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TYPES OF THE TEMPLE

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Introduction

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

Concerning Enoch, the seventh from Adam, it is recorded that "he walked with God" (Gen. 5. 21-24). The word is the same as is used of Jehovah walking in the garden. It is implied that before the Fall, God walked with man and man with God. "Enoch walked with God." When he struck out on that path he was not the inventor of it. God had set the example. He desires companionship with us more than we do with Him. The walk begun in Eden, broken off by sin, was renewed with Enoch, amid the evils of a fallen world, continued with Noah and all the children of faith onward to the Cross. A Sunday-school teacher, explaining the translation of Enoch to her class, thus expressed herself :-"God was in the habit of taking long walks with Enoch, and one evening, when they had gone far and talked so long, it was too late for Enoch to go back to his home, so God took him home with Him." Thus shall it be with all who walk with God. That walk begun in Paradise before the Fall, renewed in grace, taken up in resurrection by the Lord Jesus, will be continued in the Paradise of God through eternity, in that eternal day which knows no shadow and no evening. "In a moment, in the twinkling of an eye " (1 Thess. 4. 16.17) the Lord will come and take His pilgrim people who walk with Him down here to be for ever with Himself at home up there. "The Lamb which is in the midst of the throne shall feed them and shall lead them " (Rev. 7. 17). According to His own words, "I go to prepare a place for you. . . . I come again, and will receive you unto Myself" (John 14. 2, 3).

God's earthly dwelling-places

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

God, in the condescendence of His grace, has caused His Word to be written, so that His children may not be ignorant. He has given His Spirit also to guide them into all the truth. The Word of God is an illustrated Book, full of object-lessons conveying spiritual truths. Of these the chief are the Tabernacle and the Temple. Creation has its voice to man. "The heavens declare the glory of God, and the firmament showeth His handiwork" (Psalm 19. 1), so that men are without excuse (Rom.1. 20) as to the acknowledgment of His eternal power and

Godhead. In the two structures of which He is the designer and the architect, "every whit speaks His glory" (Psalm 29. 9). This makes them of eternal interest to us.

The Tabernacle in the wilderness

When the children of Israel were brought out from Egypt under shelter of the blood of the paschal lamb, on their way to Canaan, God could speak to them, as a redeemed people, concerning a sanctuary for Himself - God's dwelling-place with man on earth. He gave Moses a pattern of the Tabernacle; He revealed to him upon Mount Sinai His own thoughts about it, and directed him to make all things according to the pattern shown him (Ex. 25. 8, 9). The Tabernacle in the wilderness, which was thus made in accordance with God's command, is an appropriate and expressive type of the Church of God in its present wilderness condition during this dispensation - the dwelling-place of God in His redeemed, according to the Word - "I will dwell in them and walk with them; and I will be their God, and they shall be My people" (2 Cor. 6. 16). "But will God in very deed dwell with men on the earth? Behold, the heaven and heaven of heavens cannot contain Him" (2 Chron. 6. 18). What a vivid idea Solomon gives us of the infinitude of God in that expression! All created things are finite, unlimited as the spaces occupied by them may appear to us - heavens stretching beyond heavens in apparently interminable succession, but, in the nature of things, limited. Not so God; He is infinite. The Apostle John writes of the holy Jerusalem:

"I saw no temple therein: for Jehovah God Almighty and the Lamb are the temple of it" (Rev. 21. 22). When the Lord Jesus was on earth, He was God's dwelling-place (John 1. 14). The redeemed are God's temple in which He dwells (Eph. 2. 22); but God Himself is the temple in which they worship. Creation cannot contain His fulness; but those who love Him and abide in Him are filled with all the fulness of God (Eph. 3. 19). God says, "Heaven is My throne, and earth is My footstool." "I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57. 15; 66. 1, 2). Marvellous condescension of Divine and infinite love! God seeking the companionship of men! He desired to renew it with Israel, and, through them, with the rest of mankind. Broken by sin, He longed to renew it. and this He has done through redemption, as is here set forth in type. No sooner was the sanctuary provided, and everything accomplished according to God's word, than "the glory of Jehovah filled the tabernacle" (Ex. 40. 34).

Temples of Scripture

There are **five** temples mentioned in Scripture.

The FIRST is the Temple of Solomon, built on Mount Moriah, connected with Israel in the land, a type of all the redeemed who have part in the first resurrection - not alone the saints of the present dispensation, but including all from Adam and Eve and Abel, on to the coming of our Lord Jesus Christ, and our gathering together to Him, the true King of kings. The Temple of Solomon, because of the transgression of the children of Israel, was given over into the hands of their enemies. It was destroyed by the Chaldeans because Israel had defiled it, and the holy vessels were carried away to Babylon.

The SECOND is the Temple of Ezra. When Israel had completed the seventy years of captivity, God in fulfilment of His promise, stirred up Cyrus to give commandment for the rebuilding of the Temple on its ancient site (Ezra 1. 6), God using His prophets Haggai and Zechariah to strengthen the hands of the children of Israel who returned from the Babylonish captivity. Though this temple was inferior to that of Solomon, it was built on the same site, and God was pleased to own it with the manifestations of His presence.

The THIRD Temple was that of Herod the Great, the Idumean king, which was forty-six years in building; and whilst, no doubt, it retained some portions of the original structure, it differed from both Solomon's and Ezra's, especially in the arrangement of the courts. From the account given by Josephus, it seems to have been larger than Solomon's, and was built according to his own taste, much being added. There were added the Court of the Gentiles and the Court of the Women, of which the Word of God says nothing. This is the Temple which was in existence when our Lord was upon earth. There is much confusion in the minds of some as to the place where our Lord and His disciples worshipped. They could not enter the Courts of the Priests or draw near to the altar. When we read of the Lord and His disciples going up to the Temple, we are not to suppose that they entered beyond the exterior courts. The Holy Ghost has employed two distinct words in the original Greek of the New Testament in speaking of the Temple : one is *Hieron* (from *hieros*, sacred or priestly), which refers to the whole Temple, its courts and other buildings - the external structure. The other word, *Naos* (from *nais*, to dwell) signifies the inner building, embracing the porch, the holy and most holy places - the sanctuary. It was into the external courts our Lord went, for, not being of the tribe of Levi, He could not enter the inner Temple. "Christ is not entered into holy places made with hands" (Heb. 9. 24). Into the holy place the priests entered to trim the lamps in the morning and light them in the evening; to burn incense, morning and evening, on the golden altar; and to arrange, once a week, the shewbread on the tables. Consequently, Zacharias (Luke 1. 8 - 10) was alone in the Temple, while the people prayed

without, at time of incense.

This Temple of Herod was destroyed by the Roman army under Titus, Anno Domini 70. The destruction was foretold by our Lord Himself when He said to His disciples that not one stone should be left upon another (Matt. 24. 1, 2). It had also been foretold by the Spirit of God through the prophet Daniel in that wondrous vision of the seventy weeks of years (Dan. 9. 24 - 27). The Jews reckoned years by periods of weeks (from *shebang*, seven) as well as days. In Dan. 10. 2 it is weeks of days. The angel Gabriel informed Daniel, "Seventy weeks (of years) are determined (cut out) upon thy people and upon thy holy city." These seventy weeks commenced "from the going forth of the commandment to restore and build Jerusalem" (Neh. 2.) - from the date of that commandment from Artaxerxes "unto Messiah the Prince" (not the Sacrifice, thus taking in the whole period) "shall be seven weeks" (that is, forty - nine years), during which the wall and the street shall be built "in troublous times." After the "threescore and two weeks" (making up, with the previous seven weeks, sixty-nine weeks - four hundred and eighty-three years) "shall Messiah be cut off," mark "but not for Himself" - literally, "and nothing to Him," or, as some render it "He shall have nothing." Thus sixty-nine weeks are accounted for. The seventieth week is in abeyance. The present dispensation fills up the gap - that period during which Israel is in rejection because she rejected the Messiah - a time of mercy to the Gentiles, for God is taking out of them a people for His name, and a remnant of Israel according to the election of grace. As Daniel foretold, after the cutting off of Messiah, "the people of the prince that shall come shall destroy the city and the sanctuary." The "prince that shall come" is Antichrist, the Lawless One, the Man of Sin, the head of the Roman Empire in its final form. The Romans were "the people of the prince." The cutting off of Messiah was to be a preliminary fact to the destruction of the city and Temple. All this has come to pass as God had said.

