thus to such as " by patience in well-doing seek for glory, honour, incorruption, " will be given eternal life.

Verses 8, 9: *But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, the Jew first, and also the Greek; •*

The previous verse shews the well-doers and their portion—eternal life: these **verses** deal with the evil-doers; upon them will come God's dire displeasure, upon the **Jew** first and also the Greek. **As** in the publishing of the gospel, it **was** to the **Jew** first, so the Jew will **be** the first in order of divine punishment. God will begin with the people that were the more highly privileged; indeed, the Lord said that it would **be** more tolerable, or bearable, for Sodom and for Tyre and Sidon in the judgement than for the unbelieving Jewish people of His time.

Verses 10, 11, 12, 13: *But glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified.*

Those contemplated here are not such **as** have come within the hearing of the gospel. The issue in the gospel is clearly defined by John the Baptist in John 3. 36: " **He** that believeth on the Son hath eternal life; **but** he that obeyeth not the Son (refuses to **be** persuaded to believe in Christ) shall not **see** life, **but** the wrath of God abideth on Him. " Paul in these **verses** is dealing with the Jew under the law of Moses and the Gentile without that law. No one can possibly do good, who, having heard of Christ, refuses to believe in Him. The Jew under the law could not do good apart from repenting of sin; so also the Gentile under conscience **must** also repent of his sin against the light of truth that he knew, otherwise both Jew and Gentile **must** perish and **be** punished according to the measure of the truth that they each knew.

J. M.

BIBLE STUDIES

" Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

VOLUME 22.

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(a) THE BOARDS and THE SOCKETS; (b) THE CURTAINS.

From Derby and Nottingham. —The sockets of the boards were the foundation of the Tabernacle. They were made of silver, which the Israelites gave as an atonement for their souls. Each man gave only a half-shekel.

The boards were made of acacia wood overlaid with gold. To obtain these boards, trees would have to be felled, which possibly were transported considerable distances. After being fashioned to the required dimensions, they were made to stand, not separately, but together. Here is a lesson for us. **We** must be "cut down, " before' we can stand together with those gathered into the Name.

The fine twined linen covering, with cherubim of cunning work, was placed over the boards. The covering of goats' hair might suggest the Lord Jesus Christ as the sin offering. It could not be seen. [1]. We believe the covering of rams' skins dyed red speaks of consecration (Exodus 29. 19-21), and the omission of measurements reminds us of the complete consecration of the Lord Jesus Christ. The covering of badgers' skins was all that could be seen from the outside: we are reminded of Isaiah 53. 2, of **Him** who was despised by men. The Tabernacle was not much to look at from without, but within was awe-inspiring beauty.

Wm. Wright, S. Whymer, R. Hickling.

From Wembley. —**Of** the forty-eight boards, forty-six were ten by one and a half cubits, the third dimension being missing from the scriptural description. The remaining two boards were shorter, reaching only **up** to the first bar, and were **at** the corners of the **back** of the Tabernacle. **We judge** these corner boards to **be** either in front of or behind boards one and six **at** the rear of the Tabernacle, so that the total width was not more than six boards. These corner boards were twinned or twin boards. [2]

The boards were made of acacia wood overlaid with gold.

In the natural state, the acacia speaks of unbelievers in the world. They have to be **cut** down that they **may** be fashioned to the divine pattern for them and covered with a glory not their own. Then they are builded together to form a dwelling place or spiritual house for God on earth.

The boards rested on sockets of silver, two sockets per board and four for the pillars of the veil, one hundred in all (Exodus 38. 27). Assemblies of God, [8] which we believe the boards to represent, rest on the redemptive work of the Lord Jesus Christ (Exodus 30. 13-16).

The five bars which tied the boards together were also of acacia wood overlaid with gold. Four of these bars passed through gold rings fixed to the boards, the fifth passed through the **centre** of the boards and **was** unseen. It **was** suggested that the four indicate four aspects of the Christian walk, [4] the fifth unseen bar speaking of the Holy Spirit.

Cyril A. Bartlett

From Paisley **and** Barrhead. —The boards were made of durable acacia wood overlaid with gold, gold portraying the glory of God.

To hold the boards together four bars passed through rings of gold fastened to the boards, and a fifth bar, the middle one, passed through the boards from end to end. This centre bar is thought by some to symbolise the work of the Holy Spirit, while the other four bars represent the continuing steadfastly in the apostles' teaching, fellowship, the breaking of the bread and the prayers.

Whilst most commentators apply the teaching of the various parts of the Tabernacle to Christ, it was thought that the primary aspect of teaching for us in our day should be its application to the house of God. Hence it was suggested that the curtains of the dwelling (composed of two groups of five) might indicate the districts of a united oversight. [5]

The cherubim remind us of the holy and just character of God, who cannot look upon sin (see Genesis 3, Exodus 26). Whilst the curtains of the dwelling bring before us the dignity and holiness of God's house, the tent of goats' hair would impress upon our minds the humility and lack of adornment manifest in the life of the Master, who fulfilled the type of the two goats (Leviticus 16). Some of us wondered why this covering folded over the back instead of over the front. [6] The coverings of rams' skins dyed red and of porpoise-skins have no measurement.

The rams' skins dyed red remind us of the consecration of the priests (Exodus 29). The porpoise-skins, being seen from without, perhaps represent our testimony work among men.

W. Terrell {Jun.}

EXTRACTS.

From Kingston-on-Thames. —The purpose of the five bars was to unify and strengthen the structure. It seems that four of them were on the surface, secured to the boards by rings, and the fifth, the middle one, was hidden from sight, passing through the midst of the boards. The four bars possibly speak of the four assembly activities mentioned in Acts 2. 42, the apostles' teaching, the fellowship, the breaking of the bread, and the prayers, the middle bar typifying the Holy Spirit.

The boards were secured by means of two tenons (possibly speaking of grace and truth) to the foundation of silver sockets. The churches of God to-day are not built on the shifting sands of human organisation, but upon the unshakeable basis of Christ's redemptive work. "" For other foundation can no man lay than that which is laid, which is Jesus Christ. "

There were two sets of curtains, the linen curtains which formed the Tabernacle, God's dwelling place, and the goats' hair curtains which formed the tent, where God met with the children of Israel (Exodus 29. 42, 43).

The ten individual curtains speak of churches of God which are built together for a habitation of God in the Spirit. It should be noted that they are all " of one measure, " thus bringing before us the oneness in practice throughout the churches (1 Corinthians 7. 17), and they were joined together to make one Tabernacle, even as the churches of God are held together in a divine unity forming one house.

L. Burrows.

From Cardiff. —The boards of the Tabernacle " stood upright together" in silver sockets which provided a weighty foundation. To-day, believers should be together on the foundation laid down by the Lord in the doctrine He committed to His apostles. The Lord gave Himself that He might redeem us from this evil world (Galatians 1. 4), and this aspect of redemption from wasted lives is necessary so that God may have a dwelling place.

"Fitly framed together" and "builded together" are phrases used by Paul (Ephesians 2. 21, 22) of believers in Christ found by the grace of God within His house, "added together" (Acts 2. 44) to form "a habitation of God in the Spirit. "

The boards, uniform in size, were covered with gold; the acacia wood was not seen within the Tabernacle: both God and man viewed gold. The people gave willingly of their gold (Exodus 35. 22), and had to be restrained from bringing (Exodus 36. 6). *H. R. Dodge, Austin Jones.*

From Birkenhead. —God's house to-day is composed of several buildings (assemblies) fitly framed together (Ephesians 2. 21), and also of living stones (believers) built up (1 Peter 2. 5). The boards probably speak of individuals. The acacia boards covered with gold speak of the believer's natural condition covered by the perfection of the Lord Jesus Christ.

The boards rested upon sockets of silver, which may speak of the foundation of redemption, upon which believers stand together in the house. [7] Some thought, however, that it was wrong to speak of redemption as the foundation of the house, because it is not this which makes it possible for a believer to find his place in the house, but rather acceptance of the Lordship of Christ. Possibly the wider understanding of redemption as referring to a redeemed life, or a people redeemed for His own possession, would help to meet this objection. *R. L. S.*

From Southport. —We view the boards as representing the people of God, brought together by the Holy Spirit, by the word of God to form God's habitation. " God is faithful, through whom ye were called into the Fellowship of His Son Jesus Christ our Lord " (1 Corinthians 1. 9). We were taken from our old standing, and, as a new creation in Christ, we stand together with others as a people of God to form God's dwelling [8] (Ephesians 2. 21, 22). The gold upon the boards speaks of His divine glory. The glory that was given to Him, He has given to us, that we may be one, even as He and the Father are one (John 17. 22). We should reflect Christ in our lives, that all may see the beauty of the LORD our God upon us (Psalm 90. 17). God graciously deigns to dwell amongst His gathered saints: they are His dwelling; they are His house (1 Corinthians 3. 16, 17).

T. Brown.

From Melbourne. —The boards, overlaid with gold, would reflect the light of the lampstand in the holy place.

The boards were to stand side by side, speaking of the unity of saints. The bars were used to bind the boards together.

The curtains were linked together with loops of blue and hooks of gold. Likewise churches of God are divinely linked together. Each curtain could speak of a church of God, the two groups of curtains (Exodus 26. 3) speaking

of districts, churches of God in each district working together- and consulting together in fellowship. They were all of one measure, which would indicate uniformity in doctrine and practice. Goats' hair curtains were placed over the fine twined linen curtains: **we** felt that here **was a type** of our Lord **Jesus Christ** as the sin offering (Leviticus 16). **Rams'** skins dyed red would perhaps speak of Him **as** the burnt offering. The badger skin coverings would **suggest** that from outward appearances " there is no **beauty** that **we** should desire Him " (Isaiah 53. 2).
P. W. A.

From Glasgow. —The boards were to stand together in the dwelling place for God, and these boards had to **be** of the **dame size** and quality of acacia wood, overlaid with gold. The gold reminded us that " In His temple every thing saith, Glory, " while the silver **speaks** of the costly price of redemption, on which foundation **we** stand. [9] In the past there **was** no distinction in the matter of redemption; so it is to-day. The word **was**, " The rich shall not give more, and the poor shall not give less. "

It was thought that the middle bar spoke of the Holy Spirit, **as** in 1 Corinthians 3. 16: " Know **ye** not that ye are **a** temple of God, and that the Spirit of God dwelleth in you ? "

The curtains of goats' hair might portray the atonement work of Christ, for on the **day** of atonement the sin offering was of one goat for the **LORD**, and **a** second for dismissal. The covering of rams' skins **dyed** red **seems** to speak of the complete consecration of the Lord **Jesus**.
R. Shaw,

From Crowborough. —The curtains of fine twined linen **speak** of the glory and perfection of our Lord **Jesus**, which rest upon God's beloved people gathered together to form God's house. " A man outside, seeing only the **badgers'** skins, would **see** nothing to **attract** him. The house of God to-day has nothing which would appeal to the natural man, no ritual, no ceremonial, no gorgeous robes, no choir, **etc.**
S. Swift

From Willington Quay. —The boards had to comply with divine requirements **as** to size, shape and position, before they could form **a** dwelling place for God; this reminds **us** of similar requirements in connexion with God's spiritual house. The need for unity **is** clearly seen in the **case** of the boards, **and** such **a** binding together in love of saints **is** to **be desired**.

The uniformity of the curtains in **size**, and the **way** in which they **were** linked emphasize again the oneness which should characterize God's house. The counterpart should **be** seen in uniformity of practice amongst the churches of God.
K. R.

From Port Stewart. —The Tabernacle proper **was** built of boards, alike in size, shape and appearance. The Tabernacle, **erected, was a type** of the house of God to-day, the boards in their sockets being **types** of the individual saints. Each board stood on its foundation of typical redemption. [10] Each saint, like **a** board, **is** of great value in God's sight, no matter what his gift **may be** in the assembly.

The choice of the acacia trees would speak of divine election, each one being chosen by God for the purpose of serving in the house of God.

The Tabernacle of blue, purple, scarlet and fine twined linen **was made up** of smaller curtains, equal in size and joined together in **sets** of five.

This, we think, speaks of the linking of assemblies together to form districts, and the linking of districts in the one dwelling place for God. Each curtain was exactly the same as its neighbours, teaching that all assemblies, regardless of numbers, have equal responsibility. Nothing is stated as to how the individual curtains were joined, **but** the sets of five were joined by means of fifty loops of blue and fifty clasps of gold. This joint would be immediately over the veil. Is there any significance in this **fact** ? [11] *A. T. Gault*

From Cheadle. —It was suggested that we have in the boards the thought of persons standing together, who have a new nature, having been begotten of the incorruptible seed of the word of God. In Acts 1. 15 we have " a multitude of persons gathered together, about a hundred and twenty, " and again, in Acts 2. 41, " and there were added unto them . . . "

The primary thought of the curtains is unity. No single curtain was sufficient in itself. Only when linked together was the Tabernacle one: so also in divine testimony each several building is part of the whole. Revelation 1. shows seven churches linked together, in that one book was used to record the seven messages, and each saw the messages to the other churches.

J. N. P., R. A. P.

From Atherton. —The sockets were heavy and provided a firm foundation (2 Timothy 2. 16). They speak in figure of our redemption from this present evil age (Titus 2. 13, 14).

The five bars clasped the boards together making them compact. Do we see here the five gifts of the Holy Spirit (Ephesians 4. 11) ? [12] Rather, it was thought that the centre bar (possibly unseen) would tell of the Holy Spirit unseen in His gracious activities, and the other four bars of the apostles' teaching, the fellowship, the breaking of bread, and the prayers (Acts 2. 42). The doctrine of the Lord, given effect to as we yield to the operative power of the Holy Spirit, is that which will hold disciples together. The two corner boards suggest stability.

In the word " Tabernacle " we have the thought of a dwelling place for God, whilst in the word " Tent " the thought is rather a meeting place for the people as they **appealed** before God. *J. Bullock, G. A. Jones.*

From Liverpool. —Each board had two tenons which fitted into two sockets, made of silver from the atonement money, which was appointed to the service of the Tabernacle (Exodus 30). Silver typifies redemption, which separates from the world. We are redeemed with the precious blood of Christ (1 Peter 1. 18, 19). The root word for socket is *Adon*, from which we get *Adonai*. We should ever keep before us the Lordship of Christ, and sanctify (set apart) in our hearts Christ as Lord.

D. Cummerson, AM.

From Cowdenbeath. —We have previously accepted the acacia wood as speaking of the sinless humanity of Christ. [13] It is not altogether inconsistent to suggest that in the boards it speaks of the humanity of believers. The house of God to-day is made up of believers who have known the experience spoken of in 1 Peter 2. 4, 5. In the Tabernacle the boards stood together: of those who formed God's dwelling place at the beginning of this dispensation it is recorded that they were together (i. e., together in unity).

The boards rested in sockets of silver, which came from the half-shekel of atonement money. We have no difficulty in accepting that the silver speaks of redemption. Christ died "that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works" (Titus 2. 14).

James K. D. Johnston.

From London, S. E. —God's people abode in tents, and the ark of the covenant under curtains. Though greatly inferior to the Temple in magnitude and material splendour, the Tabernacle was both a costly and a beautiful structure.

Spread over the solid framework of the Tabernacle were four sets of coverings. These were spoken of as " the Tabernacle, " " the tent " and " the coverings of the tent. " The Tabernacle consisted of ten fine linen curtains of blue, purple, and scarlet with cherubim of cunning work (Exodus 26. 1-6). This was the inmost covering. The tent, the next covering, consisted of eleven breadths of goats' hair, made into two large curtains. The Tabernacle would be entirely covered by the goats' hair (Exodus 26. 7-13). Two other coverings for the tent follow: one was made of rams' skins dyed red, and the other, placed on the outside of all, was of badgers' skins. No dimensions are given: they are simply spoken of as coverings (Exodus 26. 14).

The badgers' skins remind us that, to men generally, He had no form or comeliness. He is a lowly Saviour. In the covering of rams' skins dyed red, we see Christ in His sufferings: He is a wounded Saviour. The goats' hair curtains, some suggest, prefigure the Saviour's spotless purity and separation from all evil. The inmost curtains may suggest those beauties of holiness displayed by the Lord during his stay on this earth, and also those heavenly excellencies which belong to Him now that He is in glory. He is a glorified and exalted Saviour.

J. D.

From Barry. —The shifting sand of the desert could never afford an adequate foundation for the Tabernacle. Before the rearing up of the Tabernacle, therefore, a hundred sockets of silver were laid as a foundation, the silver being the price paid by the children of Israel for the ransom of their souls (Exodus 30. 11-16). This was a costly foundation, yet but a shadow of the great work of Christ. It is futile to seek to build anything for God without the work of Christ as the foundation: " for other foundation can no man lay than that which is laid, which is Jesus Christ " (1 Corinthians 3. 11). He is the Chief Corner Stone (Ephesians 2. 20).

The house of God is a place of great privilege, but also one of great responsibilities. This is borne out in the simple statement that the boards of the Tabernacle had to be " standing up " (Exodus 26. 15). The whole structure of the dwelling place was dependent upon this. In this upright position the boards gave support to the curtains of the Tabernacle. Thus, in our privileged position to-day, we should feel the weight of responsibility, as we take our stand, with others, to bear witness to the truth of God, and to the Person and worth of the Lord Jesus Christ.

C. J.

THE VEIL

From Hamilton, Ont. —The veil speaks of the precious body of our Lord Jesus Christ (Hebrews 10. 20); in its weaving and colours it speaks of the sinless body of Christ. Bezalel was filled with the Spirit of God, so we see him working not only to a pattern, but also under divine guidance. Oh that men to-day would work to the pattern with the guidance of the Holy Spirit!

Its colours speak of the character of the Lord. The blue speaks of His heavenly character; He came down from heaven. The purple speaks of His royal character. Although He was rejected by Israel as King, He was by right King of kings, and, being of the lineage of David, had an earthly claim to the throne. The scarlet speaks of wealth, glory, honour and dignity.

M. Vanderwater, D. Beck,

COMMENTS.

[1] (Derby **and Nottingham**). —Whilst the goats' hair curtains would not be seen within the holy place, one of these curtains was doubled in the forefront of the Tabernacle or Tent, and would be seen from the outside. See Exodus 26. 9. —*J. M.*

[2] (Wembley). —These corner boards were not shorter than the rest; they were boards in the shape of an angle and were from bottom to top. The Hebrew word for "double" in "double beneath" (or "coupled together," A. V.) is *Taam* and means, according to Gesenius, "to be twin, double." Strong says, amongst other explanations, "duplicate or jointed." These twin, angle boards at the corners held the back and sides of the Tabernacle together, as fixed by the five bars, and made the framework of the Tabernacle a strong rigid job to bear the weight of the coverings and to resist the winds of the wilderness. —*J. M.*

[3] (Wembley). —Not assemblies but saints are seen in the boards. Assemblies are not cut down as acacia trees. —*J. M.*

[4] (Wembley). —Surely not walk, but rather what held together the saints in Jerusalem: (1) the apostles' teaching, (2) the fellowship, (3) the breaking of the bread, and (4) the prayers. —*J. M.*

[5] (Paisley **and Barrhead**). —The boards speak of saints who are held together by the bars or bolts of Acts 2. 42, which fix them together by that which is vital to collective life and testimony. The 10 fine linen curtains speak of churches of God in Christ (Galatians 1. 22), or in Christ Jesus (1 Thessalonians 2. 14) which are coupled together, as were the churches of God in the Roman provinces of Judaea, Syria, Galatia, Asia, Macedonia, Achaia. The Hebrew word for coupling is derived from the word *Chabar*, which means to join, to have fellowship with. *Chaber* means a fellow. See Psalm 45. 7; Ezekiel 37. 16, 19; Daniel 2. 13, 18; Psalm 119. 63. Thus in the ten curtains (and also in the eleven goats' hair curtains) we have the thought of the Fellowship, as in Acts 2. 42; 1 Corinthians 1. 9. —*J. M.*

[6] (Paisley **and Barrhead**). —One of the goats' hair curtains was doubled over in front of the Tabernacle. —*J. M.*

[7] (Birkenhead). —We would emphasize that the redemption, or more correctly atonement, seen in the silver sockets is atonement for a people who were taking their stand in association with God's house, and not redemption from divine wrath which fell on Egypt. So many think of the Lord's death for one purpose only—to save the believing sinner from hell, but He died for other purposes, (1) that we might be redeemed from all iniquity (doing our own wills) (Titus 2. 14), (2) that He might deliver us out of this present evil age (Galatians 1. 4), (3) that He might gather into one the scattered children of God (John 11. 52). If the atonement silver spoke of the death of Christ for the believing sinner, then all believers would be in the house of God, for the boards would speak of all believers standing on the security of Christ's atonement. But this is not the aspect of the

death of "Christ seen in the silver sockets, but that purpose of the death of Christ seen in saving saved people from lawlessness, from this present evil age, and their being gathered together into one to do God's will. —*J. M.*

[8] (Southport). —This is not the foundation of those in God's house—all one in Christ. See note [7] on paper from Birkenhead. —*J. M.*

[9] (Glasgow). —See note [7] on paper from Birkenhead. —*J. M.*

[10] (Port Stewart). —See note [7] on paper from Birkenhead. —*J. M.*

[11] (Port Stewart). —Without being dogmatic on-typical teaching on such a matter, we may at least say that what is not joined upon Christ, of whom the veil speaks, is not joined at all. —*J. M.*

[12] (Atherton). —I do not see that these gifts which were for ministry answered to the bars. —*J. M.*

[13] (Cowdenbeath). —We need not use the adjective "sinless," though we know the Lord was sinless, nor do we need to speak, as some do, of acacia wood being incorruptible, for no such wood exists. Our friends truly see how illogical it is to speak of acacia being typical of sinless humanity in one place and, in another, of such as have not got sinless humanity, as in the acacia wood of the boards, which speak of saints who form a habitation for God. —*J. M.*

QUESTIONS AND ANSWERS.

Question from Wembley. —Who would dismantle the Holy of Holies ? It would be difficult to do so without entering it.

Answer. —See Numbers 4. 5, where we are told that Aaron and his sons were to take down the veil of the screen and cover the ark and so forth. Clear instructions are given. —*J. M.*

Question from Melbourne. —Is the "first ring" (Exodus 26. 24, R. V. M.) one of the rings which held the bars ?

Answer. —I judge so, the first ring would presumably be right at the top of the boards. —*J. M.*

Questions from Glasgow. :—(1) Can we learn something of the unity of the churches of God from the coupling together of the curtains ? (2) Is the oneness for which the Lord Jesus prayed (John 17) typified in the Tabernacle ? (3) What is meant by " they shall be double beneath . . . " ?

Answers. —(1) Yes, see comment [5]. (2) Yes, and that also for which He died (John 11. 52). (3) See comment [2]. —*J. M.*

Question from Liverpool. —Did the middle bar pass through the thickness of the boards (like a dowel) ? or was it merely the middle board of the five ?

Answer. —It seems to me that what is said about the middle bar, in Exodus 26. 28, involves something peculiar in regard to it, as different from the rest. It would appear that it either means that the other four bars did not reach the whole length of the Tabernacle and the middle bar did extend from end to end, or that the middle bar went through the midst of the boards (as our friends say, like a dowel). The Hebrew word *Tavek* (midst) is derived from a root which means " to sever," Strong says, 'and Gesenius says, " the middle of a thing, so called from its being divided.' " The issue is—Does the midst of the boards mean 5 cubits from the top and bottom, or does it mean that a severance was made through the boards and the bar or bolt went through the midst of the boards ? With my present light I favour the latter view. —*J. M.*

Question from Kingston-on-Thames. —The four visible bars of the Tabernacle are sometimes said to represent the four assembly activities (Acts 2. 42); but it is said that " in fellowship " would be more accurately rendered " in the Fellowship, " which does not fit in so well with the type. Which is the correct rendering ?

Answer. —There is no doubt that the definite article is before fellowship. Literally the passage reads—" and in the apostles' teaching, and in the fellowship, and in the breaking of the bread, and in the prayers. "—**J. M.**

Note: Sockets. —Though the house which Moses built according to the divinely-given pattern was a sectional and moveable building, it was not a tent without a foundation, as most tents are. It had a foundation of silver sockets, a hundred such sockets in all. The silver, of which these sockets were cast, was given by the sons of Israel of the twelve tribes (the Levites were not numbered amongst those that gave the half shekel, see Exodus 38. 25-28, Numbers 2. 32, 33), when they entered the Lord's army as men " able to go forth to war " (Numbers 1. 2, 3). At that time they were assigned their place in the camp of Israel in relation to the Tabernacle and in the order of the march. This was a most important event containing much teaching for to-day. They had to give a half shekel in silver as an atonement for their souls " that there be no plague among them. " The atonement was equal for all, for rich and poor alike (Exodus 30. 11-16). This atonement was for the souls of an already redeemed people. The antitype of this atonement is not the death of Christ on behalf of the sinner, whereby on his believing his sins are forgiven and he is saved from hell, but the death of Christ to redeem us from all iniquity, or lawlessness (Titus 2. 14), the object being that He might have a people for His own possession. Paul's words are the echo of the words of the Lord through Moses to Israel in Exodus 19. 5, 6. Silver (*keceph*) is so called in the Hebrew because of its pale colour, the colour of death (See Revelation 6. 8, where we read of the pale horse whose rider is death). Thus the death of Christ comes between the saints in God's house and the world, as the silver sockets came between the boards and the earth. See the purpose of the death of Christ in Galatians 1. 4, which is to deliver us out of this present evil age according to the will of our God and Father.

The meaning of the Hebrew word for socket (*eden*) is of some importance. *Eden* (to make firm) like *adon* (singular for lord, master, owner) is derived, we are told, from the unused Hebrew root *adan* which, Gesenius says, means " to be lower. " Related to these is the Hebrew word *don* which means to rule, to judge, to command. So that between the Hebrew words for lord and socket there is close kinship. The death of Christ is seen in the sockets as also is that phase of the Lord's lordship which is the result of His death. Christ is Lord, as the Father is Lord, and as the Spirit is LORD. But Christ who died was *made* both Lord and Christ (Acts 2. 36), and " we are the Lord's. For to this end Christ died, and lived again, that He might be Lord of both the dead and the living " (Romans 14. 8, 9). It was to Him who died and rose again that all authority was given in heaven and on earth (Matthew 28. 18-20). Thus the atonement of Christ and His lordship are typically seen in the silver sockets. Alas, that all the numbered men of war of Israel (603, 550) rebelled at Kadish-barnea in refusing to enter Canaan, and all of them died in the wilderness. See the warning to those in the house of God, as given in Hebrews 3. and 4., lest they too should fall after the same example of disobedience. The foundation of God's dwelling to-day is Jesus Christ (1 Corinthians 3. 11, 1 Peter 2. 5, 6), the Stone which is now, and will be when He comes to earth, laid in Zion (Isaiah 28. 16).

J. M.

NOTES ON ROMANS.

CHAPTER 2.

Verses 14, 15, 16: *For when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.*

This does not mean that the Gentiles had no law at all which regulated their conduct towards each other, but that they had no law divinely given, such as Israel had, which was given at Sinai, for "the law was given by Moses" (John 1. 17). Such statutes of the law as "Thou shalt do no murder," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbour," were never viewed otherwise by men generally than wrong. Men were guided naturally by the truth contained in these statutes, and so they became a law unto themselves; their conscience guided them, and their thoughts accused them when they broke such laws, and excused them when they sought to comply with them. This working of the conscience in the Gentiles will be revealed when God judges men.

It was thus that Paul set forth in the gospel that he preached the responsibility of the Jew under the law, and the Gentile under conscience, that they each were under the obligation to repent and seek to work righteousness. To the idolaters of Lystra he said, that God * 'in the generations gone by suffered all the nations to walk in their own ways'; and to the philosophers of Athens he said, "The times of ignorance therefore God overlooked; but NOW He commandeth men that they should all everywhere repent."

Verses 17, 18. *But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest His will, and approvest the things that are excellent, being instructed out of the law,*

The Jew in the past had an advantage over the Gentile, not naturally or physically, but through election and the giving of the law. Paul addresses the Jew personally, and being a Jew naturally himself he knew the things wherein the Jew had pride, yet that pride and trust in the things mentioned were misplaced. He might be a Jew and yet not one according to the standard of verse 29, a Jew inwardly; he might seek rest in the law, but through his disobedience it might be to him as a burning Sinai, where the law was given; he might boast in a God that he knew not; he might know His will in the outward things of the law, but know nothing of the weightier matters of the law, judgement and mercy and faith (Matthew 23. 23); he might approve the things that differ (see Philippians 1. 9, 10) without any real appreciation of the excellent phases of divine truth.

Verses 19, 20: *And art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth;*

There is nothing more fulsome than a person assuming to engage in the things that Paul here indicates who is not fitted morally and spiritually to do so. Was the Jew a guide of the blind? Did not the Lord say, "Thou blind Pharisee?" (Matthew 23. 26). Could the money-loving Pharisee be a light to those in the darkness? (Luke 16. 14), for the Lord again said, "If thine eye be evil, thy whole body shall be full of darkness." In the law was the form of truth, the pattern for all sculptors of human character.