Now we come to the FOURTH Temple mentioned in the Sacred Scriptures. Read Daniel 9.26,27; 12, 11; Matt. 24. 15 - 22; 2 Thess. 2. 1 - 8; Rev. 11. 1, 2. Our Lord says Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles are fulfilled (Luke 21. 24). Israel has been carried away and scattered among the nations. There is no temple of God, no earthly house in which He has placed His name now, but, in order that the Word of God may be fulfilled, there will be a temple on earth called by His name in which the Antichrist will appear. At the time of the end the prince shall come, of whom our Lord foretells, "Another shall come in his own name; him ye will receive." When he comes he will make a covenant with the Jews of "one week" (seven years). Here we get the missing week of years, thus completing the seventy. The prince, the head of the Roman Empire, in the midst of the week, according to another prophecy, breaks the covenant, and takes away the daily sacrifice. The "abomination of desolation" is to be set up in the Holy Place, as we read in 2 Thessalonians 2. 4,

"He as God sitteth in the temple of God, showing himself that he is God." The moment that sign appears, the Lord warns His people to flee, and in His tender grace to pray that their flight may not be in the winter nor on the Sabbath Day. There must be a temple of God (Rev. 11.) in which Antichrist is to show himself thus, an altar recognised as an "altar of God," a daily sacrifice which can be taken away, a Sabbath Day observed. Thus we have the last week of Daniel divided into two portions, three and a half years from the time the covenant begins until the taking away of the daily sacrifice. Then comes the time of great tribulation (Matt. 24. 21).

The Mosque of Omar or "Dome of the Rock" stands on that marble platform which was the firm foundation of the former temples, on the spot which David bought of Araunah the Jebusite, and where Abraham offered up his son Isaac. For centuries it has been kept sacred in the hands of the Mohammedans, and thus preserved from the idolatries of the Romish and the Greek Church.

The FIFTH will be the Millennial Temple, as fully described in the last nine chapters of the Prophet Ezekiel. It will be built in the land of Israel during the millennial period, and will be the centre of worship for Israel and all the inhabitants of the earth. According to Isaiah 66. 23, and 56. 7, "My house shall be called a house of prayer for all nations." "All nations shall flow into it" (Isaiah 2. 2). This temple will be erected in the midst of the priests' portion of the holy oblation (Ezekiel 14. 1 - 5).

Preparations for the Temple

DAVID'S FIRST THOUGHT.

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

THE RANSOM MONEY.

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

DAVID'S TEMPTATION.

Acting under the instigation of the adversary, requested Joab to number the children of Israel, for, it would appear, his own gratification, "that I may know the number of the people." They were not numbered as God's redeemed, but as the people of David, consequently judgment followed. There is no mention of the redemption price having been paid. The angel of God went forth in judgment, and seventy thousand in Israel in three days fell. On David's confession of his sin, God, in His tender mercy and longsuffering, abundant in goodness, as well as in truth, commanded by the prophet Gad that David should build an altar to Jehovah on the threshing-floor of Oman (or Arauna) the Jebusite. David obeyed. He purchased the threshing-floor for fifty shekels of SILVER, with the oxen and implements (2 Samuel 24. 24), paying its full value, the legal price; but he GAVE for the surrounding place, or land, six hundred shekels of GOLD, a place for the courts of Jehovah's house, a site for the Temple. David there erected an altar, offered sacrifice, a burnt or ascending offering, and a peace offering, and God showed His acceptance by answering David by fire from Heaven, accepting the sacrifice as a savour of rest to Himself. SILVER is the emblem of redemption; therefore for the site on which atonement was made silver was paid. GOLD is the emblem of Divine glory, and gold was given for the site of the Temple. Christ

redeemed us from the curse of the law, having been made a curse for us, thus satisfying justice to the full, but He has redeemed us TO everlasting glory; and the glory which the Father gives Him He shares with His people (John 17. 22). The demands of law have been met, and the atonement price fully paid in the blood of the Lamb; but, over and above all this, glory has been GIVEN in the riches of Divine grace. In Matt. 13. the FIELD was purchased for the sake of the TREASURE hid in it; the PEARL for its own preciousness and beauty.

DAVID'S PROVISION FOR THE TEMPLE.

David, in his trouble, " before his death," prepared abundantly for the house of his God (1 Chron. 22). He considered that the house to be built to Jehovah should be "exceeding magnifical of fame ani of glory throughout all countries," and he made provision accordingly. He provided "a hundred thousand talents of gold." A talent of gold is considered to be of about 114 lb. weight, and is computed to be worth £5,475 of English money. Thus a hundred thousand talents would amount to five hundred and forty-seven millions five hundred thousand pounds sterling. And he also provided "a thousand thousand talents of silver." This, at £342 the talent, amounts to three hundred and forty-two millions of pounds. These together, GOLD and SILVER, eight hundred and eighty-nine million five hundred thousand pounds sterling! He provided also of brass and iron without weight, for it was in abundance, and timber and stone also, all manner of precious stones and marble stones! Moreover, "because he had set his affection to the house of his God," he gave of his own proper good, over and above what he had prepared, three thousand talents 5 of gold of the gold of Ophir," amounting in value to £16,425,000, "and seven thousand talents of refined silver," amounting to £2,394,000, "to overlay [plaster] the walls of the houses withal" (1 Chron. 29. 3, 4). David in the first instance (1 Chron. 22.) provides with all his MIGHT, in the second instance (1 Chron. 29. 1 - 4) because he had set his AFFECTION on the house of his God; the former we may say was a work of faith, the latter a labour of love. Faith works with all its might, Love impoverishes itself to enrich its object, provides its utmost and its best. David, not content with emptying the exchequer of his kingdom, so to speak, throws in his own private property over and above, not only gold, but gold of Ophir; not only silver, but refined silver; reminding us of Him who, though He was rich, yet for our sakes became poor (2 Cor. 8. 9).

In addition to this, the chiefs, princes, and captains of Israel contributed five thousand talents of gold and ten thousand drams, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron. "And they with whom precious stones were found gave them to the treasure of the house of Jehovah." "Then the people rejoiced, for that they offered willingly." This was a matter of joy. "David the king also rejoiced with great joy" (1 Chron. 29. 6-22). In noticing the contributions, we may observe that the Spirit of God

not only mentions the talents but the drams; so, whatever is done for God in the name of the Lord Jesus, be it ever so little in man's estimation, has a value set upon it, Even a cup of cold water is not overlooked.

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

SOLOMON'S PREPARATION.

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

SOLOMON'S WORKMEN.

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

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

The Foundation Platform

In order to raise the surrounding mount to a level with the floor, the place of the altar on its summit, a foundation platform of stupendous structure was built. To was to form this foundation platform that the Lord gave commandment, as we read in 1 Kings 5, 17, "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." This broad platform level and secure, was for the erection of the Temple, its courts, and other buildings.

And the foundation was of costly stones, even great stones, stones of ten cubits. and stones of eight cubits (1 Kings 7.10 - in plain language, about twenty feet and sixteen feet in length. These firm foundation stones remain intact beneath the surface to the present day. One of the great services which the Palestine Exploration Fund Committee has rendered to the Church of God is the investigation which they have so skilfully carried on in respect to this foundation platform, it is an oblong structure, in round numbers about one thousand five hundred feet long, and about one Thousand feet in breadth it is known as the *Haram-ash-Sherreff* or Noble Sanctuary of the Mohammedans. The surface is nearly level, carpeted with grass; cypresses are found there, and oratories and mosques. About the centre of the enclosure is a platform nearly square, about sixteen feet in height, formed in part of masonry, in part of the native rock, and paved with stone slabs, on which stands that which is now known as the Mosque of Omar, which the Mohammedans call Kubbet-es-Sakhra, or "Dome of the Rock." Above the surface of this platform time has done its work; siege after siege has committed ravages; but below the surface, to a depth of sixty, seventy, or one hundred and twenty feet, there have been discovered those vast stones of which we read in the Sacred Record, so closely joined that scarcely a

pen-knife could be put between the joints; without cement, firm and immovable. On some of them may be seen the marks of the builders, in red vermilion.