Verses 21, 22, 23, 24: *Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest that a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written.*

Isaiah, who speaks in chapter 52. 5 of the name of God being blasphemed among the Gentiles because of the sinfulness of the Jewish people, tells us also of what God's purpose was in His people; they were a people " which I formed for Myself, that they might set forth My praise " (Isaiah 43. 21). But alas, we hear God again saying through His prophet, " Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah " (Isaiah 1. 10). He calls upon them to cease sacrificing.

Verses 25, 26, 27: *For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?*

Paul says in Philippians 3. 2, 3: " Beware of the evil-workers, beware of the concision: for we are the circumcision, who worship (*Latreuo* serve) by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh. " The concision were the cutters, who lacerated the flesh, but did not carry out the law which the rite of circumcision demanded. Paul says that every man that receives circumcision is a debtor to do the whole law (Galatians 5. 3). So Paul reasons in Romans 2, that circumcision in the flesh is meaningless if it is not accompanied by the keeping of the law. And contrariwise, the Gentiles who fulfilled the law's requirements were the circumcision, though they were uncircumcised in their flesh. Thus the obedient Gentiles condemned the disobedient Jews. What was to be expected in the conduct of the Jews when some of their Rabbis taught, " Circumcision is equivalent to all the commandments of the law " ? The covenant of circumcision, as instituted in Abraham and his seed, is bound up with these words of the LORD to Abraham, " I am God Almighty; walk before Me, and be thou perfect. And I will make My covenant between Me and thee . . . This is My covenant, which ye shall keep, between Me and you and thy seed after thee; every male among you shall be circumcised " (Genesis 17. 1, 2, 10). So that a perfect walk is bound up with circumcision.

Verses 28, 29: *For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the* flesh: but he is a Jew, which is one inwardly; and circumcision is that of me heart, in the spirit, not in the letter; whose praise is not of men, but of God.*

When God dealt with Israel after the flesh, it was a day of outward ceremonials, though God's desire was that a true heart-condition should accompany these outward rites. A fundamental change has taken place in this dispensation. A true Jew now is one who is inwardly such, and circumcision is of the heart, in the spirit and not the letter. Circumcision to-day is " a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ " (Colossians 2. 11), and the circumcised person is one who has no confidence in the flesh (Philippians 3. 3). The praise of such is not of men, but of God.

CHAPTER 3.

Verses 1, 2: *What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God.*

Paul has. Just asserted **in** the previous chapter that circumcision must be regarded **as** uncircumcision, except it be accompanied by the doing of the law, and a **Jew** is one whose heart condition is in agreement with what God required. Here Paul deals with the Jew's advantage and the profit of circumcision, and his questions stand related to the prime function of the Jew, in that he was intrusted with the oracles of God, one which involved the keeping of the **law** that **was** given to him. When **Moses** and **Israel** stood at the base of **Sinai**, trembling, listening to God thundering out the statutes of the law (**Exodus** 20), **Israel** replied, "All the words which the **LORD** hath spoken will we do" (**Exodus** 24. 3). Thus the Jew was exalted above all the nations **as** God's peculiar treasure, a man with the living oracles of God in his hand. In this wonderful volume was his rule of life and here too were the promises of God relative to Christ, and the glory of **Israel**.

Verses 3, 4: *For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar; as it is written, That Thou mightest be justified in Thy words, And mightest prevail when Thou comest into judgement.*

The lack of faith **in** many Jews could not in the least degree cancel out God's faithfulness, literally "the faith of God," that is, the word which **He** gave in good faith and cannot and will not break, which a **man** can trust implicitly and know that God will implement every word **He** has spoken. Many amongst the people were **men** of this world, whose portion is in this life (**Psalms** 17. 14). To the believer God has become true, what **He** ever is, true to His word, but **man** is naturally a liar. "They go astray **as** soon as they be born, speaking lies" (**Psalms** 58. 3). So the **LORD'S** words are, "Cursed is the **man** that trusteth in **man**" (**Jeremiah** 17. 5). God will be **seen** to **be** just **in** the condemnation of the sinner (as in **David's** case) (**Psalms** 51). His condemnation of **the** sinner cannot **be** impeached, and if His judgement is called **in** question (by men) God will **be** victorious; **His** judgement **must** prevail.

Verses 5, 6: *But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of linen.) God forbid: for then how shall God judge the world?*

Paul argues **as if** a **Jewish** caviller were before **him**. "Where **sin** abounded, **grace** **did** abound more exceedingly," does not encourage the thought that man's unrighteousness commends or shows forth the righteousness of God. This is not righteousness as an attribute of God, **but** that righteousness which **He** gives to the believing sinner. If man's unrighteousness commended God's righteousness, would not God **be** unrighteous in visiting with wrath? In this Paul speaks as a caviller might reason. The thought cannot **be** tolerated, for if this **were** **His** way of commending righteousness, then how could **He** judge the world? God ever condemns sin, in whomsoever found, though in wondrous grace **He** justifies every sinner simply on the ground of his faith.

J. M.

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

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THE LAMPSTAND.

From Kingston-upon-Thames. —"Candlestick" should be "lampstand", a stand upon which lamps could be placed. Whilst it is difficult in some cases to be definite as to the antitype of certain parts or furniture of the Tabernacle, there need be no dubiety in the case of the lampstand. The apostle, led by the Spirit of God, writes in Revelation 1. 20, "the seven lampstands are seven churches". The lampstand was of pure gold (indicative of what is of divine origin), and was beaten work. It was very costly. The beating of the gold speaks, suggestively, of the sufferings of Christ, and, perhaps, also of the sufferings of saints, which in the sight of God is very precious.

As a lampstand was capable of being removed, so is a church of God, and indeed the church at Ephesus was warned of this solemn possibility in its case, by Him who walked in the midst of the lampstands. This fact shows a difference between a church of God and the Church which is His Body. The latter could never be removed, for the gates of Hades shall never prevail against it.

To give a burning and a shining light, the lamps needed to be trimmed and fed with oil. Some lamps burn without giving much light, even so saints may be a source of reproach and a hindrance. A city set on a hill cannot be hid, and the churches of God, aided by the Holy Spirit, should ever give a bright, clear testimony to all around.

It was suggested that the almond blossoms spoke of the word of God (Jeremiah 1. 11-12): the LORD watches over **His** word to perform it. [1] The lampstand was made according to the pattern shown to Moses: in like manner a church of God must conform to the divine pattern. There is no room for man's wisdom in divine things. It was suggested that the three branches on the one side spoke of the death, burial and resurrection of the Lord Jesus, and the three on the other side of evangelists, pastors and teachers, who are needed for the building up of the churches. Guidance on this matter would be appreciated. [2] *W. C. Bartlett.*

From Sydney. —The object of the lampstand was that light should be given during a time of darkness. In a coming day, "the LORD shall be thine everlasting light" (Isaiah 60. 20), and in the heavenly Jerusalem the lamp thereof shall be the Lamb (Rev. 21. 23). **We** should be seen "as lights in the world" (Phil. 2. 15). Consequently, it has **been** suggested that a lampstand speaks of a church of God, the saints being the lamps (Rev. 1. 20).

The place for the lamps was upon the lampstand, **just as a man** "when he hath lighted a lamp . . . putteth it on a stand" (Luke 8. 16). The purpose of the lamps upon the lampstand was that light should be given in front of it (Num. 8. 2), where was the table of Shewbread (Exod. 40. 24). It was suggested that we, as lamps, should throw light on **Him** for the benefit of those around us in nature's darkness.

It was suggested that the oil, which had to be pure, and which therefore, we understand, had to come from the first pressing of the olive, would speak of the Holy Spirit. The pure oil would give a pure light, only **if** the lamps were kept clean and set in order regularly, and we find the parallel for New Testament times in 1 Peter 1. 13-16, Romans 12. 1, 2, and Ephesians 5. 18.

Upon each branch were three cups, each made in the form of **an** almond blossom. The word "almond" signifies "to watch, be early, be ready or prepared". When Jeremiah was asked what he saw, he replied: "I see a rod of an almond tree." Then the LORD said: "I watch over My word to perform it". This may indicate what our attitude should be in church of God position. **G. K., J. I.**

From London, S. E. —The description of the lampstand suggests that the pattern of the Tabernacle shown to Moses in the Mount was more detailed than the account recorded in Exodus or Leviticus. No dimensions **are** given, but it **is** stated that it was beaten into shape from a talent of pure gold.

It had **a** base and a main stem, or shaft, out of which came **six** branches, three on either side, the whole being ornamented with cups, knops and flowers, in the form of almond blossoms. This structure served as a stand for the lamps themselves, which were placed on the tops of the shaft and the **six** branches. Each lamp would probably be **a** cruse with a lip, over which would be draped the wick soaked in oil. There appears to be nothing in the Mosaic lampstand to correspond to the pipes of the lampstand seen by Zechariah (Zech 4. 2). The lampstand was set up on the south side of the holy place, its function being simply to give light, without which the priests would have been unable to perform their duties.

Comparison with Rev. 2 suggests that the lampstand may be an illustration of the collective testimony of churches of God, but it was recognised that such an interpretation **is** not without its difficulties. It was felt that the difficulties are fewer **if** the lampstand **is** taken to represent Christ, who said "I am the light of the world" and "Ye are the light of the world". [3]

A. C. Bishop.

EXTRACTS

from Hamilton, Ont. —The lampstand was not cast, it was beaten work. According to Revelation 1. 20 "the seven lampstands are seven churches". The thought of testimony **is** seen here. The Lord was in the midst of the lampstands, and, seeing their testimony, either commended them for letting their light shine or threatened to remove the lampstand unless they repented. The fact was that it was to give light. It was very precious, reminding **us** of the scripture, "Thou hast magnified Thy word above all Thy name". **N. MacKay.**

From Knocknacloy. —The lampstand was made according to God's instructions and was **all** of gold, even to its base (Exod 25. 31-40), teaching us of the divine foundation and pure teaching upon which **a** church of God **is** built (Rev. 1. 20, 1 Cor. 3. 10). Even **as** the light from the lampstand revealed the colours and inwrought work of the veil and of the covering of the tent of meeting, so **a** church of God should shew forth the excellencies of our Lord **Jesus** Christ. The lamps upon the lampstand speak of saints in a church of God, **as** those from whom the light of testimony shines forth.

William Woods.

From Portstewart. —We thought that the lampstand would represent, in typical teaching, each separate church of God to-day. This is supported by Revelation 1, 2 and 3, where each of the seven churches in Asia Minor is represented by a lampstand. The lamps, we suggest, could represent individual saints in the assembly, whose light should be associated with that of others and be seen as the collective testimony of the church.

The light of each lamp was fed by pure beaten olive oil, which would signify that the individual saint should, by the help of the Holy Spirit, beat out and search the Scriptures with a view to the edification of the whole assembly. The light of the lampstand was to light the holy place, and was entirely dependent on the labour of the children of Israel, but the Shekinah glory of Diety in the Holiest of all was independent of man.

A. T. Gault.

From Ilford. —The six branches would speak of the truths of baptism, addition, teaching, fellowship, breaking of the bread, and the prayers: each branch was of one piece with the stand, and could not be detached. [4]

The lamps on the stand would speak of individual saints forming the church in collective testimony. Lack of oil would be one cause of failure of the lamps; and we would suggest that the oil speaks of the Holy Spirit who is within us (John 14. 17). We need to be filled with the Spirit (Eph. 5. 18), if we are to burn brightly. Smoky lamps might be results of grieving, resisting and quenching the Holy Spirit (Eph. 4. 30, Acts 7. 51, 1 Thes. 5. 19). The wicks had to be trimmed, and the oil renewed daily. The golden tongs were used to trim the wicks and would speak of the overseers' work in gentle but firm correction of the saints.

John E. Lewin.

From Southport. —In the analogy of Scripture the lampstand is a figure of a church of God (Revelation 1. 20).

The lampstand was to give light to shine in the holy place continually. The lighting and maintaining were priestly work. (Philippians 2. 15, 16, Revelation 1. 13). The beaten oil speaks of the Holy Spirit of God. The word of God, through which alone He speaks, gives light for service in His house.

T. R.

From Brantford, Ont. —From Revelation 1. 20 we concluded that a lampstand speaks of a church of God standing in testimony. The seven lamps, some say, represent the seven things of Acts 2. 41, 42, but it was thought that the lamps speak of individual saints (Philippians 2. 15), for the Lord said, "Ye are the light of the world". Further, in Rev. 2 the Lord threatened to remove the lampstand at Ephesus, not because they were omitting one of the things in Acts 2. 41, 42 (or removing one of the lamps), but because of their internal condition.

In the almond blossoms there is the thought of resurrection. "With great power gave the apostles their witness of the resurrection of the Lord Jesus." The fact of the Lord's resurrection occupies a great place in the testimony of a church of God. The lampstand lighted three things—itsself, the table of Shewbread, and the golden altar.

Alex Sproul.

From Crowborough. —Two things in connexion with the lampstand bring before us searching truths: (1) it was to give light. (2) it was associated with the house of God. If, as most of us were agreed, the lampstand symbolizes a church of God (Rev. 1. 20), then we have need to ask, "Is the local church giving or shewing the testimony and light that God desires it

to do as part of **His** house ? " In the churches of God everything should be according to the divine pattern, then will be given forth divine light (Acts 2. 41-42, Eph. 2. 21-22, 1 Tim. 3. 15). The words of the Lord Jesus in Revelation 2, 3 to the seven churches are very searching, particularly the oft repeated words "I *know*..." These are the words of the One whose eyes are "as a flame of fire," and there **is** no evasion of **His** scrutiny. He who says, "I know", sees all. If those who made the lampstand had not followed the instructions, it would not have fulfilled its purpose and God would have known that. In like manner, **if** there be failure on the part of those gathered together in the churches of God, to build according to the pattern, He knows, and they cannot fulfil the divine purpose. **J. H. B.**

From Willington Quay. —The lampstand would not only be beautiful but also practical, and the lamps, set in order, would supply the needed light in the holy place. Without light the priests could not function properly: groping in the darkness could only lead to confusion.

The lampstand was of beaten work, not moulded. The calf at Sinai was moulded (Aaron said, "I cast it into the fire, and there came out this calf"), and a graving tool was used in its manufacture; how unlike the lampstand! Its base was on earth, and its design was like the almond tree ("to make haste", or "to wake early"), a tree which blossoms and fruits early in the year. By contrast we see a sad picture in 1 Samuel 3, the lamp almost out, and both Eli and Samuel about to retire in the Temple—all out of keeping with divine instruction. Judgement had to follow such laxity in God's house. Again, at Ephesus the lampstand might be removed from its place (Revelation 2. 5), leaving spiritual darkness. **C. B.**

From Cardiff. —With regard to the typical teaching of the lampstand, two views were suggested. (1) In Luke 8. 16 we have teaching regarding individual lamps, and the need of keeping them uncovered that they may shed light around. Those who held this view were inclined to present teaching which emphasizes the duty of the child of God in assembly of God to act as a light, or lamp, revealing Christ. (2) Another view of the typical teaching was that the lamp needed to be on the stand in the house, "that they which enter in may see the light" (Luke 8. 16). When summing up these views, we were inclined to think that they are two aspects of an assembly of God (Rev. 1. 20)

The tongs would remind us of the activities of the Spirit of God taking the word of God and bringing it to bear upon our consciences, and removing that which would dim the brightness of the light. We are reminded of the prophetic words concerning the Lord Jesus, "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgement unto victory" (Matthew 12. 20). The Lord did not quench the smoking flax (the leaders, who clouded the vision of God's people), or break the bruised reed (no clear note of praise came from them concerning the Messiah); but the day will dawn when He will deal with such in judgement. **M. A. J.**

From Barry. —John writes to the church at Ephesus—"Remember.. or **else** I come to thee, and will move thy lampstand out of its place, except thou repent". This would suggest that the lampstand represents something that the company held rather than the body of people themselves. We judged that the lampstand would refer to the constitution of a church of God, whilst the lamps would represent those gathered.

Its purpose was to give light within the holy place, and only there. It was a continual testimony before God and the priesthood, but the people never saw the lampstand in its God-given place on the south side. It burned and shone, even as did John the Baptist, giving one light as the seven shone in unison.

The almond blossoms bring to mind Aaron's rod, which, with the rods of fathers' houses, was laid up before the Lord. Aaron's bare ripe almonds, evidence of vigorous, fruitful life: this is the power of resurrection. Christ in resurrection has been given till authority. *E. S. T.*

From Liverpool. —The lampstand of pure gold speaks of divine testimony as seen in the people of God and the method of making it suggests God's work in conforming us to His will. While God may be glorified in the lives of individuals, the dwelling of brethren together in unity is indeed a good and pleasant thing, and manifests the oneness that is of God.

The olive oil speaks of the Holy Spirit, and only as the wicks of the seven lamps were impregnated with this oil could they fulfil their function of giving light. We note that this lampstand was the only means of light within the sanctuary.

The almond blossoms suggest the resurrection life, the newness of life to which the believer is raised in figure through baptism. This is the life which God would have us manifest (Romans 6); and we should indeed shine as lights in the world (Phil 2. 15). *K. Cummerson, A. H.*

From Edinburgh. —The lampstand with the lamps, tongs and snuff-dishes were made of a talent of pure gold. In making the vessels, the base, and the shaft, great skill would be necessary that heavy blows and light tapping should be correctly applied to form the gold to the correct shape and size. It should be noted that the gold had already been purified by fire, but was now being shaped according to the divine pattern. Disciples must also be transformed according to God's will before they can be of use in the things of God.

The base of the lampstand was upon the earth, and the light shone in the sanctuary; so to-day we are an earthly people, but our light is for the Tabernacle in the heavens. [5] Light dispels darkness, and the lampstand speaks of collective testimony. The lamps had their God-appointed place on the stand, and the stand had its God-appointed place in God's house. To those in Ephesus was written, "Ye were once darkness, but are now light in the Lord," and to Philippi was written "Ye are seen as lights in the world". *A. Hope.*

From Melbourne. —Aaron was commanded to light the lamps (Num. 8. 2), and we likened this to Paul planting—"I planted" (1 Cor. 3. 6). Man has responsibility in churches of God. The fact that there were seven lamps on the stand indicates completeness and could possibly speak of each church of God being complete in itself, yet (as evidenced in the seven lampstands seen in Rev. 1), linked in fellowship with other churches of God, the Lord walking in the midst. Lack of first love (Rev. 2. 4) can dim the light of a church of God; so also may false doctrine and unjudged sin. We need to examine ourselves individually and collectively, lest there be anything which would dim the light of testimony. Perhaps such action as we find in Heb. 10. 25—"exhorting one another"—could be likened to trimming of the lamps. *P. W. A.*

From Glasgow. —God filled Bezalel with the Spirit of God to make the lampstand, which was richly ornamented in the likeness of the almond tree, which, in the Scriptures, would speak of the "watch tree" (Jeremiah 1. 11, 12).

As we think of the service of God in that day, and the purpose of the lampstand, our minds go to Revelation 1, 2, 3 for the antitype of the lampstand in early times. There **is** no limit to the number of lampstands composing God's house to-day. Christ **is** seen here walking in the midst of the seven golden lampstands. "I know thy works," said the Lord, who watches over God's house. What a revelation it was to those seven churches to see themselves as the Lord saw them! They were, no doubt, passing through trying times; nevertheless, the reward to the Overcomer, as added by the Spirit of God, was a great encouragement to them to go on. **J. R.**

From Derby and Nottingham. —The lighted lamps tell of witness-bearing. **As** they burned they radiated heat as well as light: our testimony, likewise, should not only be clear and intelligent but also warm and radiant with love toward God. Just as the tongs and the snuff dishes, used regularly, would produce a more effective light, divinely ordered discipline and chastening will yield, first in us as individuals, and then in the churches collectively, a more positive testimony.

We were impressed by the simple order of what we are convinced **is** a divine pattern for God's present-day testimony, and our hearts were filled with **a** humble desire that we might all be so kept walking in the truth (3 John 4), that, like David, we may dwell in the house of the LORD for length of days (Psalm 23. 6, R. V. M.). **G. Grattidge, L. A. Hickling.**

From Wembley. —The lampstand was beaten out of one piece of pure gold, with its cups, its knops and its flowers. It was a thing of beauty as well as usefulness. We were reminded of God's purity, and of the beauties and glories of our Lord Jesus Christ. The cups reminded us of the words of the psalmist, "My cup runneth over" (Psalm 23. 5): the knops, **if** like pomegranates, may indicate that God desires fruit from **His** people. The flowers, like the early almond blossoms, bring to mind the words of Proverbs 8. 17 (R. V. M.)—"Those that seek Me early shall find Me".

Much labour was put into the making of the lampstand. God has expended much labour upon **His** people, both in a past day and upon us. The Lord Jesus said "My Father worketh even until now, and I work" (John 5. 17); and in Eph. 2. 10, we read, "For we are **His** workmanship, created in Christ Jesus for good works... that we should walk in them". May it be that God will reap some fruit in us and receive some pleasure for all **His** toil! **J. A. Hoblely.**

From London, Ont. —On the stem **in** their appointed places were cups, knops and flowers. The cups were to be beaten in similarity to almond blossoms. The almond, we understand, as expressed in the Hebrew, means to wake or watch. It was the first of plant **life** to awake in spring from winter's sleep. This could speak to us of our Lord in resurrection, the almond and its character of life speaking of the Lord as the first-fruits of the resurrection, while the blossom speaks of **His** beauteous Person and work.

It has been suggested that the lampstand typifies a church of God in this present dispensation. If this is so, we can draw a parallel in the beaten oil, which was to be supplied by the children of Israel. This would speak to us of the precious life-sustaining food for the inner man, which is obtained by beating out, as it were, or studying the word of God. This is vital to keep our testimony as a church of God burning brightly. *R. H. Millson.*

From Cheadle. —In construction the lampstand was made with a centre shaft and six branches. The receiving of the word was likened to the main shaft, upon which all the branches are dependent (Acts 2. 41, 42). [6]

The effectiveness of the lampstand as a light-giver was dependent on the dressing and trimming of the lamps by the priests, and the continuous supply of beaten oil. We should each know something of the former as carried out by the Lord Himself (Rev. 3. 19, Heb. 12. 6), and which we should each strive to practise on ourselves, that the lamps may burn more brightly, the latter being found by that time spent in a secret place.

Some discussion took place with regard to the duration of the burning of the lamps. Some thought that the lamps burned from evening to morning (Ex. 27. 21, 30. 8, Lev. 24. 3, 2 Chron 13. 11). Others thought that one lamp burned all the time, the others being relit at night (1 Sam. 3. 3 . . . "the lamp (singular) of God"). It was also suggested that all the lamps burned all the time, receiving attention at evening and morning (Exodus 27. 20, Lev. 24. 2 . . . "to burn continually"). [7] *R. A. P. J. N. P.*

From Cowdenbeath. —The function of the lampstand was to provide light for the priests who ministered in the holy place; the primary lesson from this would touch essentially upon our holy priesthood service. The lamps would speak of children of God who find their place within the temple of God's grace, and unless these lamps burned clearly the services of the Tabernacle might be seriously affected. The need for a constant supply of pure oil is at once evident; for, if God is to receive His portion, there must be the beating of the oil in the secret place, the work of the Holy Spirit in the lives of believers.

The lampstand was not complete without its tongs and snuff dishes. We judge they were used daily by the high priest to trim the wicks and so remove the useless material in order that the brilliance of the lamps be maintained (Ex. 30. 7, 8). Might this not speak of the work of Him who walks in the midst of the golden lampstands, that we might burn the brighter in our service towards God and man? [8] *R. Ross.*

From Atherton. —The word "candlestick" is a mistranslation: a candle burns its own substance, but in the Tabernacle the seven lamps burned on a lampstand. The function of the lamps was to give light in the holy place. It appears that the lamps burned only during the night (Exodus 30. 7, 8, 2 Chronicles 13. 11, Leviticus 24. 3). The lamps (possibly boat-shaped) must have been constructed in such a way as to throw the light in front of the lampstand (Numbers 8. 2). From Leviticus we learn that the children of Israel were to bring the oil for the light.

It is important to notice that in the Tabernacle the lampstand stood on the earth. The work of beating out would suggest that, before men can be gathered together to serve and worship God in a church of God, there must first be seen a work of God in their lives. In the Holy of Holies the Shekinah glory was sufficient [9], but in the holy place the lampstand was necessary for the service during the evening, and our service for God is

during the night. "The night **is** far spent, and the day **is** at hand": but when the day dawns there will no longer be need of the lampstand.

A. Hyland, D. H. Butler.

From Barrhead and Paisley. —The lamps were lighted in the evening and extinguished in the morning (Exodus 27. 21, 30. 7, 8, Leviticus 24. 3). The word "continually" would seem to speak more of the process of lighting and extinguishing rather than of the burning of the lamps. In any case the lamps would be extinguished when the people were on the march, which precludes the thought of a continuous flame. During daylight it was thought that some light would filter through the screen at the door into the holy place [10].

The lamps were fed by the olive oil which, like the lampstand itself, was a product of beating, and the oil would speak to us of the Holy Spirit. When our Lord was on the earth He was the Light of the World, God's witness on the earth. When He ascended the Holy Spirit came, and working through human agencies has maintained a divine testimony since. Part of the Spirit's work is to call to the remembrance of the saints the things concerning Christ. This causes the light to burn brightly. He also operates through ministers of the word to feed oil to the lamps.

The existence of snuffers and snuffdishes is evidence typically of human failure. There had to be a removal of everything which would dim the light. The tending of the lamps was a priestly exercise which was carried out at the time of the offering of incense.

To-day it was thought that teaching and exhortation could be likened to replenishing the lamps with oil, and corrective ministry and discipline to the trimming of the lamps.

J. M. Gault.

The **BOARDS**, the **SOCKETS** and the **CURTAINS**.

From Sydney. —The silver for the sockets was collected as redemption money, half a shekel for each man. This silver was precious, and was for "ransom" and "atonement" (Exodus 30. 12, 16), and reminds us of 1 Peter 1. 18, 19: redeemed "with precious blood".

The exterior appearance of the Tabernacle would not have been pleasing to the eye, but the interior would reveal a remarkable beauty. And so it is to-day; God's house does not appear attractive to those who are outside. Only to those who are inside, and who enter into the truth of the house, does the beauty become manifest. One of the objects of the psalmist's desire to dwell in the house of the LORD was to "behold the beauty of the LORD" (Psalm 27. 4).

J. C. I., G. K. K.

From Brantford, Ont. —The boards were designed to be used in an upright position, being placed upon a firm foundation of silver sockets, and present a picture of saints standing together, rooted and grounded in the Truth, with a sure foundation upon the redemption work of our Lord Jesus Christ. The silver of the sockets was of great monetary value, but the work of Christ is far beyond human ken truly to value. Each board had dual tenons to fit into the sockets of silver: it was suggested that these may speak of redemption and atonement.

The curtains and coverings brought to our minds many precious thoughts concerning our Lord Jesus Christ. The badgers' skin covering reminded us of Isaiah 53: "There is no beauty that we should desire Him". Though the outside covering lacked beauty, yet we see in the other coverings some of the wondrous beauties of our Lord Jesus Christ.

COMMENTS.

[1] (Kingston). —The almond was the first tree in Palestine to blossom after the winter **was** past, and this evidence of awaking from winter's sleep was associated with watchfulness, whilst others slept. Hence the almond was called the watch-tree. Even so it is with God; when His people had gone to sleep spiritually in the days of Jeremiah, at the time when they were carried away to Babylon by Nebuchadnezzar, God was His own Watchman; He will ever be awake to fulfil His word. —*J. M.*

[2] (Kingston). —This interpretation of the typical meaning of the six branches is very fanciful; rather more fanciful than that interpretation which one heard many years ago, that the branches were so arranged that their lamps shed their light over against it: "it" was made to mean the central stem or shaft, and this central shaft was typical of the Lord in the midst, as in Matthew 18. 20. Is it necessary to say anything about the six branches? and why there were six and not nine branches? Perhaps some witty interpreter of numbers sees in the six branches the number of Man —six (Rev. 13. 18), and then by adding the stem you get seven, which is the number of the Spirit (Rev. 1. 4). Let us not run typical teaching to excess. —*J. M.*

[3] (London). —There can be little doubt in view of Rev. 1. 20—"the seven lampstands are seven churches," that the lampstand in the Tabernacle speaks of a church of God, and the ten lampstands in the Temple (1 Kings 7. 49) of the plurality of these churches. The lampstand does not typify Christ either in His life on earth or as He is now in heaven. —*J. M.*

[4] (Ilford). —This interpretation of the branches is, I think, fanciful. —*J. M.*

[5] (Edinburgh). —Neither in the present do, nor, in the future, will saints illuminate the heavenly Tabernacle. The light of a lampstand is for use on earth, not heaven. —*J. M.*

[6] (Cheadle). —This is doubtful. —*J. M.*

[7] (Cheadle). —"To burn continually" does not mean "to burn continuously". Exodus 30. 7, **8**, and Lev. 24. **3** make it quite clear that the lamps were dressed (meaning cleaned and filled) every morning at the time the incense was being burned on the golden altar, which was at the time of the morning sacrifice, and they were lighted in the evening when the incense was again being burned, at the time of the evening sacrifice. The lampstand was to give light during the night, even as lampstands are to give light now until the day dawns, then lampstands as we know them now will no longer exist or be needed. —*J. M.*

[8] (Cowdenbeath). —The LORD does not speak directly to us, but through the instrumentality of the men he used and uses as His messengers. He speaks to us by the writings of men in the Scriptures and in explanatory written works and by the oral ministry of ministers of Christ who are with us. Such instructive and corrective ministry may be compared to the filling of the lamps with oil and the removal of the crust from the wick. It should be observed that the fingers or flesh of the priests must not come into contact with the wick of the lamps. In this, **as** in **all** else, the flesh is useless and harmful; the flesh profiteth nothing. —*J. M.*

[9] (Atherton). —It is apparently assumed that the Shekinah glory was luminous and gave light in the Holy of Holies. Is this so in the light of 1 Kings 8. 12?—"Then spake Solomon, The LORD hath said that He would dwell in the thick darkness." Again, Lev. 16. 2 says that the LORD said that He would appear in a cloud upon the mercy-seat. I am very doubtful that there was any light which could be seen in the Holy of Holies. —*J. M.*

[10] (Barrhead and Paisley). —See comment [9]. —*J. M.*

QUESTIONS AND ANSWERS.

Question from Sydney. —Did the lamps burn for twenty-four hours a day?

Answer. —No, see comment [7]. —*J. M.*

Question from Brantford, Ont. —In what way do we see the beating of the oil taking place to-day?

Answer. —The only way in which oil for the light to-day is obtained is by prayerful reading of and meditation in the word of God, the word which came by the Spirit's inspiration. —*J. M.*

Question from Glasgow. —What lesson are we to learn from the fact that in the Tabernacle the lamps burned all night, when the priests and the people had retired to rest and no service was being done in the Tent of Meeting? We have difficulty in understanding how service went on during the day, when the lamps were out.

Answer. —There is no indication that the holy place was closed to and by the priests at a certain time at night, like shop or factory premises, and remembering that at Sinai where the service began day and night were more nearly equal, we see the need of a light in God's dwelling for priestly ministry. Night service is contemplated in Psalm 134. 10. No doubt the light penetrated through the screen of the door during the day-time. That screen speaks of Christ: now light has ceased through the door, the Spirit's light, as set forth in the lampstand, continues throughout the night until the dawn of day, when Christ shall appear a second time. —*J. M.*

Question from Wembley. —In Revelation we have lampstands (plural), whereas in the Tabernacle we always have lampstand (singular). What is the significance of this difference?

Answer. —As in the Tabernacle, so at the beginning of this dispensation, there was one lampstand, the church of God in Jerusalem. Then later in the Temple of God there were many churches or lampstands, as in the Solomonic Temple there were ten lampstands. See 1 Kings 7. 49. —*J. M.*

Question from Cheadle. —What is the significance of the difference in the number of cups in the main shaft and in each branch (four and three respectively)?

Answer. —I see no typical significance in the fact that there were three cups in the six branches and four in the central shaft. —*J. M.*

Question from London, Ont. —Does the golden lampstand typify an assembly (church of God), or does it typify the house of God?

Answer. —The lampstand sets forth typically a church of God. There were ten lampstands in Solomon's Temple. See reply to question from Wembley. —*J. M.*

NOTES ON ROMANS.

CHAPTER 3.

Verses 7, 8: *But if the truth of God through my lie abounded unto His glory, why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.*

Paul claimed time and again that he lied not, and he wrote so to Timothy, "I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth" (1 Timothy 2. 7); but if by his lie, as some described his message, the truth of God abounded unto **His** glory, why should Paul be condemned as a sinner? Why indeed, if lying **is** a means whereby God can be glorified? then the end justifies the means—an impossible thought! Slander said that Paul's doctrine of divine justification implied, "Let us do evil, that good may come." Justification by faith and divine forgiveness through free grace were by the mouth of slander made to mean—You may live as sinful a life as you care, yet God will forgive you in the end, and when forgiven, you can live as you please. All who say, "Let us do evil things, that good things may come," are justly doomed.

Verse 9: *What then? are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin;*

Are we, the preachers of God's free grace, better than they, the cavillers? Or are the Jewish law-keepers in a position of peculiar advantage? No, in no wise; for the axe of divine condemnation is laid at the root of every tree, and this is proved by the very law in which the Jew gloried. Sin has been laid to the charge of all mankind, and Paul was a true exponent of this fact. This one-time Pharisee said of himself, "I was before a blasphemer, and a persecutor, and injurious" (1 Timothy 1. 13). Man **is** brought to the bar of God. Is he guilty or not guilty? What **is** the charge preferred against him? It **is**—"All are under sin." There are no exceptions. Paul then proceeds to read out the charge as though he were acting for the Crown.

Verses 10-18: *As it is written, There is none righteous, no, not one; There is none that understandeth, there is none that seeketh after God; They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not so much as one:... Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes.*

The charge **is** composed of words taken from Psalms 5. 9; 10. 7; 14. 1-3; 36. 1; 53. 1-3; 140. 3; Proverbs 1. 16; Isaiah 59. 7, 8. It is from the law in its widest sense as covering the entire Old Testament. See John 10. 34; 15. 25, where the Lord quotes from the law, yet the quotations are from the Psalms. Paul too quotes from the law (1 Corinthians 14. 21), yet the passage he quotes from **is** found in Isaiah 28. 11, 12. There **is** none righteous, nor **is** there one that doeth good; the whole human race has turned aside out of the way and are as lost sheep. Man's case **is** hopeless, even his best works are sinful in God's sight. Man's throat, mouth, tongue, and lips, pour out the poison and stench of the corruption of his heart. **His** feet are swift to shed blood, and destruction and misery are in his ways. Look back over the page of history and every page **is** stained with man's wickedness and corruption; look abroad in the world and man's ways are

unchanged, and man is more accountable, perhaps, through increased knowledge; then peer into the future and the tide of wickedness will be seen to rise higher and higher. Man is bankrupt of any merit that God can accept.

Verse 19: *Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God:*

The law here **is** the whole Old Testament from which Paul quoted in the previous verses as he laid the charge to Jew and Greek, that they are all under sin. Those under the law here are the Jewish people. They are a sample of the whole human family, and God tested the sample under the best possible conditions, and He proved the sinfulness of the Jew. The black record of their history in disobeying God, killing the prophets and stoning them that He sent unto them, and last of all in murdering **His** Son, proves to the hilt their guilt. The sample has been condemned, and in consequence the entire human race **is** condemned. Every mouth that **might** be opened in self-defence and self-justification **is** shut, and the whole world lies under judgement.

Verse 20: *Because by the works of the law shall no flesh be justified in His sight: for through the law cometh the knowledge of sin.*

Flesh signifies the entire human race, and no one of all flesh can be justified by law-keeping, for no one can do good. The law was given not to take sin away, but to give to man a knowledge of sin.

Verses 21, 22, 23: *But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God;*

God's righteousness for sinful man has now come to light quite apart from the law, though testimony **is** borne to it both by the law and the prophets. This righteousness **is** the possession of every sinner that believes in Jesus Christ. Distinction **is** gone between Jew and Greek. God treats with all men on the basis of their sinnership, for all have sinned, and are fallen, ruined creatures. Human, Pharisaical pride **is** ever ready to say, "I am not **as** the rest of men . . . or even as this publican." But the publican said, "God, be merciful to me **a** (or the) sinner" (Luke 18. 11, 13, 14), and this man went down to his house justified.

Verse 24: *Being justified freely by His grace through the redemption that is in Christ Jesus:*

Grace, God's peculiar and wondrous favour toward men, **is** the basis of divine justification and of **His** dealings with the human race. But this **is** not grace at the expense of justice. This justification **is** indeed gratuitously bestowed by God's grace, but it **is** done through or by means of the redemption that **is** in Christ Jesus. He it was who gave Himself **as** the redemptive offering and wrought a divine deliverance **in** which God has infinite and eternal satisfaction. God's holiness and justice are neither impaired nor imperilled in justifying the believing sinner. God justifies the sinner (Romans 8. 33), by **His** grace (Romans 3. 24), by (*En* in) **His** (Christ's) blood (Romans 5. 9): by (*Ek* out of) faith (Romans 5. 1). **J. M.**

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

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THE GOLDEN ALTAR

From Cowdenbeath. —The golden altar, or altar of incense, stood within the holy place, before the mercy-seat, in alignment with the ark of the covenant and with the veil between (Exodus 30. 6). Made of acacia wood, the altar was overlaid with pure gold, and had horns and a ridge of gold round about. It was foursquare, a cubit long by a cubit broad, and two cubits high, —a small piece of furniture compared with the copper altar. It speaks of Christ, the gold reminding us of the glory associated with His Person. The wood is a type of the humanity of the now glory-crowned Man of Calvary. The horns tell of His indisputable authority and power, for unto Him hath been given all authority, both in heaven and on earth (Matthew 7. 29, 28. 18).

There is a definite link between the copper altar and the altar of incense. The copper altar typifies Christ as the One who endured the fire of God's wrath for us, while in the altar of incense we see the Lord before the face of God for us, for it is through Him, that our prayers, praise and thanksgiving are made acceptable to God. The fire from the copper altar was used to burn the incense on the altar of incense. On the day of atonement, Aaron the high priest took the blood of atonement with a censer full of coals from off the altar and, with his hands full of sweet incense, brought all within the veil (Leviticus 16. 12). Only Aaron could officiate thus on the day of atonement.

The incense which was burned on the day of atonement, when the high priest entered into the Holy of Holies, would speak to us of the sweet portion, which God received when Christ entered as the High Priest to take His seat at His Father's right hand in heaven.

From Hebrews 9 we see that the altar of incense is associated with the Most Holy Place, though in Exodus 30 its position is given as being in the holy place. Could it be that the altar of incense was carried into the Most Holy Place on the day of atonement for the purpose of burning the incense? [1] To Aaron, and to those born of his family, was given the privilege of burning incense (1 Chronicles 6. 49, 2 Chronicles 26. 18). Thus it is only the priesthood to-day (i. e., those in the house of God) who have the privilege of burning incense.

It was a perpetual incense before God, speaking to us of the sweetness of Christ, God's continual portion in Christ, even though men, as priests, should fail to respond. The incense which the priests burned mingled with the perpetual incense burned by the high priest: in God's house to-day that which we offer to God mingles with the sweetness which ever ascends to Him from the Person of Christ.

Jain Hunter.

From Wellington Quay. —Whilst both the copper altar and the golden altar speak of Christ, the differences in their respective positions and functions would show us different aspects of His work and service. In the

golden altar we see Christ in His priestly service in the presence of God, a service which followed His sacrificial work, portrayed by the copper altar.

Two features of the golden altar were the blood-stained horns and the crown. The horns remind us of the authority and kingship of Christ, while the blood tells of His blood shed on our account.

Ascending from the golden altar was the cloud of incense, a foreshadowing of the fragrance and sweetness of Christ. There was no other incense like that which was burned on the golden altar: its composition was unique. The burning of the incense was to be in strict accord with the divine instruction, and any departure therefrom would incur divine judgement. The* experience of Nadab and Abihu shows the gravity of this matter. Many things which appear trivial in the eyes of men are dear to God's heart, especially those things which pertain to the Person and work of the Lord Jesus Christ. K. R.

From Birkenhead. —The two altars of the Tabernacle were for two entirely different purposes; the copper altar for sacrifice and the golden altar for the burning of incense. There was a definite link between them and their purposes, for the fire for the altar of the sanctuary came from the altar of burnt offering. The golden altar could only operate by virtue of the copper altar; there could only be worship after atonement, and the ultimate purpose of the atonement was the worship.

The hour of incense was the hour of prayer (Luke 1. 10). It may be that the intention in the burning of incense was to show how sweet to God were the prayers of His people. See Revelation 5. 8. Whatever we may see in the incense, the altar was closely associated with the act of worship, and as such is seen as vitally linked also with the mercy-seat and the presence of God (Exodus 40. 5, Hebrews 9. 4).

We, because we are a redeemed people, can worship God as He desires, in spirit and in truth: it is God's intention that we should be " a holy priesthood, to offer up spiritual sacrifices "; our desire should be like that of the singing poet of Israel, " Let my prayer be set forth as incense before Thee. " M. H.

EXTRACTS

From Kingston-on-Thames. —There is a connexion between the copper altar and the golden altar; if there had been no fire at the former, there could not have been any incense ascending from the latter. There was continual bloodshed at the copper altar, the place of sacrifice, and perpetual incense at the golden altar.

The burning of the incense on the golden altar appears to be connected with intercession, prayer and praise, for the psalmist could say, " Let my prayer be set forth as incense before Thee " (Psalm 141. 2), and a further reference is made in Revelation 8. 3-4. The fragrance from the incense was continual, before the morning fragrance had died away, the evening burning had commenced (Exodus 30. 7, 8). We are exhorted to offer up a sacrifice of praise to God continually, through our Lord Jesus Christ (Hebrews 13. 15). W. H. Humphris.

From Paisley and Barrhead. —While we are agreed here that the horns of the golden altar, like those of the copper altar, speak of strength, we are still somewhat at a loss to know their particular significance with regard to the altar of incense [2].

The copper altar and the golden altar, although presenting different truths, are absolutely indispensable to one another. The fragrance of the incense of the golden altar could never ascend to God, if there were no fire on the copper altar. Christ must die and make atonement ere He could be the Great High Priest. In the incense of the golden altar, we have the intercessory work of Christ our High Priest.

W. Terrell Jun.

From Edinburgh. —The golden altar was foursquare, having horns of one piece with it and a crown of gold round about. In the words of Psalm 93, the horns would speak of Him girded in strength, and the crown of Him crowned with glory and honour. The altar had its appointed place in the house before the veil; so placed, we think, that the cloud of incense would enter the Most Holy Place. Incense was to be put thereon morning and evening—fresh incense. We think of the freshness every day of the life of Jesus Christ, and the fulness that ascended to His Father in heaven.

The copper and the golden altars were linked, in that the blood of the sin-offering for the congregation was carried from the copper altar into the holy place and sprinkled before the veil and upon the horns of the golden altar.

W. Muirhead, I. Hope.

From Derby, Buxton and Nottingham. —God had a definite purpose in everything in the Tabernacle. The acacia wood spoke of the Lord's humanity, the overlaying gold of His divinity.

The golden altar was situated in the holy place: upon it the sweet incense was burned, which we suggest speaks of the prayers of the saints ascending to God. There can be no real communion with Him unless we value what Christ has done for us at Calvary.

We considered that in the text of Hebrews 9. 4 "the golden censer" is the correct rendering and not the marginal reading, "the altar of incense" [8].

Wm. Wright, R. Hickling.

From Port **stew art**. —The frankincense lay on the Shewbread for one week, and was then taken from off the loaves and put on the altar of incense, where it was burned and there ascended to God a sweet-smelling savour. Typical teaching for to-day would be that the frank-incense speaks of the thanksgivings, praise and worship of the saints. The fact that the incense lay on the bread and also was "to the bread for a memorial" teaches that all of our spiritual sacrifices on the Lord's day should be centred around "the bread," emblematical of our Lord's body.

We were of the opinion that the censer referred to in Hebrews 9 is not the altar of incense, but is the golden censer, which the high priest took into the Holiest of all on the day of atonement. If so, why is there no mention of the altar of incense? [4]. Alternatively, if such is not the case, could we have some help as to why the altar is (in Hebrews 9) inside the Holiest of all and not in the holy place, as it was in the Tabernacle (Exodus 40)?

A. T. Gault.

From **Cardiff**. —From Exodus 30. 6 and Hebrews 9. 4 it appears that the golden altar was without the veil and the high priest went in to the Most Holy Place with the golden censer: but from 1 Kings 6. 22 and Hebrews 9. 4 (Mg.) it would appear that it was within the veil. It was suggested that God intended it to be within the veil, but, owing to failure to appreciate the purposes of God by His people, it is found without [5].

The golden altar speaks of the Lord who is in the immediate presence of God. This altar was not for a holocaust, a victim offered to God as a substitute, but for an offering that was to bring joy and gladness to the heart of God.

How glad we should be that He is in God's presence, and that through the merit of His blessed Person our prayers find acceptance before God !

aw.

From Crowborough. —The golden altar brings before us again the Person of Christ in His work before God as Priest, it has to do with Christ in His resurrection glory.

Two points of view were expressed as to the typical teaching of the blood of the offering of atonement, which was placed on the horns of the altar. Some thought it would speak of the Lord bearing the iniquity of the holy things, others thought that this blood teaches that the power and efficacy of Christ's blood will ever avail before the face of God [6].

We are warned against offering strange fire and strange incense (Leviticus 10). Strange fire would speak of acting in the things of God without seeking the mind of God, and answers to the will-worship of Colossians 2. It typifies any use of carnal means to kindle the fire of devotion and praise. Strange incense would speak of merely formal worship.

B. V. F.

From Mountain Ash. —At the western side of the holy place hung the beautiful veil, and directly in front of it was the altar of incense. " We have such a High Priest, who *sat down....* " (Hebrews 8. 1). With all due reverence we ask, In what way is the ministry of the Lord Jesus, as Great Priest over God's House, carried out if He is seen perpetually seated ? [7] We sing " Enthron'd in majesty The Great Priest sits within. " Could we have some help as to this matter ?

We were very interested in the angelic ministry, which obviously is associated with the golden altar in the heavenly sanctuary (Revelation 8. 3-5). It was thought by some that this had only particular reference to the days of the seventh seal, but the words, " the golden altar which was before the throne, " seem to infer that this altar is a permanent feature of the heavenly sanctuary [8].

Ken Berrisford.

From Atherton. —There is a link between these two altars; in the first we see Christ, the One through whom the sinner can come to God; in the second we see Him as the One through whom the prayers and praises of saints reach the Father.

The position of these altars is not without significance in their relation one to the other and to the ark and the mercy-seat. They were all in a direct line, and this would illustrate our way of approach to God.

It is interesting to observe the association between the lampstand and the golden altar, for as Aaron dressed the lamps in the morning, and lit them in the evening, he burned incense upon the golden altar. The prayers of the saints are essential, if divine testimony is to be maintained (Revelation 5. 8, 8. 3).

D. H. Butler, A. Hyland.

From Knocknacloy. —In view of Hebrews 9. 3, 4 and Exodus 30. 6 we had some difficulty in ascertaining the position of the golden altar, but we suggest it was without the veil in the holy place, or, as Exodus

40. 26 puts it, "before the veil" [9]. It was enjoined upon Aaron by commandment to burn thereon incense, when he lighted the lamps. If the altar had been placed in the Most Holy Place, this would not have been possible, as the Holy of Holies was only entered once every year by Aaron himself on the day of atonement.

William Woods

From Cheadle. —The position of the golden altar before the veil and the mercy-seat gives us a guide as to its significance. From the context of Hebrews 9. 4 it would appear that the altar was associated properly with the Holy of Holies; but according to Exodus 30. 7, 8 it stood in the holy place immediately before the veil and the mercy-seat, so that Aaron could burn incense thereon " every morning " and " at even. " The Holy of Holies was only entered once in the year by the high priest (Hebrews 9. 7). We judge that the antitype of the golden altar is " a Son, perfected for evermore " by the word of the oath which was after the law (i. e., at resurrection). It is the Son that hath been made a priest for ever after the order of Melchizedek, who is now in the presence of God for us, and who maketh intercession for us. The life of the Lord Jesus among the people fitted **Him** for the service of priest. "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens. "

The horns would speak to us of the mercy available to a people for failure, and the crown would suggest that which our High Priest wears as He sits upon a throne of grace (Zechariah 6. 11-13, Hebrews 7. 1).

J. N. P., R. A. P.

From Ilford. —The golden altar had golden horns, a golden crown, and two golden rings to receive wooden staves covered with gold, for it was to be borne on the shoulders of the Levites on the wilderness journey of Israel.

The horns were not used for binding sacrifices, for such were never offered upon this altar (Exodus 30. 9). But the fire kindled upon the brasen altar, where the sacrifices were killed and upon which their burning sent up a fragrance to God, was that which caused the perfume of the incense to ascend to **Him** (Leviticus 16. 12, Numbers 16. 46).

Christ, it was judged, is here before us in type, but not offering sacrifice, for this He did once when He offered up Himself (Hebrews 9). But we see **Him** here as the Intercessor, not repeating His once finished work, but pleading its infinite value and preciousness before the Father on behalf of those for whom He died. This, like the incense, is perpetual, even as Christ "ever liveth to make intercession for them" (Hebrews 7. 25), and " throughout your generations, " for Christ will never cease **His** priestly work in the Holy of Holies, whilst there remain on the earth saints that have trusted in Him.

S. J. Jarvis.

From Melbourne. —In the materials of which the golden altar was constructed we again see portrayed the humanity and the divinity of our Lord Jesus Christ. The altar speaks of worship, and is a type of our Lord in the heavenly sanctuary presenting our praises to God. * * Through Him then let us offer up a sacrifice of praise to God continually" (Hebrews 13. 15).

In our understanding, Christ as High Priest adds the savour of **His** Name to our worship, which is typified in the high priest adding the sweet incense to the fire from the copper altar. The sweet savour arising, went into **the** Holy of holies where God dwelt.

Care is needed in expressions used in collective worship. Paul seems to indicate the correct manner of approach—"Blessed be the God and Father of our Lord Jesus Christ" (Ephesians 1. 3). Peter also uses the same expression (1 Peter 1. 3).
P. W. A.

From Vancouver. —Hebrews 9. 2-4 would suggest that the golden altar was in the Holy of Holies, but Hebrews 9. 7 supports the view that it must have been in the holy place. Being made of acacia wood, which speaks of Christ's humanity, and overlaid with gold, which speaks of Christ's deity, it brings Christ before us as God-Man. The gold crown would seem to be the priestly crown, and reminds us of Christ, who "wears the mitre where holiness shines bright."

Revelation 5. 8 clearly points out that the altar had to do with prayer. Since the altar and incense speak so vividly of the Person and fragrance of Christ, we are duly reminded of the provision which God has made in the Person of His Son, through whom our prayers reach the ear of a righteous and holy God. Exodus 30. 7, 8 suggests the desirable continuity of our prayers.
R. F. Lundwill.

From Sydney. —The way of approach to God was such that the altar of burnt offering preceded the altar of incense: the thought which arises being that Christ must needs know the bitter agony of Calvary ere He could enter into His glory. There was difference of thought as to whether the golden altar speaks of Christ in all His glory or in a particular office, such as Great High Priest, or as the Advocate [10].

In Leviticus 4. 7, 18 we find the blood of the sin offering placed on the horns of the altar of incense. This applied only in the case of "the anointed priest" when he brought "guilt on the people," and in the case of "the whole congregation." It did not apply to a "ruler" or "one of the common people." There is a similar thought in 2 Chronicles 26. 18, where King Uzziah (a ruler) was told: "It pertaineth not unto thee . . . to burn incense . . . but to the priests . . . that are consecrated . . ." From this some deduce that in the golden altar we have only the holy priesthood viewed in worship on the Lord's day morning, through Him who is Great Priest over God's house [11].
J. C. I., G. K. K.

From Glasgow. —It is noteworthy that, while many instructions *re* the various articles which furnished the tabernacle are given in Exodus 25, it is not till chapter 30 that we are introduced to the golden altar. The significance of this maybe that that only persons who had met the demands of the court, the copper altar, the laver and the door could do service at the golden altar. The principle is that divine service could be rendered only by one whose sin was atoned for, who was consecrated to the work of the priesthood, and who maintained the daily cleansing of hands and feet at the laver. This principle remains to the present day.

We should note the injunction that no strange incense must be offered thereon, nor burnt offering, meal offering or drink offering. It would seem that God took great care to confine the use of this altar to narrow limits, confining the incense to that sweet compound prescribed in Exodus 30. 22-38. This might suggest to us that our continual thanksgiving should be a sweet savour of Christ unto God, the fruit of lips which make confession to His name.
J. J. P.

THE LAMPSTAND.

Prom Toronto, Ont. —Beaten from one solid piece of gold, already refined in the furnace, the exquisitely wrought work of the lampstand must have been a delight to the eye. The lampstand was placed on the south side of the holy place, so that the lamps gave light in front of the lampstand (Numbers 8. 2, 3). Thus the lamps would radiate their light over against the table of Shewbread and light up the loaves laid in order thereon.

From Leviticus 24. 3 we see that the lamp was ordered " from evening to morning before the LORD continually, " not continuously. Thus the lamp burned during the still darkness of the night, and the Watchman watched when all were asleep. He saw the light of testimony shining. A similar thought is shewn in Jeremiah 1. 11-12, where the Hebrew word *shoked*, meaning " watch, " is used in relation to the rod of the almond tree.

Only pure olive oil was to be used for the lamps. It was the first of the olive oil beaten out. God demands the first, and the very best: the first strength of man (Psalm 52. 8, 9). N. K.

COMMENTS.

[1] (Cowdenbeath). —No, the high priest did not take the altar of incense into the Holy of Holies, he carried in a censer. —*J. M.*

[2] (Paisley and Barrhead). —The blood of the sin offering for the individual Israelite that sinned was put upon the horns of the copper altar (Leviticus 4. 25, 30), but the blood of the sin offering for the priest and for the congregation was put on the horns of the golden altar (Leviticus 4. 7, 18; 16. 18). —*J. M.*

[3] (Derby, Buxton and Nottingham). —Note the reading of Hebrews 9. 2, 4, 5 carefully. Paul says of the first tabernacle (the holy place), "*wherein* were the candlestick (lampstand), and the table, " but of the Holy of Holies he says, "*Having* a golden censer, and the ark of the covenant... and above it the cherubim. " Connect this with 1 Kings 6. 22: " Also the whole altar that *belonged to* the oracle he overlaid with gold. " The golden altar belonged to the oracle or Holy of Holies, though it was placed outside the veil. —*J. M.*

[4] (Portstewart). —See comment [3] above. —*J. M.*

[5] (Cardiff). —See comment [3] above. It was God's will that incense should be burned upon the golden altar morning and evening daily at the time of the offering of the morning and evening sacrifices. The hour of incense was the time of prayer. See Luke 1. 9, 10. If the altar of incense had been placed within the veil, then there would have been access to it once in the year only. See Leviticus 16. 2, 29, 30; 23. 27, 28. Hence, though the altar of incense belonged to the Holy of Holies, it was placed in the holy place before the veil. The smoke of the incense would penetrate through the veil to the Holy of Holies, typical of prayer ascending to God through Christ, of whom the veil speaks. —*J. M.*

[6] (Crowborough). —See comment [2]. —*J. M.*

[7] (Mountain Ash). —There is no scripture which would support the thought that the Lord as a Priest is perpetually seated. See Acts 7. 56, where Stephen said that he saw " the Son of Man standing on the right hand of God. " When the Lord had offered Himself as a sacrifice for sins for ever (in perpetuity) He sat down, which is indicative that His work was completed, but under the law every priest " standeth day by day ministering and offering oftentimes the same sacrifices. " Note the contrast in Hebrews 10. 11, 12 between the priests of the past standing, showing their work was never completed, and the Lord sitting, His sacrificial work finished.

—*J. M.**

[8] (Mountain Ash). —The Lord Himself is the antitype of the golden altar, and it is through Him that the sacrifice of praise as well as the prayers of saints ascend to God, not from any golden altar in heaven. Revelation 8. 3-5 has to do with a time when God will have renewed His dealings with the faithful of His earthly people who are deprived of the service connected with the golden altar in the temple on earth through the iniquity that will then abound, but that deprivation is made good by angelic service at the golden altar before God's throne in heaven. —*J. M.*

[9] (Knocknacloy). —See comment [3]. —*J. M.*

[10] (Sydney). —The golden altar was an altar, not a priest. We should seek to be consistent as between type and antitype, even though

*"In Him the shadows of the law
Are all fulfilled, and now withdraw."*

The copper altar shows us Christ on earth under judgement (brass or copper) where atonement by blood-shedding was made. The golden altar shows us Christ in heaven, in glory (gold), and here again we have the thought of atonement (see comment [2]) in the case of the collective service of God's people being affected by sin. The answer to our friends' doubt is, that the golden altar speaks of neither Priest nor Advocate. —*J. M.*

[11] (Sydney). —Our friends have not caught the difference between atonement made for the individual Israelite at the copper altar, and atonement made at the golden altar for the people. Consider the difference between the propitiation of Romans 3. 25, where atonement is made at the Cross for the sinner, and that of Hebrews 2. 17, where it is for the people and is made in heaven. —*J. M.*

QUESTIONS AND ANSWERS.

Question from Vancouver. —We would appreciate help as to the application of the dimensions of the golden altar.

Answer. —The sizes of the vessels of the Tabernacle are as follows: —
Copper altar.. $5 \times 5 \times 3$ Golden altar.. $1 \times 1 \times 2$
T a b l e $2 \times 1\frac{1}{2} \times 1\frac{1}{2}$ A r k $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$
Mercy seat.. $2\frac{1}{2} \times 1\frac{1}{2}$ All cubits.

I have not yet learned the mind of Him, who wrought by weight and measure, in these measurements. I think we can say that the size was according to the need in each case. —*J. M.*

Questions from Paisley and Barrhead. —(1) Are we to understand that Hebrews 9. 4 refers to the altar of incense? (2) Were there more censers than one? (3) Did the high priest make more than one entry into the Holy of Holies on the day of atonement?