FOUNDATION TRUTHS.

This foundation platform is built upon Mount Moriah-Moriah, the vision or manifestation of Jah or Jehovah; as it was said, "In the mount of Jehovah it shall be seen." In that wondrous twenty-second chapter of Genesis, we have not only foretold God's own Lamb which He has provided, but we have there the mount of Jehovah-JIREH. Solomon as a wise master-builder, went deep, and laid the foundations upon a rock : hence their security. Let us learn from it afresh the lesson of our Lord in the seventh chapter of Matthew, that, however " well builded," however skilfully erected, our house may be, if built on sand, when the hour of trial comes and the overwhelming scourge passes through, it must come down. When God lays judgment to the line and justice to the plummet, He will sweep away every refuge of lies." It is on GOD that the firm foundations of our faith for time and for eternity must rest. If our faith is in Christ, it must be in THE CHRIST OF GOD, founded upon the character, the perfections, and the attributes of the unchanging, eternal God. "Trust ye in Jehovah for ever: for in Jah (Jehovah) is the Rock of Ages" (Isa. 26.4). Jah—the title of God in the eternity of His existence, "inhabiting eternity," to whom past, present, and to come is one eternal NOW. Jehovah—the title of God as the everlasting one, "that is, and was, and is to come." God's PURPOSES and PLANS connected with the ransom of man in time, and the monument of His eternal glory to be erected thereupon in eternity, were laid deep in the counsels of eternity; the work was according to the eternal purpose, the purpose of the ages, which He purposed in our Lord Jesus Christ (Eph. 3.11). The FATHER in eternity laid the stupendous plan. The SON laid down His life to accomplish it. The eternal Spirit renders the work effectual in each believing soul. "Other foundation can no man lay than that is laid, which is Jesus Christ " (1 Cor. 3. 9—11). " This is the stone which was set at nought of [by] you builders, which is become the head of the corner. Neither is there salvation in any other : for there is none other name under heaven given among men whereby we can be saved " (Acts 4.11, 12). If faith is to be steadfast and secure, it is not to be for ever laying and relaying the foundation. "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6.1, 2). Let these vast truths be taught as the rudiments and foundations of our knowledge of Divine things - unchanging, immovable. There can be no glory to God, no salvation to men, where there is no Divine foundation. It is no building of God, no habitation of God through the Spirit, if the DIVINITY of Christ is denied. The rock foundation of our faith must be "God manifest in the flesh." As the Apostle says, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively [living] stones, are built up a spiritual

house.

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

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

The Measurements and Structure.

IT is by combining the statements in I Kings 6. (2 Chron. 3. and Ezekiel 40. 41., etc.), that we ascertain the dimensions and details of the Temple and its courts; some particulars being given in one place, some in another; but, wherever the measurements are repeated in the different books, they perfectly coincide, or differ only in a manner which helps to ascertain the truth. In general the INTERNAL. measurements are given rather than the external. The measure

generally employed is that of the cubit or forearm, respecting the exact length of which there is diversity of opinion. According to some eighteen inches, to others twenty-one, while others make it 21.888 inches, or nearly one foot ten, and some even twenty-five inches. It will be generally sufficient, in order to form an idea of the various dimensions, to adopt some easy measurement, say one foot ten, or two feet. The cubit of Ezekiel is one-sixth larger, being a cubit and a handbreadth (Ezek. 40. 5), the handbreadth being reckoned as one-sixth of the ordinary cubit.

Ezekiel's REED of six GREAT cubits is therefore equal to seven ordinary cubits. But when the SCALE is larger, the number of cubits where the measurements coincide is the same. SEVEN being the Scriptural number for completeness or perfection, it is interesting to observe that the measurements of the Temple of Ezekiel, or the MILLENNIAL Temple, are thus brought up to the scale of perfectness.

THE MEASUREMENTS OF THE HOLY AND MOST HOLY PLACE.

The length (of the house) by cubits, after the first measure (that is, as I understand it, after the ordinary cubit), was threescore cubits, and the breadth twenty cubits (1 Kings 5. 2, 17; 2 Chron. 3. 3). This is internal measurement, and inclusive both of the Holy and Most Holy places. This is distinctly stated in Ezekiel 41. 2, 4. "He measured the length thereof, forty cubits: and the breadth, twenty cubits" (verse 2), that is, of the Holy Place. "So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the Temple: and he said unto me 'This is the most holy' [holy of the holies]."

"The height thereof thirty cubits" (1 Kings 6. 2), the internal height of the wall of the Holy Place, while the height of the Oracle, or Most Holy Place, was twenty cubits (1 Kings 6. 20).

THE PORCH.

The Porch BEFORE THE HOUSE in internal measurement was twenty cubits in length, ten cubits in breadth, twenty cubits in height (1 Kings 6. 3.) It is well to remember that in the Tabernacle in the Wilderness the Holy Place was twenty cubits long by ten cubits broad, but TEN cubits internal HEIGHT. In 2 Chron. 3. 4 the Porch is described as a hundred and twenty cubits HIGH, but this is acknowledged to be a mistake arising from a transposition of letters; the Alexandrian copy of the Septuagint reads "twenty cubits." In Ezek. 40. 49 the breadth is from the door of the Holy Place one cubit deeper, eleven cubits.

THE WINDOWS.

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

THE FLOORS, CHAMBERS, AND GALLERIES.

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

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

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

THE TYPICAL IMPORT.

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

"a sacred, high, eternal noon,"

without an evening or night, still -

"Nearer, our God, to Thee, Nearer to Thee."

The variety and number bring forcibly to our remembrance the words of Jesus to His disciples, "In My Father's house are many mansions" (John 14. 2). The GALLERIES in front of the side-chambers, on their three stories, afford a wider range, an increasingly higher and more extensive prospect. We can scarcely imagine that a million ages spent in the presence and service of God will leave us the same at the end as we were at the beginning. Surely we shall rise higher and higher, and yet higher in our enjoyment, our acquaintance, and communion with God in that eternal day. As we rise in our apprehension of God, our capacities for knowing Him will proportionately expand. What heart can conceive, what tongue can tell, what God and the Lamb have in reserve for the redeemed in glory in the ages to come, which stretch onward before us in ever-widening and brightening anticipation! There to be nearer and yet nearer, to worship, admire, adore. No standing still, but an evergrowing acquaintance with God, and an ever-increasing capacity for the enjoyment of, and communion with, Him whom we adore.

The Stones of the Temple.

"AND Solomon's builders and Hiram's builders did hew [them], and the stonemasons: so [and] they prepared timber and stones to build the house" (1 Kings 5., 18). "And the house, when it was building, was built of stone made ready [perfect] before it was brought thither: so that there was neither hammer

nor axe, nor any tool of iron heard in the house, while it was in building" (1 Kings vi., 7). Stone placed upon stone, each fitted into its appointed place, and all these white marble stones were polished after the similitude of a palace -

"Like some tall palm the noiseless fabric sprung."

In 1 Chron. 29., 2, we read that David provided "marble stones in abundance." The Hebrew word employed shows that the marble was WHITE. These stones were doubtless used for the paving of the court, for the structure of the wall, and for the building of the Temple, "according to the measures of hewed stones" (1 Kings 7., 9, 11). The Spirit of God interprets in one portion of the Scriptures the figures He uses in another. The Apostle Peter says, "Ye also, as living stones, are built up a spiritual house" (1 Peter 2., 5). Each stone represents the individual believer, once dead in trespasses and sins, but now quickened by the Spirit of the living God; hence we are called upon to "look unto the rock whence ye are hewn" (Isaiah 2., 1).

The EVANGELIST is God's quarryman, used by Him to detach these stones from the world in which they are embedded according to nature. This is often hard work, requiring great skill.

Then follows the work of the PASTOR, leading them to a deeper experience of Divine truth, bringing them into the communion of saints below, preparatory to their being built by the true Solomon in resurrection glory into an everlasting habitation for God.

Then these stones must be "polished after the similitude of a palace." This is the work of the TEACHER, who unfolds the mysteries of God, and leads souls upward, onward, Godward, into closer conformity to Christ. The present world is God's workyard, in which there is fellowship of labour. The Lord Jesus is not only making use of the gifts of the Spirit, but also of the trials and temptations which come upon Christians, for all things are under His skilful hand, therefore "all things work together for good to them that love God."

Well may the Apostle Paul write that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4., 17). Being thus polished and MADE READY, the spirits of just men made perfect" (Heb. 12., 23) are waiting for the time when they shall be presented faultless before the presence of His glory." There the sound of the hammer shall no more be heard, for there shall be no sorrow nor sighing, only the sound of thanksgiving and blessing; glory, honour, praise, and power unto Him that sitteth on the throne, and to the Lamb for ever and ever.

THE ROOFS.

So he built the house and finished it; and covered [cielled] the house with beams [vault-beams] and boards [ceiling boards] of cedar" (1 Kings vi., 9). "And the

greater house he ceiled with [covered above with] fir [cypress] tree" (2 Chron. 3., 5). These vault-beams, as the Hebrew word informs us (geibirn. from gab, an arch), were semi-circular, thus forming a DOME for the covering. The vault-beams and the ceiling boards (probably the internal rafters) were of cedar, both for the Holy and Most Holy house; while the greater house, constituting the Holy Place and side-chambers, was covered again externally with fir (or cypress, as Gesenius considers, as being exceedingly firm and durable, and employed where strength and durability were especially required). These domed roofs covered with cedar and cypress, in contrast with the shittim wood and the badgers'-skin covering of the Tabernacle, are in keeping with the heavenly character of the Temple - the Tabernacle in the Wilderness being the type of the Church of God on earth, the Temple the type of the redeemed, as called with a heavenly calling and perfected in heavenly glory.

THE WOODWORK OF THE TEMPLE.

The whole of the Temple was covered within and without with wood. The walls within were wainscotted with cedar, and all the exterior was covered with cedar or cypress, including the galleries (see 1 Kings vi., 15, 16, 18; Ezek. 41., 16, 17, 25, 26); the floor of the Holy Place with planks of cypress; and cedar covered the whole of the Most HOLY Place.

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

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

FIR or CYPRESS, employed where strength and durability were required, typical of resurrection strength.

OLIVE, or oily wood, is emblematic of resurrection spirituality, or the "spiritual body." All these seem to be dealt with in that wonderful passage, 1 Cor. 15., 42, 44, 53, where the resurrection bodies of the saints are so fully described. "it is sown a natural body (the shittim wood), it is raised a spiritual body (the olive or oily wood); it is sown in corruption, it is raised in incorruption (the cedar); it is sown in weakness, it is raised in power" (the cypress). " For this corruptible must put on incorruption, and this mortal must put on immortality."

THE CARVINGS.

The cedar was carved with knops [gourds] and open flowers, cherubim and palm

trees, similar to the carving on the doors (1 Kings vi., 18, 29; Ezek. 41., 18-20). Christ says of Himself, "I am the Door." The cedar boards, being carved in conformity with the doors, represents the bodies of saints conformed in resurrection glory to the glorified body of the great Redeemer; for, "as we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Cor. 15., 49). He shall change the body of our humiliation, that it may be fashioned like unto the body of His glory (Phil. 4., 21). "When He shall appear, we shall be like Him" (1 John 3., 2). As melted wax takes the impress of the seal, so, the moment the saints are caught up to meet the Lord in the air, these bodies will take the impress of His glorious body; thus we shall be conformed to the glorious pattern of the Divine Redeemer. Capacities for service may be typified by the CHERUBIM; dignity, fruitfulness, and triumph by the PALM TREES; the germs and unfoldings of every spiritual grace by the SEED VESSELS and OPEN FLOWERS. All these were seen in their beauty and excellency in Jesus, and the risen saints will be conformed to Him in resurrection glory.

THE OVERLAYING WITH SILVER AND GOLD.

The reason given for David's contribution of silver, in 1 Chron. 29., 4, was to overlay - literally, to PLASTER - the walls of the house. It would appear that the stone walls were first plastered with SILVER, then covered with CEDAR, and afterwards overlaid with GOLD - the whole house within and without, including the roof, walls, floor, doors (1 Kings vi., 20-22, 30, 32, 35; 2 Chron. 3., 5-9) - not gilded, but covered with gold, fitted upon the carved work, bringing the whole into surpassing splendour. SILVER is the emblem of atonement, for the typical redemption price was paid in silver (Ex. 30., 11-16). Gold, the most precious of metals, appears to be the emblem of that which is Divine - divinely excellent and glorious, a faint foreshadowing of the glory of God which the redeemed will for ever share. So also the Holy City, New Jerusalem, the emblem of the Church as the Bride of the Lamb (Rev. 21., 11, 18), was seen of John in vision as "pure gold," "having the glory of God." "The glory which Thou hast given Me," says Jesus, "I have given them" (John 17., 22). The bodies of the saints, sown in dishonour, will be raised in glory (1 Cor. 15., 43). As the gold fitted on the carved work did not obliterate, but added perfection to the carvings of the cedar, so the Divine glory put upon the redeemed will display more fully those excellencies of the Redeemer which they will reflect, into whose image they will have been transformed. The weight of gold is enormous, reminding us of that expression, our light affliction which is but for a moment," these chisellings and carvings so painful now, "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4., 17). Not only will glory given to them press upon the spirits of the redeemed, constraining to gratitude and praise, but redemption wrought for them will press with still heavier burden. Oh, for more of that faith which is the substance of things hoped for in eternity, to bring the pressure of these obligations to bear on our hearts in time! These afflictions will soon be past, these clouds shall give place to one unclouded day, encircling with

perpetual spring the everlasting year.

THE PRECIOUS STONES.

David provided for the house of his God "onyx stones and stones to be set, glistening stones, and of divers colours, and all manner of precious stones" (1 Chron. 29., 2, 8). Solomon "garnished the house with precious stones for beauty" (2 Chron. 3., 6). So also the light of the Holy Jerusalem, seen of John in vision, "was like unto a stone most precious, even like a jasper stone, clear as crystal" [crystallising} (Rev. 21., 11). Paul appears to have had these things in his mind when he wrote, "If any man build upon this foundation gold, silver, precious stones." For he is speaking of believers as being God's Temple, in which the Spirit of God dwelt (1 Cor. 3., 12, 16, 17). These precious stones aptly set forth those spiritual excellencies and perfections which will be conspicuous in the redeemed in glory, the workmanship of the ETERNAL SPIRIT, those GRACES of the Spirit of God which will be there in full bloom - " open flowers," not simply graces in the bud and embryo, but in growth and perfection, which shall there appear in the clear radiance of the Divine presence in all their spiritual beauty.

The Doors and Vail.

FIRST, of the **MOST HOLY PLACE**.—

"For the entering of the oracle [speaking-place] he made doors of olive tree [oil trees] : the lintel and side-posts were a fifth part,"

That is, of the width of the house. The Most Holy Place, being twenty cubits wide, a fifth part is four cubits. "The two doors also were of olive tree [oil trees]; and he carved upon them carvings of cherubim and palm trees and open flowers [openings of flowers], and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees" (1 Kings vi., 31, 32.; Ezek. 41., 23-25).

Second, of the TEMPLE, or **HOLY PLACE**. - " So also made he for the door of the Temple side-posts of oil trees, from the fourth part" (1 Kings vi., 33 [Hebrew]). The fourth part of the width of the house is five cubits. The posts of the door of oil tree two cubits, and the door six cubits (Ezek. 41., 3). "And the two doors were of fir [cypress] tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubim and palm trees and open flowers [openings of flowers]: and covered them with gold fitted upon the carved work" (1 Kings vi., 34, 35). The doors were divided in the centre into two folding leaves, reminding us of the rent vail - Christ crucified. They appear to be typical of Christ Jesus, by whom we draw

near to God; and through Him, by faith in Him, we have boldness of access, not only into the Holy Place but also into the Holiest of all (Heb. x., 19-22) The one of OIL tree, type of Christ risen in His Spiritual body; the other of fir or CYPRESS, in His resurrection STRENGTH; while the carvings and the gold set forth the various perfections and Divine glory.