Answer. —(1) Yes. (2) There was an altar of incense, and also a censer which could be taken from the golden altar and carried into the Holy of Holies. See Leviticus 16. 12, 13. Possibly this censer was also used to carry the live coals from the copper altar to the golden altar (Numbers 16. 46). Whether each priest had a censer may be doubtful (Leviticus 10. 1). (3) Yes, he entered first for himself and then for the errors (or ignorances R. V. M., this is sins of ignorance) of the people.

Question from Derby, Buxton and Nottingham. —Was the golden altar made of one solid piece of acacia wood (an immense weight to carry from place to place)? or was it made with a cavity?

Answer. —No, the golden altar was not made of a solid piece of wood, for we read of the top or roof of the altar, and the sides or walls of the altar. Also the rings were to be put on the ribs. The altar was, I judge, a hollow structure. —*J. M.*

NOTES ON ROMANS.

Verses 25, 26: *Whom God set forth to be a propitiation, through faith, by His blood, to shew His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of His righteousness at this present season: that He might Himself be just, and the Justifier of him that hath faith in Jesus.*

Scholars differ as to whether "propitiation" should be rendered thus or by "Mercy-seat." Liddell and Scott say that the Greek word for "Mercy-seat" in Hebrews 9. 5 is *Hilasterion*, but the word in Romans 3. 25 is *Hilasterios*, which means propitiatory, or offered in propitiation, meaning a propitiatory sacrifice. To render the word "propitiation" as "Mercy seat" in Romans 3. would destroy the typology of the sin offerings in Leviticus 4. and 16., the sin offering for the individual and that on behalf of the people. Propitiation in Romans 3. is for the individual sinner, but propitiation in Hebrews 2. 17 is for the people. In the case of the individual sinner in the past, propitiation was made at the Copper Altar, but the blood of the sin offering for the people was taken into the Tent of Meeting and put on the horns of the Golden Altar, and on the day of atonement the blood of the sin offering for the people was taken into the Holy of Holies and sprinkled upon and before the Mercy-seat, and also put upon the horns of the Golden Altar. The sin offering for the people is in view in the epistle to the Hebrews, indeed it is what took place on the day of atonement (Leviticus 16) that is chiefly before the apostle's mind, but in Romans 3. 25 it is the sin offering for the individual sinner. The Copper Altar finds its answer in the Cross, and it is at the Cross that the sinner finds in Christ One who has answered in His blood to every claim of God against him. There is no thought that he reaches the Mercy-seat. At the Cross Christ is set forth propitiatory, or the propitiatory sacrifice, and there the sinner is atoned for. Propitiation in Hebrews 2. 17 is made by the High Priest on behalf of the people, and in Hebrews 9. 23, 24 the High Priest cleanses the things of the heavenly sanctuary, so that the people may draw nigh to God, as in Hebrews 10. 19-22. In His forbearance God passed over the sins which were committed by His people under the Old Covenant. These sins had to be redeemed by Christ, as in Hebrews 9. 15, before those that were called could enter into the promised eternal inheritance. God remains just though He justifies the sinner that believes in Jesus. This is literally "the faith of Jesus." This faith springs from Jesus and does not originate in the sinner's heart. Here many sinners make the mistake of searching their hearts to find faith to place it in Jesus. "Faith cometh by hearing," or literally, "Faith (is) out of (*Ek*) (*a*) report, but the report through (the) word (or saying) of God," or of Christ (R. V.). Faith springs from Jesus, it reaches the sinner's heart by the report or gospel concerning Him, and when believed the sinner is saved. Faith does not arise in the sinner's heart as an entity, it comes into existence by the hearing of the divine message.

Verses 27, 28: *Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law.*

There can be no boasting on the believing sinner's part. He has nothing and can do nothing to commend him to God, no merit whatever. He is justified by a law of faith. The statute of heaven is—"Hear, and your soul shall live" (Isaiah 55. 3). The law said, "Do," but the Lord said, "It is finished." Therefore it follows as a corollary that a sinner can be justified by one means only, and that is by faith and not by works of the law.

Verses 29, 30: *Or is God the God of Jews only ? is He not the God of Gentiles also ? Yea, of Gentiles also: If so be that God is one, and He shall justify the circumcision by faith, and the uncircumcision through faith.*

Here Paul is not dealing with Israel who were God's people in the past, but with **Jews** and Gentiles being God's creatures, **and** in this **sense** God is the God of Gentiles **as well as** Jews. God is one, **and He** has one **way** of justifying both Jew and Gentile. **He** justifies the Jew out of (*Ek*) faith, **and** the Gentile by that **same** faith (*Dia tes Pisteos* = "through the faith, " but this does not **mean** through the faith **as a** body of doctrine, **but** through the faith he has just mentioned **as** the way **He** justifies the Jew).

Verse 31: *Do we then make the law of none effect through faith ? God forbid: nay, we establish the law.*

Paul established the law **by** showing the law's proper function, for " through the law cometh the knowledge of sin. " The sinner having come to **a** knowledge of his sinfulness through the law, God intended that the sinner would come to Christ for justification, for **He** is the end of the law unto righteousness to every one that believeth (Romans 10. 4). Christ is the law's end, object, aim or goal. The law hath **been** our tutor unto Christ that **we** might **be** justified by faith (Galatians 3. 24).

CHAPTER 4.

Verses 1, 2, 3, 4, 5: *What then shall we say that Abraham, our forefather according to the flesh, hath found ? For what saith the scripture ? And Abraham believed God, and it was reckoned unto him for righteousness But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness.*

Paul is still arguing out the **case** of justification by faith **as** though he were dealing with **a** Jewish opposer of the doctrine. Justification **by** faith was something that Abraham found, **a** great discovery. If he had **been** justified by his works then he could have boasted of what he had accomplished, but his glorying would have **been** manward, not Godward: **man** sees works, **but** God **sees** faith. James **says**, " Shew **me** thy faith apart from thy works "—**a** moral impossibility for **man** to do toward **man**. " I, " he said, " by my works will shew thee my faith " (James 2. 18). Then James cites Abraham **as** **being** justified by works, **in** that he offered **up** Isaac, **and** thus he **says** that the scripture **was** fulfilled, " And Abraham believed God, and it **was** reckoned unto him for righteousness. " Abraham **was** justified by faith in Genesis 15, **and** justified **by** works in Genesis 22. Justified by faith first, then **by** works. Righteousness by faith is not a reward, it is **a** gift, called in Romans 5. 17 "the gift of righteousness. " **Hence** it is of God's free grace, not by the merit of **man's** deeds. **As** it was with Abraham, so is it with every believing sinner now; the ungodly, the sinner in whose heart **naturally** there is no fear of God (Romans 3. 18), **can** be justified without **an** atom of human goodness or merit, **simply** on the ground of faith in Christ.

Verses 6, 7, 8: *Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin.* "

Justification and forgiveness are twin truths. If God reckons righteousness to a believer **He** cannot also reckon sin. Thus the believer is free from sin's guilt, and is a righteous man before God. David in **Psalm 32**, from which **Paul** quotes as above, said, " I acknowledged my sin unto Thee And Thou forgavest the iniquity of my sin " (verse 5). **When** faced with his sin, **he** said, " I have sinned against the LORD, " and Nathan the prophet said, " The LORD also hath put away thy sin; thou shalt not die " (2 Samuel 12. 13). David earlier in this chapter had pronounced death upon himself, and the law of God also had pronounced the death sentence upon him (Deuteronomy 22. 22). "The wages of sin is death" (Romans 6. 23). **But** for sinners whose lives are forfeited the proclamation of the gospel is clear and plain: " Through this Man (Jesus Christ) is proclaimed unto you remission (or forgiveness) of sins: and by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses " (Acts 13. 38, 39).

Some may see in Abraham's justification and David's forgiveness a difference in time as compared with the justification of the believing sinner now: both Abraham and David had been for some years walking the path of faith before the events of Genesis 15 and 2 Samuel 12, whereas in the case of the believing sinner now, he is justified and forgiven by God **when he** is born again, right at the beginning of his spiritual life. **Paul** is dealing with the principle of justification and forgiveness on the ground of God's free grace, and received by faith alone. **As** David **was** blessed in God's forgiveness, so is every man whom God forgives, and **as** Abraham was blessed **by** God, so in him would **all** families of the earth be blessed who share his faith. Blessed indeed is that man to whom the Lord will not reckon sin, for **He** reckoned it to his Saviour and Substitute, even to Christ.

Verse 9: *Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also ? for we say, To Abraham his faith was reckoned for righteousness.*

Here Paul touches a sore part with the circumcised Jews. Were these truths which emerged in the experiences of Abraham and David, who belonged to the chosen race, to be handed out freely to the uncircumcised Gentiles ? or was this blessedness to be the exclusive possession of the Jewish people for **all** time ? The scene in Acts 22, especially in verses 21-23, shows how the Jewish mind reacted to the thought of the Gentiles being brought into divine blessing equal to what they themselves thought they enjoyed. When **Paul** related what the Lord's command to him had been— " Depart: for I will send thee forth far hence unto the Gentiles they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. " The naturally minded Jew revolted **at** the thought of sinners of the Gentiles sharing divine blessing with himself. This nevertheless is true in this dispensation of grace, " that the Gentiles are fellow-heirs, and fellow-members of the Body, and fellow-partakers of the promise in Christ **Jesus** through the gospel " (Ephesians 3. 6).

Verses 10, 11: *How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;*

At least fourteen **years** separate Genesis 17, when Abraham was circumcised, and Genesis 15 when he **was** justified. Therefore Paul's argument is irrefutable, for Abraham was not circumcised when he **was** justified by faith, and **if he**, an uncircumcised **man**, **was** justified by **faith**, were the uncircumcised Gentiles to be excluded from sharing in the Abrahamic blessing? Some of the Rabbis taught, **as** we have before said, that "circumcision **is** equivalent to all the commandments of the law,"* which was magnifying what was only an outward sign above all inward reality. Circumcision was a sign of what Abraham had already, even the righteousness of faith; this sign was a seal upon his flesh that God had justified him by faith. Apart from the reality of faith circumcision was but the laceration of the flesh. Paul says, "Neither **is** circumcision anything, nor uncircumcision, but **a** new creature (or creation)" (Galatians 6. 15).

Verses 12, 13: *And the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith.*

In the divine promise of Genesis 12. 1, 2 there **is** envisaged what is later made plain, that Abraham was to be the father of **a** multitude of nations (Genesis 17. 5), which means, **as** verse 11 shows, "the father of all them that believe." This fatherhood **is** based on faith, not on natural generation. Believing Abraham is the father of believers everywhere, of Jews and Gentiles who receive the blessing of the gospel which was preached to Abraham—"In thee shall all the nations be blessed" (Galatians 3. 8). This statement of the gospel was to find fulfilment in Abraham's Seed, which **is** Christ (Galatians 3. 16; Genesis 22. 18). Childless and uncircumcised Abraham, who left Ur of the Chaldees (Hebrews 11. 8) **by** faith laden with the rich promise of becoming the blesser of mankind, who, while yet childless, looked from an earth in darkness to heaven lit by innumerable stars (Genesis 15.), believed God that his seed would be **as** numerous **as** the stars of heaven, became **heir** of the world **in** the fatherhood of faith. **He** was made the father of believing **men** of all nations, **and** eventually of believing nations everywhere. **He** possessed especially that land of all lands, Canaan, **as** his first possession, though during his lifetime he was **a** stranger in it. Adam **is** the head of **a** race of fallen **and** sinful **men**, but Abraham **is** the head of all races who enjoy the **same** blessedness that he possessed, **and** this blessedness shall continue when this world shall **be** no more (Revelation 21.). The dark night of **Genesis** 15, luminous with revelation and faith, finds its counterpart **in** Calvary's dark night, at noonday, out of which flashes evermore that divine light of Him who is the Light of the world—"It is finished": light out of darkness, life out of death!

J.

M.

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were BO" (Acts 17. 11).

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THE PURE TABLE and THE SHEWBREAD

From Cheadle. —The pure table was made of acacia wood overlaid with pure gold. As in the case of the golden altar, we judge, these speak of the Person of God's well beloved Son. The significance of the table lies in the fact that it bore twelve pierced cakes, termed in the original "bread of the faces." These were to be continually displayed, and renewed every sabbath. It is significant that they are said in Leviticus 24 to be "most holy unto him (Aaron) of the offerings of the LORD made by fire."

We would suggest that in the cakes there was a continual presentation of the people of God before the LORD, twelve being representative of Israel. In like manner to-day, Christ is ever presenting to His Father a people, a peculiar treasure, a holy nation, who can only be to the delight of God's heart in that they are found before His face in the perfections and virtues of Christ. In this, then, we would see the cakes also speaking of Christ Himself. The fine flour, which was to be in double measure—two omers, twice a man's portion (Exodus 16. 16, 36)—we judge, speaks of the perfectness of His life here below.

The predominant thought appears to be communion, and we believe the priestly work of the risen Son of God is seen in the table and Shewbread: through Him the lines of communication are kept open, prayer and thanksgiving Godward and food from God to His people in His Word. It is of note that Aaron and his sons ate the cakes in a holy place.

In the two crowns we see the linking of both King and Priest, which were separate offices under the Levitical order. It is glorious to contemplate the day when "He shall be a Priest upon His throne" (Zechariah 6. 13), because He is a Priest for ever after the order of Melchizedek, who was king of Salem and priest of God Most High (Hebrews 7. 1).

*Great are the offices He bears,
And bright His character appears
Exalted on the throne.*

J. N. P., R. A. P.

From Derby, Buxton and Nottingham. —Fellowship between God and the priests is portrayed in the table of Shewbread. It was made of acacia wood and overlaid with gold. In this we would be reminded that the Lord Jesus Christ was God and Man. We see Him as Man in the acacia wood, while the gold tells of Him in all His glory and deity. It is suggested that the two crowns round the top of the table, made entirely of gold and with a handbreadth separating them, speak of Him as King and High Priest. The table stood in the holy place.

The twelve loaves picture the twelve tribes of Israel, and we note that not one was forgotten. Not even the smallest of us is left out by our High Priest; He bears us up before God, upholding us before His face.

The loaves were made of fine flour, which could only be obtained by a very hard grinding and pounding of the corn. In the fine flour we see the wonderful life of **Jesus** of Nazareth, whose life **was set** on doing the will of the One who sent **Him**. But what a cruel death **He** died ! **He was** ground and pounded, when **He was** crucified by man, and, for a short time, forsaken by God, when **He bore** our sins **in His** own body on the tree.

The frankincense put on to the loaves was God's portion, while man ate the bread. So God and man had fellowship together at the **same** table. What a glorious yet condescending God we have !

Before the priests could eat of the Shewbread, they had to be perfectly clean. **We are** reminded that it **is a** dreadful thing to venture into the presence of God on the Lord's day morning and partake of the loaf and the cup, without first having asked God for forgiveness for all the **sins** and errors into which we may have fallen. *Stanley Whymer, R. Hickling.*

From Southport. —When we read that the pure table stood **in** the holy place, **we** think of **the One** who **is** now in the true Tabernacle **in** the heavens, the Lord Jesus Christ Himself.

Acacia wood and gold were used in the construction of the table, reminding us firstly of the humanity of the Lord Jesus Christ, and then of the glory that **is His** as God. Although the Lord stooped to take the form of Man, **He** never sinned. **He** was perfect Man, and in Hebrews **we** are told that the Lord **is a Priest** who **is** " . . . holy, guileless, undefiled, separated from sinners, and made higher than the heavens " (Hebrews 7. 26). **He is** shown to be God by such a scripture as Hebrews 1. 8, " **But** of the Son **He** saith* Thy throne, O God, **is** for ever and ever. " Not only **is** the Lord Jesus Christ God and Man, but **He is** also King and Priest (Hebrews 6. 20; 7. 1). Both a king and a priest (Zechariah 6. 11) may wear a crown, and it was thought that this may be the lesson to be learnt from the two crowns, which formed a border to the table.

Twelve loaves were to be on the table continually as Shewbread, **each** baked from a fifth of **an** ephah of **fine** flour. Various reference books give differing volumes to the measure of **an** ephah, but all indicate that the loaves must have been rather large [1], Help on this point would be appreciated. The flour **is** described as " **fine**, " showing that it must have been **much** crushed and bruised before it could become part of the loaf. The Lord Jesus Christ was very much crushed and bruised during **His** sojourn down here, yet despite this **He** never departed from God's will; **He** willingly shaped and formed **His** life into God's way.

The twelve loaves were covered with frankincense, which we **understand is** white, so that the whole appeared white and pure. God spoke of Israel, through Balaam, " **He** hath not beheld iniquity **in** Jacob, neither hath **He** seen perverseness in Israel " (Numbers 23. 21). Similarly God **sees His** people to-day without **sin**, through the Lord Jesus Christ, a very different picture from that of ourselves by nature—full of **sin**.

When we view the priests obtaining sustenance from the old loaves, replaced every sabbath, we **see an** illustration of fellowship, reminding us that priestly ones amongst God's people to-day **must** receive sustenance from the Lord Jesus Christ.

W. S. Holden.

EXTRACTS.

From Melbourne. —The dual gold crown could speak of Christ as the King-Priest, who **is** in the presence of God in the Holies on behalf of **His** people. The King-Priest reminds us of Melchizedek who was king of Salem, and to whom Abraham gave tithes. The Lord Jesus Christ **is** named **a** Priest for ever after the order of Melchizedek (Hebrews 5. 6).

Melchizedek was a type of our Lord Jesus Christ, and the fact that there was no record of his genealogy speaks of the One Who **is** "the Father of Eternity" (Isaiah 9. 6 Mg.) and who inhabiteth eternity.

It was suggested that the pure table could speak of the Lord's table, of which we partake on the Lord's day morning. Its place in the Holies would indicate that in God's purposes the Remembrance should only be kept within the Fellowship.

The Shewbread was "pierced cakes," and speaks of the piercing of the hands and feet of our Lord at Calvary: "They pierced My hands and My feet" (Psalm 22). It was baked in an oven, and this would speak of the intense suffering of the Saviour, when He, as the Sin-bearer, bore the wrath of God, which was due to us. The experiences recorded in prophecy in Psalm 22. 1-3 vividly portray these sufferings. *P. W. A.*

From Kingston-on-Thames. —On the border of the table was a crown of gold round about (Exodus 25. 24), a measurement of a handbreadth, and then, it would appear from the reading, another crown. We know that the Lord Jesus Christ **is** both King and Priest; perhaps these two crowns would suggest this (See Zechariah 6. 11-13).

Upon the table was laid the Shewbread (or the bread of faces), for **a** memorial of the twelve tribes of Israel, God's people in covenant relation with Himself. The twelve cakes were set upon the pure table every sabbath day (Leviticus 24. 8). While in their number they represent God's people, yet the material, we suggest, speaks of Christ's lovely character, appreciated in its fulness by God **His** Father, and the frankincense would speak of the fragrance that ever ascended to God **His** Father, when He, as the perfect Servant, lived here below. Thus we consider that the loaves upon the table represent God's redeemed people, Israel, seen in all the perfection of Christ Himself. *W. G. West.*

From Crowborough. —It **is** clear that both the table and the Shewbread refer to Christ, the Shewbread being a memorial and an everlasting covenant, which God had with **His** chosen people. God's eye continually rested upon the Shewbread, reminding **Him** of **His** covenant; and so it **is** to-day, when God's eye rests upon **His** Son, He **is** caused to remember the New Covenant. We therefore thought that the Shewbread could speak to us of the Lord's work now.

This bread, after seven days, became food for the priests; God's priests to-day need to feed upon the Person of Christ. We noted with interest the ingredients from which the bread was made. Fine flour speaks of Christ's perfect manhood, and the frankincense of the devotion of that manhood to God. *J. Robertson.*

From Birkenhead. —That there were twelve cakes of Shewbread to correspond to the twelve tribes of Israel **is** evident, but what **is** the precise intention of this correspondence? Is it representation or provision? The cakes can be seen as **a** symbol of sustenance from God, even **as** Paul

said that Christ was before them (Israel) as their spiritual food (1 Corinthians 10. 3). There were twelve standards outside and twelve cakes inside—a sufficient provision. The cakes were a memorial before God from the children of Israel for an everlasting covenant (Leviticus 24. 7, 8), to represent them before God. There were crowns around the table to secure the cakes.

N. G. A., MM.

From Glasgow. —The lampstand, on the other side of the holy place, gave light to the table, and the high priest worked in its light. God never intended that His people or the priest should work in the dark, for God Himself is light and in Him is no darkness.

The Shewbread on the table represented, we believe, the twelve tribes of Israel, because they themselves could not enter the holy place, but through the high priest they were represented before God, although they were outside the holy place. They were ever remembered before the LORD for good throughout their generations by the presence of the Shewbread in the holy place. The Shewbread would speak to us of our Lord Jesus Christ in God's presence for His people. We to-day are a much more privileged people than were the children of Israel, for we can enter into the Most Holy place by faith through the Spirit.

There was also the drink offering poured out in the holy place. Possibly this was the purpose of the flagon placed on the table. This would remind us of the Lord Jesus who poured out His precious blood at the Cross. *F. H.*

From **Cardiff**. —Consideration of the Shewbread, which called to our minds the processes of milling, baking and piercing, caused us to think of what the Lord endured on earth, when He learned obedience by the things which He suffered. The Shewbread was the finished product, and as we feed upon Christ, the bread of God, our spiritual strength is renewed and our spirits sustained.

All believers have the privilege of drawing upon the limitless store of spiritual food to be found in Christ. Our attention was drawn, however, to the fact that the table was in the holy place and the number of the loaves was twelve. It seems clear that the loaves represent Israel (a divinely constituted and gathered-out people) appearing before God, and, perhaps, from this it may be inferred that there is a special application of the teaching of the Shewbread, an aspect which is confined to the people of God in the house of God, those who alone enjoy the privileges of priesthood service.

During our discussion we did not overlook the fact that the loaves were of equal content, and therefore presumably of equal size. This seems to speak of believers in Christ, like the two onyx stones on the shoulders of the high priest. We should like to know how this thought can symbolize teaching peculiar to God's gathered-out people [8]. *Martin Follett.*

From Portstewart. —The tribes of Israel were represented in the holy place by the twelve loaves of the Shewbread. Once every week the frankincense was taken from the loaves and put on the altar of incense, where, ignited by a live coal from the altar of burnt offering, it ascended to God as a sweet smelling savour.

Through unbelief and failure the children of Israel were barred from service in the house, which was their right according to the Mosaic covenant in Sinai [2]. The table to-day is in the holy place, that is on earth, with the lampstand of the testimony, but our mercy-seat and altar of incense are in

the Tabernacle not made with hands, eternal in the heavenlies. With regard to the two golden crowns on the table, which were separated by a handbreadth, we suggest that they may speak of two crownings of Christ, one prior to and the other after **His** life on earth, typified by the handbreadth (Hebrews 2. 7-9; John 17. 5). What **is** brethren's thought on this? [3]

A. T. Gault.

From Edinburgh. —Certain parts were made entirely of gold, the rings, the crowns and the instruments of service. **We** see **in** the two crowns something of what **is** contained in Psalm 21. 3 and Hebrews 2. 9, where we read of the crowning of the Lord Jesus before and after the Cross. In the handbreadth between there **is** perhaps a suggestion of Job 9. 33. In a coming day the two titles King and Priest will be vested in **Him** (Zechariah 6. 13).

The Shewbread, made of fine flour, reminds us of the Lord Jesus in **His** life of devoted service to God (Hebrews 10. 7; John 6. 38): " **His** life was pure, without a spot. " Not only did God find pleasure in **Him** on earth, but in heaven too. **He is** the One in whom we can find our portion, as the priests did in a day past, and find also our perfect acceptance, for we are seen in Christ (compare Numbers 23. 21).

J. Paterson.

From Willington **Quay**. —The table itself, being of acacia wood covered with gold, would speak of Christ, and we see **His** association with **His** people and the covenant. The fine flour in the loaves also speaks of Him. These loaves became the food of the priests, and they had to be eaten in a holy place. The priests could eat of the sacrifices at the altar, but not so with the Shewbread, although God had **His** portion from both offerings. The loaves would no doubt be held in place by the border of a handbreadth when in transit.

The cloth of blue covered the loaves and the vessels, and this in turn was covered by the scarlet cover (unlike the lampstand and the ark of the testimony, which did not have a scarlet covering), and then, as with the others, the cover of sealskin. Thus the table was borne from place to place, always with the loaves in place. Whilst in transit the glory and the frankincense would be unnoticed, but when the tabernacle was set up again, both would again be displayed, and the priests in their service could see what the people never saw in all these holy things.

C. B.

From Barry. —Two opinions were expressed as to the significance of the substance of the Shewbread. Are we to look upon the fine flour loaves as typifying Christ, or the redeemed in Christ? [4]

The frankincense (typifying the beautiful life of the Master) applied to us gives us that added beauty before our God.

The other mind was that while the loaves in number speak of the people, in substance they speak only of Christ. It **is** vital to present a fresh offering to God. Too often there **is** the tendency to repetition, and the offering laid up before God may lose its freshness and fragrance.

In the golden altar we see that which God has exclusively, while in the table of Shewbread we see that which we can enjoy through the Well-Beloved.

E. S. T.

From Liverpool. —The two crowns, we thought, speak of the glory which the Lord had with **His** Father before the world was, and of which **He** willingly divested Himself in grace that **He** might take upon **Himself** the

form of a servant, and secondly of the exaltation which became His by virtue of His work and suffering (John 17. 4, 5; Hebrews 2. 8-10). Another suggestion was that one speaks of His Kingly character, and the other of Him as High Priest.

The Hebrew word for cakes, means to puncture, bore, pierce or wound. These cakes were baked in an oven over a fire, surely speaking again of the hidden sufferings of Christ, known only to Himself and God, when **He** passed through the fires of **God's** judgement for us [5] The number twelve, we thought, indicates that God viewed Israel.

Some diversity of opinion arose as to whether these cakes were food for the priests only [6], Some thought that all believers can partake of that of which these cakes speak, and this revived the question as to whether all believers are priests: the priests of the old dispensation were to eat these cakes, which were renewed each sabbath (Leviticus 24. 8).

K. R. Roughey, AM,

From London, S. E. —The wood of the table was acacia, and the gold from ornaments melted down, a large number of which must have been brought out of Egypt. The "dishes" of the table were probably large bowls used for carrying the bread; the "spoons" were incense containers, and the "flagons" and "bowls" held the drink offerings necessary with every meal offering.

All the priests were permitted to eat the bread after seven days. While it is not possible to say definitely that the Shewbread is the Old Testament counterpart to the Feast of Remembrance, two features are common to both; God's constant provision for the needs of His priests is symbolized in the bread, and the response of the people in grateful worship. David's words summarize the complete dependence of the creature on the Creator, even when worship appears to place the initiative with man: "**All** things come of Thee, and of Thine own have we given Thee" (1 Chronicles 29. 14).

From Cowdenbeath. —The table was in the sanctuary, reminding us of the Lord Jesus as **He** is now on the throne above, in all the brightness of His eternal glory, yet withal a Man, the Man Christ Jesus. The truth of the Lord's return to the glory in the body in which He arose from the dead, is one which we cannot overemphasize.

The twelve loaves, set out in orderly fashion upon the table, speak of God's redeemed people: and in the rendering "bread of faces" for the Hebrew word for Shewbread we see God's people in the perfection of Christ, reminding us that there is a place where God sees His people without iniquity or failure, that is, in the perfection of His Son.

It is significant that the Shewbread became food for the priests alone, not the people: the manna was the food for God's redeemed people, but the Shewbread was exclusively for the priests, showing us that there is a feeding on Christ that can only be enjoyed by priestly ones, a portion in Christ which only those in the Fellowship of God's Son can partake of and enjoy to the full.

David McLelland.

From Atherton. —The pure table stood opposite the lampstand. Its dimensions were **small**, particularly in width, for, taking into consideration the distance between the crowns, a handbreadth, the space for the **cakes** would be reduced to about nine inches or a foot.

The Shewbread taken from the table at the end of each week was to be food for Aaron and his sons. Continual food for them necessitated the bringing of a **new** supply each sabbath day. The Shewbread maintained its freshness while on the pure table, for we cannot associate with the table anything in the way of staleness. The priests would partake of it, sweet, wholesome and refreshing. The bread, which had rejoiced God's heart as He had looked upon it, would likewise rejoice theirs, **as** they partook of it.

Some of the sons of the Kohathites were responsible for the making of the Shewbread, to prepare it every sabbath (1 Chronicles 9. 32). Thus it would be made in a place apart from the holy place, for none but priests could enter there. Some wondered whether the vessels (Exodus 25. 29) were used in the making of the cakes. This seemed hardly feasible, for it would necessitate taking them outside the sanctuary, and it was generally agreed that these vessels would only be used in the sanctuary [7]. It was also suggested that the flagons would be used for the drink offering, as it **is** frequently associated with the meal offering (Numbers 15. 4, 5; 1 Chronicles 9. 29).
G. A. Jones, D. H. Butler.

COMMENTS.