THE VAIL.

There are significant variations in the colour and materials of the vails of the Tabernacle and Temple. In the vail of the Tabernacle it is SCARLET, which means "the splendour of a worm "), typical of the royal dignity of the Son of Man, as born King of the Jews. In the Temple it is CRIMSON (Heb. Carmel), the emblem of fruitfulness and excellency (see Isa. xxxvi., 2), and of the glory of Christ in resurrection, In the vail of the Tabernacle FINE LINEN is *Sheesh*, white, the emblem of pure human nature; in that of the Temple it is another Hebrew word, But, white and glistening, as the raiment of Christ was on the Transfiguration Mount.

It was the vail of Herod's Temple that was rent in twain at the death of Christ. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new (newly-slain) and living way, which He hath consecrated (or inaugurated) for us, through the vail, that is to say, his flesh" (Heb. X:19)

In the Tabernacle there was only a vail between the Holy and Most Holy Place; in Solomon's Temple there was a two-leaved, olivewood, gold-covered door as well as a vail. In the Temple of Ezekiel there is no vail, only a turning door, divided in the centre, making manifest the way into the Holiest. The Tabernacle vail is typical of the spotless humanity of the Lord Jesus - "The Word made flesh, who tabernacled among us." The vail of the Temple is the type of the same humanity in resurrection dignity, fruitfulness, and glory. Not only was Jesus the Son of David, but also the Son of God: not only the heir of David's throne, but the One who has sat down on the right hand of the throne of the Majesty on high.

The Cherubim.

THE word "cherub" is of doubtful interpretation; it probably signifies "like the majesty." The plural is "cherubim" - I believe emblematic of those whom God employs to communicate His mind or to perform His will. We first read of the cherubim in Gen. 3., 24 - "He placed at the east of the garden of Eden cherubim . . . to keep the way of the tree of life" - here evidently emblematic of ANGELIC ministry. Next they are seen on the mercy-seat of the Ark of the Covenant (Ex. 25., 20), of pure GOLD, a continuation of the golden propitiatory, therefore Divine - an emblem of the Eternal Spirit. The Mercy-seat, or Propitiatory, represents the mercy or loving-kindness of God, which is from everlasting to everlasting. The cherubim were beaten out of the two ends of the mercy-seat, and their wings, meeting above, formed a complete circle. Their faces were

towards the mercy-seat, setting forth the fact that the atoning work of Christ was the centre purpose of God, the Eternal Spirit foretelling and foreshadowing it before its accomplishment, and keeping up the remembrance of it throughout eternity.

In Incarnation the Spirit of Jehovah rested on the Man Christ Jesus, fitting Him for His earthly service; and "through the Eternal Spirit He offered Himself without spot to God" (Heb. 9., 14). Then, as the Priest in resurrection, He received the anointing of the Holy Spirit for His priestly and eternal service in Heaven.

The various emblems used in Scripture to describe the operations of the Spirit of God are exceedingly beautiful and significant.

First, there is the overshadowing or fluttering wing - "The Spirit of God moved (or fluttered) upon the face of the waters" (Gen. 1., 2). "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" (Deut. 32., 11). When the Spirit descended on Christ at His baptism, it was in the form of a dove (Luke 3., 22). Christ risen and exalted has received the gifts of the Spirit, which He has distributed for the work of the ministry and for the edifying of His body (Eph. 4, 11, 12).

DIVINE AND SPIRITUAL AGENCY.

The Cherubim again figure largely, and are minutely described, in the prophecy of Ezekiel, as the LIVING CREATURES of the vision. Here they appear to symbolise the various characteristics of PROPHETIC ministry - the face of a MAN, showing sympathy and intelligence; the ox, patient perseverance; the keen eye, lofty flight, strong wing of the EAGLE; the LION emblem of boldness and courage.

The four beasts, or LIVING ONES, in Rev. iv., 6-8, represent the CHURCH in resurrection glory, as God's agency for earth and Heaven, for time and for Eternity.

When John was caught up into Heaven, in fulfillment of the word of the Lord in John xxi., 22, he saw a throne and One seated on it. Four-and-twenty elders were seated round about the throne, representing those of a former dispensation, who, having died in Christ, rise first when Jesus comes: all who have departed in the faith of Christ from Abel downwards, previous to the Pentecostal dispensation.

Then we read - "In the midst of the throne and round about the throne were four living ones." In chapter five, the Lamb as it had been slain is seen standing in the midst of the throne, and these four living ones are connected with Him. They are symbolic of the Church of the Firstborn, written in Heaven - those who by the Pentecostal Spirit are baptised into one body, one spirit with the Lord. When to these we add the multitude that no man can number, we see the whole

of those who share the first resurrection.

The TWO LARGE cherubim in the Holiest of the Temple of Solomon (1 Kings vi., 23-28; 2 Chron. iii., 10-13) represent, I believe, the ministry of ALL THE REDEEMED in its heavenly exercise. They were of olive tree or OILY wood, type of the spiritual body, serving in the power of the SPIRIT of God; of image work, as conformed to the image of the risen CHRIST. Overlaid with GOLD, as partakers of a glory which is Divine; their height, ten cubits; the WINGS reach from wall to wall, meeting in the centre, over the mercy-seat of the Lord. The ministry of the redeemed in glory will be extensive, having the mystery of redeeming love in Christ Jesus for its centre, filling all Heaven, and continuing through all eternity.

THE CHARIOT OF THE CHERUBIM.

David gave to Solomon "gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the Ark of the Covenant of Jehovah" (1 Chron. xxviii., 18). Psalm lxxviii., 17, appears to throw light on this subject - "The chariot (singular) of God is twenty thousand [two myriads], even thousands of angels [or changed ones]: the Lord [Adonahy] is among them, as in Sinai, in the holy place." We may compare with this Deut. xxxiii., 2 - "Jehovah came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints" [holy myriads]. Also in Jude 14, the prophecy of Enoch - "Behold, the Lord cometh with ten thousands [myriads] of His saints" [holy ones].

The CHARIOT OF THE CHERUBIM and the two cherubim in the Most Holy Place appear to be the same, and to represent those holy ones whom God employs as the vehicle of His visitation to His creatures, the ministers of His will, and the manifesters of His glory. The whole illimitable universe of God will be filled with the manifestation of Divine grace and glory, and God will make His redeemed ones the especial ministers of this manifestation. For God will "head up together all things in Christ, both which are in the heavens and which are on the earth"; and the Church is the fulness of Him that filleth all in all (Eph. i., 9, 10, 21, 22).

The Ark of the Covenant.

AT the dedication of the Temple it was brought up out of the city of David, and carried into the oracle of the house, the Most Holy Place, even under the wings of the cherubim (2 Chron. v., 7-10). This was the Ark which was in the Tent of the Congregation in the Wilderness (Ex. xxv., 10-17). It is a complete type of the Lord Jesus Christ - a full-length representation of Immanuel - of His INCARNATION, as typified by the shittim wood (John i., 14), of His DIVINE nature by the gold (1 Tim. iii., 16), of His PERFECT OBEDIENCE by the unbroken tables of the law within (Psalm xl., 8), His atoning DEATH, the foundation of God's merciful actions, by the BLOOD-Stained mercy-seat (Ex. xii., 13), His RISEN

glory by the crown of gold round about (Heb. ii., 9), and the FULNESS of the SPIRIT received in ascension by the cherubim on the mercy-seat (Acts ii., 33). There were RINGS of GOLD and STAVES of SHITTIM WOOD overlaid with GOLD. These staves were put into the rings, never to be taken out so long as Israel continued a wandering people (Ex. xxv., 12-15), reminding us of the promise, "Lo, I am with you always, even unto the end of the age," never leaving, never forsaking. "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii., 20). There He is, in the tenderness of His humanity and the glorious perfection of His Godhead - shittim wood overlaid with pure gold.

When that Ark was brought to its resting-place under the shadow of the larger cherubim, these staves were drawn out of the rings and placed behind the Ark, so that the heads of the staves were seen from before the oracle; the staves were hidden behind the Ark; wilderness wanderings will soon be over, but God will have His abiding presence with His people to be kept in everlasting remembrance. We should look back with thanksgiving and praise to Him who was always with us here below.