[1] (Southport). —**As** Cheadle has pointed out from Exodus 16, an omer, which was a tenth part of an ephah, was the measure of a man's eating for a day. I am very doubtful of the words in italics " of an ephah, " in Leviticus 24. 5 (R. V.). An ephah measure contained 9 gallons. Bearing in mind the smallness of the top of the pure table, 2 cubits x 1 cubit, less a handbreadth (about 4½ inches) round about, it seems to me impossible to get such a quantity of bread on so small a table. —*J. M.*

[2] (Portstewart). —It was never the purpose of God that the whole nation of Israel would be priests as Aaron and his sons were and have access to the holy place of the Tabernacle. It should be clearly seen that in given instructions regarding the Tabernacle the consecration of Aaron and his sons to the priests' office was as much a part of the Tabernacle arrangements **as** any other particulars regarding that house and its service were. —*J. M.*

[3] (Portstewart). —See answers to questions from Kingston and Barry. —*J. M.*

[4] (Barry). —The twelve loaves of Shewbread spoke of the twelve tribes of Israel. Christ also **is** called " My Servant, Israel " by Jehovah, in Isaiah 49. 3. " The Israel of God " (Galatians 6. 16) **is** God's people of the present day. God's portion was **His** people (Deuteronomy 32. 9). **His** portion He truly and fully found in **His** Son, **His** Servant, and finds in **His** people through **Him**. —*J. M.*

[5] (Liverpool). —The fire which baked or cooked the meal offerings, and I judge also the pierced cakes of the Shewbread, was not the holy fire of the copper altar, but the ordinary domestic fire of the Hebrew people. Hence the baking does not indicate the suffering the Lord endured at God's hand, but **His** sufferings at the hands of men, **as** also does the piercing or wounding. —*J. M.*

[6] (Liverpool). —The Shewbread was eaten by the priests only. Priesthood **is** the birthright of believers, but not all believers exercise this right, their birthright, by being in God's spiritual house and in the priesthood (1 Peter 2. 3-5). —*J. M.*

[7] (Atherton). —There **is** no indication that the dishes of Exodus 25. 29 were connected with the baking of the cakes of Shewbread. —*J. M.*

[8] (Cardiff). —Not until we were reading over the proof, did we observe our friends' difficulty. We think that this may be a real difficulty with others also, so we propose to say a few words on the subject.

In the past dispensation the tribes of Israel were ever seen as twelve, as represented in their names being written upon the two onyx stones upon the shoulder pieces of the ephod of the high priest, *according to their birth*—here we judge Levi had his place, and here too Joseph was one, not two tribes according to his birthright. On the breastplate their names were written, not in two groups of **six** on stones of equal preciousness, but on twelve stones in four rows, and each of these stones was of a different kind and beauty, but all of them precious stones. Here were the children of Israel *according to their tribes*, encamped at that time in four rows of three tribes each around the Tabernacle. There **is** a variation here from the names on the onyx stones, which I hope will be dealt with by our correspondents when we come to the priests' garments in the November issue.

The twelve loaves of the Shewbread represented the twelve tribes **as** on the breastplate, I judge, called "the bread of faces," for as the Lord looked upon the loaves on the days between the sabbaths, **He** saw them as the faces of **His** people, which were very dear to Him.

Alas ! the time came when only a remnant remained faithful to God and to the service of **His** house, for from the days of Rehoboam till the time of the Lord's appearance on earth, about a thousand years (by far the longest part of Israel's national history in the Old Testament), only a remnant was associated with God's house—Judah and Benjamin until the carrying away to Babylon, and then only a remnant of these tribes after the return of the remnant in the times of Ezra and Nehemiah. Can it be doubted that even in remnant times the high priest bore the names of the twelve tribes, and that twelve freshly baked loaves were placed each sabbath morn before God on the pure table ?

We must, I think, ever remember that God has the unity of **His** people in this remnant day ever before **Him** in our Great High Priest. Death has caused myriads upon myriads to be removed from the service of God's house on earth, and we have greatly felt the loss and passing of many in our own time; and the work of the devil in the introduction of sectarianism has carried away many thousands upon thousands of God's children; yet the day will come when the work of death and of the devil will be no more, and God's people will be united in one glorious unity. Let us never forget that we are a remnant in a day of remnant testimony, but the day of remnant testimony will pass away. Though God accepts the faithful service of a remnant, yet a remnant can never fully satisfy God's longing, nor does it satisfy ours. —*J. M.*

QUESTIONS AND ANSWERS.

Question from Melbourne. —Leviticus 24. 9. The R. V. reads " .. eat it in a holy place," but the A. V. **is** " in the holy place." Which **is** the better rendering ? If the R. V., could the loaves be eaten *outside* the holy place of the Tabernacle ?

Answer. —Newberry shows by printing " the " in italics before " holy place " that the definite article **is** absent. Hence the R. V., Darby, and others print " a holy place." Newberry says " The absence of the article

either expresses *indefiniteness*... or else is *characteristic*. " Here in Leviticus 24. 9 it is characteristic, the place must be holy where the Shewbread was eaten, and that place was none other, I think, than the holy place of the Tabernacle. —*J. M.*

Question from Crowborough. —Was the Shewbread leavened ?

Answer. —No. The bread of the twelve loaves was made of fine flour and is said to be " an offering made by fire unto the LORD " (Leviticus 24. 7). I take it the fine flour was part of a meal offering, as outlined in Leviticus 2. 1-3. Indeed all that came to God's dwelling place came by the copper altar. It is said, " No meal offering, which ye shall offer unto the LORD, shall be made with leaven: for ye shall burn no leaven " (Leviticus 2. 11). —*J. M.*

Question from London, S. E. —How can the rings be at the feet of the supports and at the same time " close by the border " which was placed between the top and bottom supports ? Clearly only when the phrase is interpreted loosely.

Answer. —The scripture is quite plain. The feet of the pure table are what we would call the legs of the table. The rings were put on the legs of the table at the top just under the border of the table top. —*J. M.*

Questions from Kingston-on-Thames. —(1). Is there anything we can learn from the handbreadth ? (2). Was the Shewbread made from the manna ?

Answer. —(1). A handbreadth was how men measured things in the past. A cubit was the measure of a **man's** forearm from the tip of the elbow to the point of the middle finger. I know of no spiritual or antitypical significance in a handbreadth. (2). No, it was made of fine flour. The manna was never an offering made by fire; it never came to the altar at any time. —*J. M.*

Question from Derby, Buxton and Nottingham. —Where would the Shewbread be made ?

Answer. —We are not told, but I presume it was made in one of the homes of the people of Israel, as the meal offerings of Leviticus 2. 4-13 were. See later instructions in 1 Chronicles 9. 32. —*J. M.*

Question from Barry. —What is the significance of the two crowns ?

Answer. —The Hebrew word *zer* for crown here does not signify either a crown of a king or a priest, it simply means that which encompasses anything, a border, moulding, edge or wreathed work. The word is derived from *zarar*, to scatter, disperse, winnow. I am in a sense sorry to have to say as much, and perhaps to take away from our friends that pleasure they have found in thinking of these two mouldings on the table as speaking of the crowns of the Lord, our King and Priest. Literally, I think, these two mouldings were not simply ornamental, but provided a double security to the loaves from losing their place on the table by any accident. **Of** the double security of His keeping power the Lord said, " While I was with them, I kept them in Thy name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition " (John 17. 12). —*J. M.*

NOTE. —The three articles of furniture or vessels of divine service which were **in** the holy place, the golden lampstand, the golden altar of incense and the pure table, had each its own use in God's service and each its own antitypical teaching. Light **is** vital to fellowship, service and testimony. " Let there be light " (Genesis 1. 3) were the first recorded words spoken by God in Genesis 1, and in that light of **His** own making, God wrought, bringing forth beauty, order and fruitfulness in a scene of darkness, chaos and death.

The altar of incense was associated with the praise and prayers of God's redeemed people gathered around and before the door of **His** house. Surely this, the due homage of **a** bowed, worshipping people before Jehovah their God, was one of the most wonderful and pleasing sights God's eyes had seen since the days when sin caused man to turn away from God and darkened the human mind. No wonder God thought of praise and prayer in terms of sweet incense. David voiced this thought when he said, " Let my prayer be set forth as incense before Thee " (Psalm 141. 2).

The pure table speaks of fellowship, as a table and eating ever do. The light of the lamps on the lampstand was to give light over against it, that **is** on the other side of the holy place where the table stood (Exodus 25. 37). The light of the lampstand was typical of the Spirit's light, and light **in** the holy place made possible the fellowship and joy of eating the Shewbread each sabbath morn. Paul argues of fellowship—" **if** any fellowship of the Spirit, " (Philippians 2. 1) and **He** also refers to the fellowship of the Spirit in 2 Corinthians 13. 14.

In 1 Corinthians 10. 14-17 Paul views the partaking of the cup and the bread on Lord's day morning **as** an act of communion or fellowship. In 1 Corinthians 11. 23-25 he views what **is** then done as unto a remembrance of the Lord. Communion, as we learn from the peace (or fellowship) offering, was made possible for God's people in **His** house on the ground of blood shedding, the death of the peace offering. Peace, not through man's own death, but on the ground of the death of another. Hence, it may be, that Paul puts the cup first, in 1 Corinthians 10, symbolic of the blood of Christ, as forming that which **is** foundational in the matter of fellowship. Then Paul deals in particular with the bread or loaf. He asks, " The bread (loaf) which we break, **is** it not (a) communion of the body of Christ ? " (verse 16). The body of Christ here refers to the literal body of the Lord. But body in verse 17 refers to Christ's mystical body comprised of many members. Verse 17, as given literally in the Englishman's Greek New Testament, reads—" Because one loaf, one body the many we are; for all of (out of) the one loaf we partake. " In my opinion Paul **is** here referring to that initial act of faith when we each partook of Christ the one Loaf, and so became members of Christ's Body, the Church, not that we become one Body by sharing in the loaf in communion each Lord's day. The loaf which we break **is** a communion of the body of Christ, but **is** only a communion, not **His** actual body. Even so was the communion on the sabbath morn in the holy place. The twelve loaves were symbolic of the twelve tribes of Israel, but were not the twelve tribes. In the past God's people were a unity of twelve, in the present saints are a unity of one—one Body on the one hand, and one thing, one people on the other.

Before the priests ate the loaves, they took the frankincense first and put it on the golden altar, and while it burned they ate the loaves. The burning of the frankincense was typical of the giving of thanks to-day prior to the breaking of the bread. Note that the incense normally burned on the golden altar was **a** compound of four spices, but on the sabbath it was not the ordinary incense that was burned, but pure frankincense, which **was** quite unique, **as is** the thanksgiving on Lord's day morning. —*J. M.*

NOTES ON ROMANS.

CHAPTER 4.

Verses 14, 15: *For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression.*

Paul in Hebrews 8. 8-12, in quoting the terms of the New Covenant which God has promised to make with Israel (Jeremiah 31. 31-34), does so from the LXX, part of which reads, "For they continued not in My covenant, and I disregarded them, saith the Lord." The Hebrew says, "My covenant they brake, although I was an husband unto them, saith the LORD," or, "should I have continued an husband unto them?" Alas, **if** the promise of the blessing of mankind had rested on obedience, either the obedience of Israel or of men in general! The law could only work wrath because of men's transgression. But there **is** no law in the divine promise, hence there can be no transgression. What a gospel that would be **if** the promise of salvation were dependent on man's obedience to a code of laws and not on faith alone, on one act of faith in the Divine Redeemer and **His** finished work! Promise and faith stand together, as do law and works. Paul truly says that the promise **is** made of none effect **if** the heirs are such as are of the law. The whole scheme in divine promise would have been wrecked right at the start **if** it had been based on "Thou shalt," and not on God's "I will." "I will make of thee a great nation,"—"I will bless thee, and make thy name great"—"I will bless them that bless thee . . . in thee shall all the families of the earth be blessed" (Genesis 12. 1-3).

Verses 16, 17: *For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, A father of many nations have I made thee) before Him whom he believed, even God, who quickeneth the dead, and calleth the things that are not, as though they were.*

The promise was made by God in grace, that **is**, according to **His** free unmerited favour, and the reception of it by faith (*ek*, "out of" faith, not "out of" works of law). The object of this **was** to make it sure to **all** the seed, both to such as were Abraham's natural seed who were of the law (Jews), and such **as** were of the faith of the uncircumcised Abraham (Gentiles), for, says **Paul**, Abraham "is the father of us all." In proof of this he quotes the word to Abraham, "A father of many nations have I made thee." This universal fatherhood of Abraham, Paul tells **us**, was "before **Him** whom **he** believed, even God, who quickeneth the dead, and calleth the things that are not, **as** though they were." Isaac **was** not born when God spoke of Abraham being a father of many nations. "I have made," God said, not "I shall make." It **was as** though God had already called men of many nations by the gospel call. Then there was the serious consideration that the bodies of Abraham and Sarah, so far **as** human generation was concerned, were **as** good **as** dead. But that **was** no difficulty to **Him** who quickens the dead. "All things are possible with God" (Mark 10. 27), and "All things are possible to him that believeth" (Mark 9. 23).

Verses 18, 19, 20: *Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken. So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: Yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God.*

Against all hope in nature, the possibility of natural birth being gone, Abraham nevertheless believed in hope, a hope based upon God's promise that he would be the father of many nations, with seed as numerous as the stars of heaven. The deadness of his own body and of Sarah's womb never caused him to waver in the least. As in the darkness, **in Genesis 15, he** looked away from earth to heaven, so also he looked away from **himself** and Sarah to God the Promiser, and to the promise of God which shone **in** undimmed brightness before him, and he gave glory to God. **We** too need to learn this lesson of faith, to look away from earth and **self** to God, and to rest upon, and live by, **His sweet** and enduring promises.

Verses 21, 22: *And being fully assured that, what He had promised, He was able also to perform. Wherefore also it was reckoned unto him for righteousness.*

Abraham's God **was** God Almighty, *El Shaddai, a God who is all powerful.* How God-glorifying **it is** where there **is** that **full** assurance that **what** God **has** said He **is** able to do! How dishonouring **to** doubt God's ability to **fulfil** His word! "Wherefore, " because Abraham was frilly assured, " his faith **was** reckoned unto him for righteousness. " **As** time went on God's promise to Abraham opened out **like** a flower, and **we** see the development of God's original promise to him in Chaldea.

Verses 23, 24, 25: *Now it was not written for his sake alone, that it was reckoned unto him; But for our sake also, unto whom it shall be reckoned, who believe on Him that raised, Jesus our Lord from the dead, Who was delivered up for our trespasses, and was raised for our justification.*

Here **Paul** draws to a close his unanswerable argument on Abraham being justified by faith, showing that what was true of the father **is** true of **all** his **seed**, who stand in his faith **as** believers **in** the revelation and promise of God, whether these be **Jews** or **Gentiles**. What **was** written for Abraham **was** written for **all** his seed, that righteousness **is** reckoned to them on the ground of faith, apart from works. Peter says the **same** thing of those who have believed **as** **Paul** says here, " Who through **Him** (Christ) are believers- **in** God, which raised **Him** from the dead, and gave **Him** glory; so that your faith and hope might be **in** God" (1 Peter 1. 21). **Paul's** words are, " Who believe on **Him** that raised **Jesus** our Lord from the dead. " To believe **in** Christ **is** to believe **in** God. The Lord said, " **He** that believeth on Me, believeth not on **Me**, but on **Him** that sent Me " (John 12. 44). God raised our Lord from (*ek* out of) the **dead**, that **is**, from among dead persons, **He** having **been** delivered **up** for (*dia*, the sense of which here **is**, on account of, **because** of) our trespasses, and **raised** for (*dia*, on account of) our justification, that **we** might **be** justified with the * justification of life" (Romans 5. 18). This **is** the **gospel**, that Christ **died** for our **sins** and was raised from the dead (1 Corinthians 15- 4), for if Christ hath not **been** raised **we** are **yet** **in** our **sins** (1 Corinthians 15. 17) and faith **in** **Him** **is** **vain**.

J. M.

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

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THE ARK AND ITS CONTENTS and THE MERCY SEAT

From Cowdenbeath. —The ark is called the ark of the testimony (Exodus 25. 22) and also the ark of the covenant (Numbers 10. 33); it contained the tables, which are called the tables of the testimony (Exodus 32. 15) and also the tables of the covenant (Deuteronomy 9. 9). God wrote upon the tables the terms of the covenant, and what was written was a testimony, or a witness, before Him of the pledge of His people to keep the same [1].

The ark, as it contained the law, is a picture to us of Him who said, "Thy law is within My heart" (Psalm 40. 8). He loved God's law as no other ever did. It was **His** meditation day and night (Psalm 1. 2). The tables in the ark were unbroken, and so also was the law of God in the life of the perfect Man. God has honoured **Him**, because He loved the law, even as it is written, "Thou hast loved righteousness, and hated wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Psalm 45. 7). The One who, as a Man, loved righteousness, now sits upon the throne of God, wielding the sceptre (Psalm 45. 6). The crown of gold upon the ark may speak to us of this.

In addition to the tables, the ark also contained a golden pot full of manna and Aaron's rod that budded. Both were to be laid up "before the Testimony" (Exodus 16. 34; Numbers 17. 10). Hebrews 9. 4, however, makes it clear that they were "inside the ark." If the tables speak of Christ in **His** perfect life, the manna would speak of **His** life given that others might live (John 6. 51), while in the rod we see the One who died now living in resurrection as a Priest in heaven on behalf of **His** people.

The mercy-seat was an exquisite work of art. It was produced as a result of heavy blows and gentle tappings, upon the pure metal, of the hammer in the hand of the craftsman. When we consider that the mercy-seat typifies our Lord Jesus Christ now in heaven, where as a Priest He is making propitiation (Hebrews 2. 17: same word as mercy-seat in Hebrews 9. 5) [2] for the sins of the people, the thought of the beaten work brings before us **His** intensely human experience, which was essential to **His** present work as a merciful and faithful High Priest. There would be no mercy-seat for the people of God to-day had not the eternal Son condescended to become in all things like unto **His** brethren. This likeness was not only in appearance but also in experience. He knew the effect of the word of God upon **Him**. Each word, which came to **Him** like the tappings of the hammer upon the pure gold, made its designed impression. **His** ear was opened to hear: **He** was not rebellious (disobedient).

On the day of atonement the blood of the sin offering, which was for the people, was sprinkled upon the mercy-seat. What a contrast is provided in the beauty of the mercy-seat and the blood that stained it! Blood is ever the basis of atonement, and forgiveness can come to us only through the work of our High Priest. The merit of **His** blood is made available to us through **His** pleadings on our behalf.

James Bowman.

From Knocknacloy. —The ark of the testimony was placed **in** the Holy of Holies, where the Divine Presence dwelt. The acacia wood, of which it was made, the gold within and without, the golden crown round about, the rings and staves, and the contents foreshadowed the glorious Person of the Lord Jesus Christ, the acacia wood speaking of His humanity, the gold of **His** glory and Deity, and the crown of gold of His exaltation at God's right hand. Perhaps the staves, which were used to bear the ark, would remind us of the earthly sojourn of the Son of God. The tables of the law, that were in the ark, spoke of Christ as the One who kept the law and made it honourable. Aaron's rod that budded foreshadowed Him who died and rose again, and who has been made a High Priest after the order of Melchizedek. The pot of manna typified the Lord Jesus as the " Bread of Life " (John 6. 35), God's rich provision for His people.

Upon the ark was placed the mercy-seat with its two cherubim of one piece with it, all of gold. It was from above the mercy-seat and between the cherubim that God communed with Moses concerning the people of Israel.

The blood of the sacrifice was sprinkled on the mercy-seat on the day of atonement, and in the blood-stained mercy-seat we see something akin to that which **is** spoken of Christ in Romans 3. 25: " Whom God set forth to be a propitiation, through faith, by **His** blood. " The word propitiation here has the same meaning as mercy-seat (that **is**, a cover) [3]. Christ through **His** death and shed blood **is** the means whereby God shows **His** mercy to the sinner who believes. The mercy-seat **is** also a figure of the Lord Jesus Christ **as**' the One through whom saved ones may come to God for mercy (Hebrews 4. 16; 1 John 2. 2): " He **is** the propitiation for our sins " [4].

William Woods.

From Portstewart. —During the march the ark and the mercy-seat were carried by the sons of Kohath; but, at the crossing of the Jordan, this task was taken over by the priests [5]. We thought that this change took place because the children of Israel were about to enter the land. Till then the march of the people was governed by the movement of the pillar of cloud by day, and of fire by night. The cloud was removed when the desert journey was over.

The ark, and therefore the mercy-seat also, occupied the most important position in the Tabernacle—the **H**oliest of all. They were associated with the climax of all the worship of the house of God, when, on the day of atonement, the blood was sprinkled seven times before the ark and once on the mercy-seat.

In the ark were three items—Aaron's rod that budded, a pot of manna, and the tables of the law. It may be significant that each of these articles **was** a memorial either to rebellion or to murmuring in Israel. In connexion with the tables of the law, we note that, in Deuteronomy 10. 3, there **is** an ark mentioned as being made by Moses, and we believe it **is** not to be confused with the ark of the covenant. **As** may be seen by studying the chronological order of events, this ark was made before Moses ascended into the Mount, and was made for the purpose of holding the tables of the law; whereas the ark of the covenant was made after Moses descended from the Mount [6]. We are of the opinion that the ark of Deuteronomy 10 held the tables of the law and was put into the ark of the covenant with them [7].

The cherubim were the guardians of the glory of God, and, when this **was** violated as in the garden of Eden by the sin of Adam, the cherubim

were placed at the entrance to the garden. The cherubim, with their faces toward the mercy-seat, symbolically represented this guardianship against any further violation of God's glory. When God saw the blood on the mercy-seat on the day of atonement, He knew that propitiation had been made for His people, Israel. In Christ we see our mercy-seat: He met all the claims of God's violated righteousness: without the shedding of the blood of Christ there could have been no propitiation for us to-day.

4-T. Gault

EXTRACTS

From Barrhead **and** Paisley. —The ark is described as the ark of the covenant, because it contained the tables of the covenant, which was also the law. Here was the agreement which God offered, and which the people accepted. The tables of stone containing the divine contract were laid up in God's presence.

The ark supported the mercy-seat and the cherubim. The mercy of God was dependent on the agreement. It was on the basis of the covenant that God was able to come out in mercy, the covenant having been ratified by blood.

The Hebrew word for mercy-seat is *kapporeth*, which comes from the same root as "atonement," which means to cover. As well as providing a lid, or a cover, for the ark, it was the place where the covering of sins was accomplished. The cherubim were of one piece with the mercy-seat. In figure they looked constantly at the sprinkled blood. Satan is described as the "anointed cherub that covereth" (Ezekiel 28. 14), and it would appear that the duty of the cherubim was that of covering the throne of God (not *kaphar* but *sakak*, to defend or hedge-in). The mercy-seat was in reality the throne of God in Israel; from there He spake and there He met Moses.

The four items of tabernacle furniture would speak to us of Christ in different aspects of spiritual exercise: the lampstand, Christ in relation to testimony; the table of Shewbread, Christ in relation to communion; the altar of incense, Christ in relation to prayer and praise; the ark of the covenant, Christ **in** relation to worship.

J. M. Gault.

From Melbourne. —After the fall of Adam the cherubim were placed at the entrance to the garden as guardians of God's righteousness. On the mercy-seat were two cherubim as guardians (in figure) of the righteousness of God, face to face, and looking down at the blood-sprinkled mercy-seat, which speaks of righteousness vindicated.

Only the priests (the Levites) were permitted to cany the ark. When the ark fell into the hands of the Philistines, they were plagued. David erred in the handling of the ark, when the ark was placed on a new cart. Many things to-day are like the new cart: we do well to examine our ways that nothing be introduced that is contrary to the word of God.

There was a joint responsibility for those who bore the ark. They would have to keep in step with one another. There must be harmony and fellowship in the work, so that the responsibility may be shared and not left to one or two to-day.

The golden pot with the manna speaks of the Person of our Lord Jesus Christ, the manna being a type of the true Bread, which came down from heaven. Aaron's rod that budded may refer typically to the divine oath that the Lord Jesus Christ is a Priest for ever after the order of Melchizedek.

W. Fullerton.

From Kingston-on-Thames. —The ark was made of **acacia wood** overlaid with gold, both inside and outside. **We** again **see** the humanity of the Lord **Jesus** Christ typified in the acacia wood; the pure gold speaks of His Deity and glory, and, while Christ was here among men, there were some who could say, "we beheld His glory, glory **as** of the only begotten from the Father " (John 1. 14).

Inside the ark, or chest, were placed the two tables of stone of the ten commandments. The original ones were broken, and the children of Israel had already broken the law by worshipping the golden calf. The ark was used for the preservation of that which was put inside, and the unbroken tables of stone remind us of Christ, who was willing and able to keep the whole law of God (Psalm 40. 8).

Aaron's rod speaks of God's choice. As Aaron's rod **was** the only one that budded, it **was** put into the ark **as** a token against the children of rebellion (Numbers 17. 10). The Lord Jesus Christ **was** also God's choice.

After the fall of Adam, the cherubim were placed to protect the way of the tree of life (Genesis 3. 24). We suggest that here the cherubim are custodians of God's righteousness and holiness, for they tell **us** of what Christ is in the presence of God. *W. H. Humphris.*

From Southport. —The ark of the testimony **was** about **3 feet 9 inches** long, **2 feet 3 inches** wide, and **2 feet 3 inches** deep. It was the depository of the testimony, that is, of the tables of stone, the golden pot of manna, and Aaron's rod that budded (Hebrews 9. 4, 5). It bore this **name as** being the testimony to the covenant between God and His people (Deuteronomy 9. 9) [8].

The blood of the yearly atonement **was** sprinkled by the high priest upon the mercy-seat (Leviticus 16. 14). None but Aaron **was** allowed to enter the Most Holy Place, showing forth the Lord Jesus Christ, who hath entered into heaven itself, with His own blood (Hebrews 9. 24). The Levitical offerings "covered" the sins of Israel until, and in anticipation of, the Cross, but did not take away (Hebrews 10. 4) those sins. These were the "sins done aforetime," which God passed over (Romans 3. 25) until, on the Cross, Jesus Christ **was** set forth **a** propitiation. It **was** the Cross, not the Levitical sacrifices, which made atonement (Hebrews 10. 1)

□

' **From Crowborough.** —The ark was most holy, and **was** the only piece of tabernacle furniture to find **a** place in the temple **at** Shiloh, and also in the temple which Solomon built [10]. The ark gives us **a** very precious picture of Christ in the presence of God. **He** is the Man in the glory, who has kept unbroken God's righteous law. **He** is God's chosen Priest to minister in the heavenly sanctuary, and **He** is the bread of God to sustain God's people in their pilgrimage. In Him God's righteousness and mercy are perfectly joined together, and through Him God can meet and commune with His people. *S. Swift*

From London, S. E. —The ark was made of acacia wood completely overlaid with gold, surmounted by **a** crown of gold, and transported by staves through rings in the four corners thereof. Its function was two-fold: **(a)**. to contain three symbols of God's dealings with Israel under the Old Covenant, **and (b)** to uphold the mercy-seat, where God met with man.

The ark **speaks of Christ as the God-Man** who (a) had perfect **dealings** with God in His life, and (b) initiated **and** ratified the **New Covenant j** the **one Mediator between God and man**.

A government to-day must provide food for **its** people, **laws** for order and **peace**, and a system of enforcement of the laws. God provided for Israel in each of these spheres, **as** exemplified in the contents of the **ark**: the pot of **manna**, food; the tables of stone, the **law**; and Aaron's rod that budded **was** associated with the vindication of God's **law** (rather the priesthood). Each of these resulted from **an** outstanding **experience in the life** of the people of Israel. Each of these experiences, however, not only showed God's perfection, but also **man's** miserable failure. *C. L. Prasher,*

From Brantford, Ont. —The **acacia** wood **speaks** of Christ's humanity. The Lord's manhood **is seen** at Sychar's well, when **Jesus** said, " Give me, to drink "; **in His** **anguish in** the garden; and **in His** cry, " I thirst, " when **He** suffered on the Cross. The gold sets forth His glory, which **was seen at** the marriage feast, and at the grave of Lazarus. " Said I not unto, **thee**, that, if thou believedst, thou shouldest see the glory of God. "

The golden pot of manna would speak of Christ as the Bread of **Life** (John 6. 35, 48, 51). The manna sustained God's people **day** by day. **In Him** there **is a** continual wealth of provision, that **we** may grow **in** grace and **in** the knowledge of **Him** unto a fullgrown man. The hungry **He** fills with good things. We suggest that the golden pot of manna in Hebrews 9 and Revelation 2 indicates the hidden excellencies being shared with the Overcomer. *Neil Sproul,*

From Edinburgh. —In the ark was placed the covenant of God. This would remind us of the Lord Jesus, whose delight was to do the will of God.

Exodus 25. 15 says that the staves shall not be taken from the rings of the ark. **See** also 1 Kings 8. 8. Staves were also used **in** the bearing of the altar of incense **and** also the table of Shewbread, but there **is** no record of any instruction **as** to retaining or removing these staves.

In the mercy-seat with the cherubim **we** have a picture of the judgement of God **and** the mercy of God, because of the work of our Lord Jesus Christ. Here was the meeting **place**, the place of communion, where God **met** **and** communed with Moses. Our approach **is** to the throne of grace, where **we**, can meet **and** commune with God at all times **and** under all circumstances.

D. Meldrum.

From Atherton. —The ark of the covenant of the LORD was the only furniture **finding** a place **in** the Most Holy Place, **and** its teaching **is** of the highest **significance**. **Service** in relation to the ark was once **in** the year, when the high priest **entered** not without blood, first for his own sins and then for the **sins** of the people. We submit that the picture presented to **us in Hebrews 9** has the day of atonement **as** its background, so that the golden altar of **incense** (verse 4, R. V. M.) **is** seen associated with the Holy of Holies, **because** from it **was** taken **incense** **as** the high priest entered into the Holies (Leviticus 16. 11-14). The golden altar stood always in the holy place. When the ark found its final resting **place in** the temple, the staves were **taken out**, indicating that the wilderness pilgrimage was over (2 Chronicles 5. 9) [11].

The rings were **cast**. Why **cast** ? It **was** thought that their being **cast** would give strength to the **rings** for carrying the ark.

Exodus 25. 22 does not mean that Moses ever went into the Most Holy Place to hear God's voice. Numbers 7. 89 indicates that he went into the tent of meeting (we suggest the holy place) to hear God's voice. At other times, his place was at the door of the tent of meeting (Numbers 12. 5 and 16. 18-20). Moses was a man of special privilege, but not even to him was given the high honour of entry into the Most Holy Place. It was for the high priest alone (Leviticus 16. 2; Hebrews 9. 7). Christ, our Great High Priest, has entered with His own blood, and (wondrous thought!) we enter through the value of His accomplished work.

J. Bullock, G. A. Jones.

THE PURE TABLE AND THE SHEWBREAD.

From Sydney. —The pure table would speak of Christ in the glory, and its crowns may typify Him, among other things, as (1) King and Priest (Zechariah 6. 11), or (2) Lord and Christ (Acts 2. 36), or (3) Head of the Old and New Creation [12].

Frankincense was placed upon the rows (or piles) of bread. The word⁴⁴ frankincense " carries the thought of " whiteness, " and may speak of the purity of Christ's life and Person. The Shewbread was the " bread of presence, " that is, bread in God's presence [13]. It may be that this would speak of Christ appearing before the face of God for us, the people of God, collectively. Is this thought right ? And if so, in what office is Christ viewed ? The bread became food for the priests upon the sabbath. We felt that this speaks of partaking of Christ, though we thought it may be restricted to those within the house of God; or does it refer to John 6. 50, 51, where the Lord was speaking of the manna ? We do not think that the Lord's table is typified [14].

J. C. J., G. K. K.

COMMENTS.

[1] (Cowdenbeath). —Three things are ascribed to the tables in the ark; the ten commandments written thereon formed the covenant or agreement, on the ground of which God accepted Israel as His peculiar people, a holy nation and a kingdom of priests. It was also the law which guided and controlled His people in their conduct Godward and manward; and it was His testimony which He had established among men, a witness to His righteousness and holiness. —*J. M.*

[2] (Cowdenbeath). —The word, propitiation (*hilasterios*) (Romans 3. 25) means one who makes propitiation or a propitiatory sacrifice, but the Greek for mercy-seat is *hilasterion*; it was the vessel in the Holy of Holies whereon propitiation was made once in the year. The one word is derived from the other. See notes on Romans 3. —*J. M.*

[8] (Knocknacloy). —See comment [2] above on the meanings of the original words for propitiation and mercy-seat. They are different words. See notes on Romans 3. Propitiation made for the individual Israelite was made at the copper altar, not at the mercy-seat. Propitiation as in Romans 3. 25 was made on the Cross for the sinner, but propitiation made in Hebrews 2. 17 is being made on the throne of heaven by the High Priest on behalf of God's people. Note the difference between the atonement for the people and that for the individual, in Leviticus 4. Note too the force of the teaching in Hebrews 13. 11-13 concerning the bodies of the sacrifices for the people. The priest was to eat the sin offering for the individual (Leviticus 6. 26). —*J. M.*

[4] (Knocknacloy). —Care should be taken to distinguish between propitiation in Romans 3. 25 where it is connected with the salvation of the sinner, and propitiation in 1 John 2. 2, where it says, " He is the propitiation for our sins, " that is for the sins of the child of God that he may live in fellowship with God the Father and Jesus Christ the Son of the Father. In Hebrews 2. 17 it is propitiation for God's people in connexion with divine service. Here are three phases of need, (1) the sinner, (2) the child of God, and (3) the people of God, all of which are met in the Lord's propitiatory work. —*J. M.*

[5] (Portstewart). —What our friends say is not correct, that it was priests, the sons of Aaron, that bore the ark through Jordan. See Joshua 3. 3 where these priests are called "the priests the Levites. "—*J. M.*

[6] (Portstewart). —If there were two arks, how is it that we read the following in Deuteronomy 10. 5: " And I turned and came down from the mount, and put the tables in the ark which I had made; **and there they be, as the LORD commanded me** " ? The tables were in the ark of Deuteronomy 10 nearly 40 years after the time of Moses' coming down from mount Sinai. —*J. M.*

[7] (Portstewart). —There is no evidence anywhere that there were two arks, one inside the other. —*J. M.*

[8] (Southport). —See comment [1]. —*J. M.*

[9] (Southport). —Both the Lord and the Levitical sacrifices were offered to make propitiation, but the latter could not put away sin in perpetuity, whereas the Lord has done so. —*J. M.*

[10] (Crowborough). —It is true that the vessels of divine service in the Solomonic temple were all new except the ark, but this is not so in regard to the tabernacle (called the temple) in Shiloh, for as late as 1 Samuel 21. 6 we read of the Shewbread which was given to David and that implied the pure table. Again, what of the lamp of God in 1 Samuel 3. 3 ?—*J. M.*

[11] (Atherton). —The R. V. reading of 2 Chronicles 5. 9 does not support the thought that the staves were drawn out of the rings. Where would the staves be put if they were drawn out of the rings altogether ? It is a difficult passage to understand. —*J. M.*

[12] (Sydney). —See comment last month on this matter of the double crown or moulding. —*J. M.*

[13] (Sydney). —The Shewbread was " the bread of faces. " It showed the tribes of Israel symbolically in the presence of Jehovah their God. See comments last month. —*J. M.*

[14] (Sydney). —The loaves were not made of manna. The manna was the people's food, but the priests only ate of the loaves. —*J. M.*

QUESTIONS AND ANSWERS.

Questions from Melbourne. —(1) Did Moses at any time have the right to enter into the Holiest of all ? (2) Why is the golden altar referred to in Hebrews 9. 3, 4 as being in the Holiest of all ?

Answers. —(1) There is no indication that Moses ever entered the Holy of Holies. We made a comment on this earlier in this series of subjects. (2) We commented on this matter also when we were dealing with the altar of incense. It does not say in Hebrews 9. 3, 4 that this altar was in the Holy of Holies; note it uses the word " having, " and connect 1 Kings 6. 22, where we are told that the golden altar belonged to the oracle, the Holy of Holies, but it was placed outside the veil. —*J. M.*

Question from Crowborough. —Is the rod, that was laid up in the ark, the same as was used by Moses in Egypt and in, striking the rock ?

Answer. —Yes. The rod was the rod of Moses, the rod of Aaron, the rod of Levi, **the** rod of God. —*J. M.*

Question from Edinburgh. —In the light of Hebrews 9. 4 and 2 Chronicles 5. 10, what were the contents of the ark ?

Answer. —The contents of the ark were as described in Hebrews 9. 4, but by the time of 2 Chronicles 5. 10, over 500 years after, it contained only the tables of the law.; —*J. M.*

Note. —We come this month to the presence chamber of Jehovah, the God and King of Israel, the One who is thrice holy. There were stages of approach to God in the service of the tabernacle, which was God's house in Israel, marked by the three hangings; the gate, which the people could enter, the door, by which the priests entered, and the veil, by which the high priest entered the Holy of Holies once a year only. Before the high priest, as he entered the Holiest of all, stood the sacred ark with the mercy-seat above it and over the mercy-seat and beaten out of the ends thereof were the cherubim. Though the cherubim were inanimate figures of gold, yet the inspired word seems to impart life and intelligence to them—" And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings, with their faces one to another; toward the mercy-seat shall the faces of the cherubim be " (Exodus 25. 20). One of our contributors has commented on the word " covering " in this verse, that it is the Hebrew word *sakak*. The word means to weave, especially boughs, to form a fence, hence to hedge, to protect, to cover. The covering wings of the cherubim symbolically showed how the heavenly cherubim are for protection. Satan was once the anointed cherub that covereth (*sakak*) (Ezekiel 28. 14). How terrible the change in his person, position, and work now! Of the cherubim at the east of Eden's garden it is said that they were " to keep the way of the tree of Life. " " Keep " here is the Hebrew word *shamar*, which means to hedge about, to protect. The word is of general use. It is first used of Adam dressing and **keeping** the garden and then of the work of the cherubim (Genesis 2. 15; 3. 24). The cherubim are heavenly beings of the highest order (we know not the difference between them and seraphim, the burning ones). They are referred to in Ezekiel chapters 1 and 10. God is spoken of as riding upon a cherub (Psalm 18. 10). He is spoken of as sitting upon the cherubim (2 Kings 19. 15; Psalm 80. 1), enthroned " on a throne upborne by cherubim. "

Beneath the mercy-seat, the throne of Jehovah in Israel, was the ark containing the law of God, which was written by the Finger (or Spirit) of God upon tables of stones. This was the original use of the ark, to preserve the holy law of God. As with the ark (type of Christ), so were the hearts of men to be. " The law of his God is in his heart; none of his steps shall slide " (Psalm 37. 31; 40. 8; 119. 11). Our friends have commented on Christ, the Manna, the Bread of God. Here was kept the hidden manna, which is a special portion for overcomers (Revelation 2. 17), and here too was kept the rod that did such wonders in Egypt and the wilderness, at last quickened into life, by which the priesthood was settled in the house of Aaron, telling of Him who in resurrection is a Priest for ever. *J. M.*

NOTES ON ROMANS.

Chapter 5.

Verse 1: *Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ;*

To be justified is to be declared to **be** righteous by God (Romans 8. 33). " It is God that justifieth. " This righteousness is **a gift** given to the believing sinner, called "the gift of righteousness" (Romans 5. 17), his faith being reckoned for righteousness (Romans 4. 5). "By faith" is literally " out of" (*Ek*) faith, as we have before seen. Which did Tertius write at Paul's dictation, *echomen*, " we have, " or *echomen*, " **let us have** " ? Scholars tell **us** that documentary evidence is strong for the latter reading (the difference between the words is **a** short or long o). It may, after **all has** been said, ever remain **a** matter of dispute, but there **can** be no dispute on the doctrine of peace with God, that in no sense is this made by **an** act on the part of the believing sinner; peace was made by Christ through His death on the Cross—" having made peace through the blood of His Cross " (Colossians 1. 20). This peace is the believer's, whether it is peace like **a** river flowing unruffled and majestically onward, or whether, through sin or **false** doctrine, the enjoyment of it is intermittent, it is nevertheless his and will be his for ever. Our peace with God is through, by means of, our Lord Jesus Christ and not through our own efforts.

Verse 2: *Through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God.*

As it is through our Lord Jesus that we have peace with God, so it is through Him, by His merits alone, that we have access into this grace wherein we stand, **as** being fully justified and accepted by God. " **We** stand upon His merits, we know no other stand. " **As** standing in grace " we rejoice " (not " let us rejoice "), boast or glory, in the hope of the glory of God which is yet to be revealed. " In hope " (*epi*, upon) that is, resting on, **as** finding its basis or foundation upon hope. What **a** prospect for those who know God's grace !

Verses 3, 4, 5: *And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.*

It is not " let **us** also rejoice, " * but " we also rejoice " (R. V. M, or " we glory, " A. V.), in our tribulations, the reason for this rejoicing is, that tribulation worketh patience or endurance, even **as** the strenuous efforts and, at times, sufferings of the athlete result in ability to endure the contest, and without the severity of his training he would utterly fail. Endurance worketh probation, that is proof, or perhaps more correctly the result of proof, approval, **as** the athlete is approved who endures the test. Approving follows proving. Probation works hope, it increases and renews the believer's hope. The believer's hope is sure, not something that will end in disappointment and cause him to be ashamed. The reason for this is, that the love of God has been poured out in our hearts, and the One who causes this diffusion of divine love within us is the blessed Holy Spirit who has been given to us. This is the only mention of the Holy Spirit in Romans until we come to chapter 8.

Verse 6: *For while we were yet weak, in due season Christ died for the ungodly.*

Here **the** apostle **shows** the character of that love of God which the Spirit has poured out in our hearts; it is love for creatures that **were** so void of good **as** to be called " the ungodly, " those who were utterly impious and without the **fear** of God. And not only so, but were entirely without strength, powerless to do one good act to **make** themselves acceptable to God. This is what he said when he quoted from Psalms 14 **and** 53, in Romans 3. 12, ⁴⁴ There is none that doeth good, no, not so much as one. " **Yet** it **was** for such ungodly sinners Christ died. Wondrous love 1

Verses 7, 8: *For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us.*

It is rarely the **case** that any one would die for one who is legally righteous, **even** out of respect; there is nothing to draw out human affection to **a man** who is meticulously **just** and renders to others only their **due**, **but** for the good or gracious **man** who calls out affection, **a man** of humanitarian goodness (not good in God's sight), some one would even venture to die. But in contrast to this, that love of God which is commended toward **us** is, that while **we** had neither righteousness nor goodness in God's sight, while **we** were yet sinners, Christ died for us. Well does God commend His own love toward **us**, **as** entirely suited to our desperate plight.

Verse 9: *Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him,*

Justified in (*en*) His blood, **we** are viewed by God **as** under the blood of Christ's sacrifice; hence **we** are free from guilt and clear from sin's condemnation. In consequence **we** shall **be** saved from divine wrath through our living Redeemer. This is like what **was** said to the Israelites in Egypt. ⁴⁴ When I **see** the blood, I will pass over you. " ⁴⁴ When **He** seeth the blood upon the lintel, **and** on the two side posts, the LORD will **pass** over the door, **and** will not suffer the destroyer to come in unto your houses to smite you " (Exodus 12. 13, 23). The blood of the lamb and Jehovah their living Redeemer preserved them from destruction. Even so it is now, our justification **and** salvation depend on His blood and the living Lord Himself, **as** alive from the **dead**.

Verses 10, 11: *For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

We were not only ungodly sinners, **we** were enemies of God. This state of mind **and** heart, which is **seen** in Adam **and** Eve when they **turned** their **backs** on God and fled from Him, **needed** to **be** completely changed. The basis of this changed attitude is the death of Christ. Nothing less than this **can** effect a change in the sinner toward God. That heart is heavy, **and** hard **as** adamant rock, that **can** view the sufferings **and** death of God's beloved Son **and** not **be** moved. Reconciliation, which **is** not atonement, **means** to change thoroughly, and describes the completely changed attitude to God in those who were His enemies **in** the past. Those who are reconciled are **saved** **by**, or, more correctly, in (*en*) the life of Him, who has **been** raised from the **dead**. **We** are united to Him in resurrection life. Paul in Colossians 3. 3, 4 **says** that Christ is our life, **and** also that our life is hid with Christ **in** God. How **safe** this **makes** the sinner who is **saved** by grace !

Verses 12, 13: *Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: — For until the law sin was in the world: but sin is not imputed when there is no law.*

Therefore, or "on this account," that reconciliation necessitated by Adam's sin has been effected for believers through One, even Jesus Christ, just as sin entered the world by or through one man, even Adam, and by sin came death. Death here is death as it affects the soul, spiritual death, of which God spake when He said, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2. 17). Physical death followed this when Adam was 930 years old. Though many of the statements here made regarding death are true with regard to physical death, the apostle is not dealing with that. Death here is death as it affects the soul, as in Ephesians 2. 1, whereas in 1 Corinthians 15 it is death as it affects the body. Death passed unto all men, the reason for this being, "for that all sinned." Sin entered, penetrated into the world through Adam, and having pervaded the entire race was in the world from Adam to Moses, prior to the giving of the law; but God being just does not put sin to the account of such as have no law. This does not mean that man prior to Moses had no sort of law at all.

See Romans 2. 14-16 where Paul speaks of the Gentiles who, having no law, yet did by nature the things of the law, became a law to themselves, and hence became accountable under the law of conscience.

Verse 14: *Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come.*

Even though sin is not imputed where there is no law, death reigned from Adam, when sin entered the world, until Moses, when the law was given to Israel. Death was a universal king over all who sinned, even though they did not sin so grievously as Adam did, for Adam's sin was not one of being deceived, as Eve's was (1 Timothy 2. 14). Adam was not deceived; he disobeyed or rebelled against the revealed will of God. Adam is a figure of Christ, each is head of a race, the one of sinful men, the other of such as are righteous.

Verse 15: *But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one Man, Jesus Christ, abound unto the many.*

What is the correct translation of the first sentence of this verse? On this point translators differ. Some put it in the form of a question—"But [shall] not as the offence, so also [be] the free gift?" Others render it as a positive statement—"Not as the offence [is] the free gift," or, "But the free gift is not as the transgression was." I favour the view that it is not a question, but a positive statement, that the trespass and the free gift are contrasted here, despite the fact that it is stated in the previous verse that Adam is a figure of Christ. The trespass of Adam, which results in the death of the many, is contrasted with the grace of God and the gift in grace which is of the one Man, Jesus Christ, which did (and does) abound in its fulness unto the many. Great indeed is the contrast between the offence of Adam and God's grace in Christ. The one fouled every spring of thought and action in mankind, the other purifies minds and hearts darkened by sin, and flows like a river glorious to every believer through the blessed Man, Jesus Christ.

Verse 16: *And not as through one that sinned, so is the gift: for the judgement came of one unto condemnation, but the free gift came of many trespasses unto justification.*

Here again those who favour **the** first sentence of the previous verse **as** a question follow on by putting, **the** first part of this verse **as** a question also—"And [shall] not **as** by one having sinned [be] the gift ? " Again I favour the view that the words here are **a** positive statement—"And not through one that sinned [is] the gift. " The gift could not possibly come by one that sinned, if this is the meaning of the question above. The following part of the verse shows this. " For the judgement came of one unto condemnation, " that is, one single trespass of one **man** brought condemnation, **but** in contrast to this, the free gift is of (*ek*, out of) many trespasses, **as** occasioned by them, by the many sins which resulted from the initial **act** of wrongdoing. The objective of this free gift, or act of divine favour, is justification.

Verse 17: *For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the One, even Jesus Christ.*

Paul plainly shows that all Adam's posterity (except Christ) were involved in the sentence, " The day that thou eatest thereof thou shalt surely die " (Genesis 2. 17), which fell on Adam on the day that he sinned. Whilst all are under the reign of death, only such **as** receive God's abundant grace in the gift of righteousness shall reign in life through **Jesus** Christ. Clear distinction should be drawn here between reigning in life *through* Jesus Christ, and reigning *with* Him (2 Timothy 2. 12). In the former case, all who are justified by grace shall without personal merit reign in life through **Jesus** Christ, but only such **as** have the personal merit of enduring with Him shall reign with Him.

Verse 18: *So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.*

How plain is the apostle's statement here, that condemnation **came** unto all **men** because of one trespass ! Such is the theology of Paul, which those that believe the Scriptures to be inspired of God accept **as** divine theology, that Adam's one sin brought the entire race of mankind under condemnation. This called for **a** Divine Deliverer, and **a** deliverance, which could not be effected by all or by any one of Adam's fallen race. Hence the coming and death of Christ opened the door of God's free grace. By one **act** of righteousness of Christ on the Cross men are offered (" unto all men ") the free gift of the righteousness of God, called the justification of life. How great is the contrast—condemnation and death, justification and life !

Verse 19: *For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.*

Without any effort on the part of men they are constituted sinners by Adam's disobedience, even so is it the case, that without any work or merit the believer in Christ is constituted righteous. By natural birth of Adam's ruined race all are constituted sinners, even so by the **new** birth of the Spirit are **all** believers righteous.

J. M.

BIBLE STUDIES

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

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THE GARMENTS OF THE PRIESTS.

From Glasgow. —We see in the ceremonial garments, the representative character of the high priest. Not only was he a representative of the people, but he himself was one of them. Herein, perhaps, we see why Moses was not made high priest. He had not known the rigours of the brickfield as had his brother Aaron, and was not in that respect "in all things... made like unto His brethren."

The graven onyx stones and the jewelled breastplate teach us something of the beauty God sees in His people, redeemed and consecrated to His service. The onyx stones and the breastplate shew us Israel before God as to birth and service; and the joining of the two by the wreathen chains of gold indicates that God joins birth with service. This is clearly seen in the priesthood of Israel and in the New Testament (Titus 2. 11-14). Only those who are born again can engage acceptably in divine service.

In the pomegranates and golden bells we may see the joy of the Lord in His people and the sound of mutual gladness. The sound of the bells in the holy place would be for the ear of God principally, as it is unlikely that any of the people were near enough to hear the sound from within. The tinkling of the bells would, of course, be heard by the people as the high priest returned to his tent.

The type helps us to see in Christ, our High Priest, the beauties He displays before God as He appears before Him for us. He needs no garments to beautify Him, but is Himself all glorious. The fragrance of His Person makes **us** and our service acceptable to God. *J. J. P.*

From Liverpool. —The garments that Moses was instructed to make for Aaron and his sons were essential to the office of the priests. They were to be holy garments for glory and for beauty. There could be no service without these garments. That they were for glory and for beauty, no doubt spoke to God, in type, of the glories and beauties of the One who was to become a Priest for ever after the order of Melchizedek.

The two onyx stones of the ephod, to be placed in ouches of gold and engraved, each with six names of the children of Israel (according to their birth), were to be borne upon the shoulders of Aaron for a memorial before the LORD.

The breastplate of judgement was to be set with stones, four rows each of three stones in a given order. Each stone represented one of the twelve tribes of the children of Israel. Into the breastplate were put the Urim **and** Thummim (Lights and Perfections), through which Aaron would be enabled to give the judgements and counsels of God. Solomon's request to God, we thought, helped to illustrate this (1 Kings 3. 9). The Lord Jesus needs no Urim and Thummim, for in Him are all the treasures of wisdom and knowledge hidden.

Aaron **was** set apart (sanctified) for priestly service, to minister unto God. The word "sanctify" carries the meaning of being set apart for sacred (holy) use. **He was set** apart by God for God. Aaron's sons also were to **be** sanctified in the holy garments. **We** have been sanctified once and for all through the offering of the body of Jesus Christ. **We** are exhorted to sanctify in our hearts Christ as Lord (Hebrews 10. 10; 1 Peter 3. 15); in other words, **we** are to **express** the sanctification which is ours in Christ: this demands a godly walk.

Some thought the pomegranates spoke of a fruitful life, and that the sound of the bells portrayed this also. **Was** this sound for God's ears only? **or** would the people also hear and know they were accepted in the high priest? The sound **was** of vital importance (Exodus 28. 35) [1].

The plate of pure gold upon the mitre inscribed with the words "Holy to the LORD," seems closely connected with the **fact** that Aaron **was** to **bear** the iniquity of the holy things. It **was** to be always upon his forehead that the gifts might be accepted by the Lord.

A. Hyland, A. H.

From Edinburgh.—The garments of the high priest were for a twofold purpose, namely, to sanctify him, and for ministering in the holy place. The way in which he **was** sanctified **was** by anointing (Leviticus 8). The Lord **was** anointed thrice (excluding the anointing by the women), viz.:—(a) with the Holy Spirit (Acts 10. 38), (b) as a servant to preach (Luke 4. 18), and (c) with the oil of gladness in resurrection (Hebrews 1. 9). **He** is called a "minister of the sanctuary" [2].

The mitre, with its accompanying lace of blue and holy crown, was placed upon Aaron's head for his own acceptance, and because he was to bear the iniquity of the holy things. This **was** fulfilled when Christ entered heaven to appear before the **face** of God for us. The holy linen coat of the high priest and the coats of the priests had to be worn over the breeches.

The ephod of blue is typical of Christ's being a heavenly priesthood. The two shoulderpieces attached to the ephod were for bearing the names of the twelve tribes **according to birth**. The words, "that it may be joined together," indicate how closely associated were the priest and the kingdom of priests. The breastplate of judgement would speak to **us** of His great affection and love toward us.

A. M. Hope.

EXTRACTS.

From Cowdenbeath.—When instructions were given for the tabernacle, instructions were also given for the making of the priestly garments—indicative of how inseparable the house and the priesthood were. To-day those who form the house are also the priesthood who serve in the house (1 Peter 2. 5). Aaron is a type of our High Priest.

The word translated "glory," according to Dr. Strong, may convey the thought of "weight." This would remind **us** that worth, as well as beauty, is associated with our High Priest. The garments of the priests differed from those of the high priest, but they too are described as being for glory and beauty. **We** have been fittingly clothed for our service (Isaiah 61. 10, **Hebrew**, "decketh as a priest"). Worthless as we are in ourselves, we have been so clothed that weight, or worth, and beauty are associated with **us**, giving **us** a fitness for service.

Aaron was clothed with the linen coat, the robe of the ephod, and the ephod itself. Attached to the ephod was the breastplate of judgement. The ephod was a beautiful garment, the work of the cunning workman. This, with the precious stones of the breastplate, sparkled in all its scintillating beauty. Golden chains linked the breastplate to the shoulder pieces of the ephod, and at the lower ends it was attached by a lace of blue. Salvation and service, although distinct, are divinely linked together.

Upon Aaron's head was a white mitre, having laced to it a golden plate, upon which were engraved the words, "Holy to the LORD." That plate was displayed before God for the sake of the people, that they might be accepted. This reminds us of the holiness of our High Priest (Hebrews 7. 26), in whom we are accepted.

J. K. D. Johnston,

From Brantford. —The garments for glory and beauty direct our attention to 1 Peter 2. 9, "Ye are an elect race, a royal priesthood." The first garment put on, the linen coat, is suggestive of righteousness. Upon the skirts of the full length blue robe were pomegranates alternating with bells of gold. The high priest in his office of service bears fruit to God resulting in blessing to man. We see the lesson of service in the girdle: Jesus took a towel and girded Himself, and poured out water and began to wash the disciples' feet (John 13. 5).

The mitre, with the gold plate, "Holiness unto the LORD," would remind us that for us the Lord Jesus

*"Wears the mitre
Where holiness shines bright,
For us His robes are whiter
Than heaven's unsullied light"*

The garments for glory and beauty were laid aside on the day of atonement, to be replaced by the holy linen coat and linen breeches. The changing of the garments typifies the Lord Jesus laying aside His glory, and clothing Himself in the flesh to make atonement.

Frank Lorenz.

From Wembley. —Taking the order for the garments for glory and beauty as given in Leviticus 8. 6-9, we saw that the coat of chequer work spoke of Christ's righteousness in the fine twining of the linen. "For such a High Priest became us, holy, guileless, undefiled, separated from sinners" (Hebrews 7. 26).

We saw in the robe of blue the heavenly character of Christ, who, as our Great High Priest, appears in heaven on our behalf. Although the golden bells that were upon the skirt of the robe were actually bells, the pomegranates would be, we suggest, cunning work of the embroiderer.

The ephod, with its component parts and the precious stones, reminded us that,

*⁴⁴On His heart our names are graven
On His shoulders we are borne."*

We should be very thankful for the security and affection we have in our Lord and Saviour.

J. Avon.

From Barrhead and Paisley. —The robe of the ephod appears to have been woven without seam throughout. Precautions were taken at the opening for the head, to ensure that no rent would occur [3]. A similarity was seen to the robe worn by the Lord when on earth; but the prime significance appears to be that it represented the character of the Lord,

in which **was no** flaw. This robe **was all** of blue, the colour of the heavens, indicative that the Priesthood of Christ is **a** heavenly office. If **He** were on earth **He** would not be **a** Priest at **all**, but His office is now in heaven, although His Priesthood is dependent on His being Man. No particular material is specified for this robe—a contrast to the attire of the **false** woman of Revelation 17, where there is no blue. The colours are scarlet and purple, and **a** lavish display of jewels and precious stones.

The golden plate on the high priest's forehead is significant. The forehead **seems** to be the place that indicates the state of the mind (see Ezekiel 3. 7-9, Isaiah 48. 4). Leprosy might be on the forehead (Leviticus 13). The golden plate may indicate that the high priest's mind **was** set on God. In Revelation 7. 2-4 we read of **an** angel sealing the servants of God on their foreheads with the **seal** of the living God; and, in Revelation 14. 1, of **a** company of people having the Father's **name** on their foreheads. The **false** woman of Revelation 17. had her vile **name** on her forehead, and the dupes of the Beast will have his mark there too. **J. M. Gault.**

From Knocknacloy. —As **we see** in Aaron the type of Christ, our Great High Priest, so **we see** in the priestly garments something of the beauties and excellencies of Him who is before the face of God for **us** (Hebrews 9. 24). The ephod, to which were attached the onyx stones, upon which were engraven the **names** of the children of Israel, and the breastplate of judgement, typifies, **we** believe, how Christ presents **us** before God.