THE CROWN OF GOLD.

"And thou shalt make upon it a CROWN OF GOLD round about." Beautiful type of the exaltation of the Lord Jesus in resurrection and ascension; in the presence of God "crowned with glory and honour," the sufferings of death for ever past.

THE TABLES OF THE LAW.

In the Ark were placed the two unbroken tables of the law on which God wrote with His own finger when Moses went up to the mount a second time. The first tables were provided by God Himself, but broken by Moses owing to Israel's transgression. These tables were typical of the covenant of works, by which no man can be justified before God. The second tables, having been prepared by Moses and written again by God, were deposited in the Ark, and are typical of the New Covenant in Christ Jesus. They also remind us of the words of Him who said, "In the volume of the Book it is written of Me, I delight to do Thy will, O My God. Yea, Thy law is within My heart" (Psalm xl., 8). The Lord Jesus, made of a woman, made under the law, in His life of perfect obedience, doing the will of God, magnified the law, and made it honourable.

THE PROPITIATORY.

Above the two tables was the Propitiatory, upon which the blood of atonement was sprinkled by the high priest once a year, when he entered into the holiest. First, with incense beaten small, which he put on the censer, from which a cloud covered the Propitiatory, a type of Christ entering the Holiest in the memorial of His life and character and walk and work on earth.

Then the high priest dipped his finger in the blood of the bullock, which had been slain without, and sprinkled it on the mercy-seat eastward. Why eastward? Because that was the line in which the worshippers must draw nigh as they entered. When God sees that blood of atonement, the way is clear for the worshippers to draw near. It seems to say, "Though your sins be as scarlet, they shall be white as snow; though they be red like Crimson, they - shall be as wool" (Isa. i., 18). Scarlet seen through crimson appears white to view; so God looks upon the approaching worshipper through the crimson light of Christ's atoning blood. Having sprinkled the blood ONCE eastward beneath the eye of God, the priest sprinkles it SEVEN TIMES before the mercy-seat, for the eye of the worshipper drawing near. Thus we come right with God in full assurance of faith, knowing that we are welcome through the way of redemption there. The Propitiatory, therefore, sets forth Christ in His atoning death, as the tables in the Ark tell of His perfect life of obedience.

The Altar of Incense

DAVID provided "for the altar of incense refined gold by weight." And with this the whole altar of cedar was overlaid (1 Kings vi., 20, 22; 1 Chron. xxviii., 18). The altar stood before the veil. CEDAR is the type of the Lord Jesus Christ in resurrection, overlaid with GOLD, setting forth the Divine glory of His person, the One in whose name we worship, who said, "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full" (John xvi., 24). Not only is He the one Mediator between God and man in time, but He is the One through whom throughout eternity all praise, honour, and glory, in the power of the Holy Ghost, will be given to God the Father. "God also hath highly exalted Him, and given Him a name which is above every name: that at [in] the name of Jesus every knee should bow, of things in heaven, and things in [on] earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii., 9-11). Worship in the ages past was paid direct to the Triune God, as in Isa. vi., where the thrice holy, Three in One, Jehovah, is the object of adoration. But now there is One to whom a Name has been given above every name, and IN that Name every knee must bow. From that time a new order of worship has been established in the universe; and throughout the countless ages of eternity the hosts of Heaven will render all thanksgiving, glory, honour, and power to the Triune God in the name of Jesus Christ. This is what the Golden Altar in the sanctuary of God signifies.

All these varied types are shadows, the substance of which is to be found in the

Person, Work, and Offices of the Lord Jesus Christ. It was God who gave the commandment, "Thou shalt make." They are the embodiment of Divine thought concerning His beloved Son.

The Tables of Shewbread.

IN the Tabernacle in the wilderness there was one table of shittim wood overlaid with gold, representing God's provision for His ransomed people in this dispensation. The twelve loaves upon that table tell of full provision for the whole family of God throughout all their wilderness days.

The table sets forth the Lord Jesus as the centre and ground of communion with God, in the power of the Spirit, for the redeemed while here on earth.

In the Temple of Solomon there were TEN TABLES OF GOLD, five on the one side and five on the other (1 Kings vii., 48 2 Chron. iv., 8). The TABLE is a type of the Lord Jesus Christ as the centre and ground of COMMUNION in the power of the Holy Ghost. The BREAD thereon is God's provision in Christ for all His ransomed ones when safely brought home to glory. He is the true bread which endureth unto everlasting life (John vi., 32-58).

THE TABLES OF SILVER.

Silver for the tables of silver" (1 Chron. xxviii., 16). The silver tables were probably in use in the side-chambers of the Temple and elsewhere. SILVER is not only a type of REDEMPTION, but of COMMUNION on the ground of redemption, for it was the chief circulating medium.



The Interior of the temple - Artist's impression (John Ritchie)

The Golden Lampstands.

"AND the candlesticks [lampstands] of pure gold, five on the right side, and five on the left, before the oracle [speaking-place] with the flowers, and the lamps, and the tongs of gold, and the bowls, and the snuffers, and the basons, and the spoons, and the censers [fire-pans or snuff-dishes] of pure gold" (I Kings vii., 49, 50; 2 Chron. iv., 7, 20-22).

In the Temple there were TEN GOLDEN LAMP-STANDS, with their SEVENTY LAMPS. The word is generally rendered "candlestick," but the word "candle" never occurs in the sacred Scriptures, neither in the Hebrew nor in the Greek; it is always "lamp" and "lampstand." The LAMPSTAND is a type of the Lord Jesus Christ as the centre, source, and subject of testimony in the power of the Holy Ghost. The CENTRE SHAFT is typical of His own personal ministry; the BRANCHES of ministry in the Church by the evangelist, pastor, teacher. The

candle is self-sufficient and self-continuing; you have only to light it, and it burns from beginning to end. Not so the lamp, which is dependent on the OIL, typical of the HOLY SPIRIT. There lies the difference between that ministry which is in the words which the Holy Ghost teacheth, and that ministry which is the result of man's wisdom and intellect. Real ministry is dependent on the presence and power of the HOLY SPIRIT, who has come to testify of Jesus, to take of the things of Christ in the glory of the Father, and reveal them to us, and to show us things to come. In Rev. xxi., 23, we read, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light [lamp] thereof." Christ is not only the centre and source and subject of truth in the present time, but He will continue to be so throughout eternity; light in the glory tenfold; in beauty, splendour, and truth revealed, there we shall bask in His full light.

THE SILVER LAMPSTANDS.

"And for the candlesticks [lampstands] of silver by weight" (1 Chron. xxviii., 15). The SILVER lampstands were probably for the use of the priests in the side-chambers of the sanctuary, and express spiritual truth held in the COMMUNION of saints, by the teaching of the Spirit of God.

The Golden and Silver Vessels.

"ALSO pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; likewise silver by weight for every basin of silver" (1 Chron. xxviii., 17; 1 Kings vii., 48, 50; 2 Chron. iv., 8, 11, 19). In the flesh-hooks, bowls, and covered bowls, some precious thoughts are suggested by the roots of the Hebrew words. These vessels of gold and silver were probably among the treasures of the House of God, laid up in the lower side-chambers of the Temple. Even so, God's holy priesthood are stewards of sacred mysteries, the antitypes of these, to be the themes of adoring wonder and grateful praise to countless myriads throughout all eternity above. What more precious to the saints on earth or to the redeemed in glory than thoughts of the sufferings of Christ, His precious blood, His complete atonement! These are some of the things set forth by these instruments and vessels.

The root of the Hebrew word for FLESH-HOOK is "to draw out " - suggestive of the thought of the blood-shedding of Immanuel.

"The very spear that pierced His side, drew forth the blood to save."

The root of the word for BOWL is "to sprinkle." These bowls or basins were probably employed in carrying the blood into the Holiest when the blood of atonement was SPRINKLED there. . It is the blood of Jesus which gives boldness of access within the veil.

That rich atoning blood

Which, sprinkled round, we see
Provides for all who come to God
An all-prevailing plea."