The linen garments for Aaron and his sons represent **in** type the righteousness with which **we as** priests have been clothed: we stand before God clothed in the righteousness of Christ.

These things concerning our Lord Jesus Christ reminded us of Hebrews 4. 14, " Having then **a** Great High Priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. "

William Woods.

From Willington Quay. —Aaron **was** to be attired in garments made for the priestly service and were for glory and beauty. The appearance of the priest in full dress must have **been a** beautiful one.

In Leviticus 16 **we are** told **what** Aaron wore when **he** entered into the holy **place** on the day of atonement, viz.: —The linen coat, the linen breeches, the linen girdle and the linen mitre. **We** have no mention here of the ephod or the breastplate. Apparently these garments were worn on particular occasions, according to the nature of the service. **We** noticed that the breastplate and the ephod were always to be fastened together, and that they were used when inquiry was made of the LORD in any particular matter (Numbers 27. 21; 1 Samuel 30. 7).

The golden bells and pomegranates upon the priest's skirts would teach the necessity for **a** combination of audible testimony and silent fruitfulness in our service. **K. R.**

From Melbourne. —Though many of God's earthly people later departed from Him, yet their **names** still remained in remembrance before the LORD. Only **a few** to-day are gathered in collective testimony **as a** holy priesthood, yet the Lord upholds upon His shoulders, and carries upon His loving breast before God the Father, the **names** of **all** the blood-bought children of God. The golden sockets holding **the** stones in **place**, **speak** of the divine security of **the** believer. **Jesus** said, "No one **shall** snatch them out of

My hand, " also " no one is able to snatch them out of the Father's hand " (John 10. 28, 29).

The necessity for the plate of pure gold, bearing " Holiness to the LORD, " to be **upon** the mitre emphasizes divine righteousness. Aaron must ever bear this before God on behalf of the people. Much which was imperfect was to be found in the offerings of Israel, but Aaron bore the iniquity of the holy things. We also need the services of our Great High Priest to bear the iniquity of the holy things on our behalf. There is nothing but holiness seen in Him by God the Father, and our spiritual sacrifices, presented through Him, are accepted (Hebrews 13. 15). *P. W. A.*

From London, S. E. —The ephod seems to have been wrought by more than one workman ("they, " Exodus 28. 4, 6). The shoulderpieces that joined the two ends of the ephod carried the onyx stones, engraved with the names of the children of Israel. The breastplate, with its precious stones, was fastened to the shoulderpieces of the ephod by wreathen chains of pure gold. These depict the everlasting security of those who rested upon the shoulders, and upon the place of service, Aaron's breast. Surely this points to our Great High Priest bearing His people upon His heart before God, and to His love and affection. The twelve stones, all mentioned by name, differed in value and hue, but each had its place on the precious breastplate. The Lord's people to-day differ in ways and temperaments, yet all are presented before God by our High Priest. Verse 21 also sets forth the security of God's people: " They did bind the breastplate by the rings, . . . that the breastplate might not be loosed from the ephod. " There is no separation from the love of our blessed Lord. *Geo. Pain.*

From Cheadle. —Upon Aaron lay the responsibility of entering into the LORD'S presence, and, in consequence, garments were needed to fit him for such a high service. The word " garment " in Scripture bears the thought of complete covering, so that self is not evident.

The breastplate of judgement, which was upon Aaron's heart before the LORD continually for a memorial, brings before us the blending of affections with the execution of the LORD'S commandments. Knowledge of the will of God appears to be associated with the Urim and Thummim. Whenever doubt arose as to what God's mind was, the LORD was consulted by the aid of the Lights and Perfections (R. V. M.). The word of God (by the revelation of the Spirit) we feel fulfils the same purpose to-day.

The robe was not to be rent, but was protected carefully by woven binding. This would appear to relate to the calling, wherewith the high priest was called, a high and heavenly calling of which we also are partakers (Hebrews 3. 1). Such choice can never be renounced by God " for the gifts and the calling of God are without repentance " (Romans 11. 29).

In the plate of gold we see the acceptance of the holy gifts of the children of Israel. This refers to our givings to God being accepted in the Lord Jesus, rather than to our personal acceptance before Him. *J. N. P., R. A. P.*

From Crowborough. —The ephod was all of blue. It was of woven work, and would appear to have been woven all in one piece. **On** the hem were **the** pure golden bells **and** pomegranates [4]. Aaron was to wear this garment **when** he **went** into **the** holy place **to** minister, so that the sound

of the golden bells would be heard and that he die not (28. 35). Is it meant here that the sound distinguished Aaron from the other priests ?

The coat of fine twined linen, we believe, speaks of righteousness. Aaron and his sons must be fitly and properly clothed. They were clothed as well as cleansed; made fit to minister in the priest's office.

The girdles were definitely part of the garments for which they were made, and would speak, we thought, of preparedness or readiness to serve. It is said of the Lord that " Righteousness shall be the girdle of **His** loins, and faithfulness the girdle of **His** reins " (Isaiah 11. 5).

From Kingston-on-Thames. —The girdle was a symbol of service, as illustrated by the Lord Himself (John 13) when **He** washed **His** disciples' feet. The material of the girdle would perhaps show that all the virtues and glories of Christ in both **His** divine and human natures enter fully into **His** servant character.

The robe of the ephod was thought to be a symbol of authority; it dignified the man who wore it. The fact that it was blue indicates the heavenly character of the Lord Jesus Christ.

The ephod and breastplate were very closely linked together by the shoulderpieces. This may speak of strength (shoulders) and affection (near to the heart) of the priest on behalf of those whom he represented. To-day the infinite strength of Christ is ours; He who sustains the universe upholds the feeblest saint, and the heart of the Lord Jesus Christ beats with undying affection for the most despised of God's people.

John L. K. Dame.

From Atherton. —The men who made the garments were chosen by God and filled with wisdom (Exodus 36. 2, 8, 39. 1), a clear indication of the value God sets upon the work He gives **His** people to do. There were also many worthy women who spun the materials for the curtains and the priests' garments (Exodus 35. 25). This was a God-given opportunity for them to serve the LORD in a private way, probably in their own homes.

The most conspicuous part of the high priest's garments was the breastplate (28. 15-30), which would appear as a blaze of gold and jewels, very costly and far more magnificent than we can imagine.

Inside the breastplate were the Urim and Thummim. It would seem from verse 16 that the breastplate formed a receptacle (as suggested by the word "double"). The thought of "double" could mean either for strengthening to carry the rows of precious stones, or to form a bag [5]. We would suggest that the Urim and Thummim were separate from the precious stones, and possibly contained in the bag formed by the double texture of the breastplate. The marginal reading for Urim and Thummim is "the Lights and the Perfections." Lights speak of God's knowledge. Perfections speak of the righteousness of His judgement. It was thought that Moses would not enquire through the Urim and Thummim, as God had said to Moses He would commune with him from above the mercy-seat (Exodus 25. 22; see also Numbers 12. 6-8) [6]. It would seem from Numbers 27. 18-21 that Joshua was the first to avail himself of this means of obtaining the mind of the LORD, *i. e.*, through the Urim and Thummim.

G. Sankey, D. H. Butler.

From Southport. —In the breastplate of judgement God's people are **seen in a** very near place, borne upon **the** heart. Judgement must first begin at the house of God: "The Lord shall judge His people" (Hebrews 10. 30). In self-judgement **we** may know cleansing, because of Him who bears **us** upon His heart in the presence of God (1 John 1. 9). In the plate of pure gold upon the turban **we** come to the head, which speaks of knowledge. The Lord knows our failings, and meets our need, even in the unknown failings which are ours in our most holy service. Only **as** mind and heart are subjected to God's will can **we** be accepted in Him. The turban and coat of fine linen tell us that only in righteousness can our service **be** accepted by God, **as** is the service of our High Priest the Lord Jesus Christ. **T. R.**

From Ilford. —The robe of the ephod was all of blue and **speaks** of the heavenly One: "I **am** from above" (John 8. 23). Perhaps it also speaks of Him **as** the Great Apostle. "Of one piece"—**He** had no beginning and no end. Melchizedek's priesthood was founded upon his likeness to the Son of God (Hebrews 7. 3).

In the breastplate of judgement, judgement conveys the idea of perfect justice, intrinsic righteousness, and moral holiness of God. As God looks upon the breastplate **He sees** reflected in each precious stone His own character; and to-day, **as** Christ bears us upon His heart into the very presence of God, we are there in God's sight without **a** blemish, and seen in the lights and perfections of **His** beloved Son.

The coupling of the stones upon the shoulders with the stones in the breastplate by wreathen chains of gold emphasizes the truth that we are eternally held in limitless strength and boundless affection.

L. A. White.

THE ARK AND ITS CONTENTS and THE MERCY-SEAT.

From Hamilton, Ont. —The manna, the bread from heaven, was in a golden pot, reminding us of the Deity of the Lord Jesus; **He is God as well as Man**. The Lord Jesus could say, "I **am** the living Bread which **came** down out of heaven" (John 6. 51). God's people Israel did eat of the manna for forty years until they **came** to the border of the land of Canaan (Exodus 16. 35). It was food from heaven and gave them strength for their wilderness journey. The Lord Jesus, now seated **in** the glory, **is** the One on whom God's people feed day by day, so that they may have strength to carry out **His** service on earth.

Beside the manna was Aaron's rod that budded; not **a** dead rod; it had life. Moses saw that it put forth buds, produced blossoms, and bare ripe almonds (Numbers 17. 8). It **is** suggested that almonds speak of resurrection. The buds and blossoms of the almond tree **can** be seen in early spring; and the ripe almonds shew forth the Lord Jesus, not only **in** resurrection, but also **as** the firstfruits of them that are asleep (1 Corinthians 15. 20). **His** was **a** triumphant resurrection, for in rising from the dead, "**He** led captivity captive" (Ephesians 4. 8). It was then that the everlasting doors were lifted up and the King of Glory, the Lord strong and mighty, entered in (Psalm 24. 7, 8). **R. Dryburgh, Sen.**

From Sydney. —The **ark** of the testimony received its name because the two tables of the testimony were laid therein (Exodus 31. 18). The other items in the ark were witnesses on behalf of God's providence and care, and witnesses against the unbelief of the people.

The beginning of the Jewish year was marked by the day of atonement (Leviticus 16), when atonement was made for the high priest and for the errors of the people. By way of contrast, we know that Christ had no sins of His own, but He was the propitiation for our sins. This thought is borne out by the use of the word in the New Testament, for the word used for "mercy-seat" in Hebrews 9. 5 is the same as in Romans 3. 25, where it is translated "propitiation" [7]. The truth of this is seen in Luke 18. 13, where the publican ("the sinner," R. V. M.) desired mercy on the ground of propitiation made. "By mercy and truth iniquity is purged" (Proverbs 16. 6). **G. K., J. I.**

COMMENTS.

[1] (Liverpool).—"That he die not" indicates that as he moved in and out of the holy place God was to hear his movements. It is solemn to think of God hearing our movements also. Are they with reverence and godly fear? (Hebrews 12. 28). The people might also hear the golden bells when the high priest came out of the holy place, but that is not what lies behind Exodus 28. 35. —**J. M.**

[2] (Edinburgh).—(a) and (b) Acts 10. 38; Luke 4. 18 describe the same anointing, but before the Lord came here He was "the Christ," "the anointed One." He was sanctified by the Father and sent into the world (John 10. 36)—**J. M.**

[3] (Barrhead and Paisley).—The opening or hole of the ephod for the head of the priest is the Hebrew word for mouth (*Pelt*). It may signify the mouth of man, animal, bird, a bag, entrance to a city, the edge of a sword, which is said to devour, or the edge of instruments of iron—a file, the edge or border of a garment or of the sea. It comes from *Paiah* to blow, as the wind. There is an association between the mouth and blowing. —**J. M.**

[4] (Crowborough).—The ephod was of gold, blue, purple, scarlet and fine twined linen. The robe of the ephod was of blue, and on this robe were the golden bells and pomegranates. —**J. M.**

[5] (Atherton).—"Double" does not mean double texture in thickness, but means "to fold together," hence it formed a pouch or bag. —**J. M.**

[6] (Atherton).—This is perhaps a moot-point. We know that Eleazar enquired for Joshua (Numbers 27. 18-23), as our friends point out. —**J. M.**

[7] (Sydney).—See notes in October. The words are not identical—**J. M.**

QUESTIONS AND ANSWERS.

Question from Cowdenbeath.—What is meant by "Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually"?

Answer.—It was by the breastplate that God gave His decisions on all matters about which He was consulted by the leader of, or King over, His people. The judgement, that is the power to give judgement by the Urim and Thummim, was ever on the heart of Aaron, though, of course, God did not for ever speak. —**J. M.**

Question from Liverpool.—Were the Urim and Thummim only stones?

Answer.—Whether these were stones or other material we cannot tell. —**J. M.**

Question from Kingston-on-Thames. —Is the completeness of the weave of the robe a pointer to the Lord's eternal Priesthood ?

Answer. —Till we know exactly how the robe was made it seems to me to be useless to embark on what the antitypical teaching of the robe is. It is said to be woven work (Exodus 39. 22). How was it woven ? The Hebrew word means to weave or plait, which, I think, are two different processes. Had the robe sleeves, or was it just a piece of woven material with a hole in the middle for the head, the material falling over the front or back of the priest ? Was the material sown up the sides leaving holes for the arms ? I cannot determine how it was made. —*J. M.*

Question from Crowborough. —Were the linen coat and girdle that Aaron wore on the day of atonement (Leviticus 16. 4) the same as those described in Exodus 28 ?

Answer. —The linen coat and girdle of Leviticus 16. 4 seem to me to be the same as those of Exodus 28. 39. —*J. M.*

Questions from Barrhead and Paisley. —(1) What is the typical teaching of the chain of gold and the lace of blue ? (2) In view of the statement, " that he die not, " why was it so important that the sound of the bells should be heard, when the high priest went into and out of the holy place ?

Answers. —(1) The names upon the two onyx stones in the settings of gold on the shoulder pieces were those of the children of Israel according to birth, whereas the names on the 12 stones in golden settings in the breastplate were the names of the 12 tribes of Israel. Levi and Joseph were on the shoulders, but their places were taken by Ephraim and Manasseh on the breastplate. The names were also in quite a different order in the two writings. The shoulders tell of that which is associated with birth, the breast with service. Between these two were the divine (gold) and heavenly (blue) links, so that birth and service were never to be severed. The breastplate was never to be loosed from the ephod.

(2) Why ? God does not explain why. —*J. M.*

Note. —Though the Lord is not a Priest after the order of Aaron, He ministers according to typical teaching as set forth in the service of Aaron. He is not a Priest after the law of a carnal commandment, that is, a commandment which had to do with the cleansing of a man in the flesh and with the extent of his life in the flesh (Hebrews 7. 16), but the Lord is a Priest in the power of an endless life. The Lord needed no cleansing by washing at the laver or by sacrifice at the altar. He was in resurrection, when He was made Priest by the word of the oath, what He ever was— " holy, guileless, undefiled, separated from sinners " (Hebrews 7. 26). Thus the antitypical teaching of the sanctification and consecration of Aaron and his sons in the washing, cleansing, etc., of Exodus 29 have to do with us and not with the Lord. Note the offerings, (1) the bullock for a sin offering (to deal with sin, a bullock was the sin offering for a priest), (2) the ram for a burnt offering (for the acceptance of the priests), (3) the ram of consecration. The ram is the leader of the flock, giving its character to the flock. Such was Aaron to be and to do for Israel. —*J. M.*

NOTES ON ROMANS.
CHAPTER 5.

Verses 20, 21: *And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord,*

What a triumphant ending to this magnificent spiritual argument on the justification of the believing sinner, which is carried on from Romans 3, 9 to 5, 21 ! The sinner is condemned both by nature and by law, for the law came in beside, that the trespass might abound. The trespass of men was ever present from the fall of Adam, but when the light of the law fell on men it revealed sin in its fearsomeness, which was not clearly understood prior to the giving of the law. Both sin and grace abounded in Jerusalem more than in any other city on earth, even as the disciples said with one accord, " For of a truth in this city against Thy holy Servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever Thy hand and Thy counsel foreordained to come to pass " (Acts 4, 27, 28). Great sin and greater grace stand here in this declaration side by side. Human hate, but infinitely greater divine love meet in what is the world's greatest tragedy and the world's greatest blessing. Here was abounding sin and superabounding grace. As sin reigned in death—the felon bound in sin's chains under the monstrous reign of sin, was through God's wondrous love to know through faith a translation from being under sin to being under the reign of grace. Grace reigns through the work of the Cross unto eternal life, of which one has aptly said, " Which here we have, and hereafter will receive us into itself, through Jesus Christ our Lord. " Let this be the emblazoned banner of the evangelist, GRACE REIGNS, and the password of saints to the Glory.

NOTES ON ROMANS.
CHAPTER 6.

Verses 1, 2: *What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. We who died to sin, how shall we any longer live therein ?*

Shall we as justified men continue to live the life of ungodly sinners ? If so, how is grace to abound ? The great change wrought in the believer through grace finds its base in the death of Christ. We who died with Christ to sin are under no obligation to continue in sin. Paul's words to the Galatians (2, 20) shine with a heavenly glory: " I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me. " And again, " For to me to live is Christ " (Philippians 1, 21). There can be no living in sin if Christ lives in us.

Verses 3, 4: *Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death ? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.*

Here is a further reason why those who died with Christ should walk in the newness of the life they received through faith in Him, for they in their baptism had been baptized into His death, that is, they were buried with Him through baptism into death. Burial in the tomb of Joseph followed the Lord's death, and in our case the burial is through baptism in water. Baptism, that is dipping, signifies burial and resurrection, and as Christ

was raised by the Father's glory, so we should walk (walk here covers the whole of Christian deportment) in newness of life. Life for the believer has a new glory **and** freshness; the life of the old man has a fading, dying, earthly glory, **and** the paths of that glory lead but to the grave and the darkness beyond.

Verse 5: *For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection;*

This being united with Him is not the vital and eternal union with Him in life as members of His Body, but being united (Note, there is no word for "Him" in the Greek) by baptism in likeness only, and that likeness is that of His death and resurrection, for baptism, or dipping, is the immersion and the raising up of an immersed person.

Verses 6, 7: *Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin.*

Our old man is old Adam, our old sinful Adamic nature, which is utterly corrupt and through which we were held in bondage to sin. To change our nature or to break away from our bondage was a moral impossibility. Of old God asked the question, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jeremiah 13. 23). The old wicked Adamic nature in men put Christ to death on the cross, and old Adam is condemned to a like death. Thus our old man is viewed as crucified with Him, the object being to annul or to render inactive the body of sin. The Greek word *Katargeo*, rendered here *'might be done away' is also used of "death" and of the "devil" and does not mean to annihilate.

Romans 6. 6, "That the body of sin might be done away" (*Katargethe*); 2 Timothy 1. 10, "Who abolished (*Katargesantos*) death:

Hebrews 2. 14, "That through death He might bring to nought (*Katargese*)... the devil."

Why should it be said that we have been crucified with Christ, and in consequence died with Him, if the body of sin which is the whole and sole cause of the sinful emotions in us should still have the same place and power that it had before? The result of being crucified is to cause to cease or to be idle, barren, unproductive, the body of sin. The old despotic power of sin which enslaved the believer prior to justification is broken by death, not by good resolutions; he is a free man, and not only so, but justified too, *'for he that hath died is justified from sin.' "He that hath died" is not Christ, but the sinner himself who died with Christ. The penalty is met; sin's claim upon him is rendered null and void, and he is justified. "The body of sin" is not the mortal body of the believer (verse 12), but is the same as "the body of the flesh" (Colossians 2. 11), which is said to be put off in the circumcision of Christ.

Verses 8, 9: *But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him.*

Our living with Christ here is not in the same sense as when believers depart to be *with Christ* which is very far better, when they **are** absent from the body and at home *with the Lord*; nor yet is it when at His coming again we shall ascend to meet Him and to be for ever *with the Lord*. What it says is, that "if we died with Christ, we believe that we shall also live with Him." Our living with Him is the result of our dying with Him. If the believer fails to appreciate that he died with Christ (which is a fact whether he realizes it or not), he will know little of what it is to live with Him. How

blessed **and** glorious is **that** resurrection life **that** is lived even now with Him ! Our **blessed** Lord **lay** in **death's** domain once and once only. **He** was raised, " now no more to return to corruption " (Acts 13. 34), and though He lay in **death's** charnel house, **He** Himself **saw** no corruption (Acts 13. 35, 37). **He shall** die no more; death's claim upon Him is gone and gone for ever. **He became dead** (Revelation 1. 18, Mg.) of His own voluntary will, laying down His life of Himself once and for ever (John 10. 18); this authority **He** received from His Father.

Verses 10, 11: *For the death that He died, He died unto sin once [for all]: but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.*

Great is the difference between " Christ died for (*Huper*, for, in substitutionary sense) our sins " (1 Corinthians 15. 3), and " He died unto sin. " Those who have died with Him are to reckon that they too are dead unto sin, but they could never die for sins, either their own or others. " Died unto sin, " and " liveth unto God, " are placed side by side. Whether **we** think of the Lord wrestling victoriously with sin in temptation or striving against the sin of others, in whatever form it might **take**, till the moment **He** died on the cross, by that death **He** has no more to do with sin. **He** lives unto God where the combat with sin is unknown. This is to be our true reckoning-- that **we** are dead unto sin, and only by death are **we** free from it. Though **we** are dead **we** are alive—alive in Christ **Jesus**. Here is a life that sin cannot touch or affect. This is our **safety** and our joy.

Verse 12: *Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof:*

Despite what is said in the previous paragraph about the believer having died with Christ and that he is to reckon himself dead unto sin, it is implied in this verse that sin still resides in his mortal body. His soul once **black** as night through sin has been cleansed **by** Christ's precious blood, and in Christ he is pure and holy and **free** from sin, and made fit for God's presence. Sin once reigned **as** king within him, but it has been dethroned. Another King is owner of his mortal body **as** **He** is of his soul and spirit, and it is His will to **use** that body to His glory. Though, for the present, **He** has not rid the believer's mortal body of sin, leaving sin to **be** contended against, just **as** **He** left Canaanites in the land of Canaan to prove Israel, whether they would keep the way of the LORD or not (Judges 2. 21-23). The Lord will eventually free the believer's body of both mortality and sin. In the meantime he **is** not to allow sin to reign in his body that he should obey its lusts.

Verses 13, 14: *Neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.*

The **members** of the mortal body, in which sin is, are not to **be** presented to sin, the king that has been dethroned, **as** instruments or weapons of unrighteousness, but the believer is to present himself to God in fealty as the King's loyal subject, **as** alive from the dead in Christ Jesus. His **members** are to **be** the weapons God deigns to **use** in this scene in His **battle** against unrighteousness. What a privilege to **put** our hands, feet, tongue, etc., into the hands of God in the **battle** which is for His glory and for our own good ! Sin, the previous lord of the believer, shall not **be** allowed to obtrude so **as** to render ineffective the command to surrender ourselves to God. Sin shall not have dominion **because** of the fundamental change that has taken **place**, which is, that **we** are not under law, **but** under grace. Sin **may tempt**, **but** cannot have dominion.

J.M.

BIBLE STUDIES

" Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so" (Acts 17. 11).

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EDITORIAL.

As we review the work of the year, with its problems of interpretation as to detail and type and of exposition, we confess with Samuel, "Hitherto hath the LORD helped us" (1 Samuel 7. 12). The early months of the year saw steady increase in the number of contributions, an evidence, we believe, of interest in a subject which shows the greatness and holiness of our God, our own weakness and need, the meeting of that need, and our present standing in relation to the house of God.

Though we are now proceeding to another subject, we should continue to study and meditate on the tabernacle. To stimulate such study our esteemed co-worker has contributed a list of Hebrew words with helpful remarks.

We gratefully acknowledge God's gracious help in the past, and we go on to our study of the Gospel according to John, with a sense of well-founded hope that God will continue to guide and bless; "for He is good: for His mercy endureth for ever" (Psalm 106. 1). **J. B.**

THE ANOINTING OIL AND THE INCENSE.

From Atherton. —The anointing oil was compounded of special spices as commanded by God. We read that "upon the flesh of man shall it not touch his flesh?" Psalm 133 indicates clearly that the oil came down on the head of Aaron and ran down his beard (verse 2). It was for special purposes, e. g., the anointing of Israel's priests, prophets and kings. The LORD says concerning His servant David, Israel's king, "With My holy oil have I anointed him" (Psalm 89. 20) [1]. The anointing oil speaks of the Holy Spirit, and would remind us of the Lord Jesus, God's Anointed. In relation to His enthronement as the Priest upon God's throne, we see Him as the One anointed with the oil of gladness above His fellows.

In the incense we see the fragrance of Christ—God's supreme delight, ever bringing joy to the heart of God.

*" The incense which His Name emits
Fills all that glorious place. "*

In a number of scriptures incense is linked with the prayers of the saints (Revelation 5. 8; 8. 3, 4). Exodus 30. 7, 8 would seem to indicate that the times for the burning of the incense each day were the times of the morning and evening sacrifices. Would it be that, as the daily sacrifices were offered morning and evening, coals of fire were taken from off the altar to burn the incense in the holy place? [2].

The three spices, stacte (meaning to drop, or distil), onycha (lion), and galbanum (fat), joined to the pure frankincense (white), all speak precious of the Lord's purity, holiness, righteousness, of His atoning sacrifice, and of Him as the One who is now glorified in heaven.

G. A. Jones, John Bullock.

From Melbourne. —The holy anointing oil **seems to us to speak** of the Holy Spirit. Everything in the tabernacle had to **be** anointed with it, and this would indicate that all our worship and service Godward must be of the Holy Spirit. Anything that springs from any other source is not acceptable to God. This oil is referred to in Psalm 133, where the goodness and pleasantness of brethren dwelling together in unity is likened to the sweet oil poured on Aaron's head, when he **was** anointed. The four ingredients we suggest represent lowliness, meekness, longsuffering, forbearance (Ephesians 4. 2), which characterise believers who are walking in the Spirit. Under His guidance their fruit soon becomes evident, and produces unity amongst brethren. How delightful this is to our God!

The incense would speak of the fragrance which God receives from our Lord **Jesus** Christ. Our praise ascends to the Father through our Great High Priest, who adds the sweet incense. Thus it reaches the Father **as a sweet-smelling savour** and delights His heart. *P. W. A.*

EXTRACTS.

From Kingston-on-Thames. —Under the old dispensation, the burning of the incense **was** closely connected with the offering of prayers by God's people. Daniel **was** engaged in fervent supplication before the LORD about the time of the evening oblation, when Gabriel **came** to instruct him. Similarly, when the people were praying without **at** the hour of incense, Zacharias received a wonderful promise from Gabriel. These saints of old were singularly blessed by God, and we, who have better promises and **a** better hope, are encouraged to present our prayers, supplications and thanksgivings, in the knowledge that "Christ adds His sweet perfume." In addition to the burning of incense twice **a** day at the hour of prayer, **a** sample of unburnt incense was always to remain before the ark of the testimony (Exodus 30. 36), indicating that God is always looking upon the perfections of Christ and finding in them perfect satisfaction [3].

The anointing oil speaks of the Holy Spirit. The Spirit of the LORD **came** mightily upon both Saul and David, when Samuel anointed them. The Lord **Jesus** was anointed with the Holy Spirit and with power (Acts 10. 38, Luke 4. 18), at the commencement of His ministry (John 1. 32).

Aaron and his sons had to be anointed, before they could minister to God in the priests' office. *L. Burrows.*

From Cheadle. —In Exodus 30 it is clear that not only **was** the oil used to sanctify Aaron and his sons to minister in the priests' office, but also the tabernacle and all the furniture were anointed to sanctify them that they might be most holy. This introduces the thought of unity, which is beautifully set forth in Psalm 133. 1, 2, where unity of brethren dwelling together is likened unto the anointing oil. **We see** therefore not only the thought of the Holy Spirit indwelling every believer, but also that the Holy Spirit might have **a** place wherein to dwell (1 Corinthians 3. 16, 17; Ephesians 2. 21, 22).

From Crowborough. —The incense **was** burned upon the golden altar, **and a** little of the ingredients **was** beaten very small and placed before the testimony of the **tent** of meeting [4]. The words "**Beat** it small" remind **us** of that blessed **One** who **came** so low for **us**. This sweet **perfume** speaks precious of Christ. **As** Aaron and his sons brought **in** the fire **and** laid on the incense, the sanctuary **was** filled with its sweetness. In the **presence** of God there **must** always **be** the fragrance of Christ. *B. V. F.*

From Knocknacloy. —The holy anointing oil, we believe, speaks of the Holy Spirit. It was used to anoint the tabernacle and the articles of furniture therein, and also to anoint the priests, who served in the tabernacle. It was intended to sanctify, or set apart, for service (Exodus 30. 29, 30). The Lord Jesus Christ was anointed with the Holy Spirit at the Jordan (Matthew 3. 16, Acts 10. 38), prior to **His** life of service to **His** God and Father. In **His** resurrection we see **Him** as the One anointed with the oil of gladness above **His** fellows (Hebrews 1. 9).

The incense was also made from several spices, and speaks of prayer and thanksgiving. David in Psalm 141 says, "Let my prayer be set forth as incense before Thee." Luke 1. 10 speaks of the multitude praying without at the hour of incense.

The incense was burned upon the altar of incense and the fragrance ascended through the veil into the most Holy Place, where God dwelt.
William Woods.

From Paisley and Barrhead. —The ingredients of the anointing oil were myrrh, an aromatic resin of several spices, cinnamon, the inner bark of the cinnamon tree, calamus, or sweet aromatic cane (Ezekiel 27. 19), and cassia. This last name **is** given to two entirely different trees, both of them, however, bearing spices. The produce of one of these **is** obtained from the inner bark and stem of the tree.

If inanimate pieces of furniture had to be fitted for God's presence by being anointed, much more so **His** serving ones in the sanctuary, the high priest and his sons. Jesus of Nazareth was anointed with the Holy Spirit and with power (Acts 10. 36-48). Here the authority of the anointed One is brought before us. (See also Romans 1. 4, Ephesians 4. 3.)

In the incense there were four spices with salt added to bind or cement the spices. The meanings of the names of the four spices mentioned above are interesting. Stacte means to distil or drop gently. Onycha suggests the roaring of a lion, and might be associated with the Lion of Judah and Christ as King. Matthew portrays the Lord Jesus as such. Galbanum means "choicest," and might represent **Him** as Son of Man (Luke). Frankincense means white or pure, and would indicate Mark's presentation of Him as God's Righteous Servant.
W. Terrell (Jun.).

From Willington Quay. The anointing oil and the incense had certain things in common, but had also things that were peculiar to each. For example, both were exclusively associated with God's house. They were very fragrant. They were both holy to the LORD. But, while the ingredients of the incense were of equal weight, the ingredients of the anointing oil were of unequal weight and had a definite ratio one to the other. There was salt in the incense, but none in the oil. The incense was burnt, but the oil was poured out. The oil was linked with priestly, and later kingly, consecration (1 Samuel 9). It singled out for service and also linked together those who served (Psalm 133).

The speech of our blessed Lord was seasoned with salt. He knew what it was both to be poured out and to be burned on the altar.
C. B.

From Liverpool. —In Israel prophets, priests, and kings were anointed with the holy anointing oil (1 Kings 19. 16, 1 Samuel 9. 16, 10. 1, 1 Kings 1. 34, 39). In the case of the Lord Jesus Christ, **His** anointing took place at Jordan (Matthew 3. 16, 17, Luke 3. 22, 4. 1). At **His** birth heavenly messengers announced to the shepherds, "... there **is** born to you this

d a y . . . a Saviour, which is Christ (the Anointed One) the Lord. " The Lord Jesus, wholly sanctified to God, showed in all His works and ways how completely His life as a Man was controlled by the Spirit.

We also have been anointed: 1 John 2. 20, 27 shows the purpose of this anointing. There arose a question as to how we could reconcile the fact that in Israel only priests (as distinct from the people) were anointed, with the fact that to-day all believers, when born again, are anointed with the Holy Spirit [5]. We should, as those whom God chose " unto salvation in sanctification of the Spirit" (2 Thessalonians 2. 13), yield ourselves in obedience to Him (1 Peter 1. 2). Isaiah 11. 1-5 brings before us Christ as a Man working in the power of the Spirit of the LORD.

Incense typifies prayer (Revelation 8. 3, 4; 5. 8) and praise: it was to be burned every morning and evening. When the lamps were dressed in the morning and lighted in the evening, Aaron was to offer the incense. Our prayers and praise should ascend as a sweet savour of Christ to God.

K. Cummer son, A. H.

From London, S. E.—The shekel being a half-ounce, the compound of chief spices weighed about 47 lbs., to which was added " an hin " (10 pts.) of olive oil. It is noteworthy that this exceedingly fragrant oil was used for anointing the tabernacle and furniture in order to sanctify them (Exodus 30. 26, 40. 9-11). Only the sanctified hands of the priests were to touch the holy things, for in Numbers 4 careful instructions are given for the covering of the holy things, so that the Levites might not die in accomplishing their task of carrying them. In this connexion the death of Uzza is significant.

Moses hallowed Aaron and his sons to minister in the priestly office. Aaron, dressed in the beautiful garments, was anointed upon the head (Exodus 29. 7, Leviticus 8. 12, Psalm 133. 2). The oil, with blood, was then sprinkled on the garments of both Aaron and his sons. Thus they were all sanctified. It would appear from Exodus 29, Leviticus 8 and 21. 10-15, that only Aaron was anointed upon the head, but Exodus 40. 15 reads, " thou shalt anoint them, as thou didst anoint their father. " Every high priest was anointed (Exodus 29. 29, Leviticus 6. 19-23, 16. 32), and every new priest was consecrated as he became eligible for service. The solemn obligations laid upon Aaron, " For the crown of the anointing of his God is upon him " (Leviticus 21. 12), are worthy of notice, and remind us of the fact that, as we are indwelt by the Holy Spirit, our obligations are so much greater (Romans 12. 1, 2).

Aaron is a type of Christ, our High Priest, who is holy, guileless and undefiled, whereas Aaron needed to be sanctified. Nevertheless, as Aaron was anointed, so Christ was constituted High Priest in resurrection (Hebrews 5. 1-10; 7. 1; 8. 6).

A. Reeve.

From Glasgow.—Anointing is found very early in the Scriptures. Jacob anointed the stone which had been his pillow (Genesis 28. 18). He set it up for a pillar, and God associated His Name with what Jacob had done at Bethel—" I am the God of Beth-el, where thou anointedst a pillar " (Genesis 31. 13). When the law was given, anointings found quite an important status. A very fragrant oil, made after the art of the perfumer, was used to anoint (and to sanctify) the persons and things associated with the tabernacle. **We** also have an anointing, which is the Holy Spirit, and we should be a sweet fragrance of the Lord the Spirit in all our sanctified service in God's House,

It is most encouraging to notice that the burning of incense, with its sweet fragrance ascending heavenward, **is** often linked with the prayers of God's people (Psalm 141. 2, Luke 1. 10, 11; Revelation 8. 3, 4).

God delights to hear **His** people speaking to Him in prayer. "Pray without ceasing; in everything give thanks" (1 Thessalonians 5. 17, 18: **see** also Ephesians 5. 20).
J. H. P.

From Brantford, Ont. —Anointing with oil, like sprinkling with blood, was important, because anointed persons (or things) were recognized **as** being consecrated and set apart. The anointing oil speaks of unity **as** Psalm 133 shows.

The incense was to be burned on the altar of incense **as** the lamps were dressed and also lit. The lampstand speaks of **a** church of God in testimony, and we can **see** how important incense-burning **is** to the testimony. Incense speaks of prayer (Luke 1. 10, Revelation 8. 3, 4).
Alex Sproul.

From Cowdenbeath. —There **is** evidence that Egypt was **a** trading centre for spicery (Genesis 37. 25), and consequently we might conclude that the Israelites obtained the spices (amongst other things) when they spoiled the Egyptians. Each of the spices mentioned possessed its own fragrance, but on being compounded there would be **a** diffusion of these odours the one into the other to produce the sweet fragrance of the anointing oil.

Aaron and his sons were anointed, that they might be set apart for priestly service. The sons of Aaron are typical of ourselves **as** priests in the house of God to-day. We have an anointing, the receiving of the Spirit of God (1 John 2. 20, 27; 2 Corinthians 1. 21). Thus we judge that the holy anointing oil would speak of the Holy Spirit. The tent of meeting and the sons of Aaron were linked together in the anointing, and such **is** God's will to-day; those who have been anointed should serve **as** priests in **His** house (1 Peter 2. 5). Every believer (anointed one) has a birthright to serve **as** **a** priest, but many fail to function in this way, because they are not associated with the house. In Exodus 29 there **is** **a** definite order, washing (at the laver), clothing, anointing. All this ritual was performed on behalf of Aaron and his sons by another, that they might be fitted for service. So it **is** to-day with the believer, all three acts are performed on his behalf once and for all when he believes. **He** **is** thus set apart for service, and his privilege and responsibility it **is** to seek the place of the Name. It **is** clear from verse 32 that those anointed must first be clothed, that **is** that the flesh must be covered according to divine instruction, for the oil must not be poured on the flesh. This would remind us of God's abhorrence of the flesh (our fleshly nature), and that the Spirit and the flesh are contrary the one to the other (Galatians 5. 17). Frankincense was burned on the brazen altar in association with the meal offering (Leviticus 2. 2). All the frankincense was for God. While the priests were eating the Shewbread, the fragrance of the frankincense was ascending to God, and would speak of thanksgiving and praise of God's people for **His** Son (Leviticus 24. 7, 8). The high priest burned sweet incense beaten small on the day of atonement, when he entered the Holy Place. This would speak of the portion which God received when Christ entered into heaven **as** High Priest (Leviticus 16. 12). The perpetual incense, burned at the appointed times by the high priest at the altar of incense in association with the morning and evening sacrifices, would perhaps suggest that **a** fragrance ascends continually to God from the Person of Christ **as** **a** result of **His** death (Exodus 30. 7, 8).
R. Ross.

COMMENTS.

[1] (Atherton). — " That which **is** born of the flesh is flesh, " and " the flesh profiteth nothing, " are basic facts, and the holy anointing oil was not to be poured upon the flesh to sanctify it to the service of God. Aaron was clothed with the holy garments of the priesthood before he **was** anointed, and only in those garments upon which the anointing oil was poured could he serve God. The anointing oil was poured on the mitre on his head and ran down his beard right down to the skirt of his garments. —*J. M.*

[2] (Atherton). — There were copper censers, rendered "firepans" in the R. V., connected with the copper or brazen altar (Numbers 4. 14) (the censers of Korah and his company were copper censers—Numbers 16. 36-40). The copper censers, I judge, were for carrying the live coals from the copper altar into the holy place to the golden altar to burn the incense, and also to light the lamps at even. From the golden altar the high priest carried the golden censer into the Holy of Holies on the day of atonement (Leviticus 16. 12) and on the golden altar before the Lord atonement was made on that day (verse 18). —*J. M.*

[3] (Kingston). — It may be as our friends say, that an unburnt sample was put before the testimony, but I am somewhat doubtful. On what would this incense rest? Was it in a vessel? Again, it should be noted, I think, that there **is** neither altar nor burning of the incense mentioned in Exodus 30. 34-38, where instruction *re* the incense **is** given. —*J. M.*

[4] (Crowborough). See comment [3]. —*J. M.*

[5] (Liverpool). — Only certain of the people of Israel had the Holy Spirit upon them and filling them in order to carry out the particular work to which God called them. To-day all children of God are indwelt by the Spirit. Such is the change in the dispensations. —*J. M.*

QUESTION AND ANSWER.

Question from Willington Quay. Anointing with oil **is** mentioned in the epistle of James. (1) Is there a place for this anointing in the house of God to-day? (2) What would be the ingredients of such anointing oil, if used?

Answer. — The anointing of the sick in James 5. 14 was done during the time when God granted miracles to be wrought to prove the divine character of the message that was preached by the Lord and His disciples (see Mark 6. 7-13). With this went the insight into cases that it was the Lord's will to heal. Unless elders know the Lord's mind in regard to who should be healed, it **is** worse than useless to seek to practise anointing with oil. Where are the elders who have such knowledge? We cannot say what kind of oil James indicates, for the passage does not say. —*J. M.*

FAREWELL.

Our dear brother and fellow-worker, Mr. F. L. Evans, is going to West Africa shortly to take up a scholastic appointment. We wish him God-speed in his new sphere of service for the Lord Christ. —*Editors.*

THE TABERNACLE.

Tabernacle. *Mishkan*, dwelling or residence: God's house.

Tent. *Ohel*, a tent, as clearly conspicuous at a distance, from *Ahal*, to be clear, shine.

Of meeting. *Mowadah*, an appointment, an assembly convened for a definite purpose, a place of meeting.

God had a dwelling place and the people of Israel a meeting place, a tent they could see and could congregate there.

Badger skin. *Tachash* (a word of foreign origin) may be of badger, antelope, or other kind of skin.

Ram skins. *Ayil*, strength, a chief, a mighty one.

Red. *Adam*, to show blood (in the face), red, rosy: from the idea of redness *Adam* is derived.

Goats' hair. *Ez*, a she-goat = stout, from Heb. *Azaz*, stout, impudent. The badger skin covering indicates that the tabernacle looked a commonplace structure; not attractive or beautiful. Such indeed was the Man of Sorrows (Isaiah 53. 2), and such are God's things and house in the eyes of the worldly-minded. The beauty was within.

Rams' skins: the ram is the leader of the flock, the chief. Such strength as is in the chief or leader was to be consecrated to God. That which is seen in the badger skin is what is despised by men, and separated from their company. The measure of our separation will be the measure of our consecration to God. Such was true of the Lord. Red dye was got from a maggot or worm, the cochineal insect. Man is called a worm (Job 25. 6), Christ (Psalm 22. 6), and Jacob (Isaiah 41. 14). God is graciously pleased to accept the consecrated service of man that is a worm.

Goats' hair brings us to the thought of atonement. This covering completely covered the tabernacle, comprised of the ten fine linen curtains, and which was never seen from the outside. One of the goat's hair curtains was doubled and hung over the front of the tabernacle, for ever reminding those that entered God's house that the way of entering was by atonement, and also that God would only dwell with men on the ground of atonement.

Linen. *Sh-shiy*, bleached stuff, white linen. See Revelation 19. 8, the righteous acts of the saints.

Twined. *Shazar*, to twist or twine.

Blue. *Tekeleth*, the cerulean mussel, or violet dye obtained therefrom, or stuff dyed therewith.

Purple. *Argaman*, purple, or stuff dyed this colour. This colour is a mixture of blue and scarlet.

Scarlet. *Tola-ath*. A maggot (as voracious) from which the dye is obtained, or cloth dyed therewith. Cochineal. See Job 25. 6; Psalm 22. 6; Isaiah 41. 14.

Curtains. *Y-riy-ah* = hanging (as tremulous), from *yara* to fear.

The ten fine linen curtains of blue, purple, scarlet and fine twined linen woven with the pattern of the cherubim formed the tabernacle proper. This, the dwelling place of God, was covered with eleven curtains of goats' hair.

Shittim wood or acacia. *Shittiyim*, derived from a word which means to pierce, flog or goad (from its scourging thorns).

Gold. *Zahab*, to shimmer like gold. "The golden splendour of the heavens" (Job 37. 22). Gold speaks of divine glory.

Socket. *Eden*, strength, from *Adon* = Lord, from a word which means to rule.

Silver. *Keceph*, so called from its pale colour, from *Kacaph* = pale, to pine after, to fear. It is the colour of death. See Revelation 6. 7, 8, where the rider of the pale horse is Death.

The thorny shittim tree was cut down, dressed and covered with gold (divine glory) (see John 17. 22, a present glory connected with unity in testimony. See also Romans 9. 4 "the glory ") and re-erected as boards on sockets, which speak of rule (the rule of a Lord who died and rose again—Romans 14. 9). The sockets were of silver given by the numbered men of Israel (Exodus 30. 11-16, 38. 25-27), as an atonement for their souls. Silver speaks of death. This does not speak of atonement for the sinner, but atonement for the saint (John 11. 51, 52; Galatians 1. 4; Titus 2. 14). Man is like the thorny shittim (Isaiah 55. 13). The Lord came in the likeness of sinful flesh, but not in sinful flesh (Romans 8. 3). The boards on silver sockets speak of men standing in God's house. The corner boards were angle boards or double boards. The boards were bound together by bars, 4 seen bars through rings and a central bar which passed through the midst of the boards like a dowel.

THE COURT.

Linen. *Sh-shiy*, bleached stuff, white linen. Revelation 19. 8. Linen speaks of righteousness; here it signified God's righteousness which excluded and precluded any way of approach.

Spin. *Tavah*, spin. *Matveh*, what is spun. This was women's work (Exodus 35. 25).

Sockets. *Eden*, strength, from *Adon*, Lord.

Brass or Copper. *Nechosheth*, judgment or strength, thought to be derived from the coppery colour of a serpent's throat when hissing (Exodus 27. 9-19; Psalm 89. 14; 97. 2; Revelation 1. 15).

Chapter. *Ro-sh*, to shake, the head (as easily shaken), head, high, chief, captain.

Fillets. *Chashaq*, to cling, i. e., to join.

Pillars. *Ammud*, column (as standing).

Court. *Chatsar*, to surround with a fence, from *Chatsar* to surround with a stockade and thus to separate from the surrounding country. (Garden, *gan*, a garden as fenced; from *Ganan*, to hedge about).

Hangings. *Qela*, a sling, the screen or hangings as slung across, used of David's sling.

The court was an enclosure of 100 x 50 cubits, in which were placed the altar, laver and tabernacle. The wall of fine linen was upheld by pillars and fillets which joined the pillars together; this wall formed a " within " and a " without "; it separated between the holy and the common. The gate of the court was on the east. " Gate " comes from a word to split or open, so an opening was made in the fine linen screen for the purpose of entering the court.

The hangings of the Gate, the Door, and the Veil.

Gate. *Sha-ar*, an opening, a door or gate, from *Sha-ar*, to split or open.

Screen of the gate. *Macak*, to cover or veil (Exodus 33. 22).

Linen, Blue, Purple, Scarlet. See the curtains of the tabernacle. Here are seen the heavenly (blue) and earthly (scarlet) sides of the Lord's Being, the Divine and the Human. These, though for ever distinct, are for ever united (purple) in the indivisible personality of the God-man.

Door. *Pethach*, entrance of a door, opening.

Screen of the door. This was made in the same way and of the **same** material as the screen of the gate. These were the work of the embroiderer. The base on which the embroiderer wrought his colours was white linen. Embroidery may speak of how God makes the human body. "Curiously wrought" (Psalm 139. 15) is embroidered, or "wrought as with a needle" (*Lowth*), or may speak of the Lord being pierced.

Embroiderer. *Raqam*, to variegate colour.

Veil. *Poreketh*, to separate, from *Perek* = to break apart. The veil separated the inside of the tabernacle into two parts, the holy place and the Holy of Holies, and answers to "the way," "the veil, that is to say, His flesh" (Hebrews 10. 19, 20). The veil was no more a barrier than were the screens of the gate and the door. The people and the priests entered the court by the gate, the priests entered the tabernacle by the door, but the high priest entered the Holy of Holies by the veil. The gate, the door and the veil, were means of entrance to what was beyond. Each of these screens spoke of Christ, the Life, the Truth, the Way. Whilst the colours in the screens of the gate and door were the work of the embroiderer, the veil, and also the ten fine linen curtains were the work of cunning workmen, and here, I judge, the colours with the pattern of the cherubim were woven in the material like damask cloth. There was no pattern of cherubim in the screens of the gate and the door.

Altar. *Misbeach*, from *Zabach*, to slaughter. Five cubits square; the hanging of the court and the gate were also 5 cubits in height.

Shittim or acacia wood. *Shittiyim*, to pierce, flog, goad, from scourging thorns.

Brass or copper. *Nechosheth*, from the colour of the throat of a serpent when hissing, coppery colour, signifies judgement (divine judgement), strength.

Horns. *Qeren*, a horn (as projecting), peak, a ray of light, signifies power, from *Qarah*, to push or gore. *{Sho-far*, ram's horn trumpet, as giving a clear note, the Jubilee Trumpet. *Chatsots-rah* = silver trumpet, from its quivering note).

Grate. *Mikber*, twisted or woven.

Network. *Maaseh Hesketh*, work of net.

Base. *Yacuwr*, foundation.

Sprinkle. *Zaraq*, sprinkle, strew.

The altar was hollow, of acacia boards covered with copper. Within the copper altar was an altar of earth or unhewn stone on which the offerings were burnt, either in whole or in part (Exodus 20. 24, 25). Cleansing by blood from sin at the altar should not be confused with cleansing with water at the laver from defilement.

Laver. *Kiyor*, something round (as excavated or bored), cauldron, washing bowl.

Brass. *Nechosheth*, signifies judgement (self judgement).

The Laver was the last of the things of the tabernacle to be mentioned (Exodus 30. 17-21), but the first to be used, whereat Moses washed Aaron and his sons (Exodus 29. 4). It was made of the mirrors of the serving women (Exodus 38. 8). The brass of these mirrors does not seem to be included in the 70 talents and 2, 400 shekels of brass which were given by the children of Israel (Exodus 38. 29-31) which were used in making the other things of brass. Note the difference between being bathed or

laved and washing (in a basin) the feet (John 13. 10), and connect the former with Ephesians 5. 26, Titus 3. 5, Hebrews 10. 22. The laver was the only thing of the tabernacle which had no measurement, or value **as** in the case of the lampstand.

Lampstand. Made entirely of a talent of gold with its vessels. *Menorah* or *Menowrah* (derived from *Nuwr*, to give light), from *Niyr*, the gleam of a fresh furrow. *Nerah*, a lamp, light.

Gold Almond. *Shaqed*, the almond tree; because of all trees it is the first to awake from the sleep of winter (Jeremiah 1. 11), from *Shaqad*, to watch, to be alert, sleepless, hence to be on the lookout (Jeremiah 1. 12). The almond tree was the watch tree of the Hebrews. It betokens the activity of life, resurrection life, as in the case of Aaron's rod (Numbers 17. 1-13). With God light and life are one, as see John 1. 4; 8. 12. Seven lamps, the Spirit's number; see Revelation 1. 4; 4. 5; 5. 6.

Olive. *Zayith*, an olive (as yielding illuminating oil, brightness, either the freshness and beauty of the olive tree, or, as I prefer, the brightness of the oil.

Oil. *Shemen* from *Shaman* to shine.

Golden **Altar**. *Mizbeach*, an altar, made of acacia wood and overlaid with gold. This altar was used for burning incense only.

Incense. *Qetoreth*, a fumigation, perfume, from *Qatar*, to smoke, fragrance produced by fire.

Table. *Shulchan*, a table, from being extended, spread out. In Malachi 1. 7 the altar is called the table of Jehovah, as being the place where there was offered the food or bread of the offering made by fire (Leviticus 3. 11).

Shewbread. *Lechem*, bread, food, from *Lacham*, to feed on. Bread of face or presence. *Paneh*, face, as the part that turns.

The twelve loaves were bread for a memorial on behalf of the twelve tribes of Israel. God looked upon, it with delight **as** upon the faces of His people in His presence; then on each sabbath morn the frankincense was burnt on the altar of incense and the loaves eaten by the priests.

Crown. *Zer*, moulding, wreathed work or rim around the table, I judge for keeping the loaves upon the table in transit **as** well **as** when the tabernacle was stationary. See John 17. 11, 12.

Ark. *Arown*, " a chest into which things are collected to be kept " (also used of a coffin, Genesis 50. 26). The word for Noah's ark and that of bulrushes is *Tebah*, a box, but without the thought of gathering things thereinto. The ark was for the keeping and preservation of the tables of the law (Deuteronomy 10. 1-11).

Tables. *Luwach*, a polished tablet on which anything is carved or inscribed. See Proverbs 3. 3.

Law. *Torah*, statute, instruction, teaching, used of both divine and human law.

Mercy-seat. *Kapporeth*, a covering or lid, used only of the sacred ark, from *Kaphar* to cover (with bitumen, Genesis 6. 14), to cover sin with the blood of atonement. The blood of the sin offerings for priest and people was sprinkled thereon yearly on the tenth day of the seventh month, the day of atonement. Mercy and truth, seen in the mercy-seat with the atoning blood and the ark with the law, were ever united in the thoughts of God (Psalm 25. 10; 86. 15), they met together in the Holy of Holies (Psalm 85. 10), and at Calvary, and now upon the throne of heaven, for Christ is both the mercy-seat and the ark. —*J. M.*

NOTES ON ROMANS.

Verse 15: *What then ? shall we sin, because we are not under law, but under grace ? God forbid.*

Since grace has made us free men and we are no longer under the **legal** restraints of "Thou shalt," and "Thou shalt not," shall we turn our liberty into licence and live as though grace gives no instructions ? Does grace not teach us "that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" ? (Titus 2. 11, 12), Banish the thought that we should continue to sin ! Should men so graced of God live lives of self-pleasing and licentiousness ? There were, alas, such men in apostolic times who turned the grace of God into lasciviousness (Jude 4).

Verse 16: *Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness ?*

First there is the yielding, surrendering or presenting of the servant (slave) to his master, and then follows the obedience of that servant to that master. The servant is the servant of the one he obeys. Sin and obedience are contrasted as masters, and the believer may present himself to sin to serve sin and to reap sin's punishment, which is death, or he may yield himself to obedience to do what is right, which is righteousness, and to reap the fruits of well doing.

Verses 17, 18: *But thanks be to God, that, whereas ye were servants of sin, ye become obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.*

Paul thanks God for the great change in the past in the experience of the Roman saints. Once they were the slaves of sin, but they heard the living and life-giving message of the gospel and they had by it been delivered to a new form of teaching, to which they had been truly obedient. What was this form, pattern or mould of teaching ? It was that of death and resurrection. The death and resurrection of Christ are first of all vital to salvation, for He was "delivered up for our trespasses, and was raised for our justification" (Romans 4. 25). The Lord's death and resurrection lie behind the ordinance of baptism (Romans 6. 3-5). Behind the Breaking of the Bread, which the Lord instituted unto the remembrance of Himself, lie the great facts of His death and resurrection. The daily dying of the Lord's disciple and rising from among the dead (Luke 9. 23; 1 Corinthians 15. 31; 2 Corinthians 4. 10; Philippians 3. 10, 11) is the pattern on which his life is to be shaped. Then the whole argument of the apostle in the chapter we are considering finds its base in the death and resurrection of Christ. Only by death and resurrection are we free from sin and made servants of righteousness.

Verse 19: *I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification.*

Here is disclosed the root of past sin—"the infirmity of your flesh." Coiled round the whole of man's being is the serpent—sin, whose poison fouls all human thought and action. The result is the complete perversion of human activity. What a tale lies beneath the words, "Ye presented your members as servants to uncleanness and to iniquity unto iniquity" !

Impurity, lawlessness unto lawlessness ! The whole dark and dreary record of Romans 1. **24-32**, of Gentile degradation, lies in these words of verse 19. But now the members of these Roman believers were to be presented as slaves to righteousness. The object of this being sanctification, complete separation from such shameful things as were done in the past, so that God's holy **will** might be done by them.

Verses 20, **21**: *For when ye were servants of sin, ye were free in regard to righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed ? for the end of those things is death.*

Here Paul draws aside the curtain and lets those Roman believers look back on their past lives. There **is** ever a benefit to be derived from remembering what and where we were **in** the past, and what and where **we** are now by the grace of God. **Paul** says that when they were slaves of **sin** they were free **in** regard to righteousness, free to do their own **will** and **seek** their **own** pleasure **in sin**. **What** fruit accrued to them from their doings and what **was** the end ? **As** to the deeds themselves they brought only shame, for **sin** **is** a shameful thing, a shame to a race that was at the beginning created **in** the image and likeness of God. What was the end ? Death ! The sentence upon **sin** **is** ever the **same** from the beginning of the race to the end ; it is death **all** the way.

Verse **22**: *But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.*

They were no longer slaves of **sin** ; they had **been** freed, not by a price paid by themselves, but by Another, **even** the Lord Christ. **His** blood **was** the ransom price. Now they were **slaves** of God, and **in** consequence of the character of their service the fruit of their doings **is** not shame, but sanctification, **an** ever **increasing** separation from **all** evil. This **is** not the once for **all** sanctification **in** Christ, **but** a sanctification which **is** progressive **in** holy living. " This **is** the **will** of God, even your sanctification " (1 Thessalonians' 4. 3), **Paul** wrote to the Thessalonians. The end or issue of such holy living **is** eternal life. Eternal **life** **is** given by Christ to **all** **His** sheep, **all** believers (John 10. 27, 28). Again, such **as** sow to the Spirit reap eternal **life** (Galatians 6. 8), that **is**, they reap **an** **increase** of **life** which they already possess, **as** the Lord said, " I **came** that they may have life, and may have **it** abundantly " (John 10. 10). This **increase** of **life** **is** by laying hold on the **life** eternal (1 Timothy 6. 12), which **is** **life** indeed (1 Timothy 6. 19). " Unto eternal life " and " unto **life** eternal " (John 12. 25 ; 4. 14, 36) contemplate that phase of eternal **life** which **is** yet future.

Verse **23**: *For the wages of sin is death ; but the free gift of God is eternal life in Christ Jesus our Lord.*

" **Wages** " **is** the **pay**, **stipend** or ration of soldiers. The **ends** of the two paths of **sin** and righteousness are **clearly** stated. What **is** earned by **sinners** **will** be paid **in full** ; the **wage** **is** death, and the most fearsome form of it **is** **in** the second death, which **is** the **lake** of fire (Revelation 20. 14, 15). **But** **life**, natural and spiritual, **is** the gift of God, and here **in** this verse **is** clearly stated the blessed **fact**, that the free **gift** of God **is** eternal **life** **in** Christ Jesus our Lord. John the apostle tells **us** that " this **life** **is** **in** His Son. **He** that hath the Son hath the **life** ; he that hath not the Son of God hath not the **life** " (1 John 5. 11, 12). J. M.