The root of the word Cup - or, more properly, "cover " - is "to be hard," and, when repeated, is employed to express the scales of a fish and scale armour, giving the thought of security and defence. What a shelter for the soul is the precious blood of Jesus! Over the blood-sprinkled habitations in Egypt the destroying angel passed. What an impenetrable scale armour it affords, combining freedom of action with perfect security.

The word rendered BASONS here properly signifies "covered bowls." The root of the word is "to cover, to expiate, to make atonement." This suggests ATONEMENT fully made. What treasures for the treasuries of God! What memorials for eternity! What things for angels to look into! to be explained and unfolded by those who have been the subjects of redeeming grace in the ages of eternity to come.

The Two Pillars: Jachin and Boaz.

THE pillars of brass which stood by the porch of the Temple, one on either side, are mentioned in seven places in the Scriptures - 1 Kings vii., 13-21, 41-46; 2 Kings xxv., 16, 17; 2 Chron. iii., 15-17; 2 Chron. iv., 12, 13; Jer. lii., 20-23; Ezekiel xl., 49. On the surface these accounts appear to vary; it requires prayerful waiting upon God, and pondering His Holy Word, to harmonise the whole. It has been found with this as with other apparent discrepancies of Scripture, that they are, in fact, Divine perfections. and the seeming diversities tend to the elucidation of the truth.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

THE HEIGHT.

In two or three places the height is given as EIGHTEEN cubits apiece, the chapter on the top of each pillar was FIVE cubits, making the entire height twenty-three cubits. In 2 Chron. iii., 15, we read, "He made before the house two pillars of THIRTY and FIVE cubits high." In the margin you will find the Hebrew word rendered "high" should be "long"; the Hebrew word used for "pillar" signifies "round pillar"; the length of the round shaft was seventeen and a half cubits each pillar, the two together making THIRTY-FIVE cubits long; if we add half a cubit for the pedestal we have eighteen as the height of each.

With regard to the POSITION of the pillars, the word which in 1 Kings is rendered "in " signifies "by " - " He set up the pillars by the porch of the Temple"; and this corresponds with 2 Chron. iL, 17, "He reared up the pillars before the Temple. They were cast "in the clay ground between Succoth; and Zarthan (1 Kings vii., 46); they were hollow, and the thickness of the brass was four fingers" (Jer. Iii., 21). BRASS is the emblem of strength; HOLLOW expresses emptiness. Those skilled in these questions say that the proportions of thickness and size here given are those whereby the greatest amount of strength is secured with the smallest quantity of metal. That is just like God in His perfect wisdom.

THE CHAPTERS, OR CROWNS.

In 1 Kings vii., 16, the chapters - or crowns, as the Hebrew word *Cotharoth* signifies - are said to be five cubits high; in verse 19 the lily work is said to be four cubits; and in 2 Kings xxv., 17, "the height of the chapter was three cubits." The truth is, I apprehend, that each of these chapters consisted of four parts - (1) a square ledge on the top, half a cubit thick, on which were the pomegranates; (2) a similar ledge at the bottom; (3) a bowl of pommel of one cubit deep (1 Kings vii., 41); and (4) a belly of protuberance of three cubits (1 Kings vi, 20); the two last together, covered with LILY WORK, would make the FOUR cubits, and two ledges would complete the height of FIVE cubits. The chapters also were covered with a NETWORK or CHEQUER work, expressive of TEMPERANCE and SELF-CONTROL (1 Kings vii., 17, 18).

THE POMEGRANATES.

The number is variously given; the pomegranates were in two rows, TWELVE in a row, TWENTY-FOUR on the upper ledge of each pillar, and TWENTY-FOUR on the lower ledge, fronting the four winds (Jer. lii., 23) - that is, fronting the east, west, north, and south---- forty-eight on each pillar, ninety-six together, one pomegranate at each corner of the ledges, making ONE HUNDRED round about on each ledge, two hundred on EACH pillar. The number on the two pillars was four hundred. The pomegranates and lily work speak of the FRUITS and GRACES of the SPIRIT.

THE CHAINS.

The SEVEN CHAINS of WREATHEN work on each pillar tell of entire subjection, and that which it results in, fulness of honour. In the English translation there is a constant confusion between the network or chequer work and the chain work or wreaths - seven chains suspended on each pillar. The confusion is not in the Hebrew Scriptures, which are perfectly clear and distinct - but in the translation. It is only from the Hebrew originals it is possible to harmonise these various discrepancies.

POSITION AND NAMES.

Solomon "reared up the pillars before the Temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin ['He will establish'], and the name of that on the left Boaz ['In Him is strength'] (2 Chron. iii., 17). They are silent but eloquent testimony-bearers of the great truths of ESTABLISHMENT BY GOD and STRENGTH IN CHRIST. The truths thus declared are .expressed by the Holy Ghost in 2 Cor. 1., 21 - " Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

We learn from the sacred Scriptures that God foresaw that the creature could not stand in its own strength, could not sustain itself by its own strength, and for this He made provision from all eternity. As He foresaw, so it came to pass. Angels, and one evidently of the mightiest order, fell and kept not their first estate. Man, placed at the head of the lower creation, made in the image of God, tempted by Satan. likewise fell. Thus corruption and defilement entered the creation of God, through angels into its height, and through man into its depth. It is in this sense that, as we read in Job xv., 15, " The heavens are not clean in His sight." The same infinite wisdom which foresaw all this provided a remedy in the Son of God Incarnation, redemption, resurrection, the gift of the Holy Spirit received by Christ in ascension, and bestowed on men, are God's means. This is a chain linking time with eternity and God with man.

The first wondrous link we find in the INCARNATION, God manifest in flesh. On that emptied and dependent One the Holy Ghost rested, the Spirit of Jehovah was poured without measure.

In Heaven there is a throne set, and One sitteth on the throne. Man lost Paradise by having a will of his own. In Gethsemane we see the surrender of :he will of the Perfect Man, who said, " Not My will, Lut Thine be done" (Matt. xxvi., 36-44). So, as sin entered by man having a will of his own, God counteracted it by a perfect and surrendered will. "It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; through Him, I say, whether they be things in earth or things in heaven" (Col. i., 19, 20). Thus a link has been formed, by the atoning work of Christ, between the reconciled creature and the Creator. He "became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Hm, and given Him a name above every name; that in the name of Jesus every knee should bow" (Phil. ii., 9-11). Henceforth every ascription of honour and glory and power must be given to the Father through the Sun, IN (Greek) His name must every knee bow. Since Jesus Christ has been constituted the Head of the creation of God, and is the firstborn from among the dead, the security of the universe is headed up in Christ, the second Man, the Lord from Heaven (see Eph. i., 9, 10). Here is at once the foundation Cornerstone and the Head-stone of universal security. It is laid deep, low in

Bethlehem's manger, deeper still at Calvary's cross and Joseph's new tomb. In th, finished work of Christ is laid the deep foundation of the security of the creation of God; and in a risen and glorified Christ is seen the keystone of the arch - God the Father establishing in Christ the Son, and crowning the whole with the graces, gifts, and perfection of the Divine Eternal Spirit.

The Brazen Sea.

THE Brazen Sea in the court of the Temple took the place of the Laver of the Tabernacle. All these vessels are the embodiment of Divine thought connected with the person and work of the Lord Jesus Christ. As in the altar we see Christ as our redemption, so in the Laver we have Christ as our sanctification. One beautiful title by which God is made known in the Old Testament is Jehovah-Mekaddesham, which means "I am Jehovah that doth sanctify you." How does Jehovah sanctify? In Christ Jesus through the truth (John xvii., 17). The Word of God is the means, and the Word is effectually applied by the Spirit. This is the truth set forth in the Tabernacle Laver.

The larger reservoir, the Brazen Sea, suggests the idea of a greater fulness and more abundant supply. It was thirty cubits in circumference, ten in diameter. five in height, a handbreadth in thickness. It was constructed to hold three thousand baths; it generally contained two thousand (1 Kings vii., 23-26; 2 Chron iv., 2-5, 10, 15) - each bath being calculated to be equal to seven gallons and four pints of our measure. It stood upon twelve oxen, three looking toward the north, three toward the west, three toward the south, three toward the east, their hinder parts inward. The Brazen Sea made by Hiram for Solomon, standing by the Temple of God, reminds us of the words of the Psalmist, " With Thee is the fountain of life." It is said concerning the Laver - " Aaron and his sons shall wash their hands and their feet thereat" (Ex. xxx., 19). The Hebrew expression is "there from," teaching that the water was drawn from it; the water IN the Laver remained uncontaminated. The same explanation will apply to the Brazen Sea: it was for the use of the priests; they could not reach up to dip their hands into it. In some old drawings water is represented as flowing from the mouths of the oxen; the oxen were probably hollow. The brim was wrought like the brim of a cup, with flowers of lilies, and knops or gourds in two rows, ten knops to a cubit. This Brazen Sea, with its vast collection of water, presents to us the idea of unlimited supply; it is emblematic of Jesus in resurrection and in ascended glory, in whom dwells all fulness of spiritual life, power, and blessing. The water is typical of the Spirit as given from the risen and glorified Christ. In John vii., 37,

38, we read, "In the last day, that great day of the feast, Jesus stood and cried, saying If any man thirst, let him come unto Me and drink. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Then follows the interpretation, " But this spake He of the Spirit which they that believe in Him should receive," when He was glorified. God the Father, the Source of all.

The Brazen Sea is the Fountain-head. But "it pleased the Father that in Him (the Son) should all fulness dwell." He is the vast Reservoir; the Father the Source. In Christ all fulness dwelleth; and the fulness of the Father which is in the Son is communicated to us by the Holy Spirit sent from a glorified Christ. The water in the Brazen Sea, as interpreted by the Lord Jesus, signifies the Holy Spirit descending from a glorified Christ, as at Pentecost, remaining in the Church until that Church as the body and bride of Christ, is made meet for Him to come and receive her to Himself.

THE TWELVE OXEN.

We have a beautiful embodiment of Divine thought connected with ministry, of which the ox in Scripture is the emblem of patient, laborious service. This figure is applied by the Apostle Paul to those who minister the Word - "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The ox treading out the corn for the household represents that servant whom his Lord has set over His household, to give them their portion of meat in due season, and who, by going over the Sacred page with unmuzzled mouth, feeds as he treads it out for others. The oxen through which the water flowed may be typical of those who, abiding in Christ, and drawing out of His fulness, minister the Spirit to others, according to that word, "He that ministereth to you the Spirit "(Gal. iii., 5). This is true ministry - drinking into the Spirit of Christ, receiving out of His fulness, speaking out of the abundance of the heart, ministering the Spirit, so ministering grace unto the hearers.

LIVING WATERS.

In the Temple of Ezekiel neither Laver nor brazen sea are mentioned; the waters that issue from under the threshold take their place. They flow down eastward, at the south side of the altar (Ezek. xlvii.). These waters are emblematic of life in the Spirit small in its commencement in the new birth, it goes on deepening and widening as it flows, leading to purity of WALK, as symbolised in the water reaching to the "ankles." A patient continuance in holy walking leads to a spirit of WORSHIP; this is indicated by the waters reaching to the "knees." The prophet was conducted from the SOUTH side - the side of loving-kindness and grace - back to the NORTH - the side of righteousness and judgment - a further progress, that of "worshipping God in the Spirit," realising the holiness of Him whom we worship. "Our Father which art in the heavens, hallowed be Thy name." The waters now reach unto the "loins," for worship leads to SERVICE,

the bent knee to the girded loins, occupied with the service of the Master in the hope of His return. "Waters to swim in." Patience continuance in well-doing leads the soul into a richer and fuller acquaintance with God, the enjoyment of His manifested presence, and the communion of the Holy Ghost. Strengthened with might by God's Spirit in the inner man, Christ dwelling in the heart by faith, rooted and grounded in love, the believer is led to comprehend, with all the saints, what is the length and breadth and depth and height of love Divine; and, knowing the love of Christ which passeth knowledge, the soul is "filled into all the fulness of God" (Eph. iii., 19, - .an ocean of boundless blessedness, without a bottom and without a shore. "God is love; and he that dwelleth in love dwelleth in God, and God in him " - like a fish in ocean depths, drinking in from the boundless fulness which surrounds it, and enjoying unlimited freedom in the activity of its happy existence - "a river that could not be passed over."

THE RIVER FROM THE THRONE OF GOD AND OF THE LAMB.

The river in Rev. xxii. is traced up to its source in God, the fountain of living waters, and reveals the sovereignty of His grace, founded on the atoning work of His beloved SON.

Ezekiel xlvii. gives the literal and earthly view, Revelation xxii. the spiritual and heavenly; while both are millennial.

THE BASES AND LAVERS.

There were ten bases and layers of brass (1 Kings vii., 27, 38), five placed on the south or right side or shoulder of the Temple, and five on the north or left side (1 Kings vii., 39). The BASES were SQUARE, four cubits wide, three cubits high, with ledges, borders, or sides, and certain additions, and undersettors or supports for the layer. They stood on wheels, one and a half cubits high, and had gravings of lions, oxen, and cherubim. There are two Hebrew words both rendered "base" in Kings vii. A base under the Laver - *keen*, the word rendered "foot" in connection with the Laver in the Tabernacle; and the larger base, *meeonah*, of four cubits by three. The LAVERS were CIRCULAR, four cubits in diameter; each one contained forty baths (1 Kings vii., 38). Altogether they appear to have stood about eight cubits in height. Such things as they offered for the burnt [ascending] offering they washed in them" (2 Chron. iv., 6). The inward and legs of the burnt offerings were washed; thus they became typical of Him whose inward thoughts, feelings, purposes, and desires were ever pure and holy; whose walk and ways were blameless and undefiled, and who "offered Himself without spot to God."

"The pots, and the shovels, and the basons: and all these vessels, which Hiram made to King Solomon for the house of the Lord, were of bright brass " (1 Kings vii., 45).

The Brazen Altar.

IT was twenty cubits square, ten cubits in height (2 Chron. iv.), commensurate in length and breadth with the Holiest of all (the ATONEMENT IS COEXTENSIVE with the HOLINESS of God), equal in height to the cherubim, which stood ten cubits high, whose wings met over the propitiatory. The fire was to be ever burning (Lev. i., 7-13; vi., 12, 13). Upon this the daily lamb was to be laid in order (Ex. xxix., 39). The other sacrifices were laid upon the burnt offering (Num. xxviii.). The immense size of Solomon's altar, the orderly disposition of the wood and sacrifices, would render it necessary that the approach should be on the four sides. In connection with the altar of Ezekiel, steps or stairs are mentioned (Ezek. xlili., 17). The prohibition of steps in Exod. xx., 26, refers to the primitive altar of EARTH or of UNHEWN STONE, concerning which it was also said that the lifting up of a tool upon it would pollute it. The priestly garments afterwards provided obviated the need of the prohibition (Exod. xxviii., 42).

The vast number of sacrifices at the dedication of the altar of Solomon was an ineffectual attempt to give expression to faith's apprehension of the infinite value of the one atoning sacrifice of Immanuel. The various offerings were a foreshadowing of those realities of which Christ Himself is the substance.

THE ALTAR OF EZEKIEL.

It is intermediate in size between that of the Tabernacle and that of the Temple of Solomon (Ezek. xlili.). The "bottom," bosom, or ashpit, on the ground, is a square of sixteen cubits, and one cubit high. The lesser settle or ledge is fourteen cubits square, and two cubits in height; the altar itself twelve cubits square, four cubits high. The sacrifices offered PREVIOUS to Christ's offering of Himself were FORESHADOWINGS of the work accomplished on the cross; the only thing which in the Christian Church takes their place is the Lord's Supper, COMMEMORATIVE of His broken body and shed blood. Sacrifices will come again into observance during the last week of Daniel's seventy weeks, and in the millennium (Ezek. xlili., 18), with significant alterations. In the MILLENNIAL period there is no mention of the evening lamb, only of the morning (Ezek. xlvi., 13). The evening sacrifice has received its accomplishment in the Cross of Calvary; the morning lamb is the memorial, or the bringing to remembrance, of the same. Neither any mention of the Feast of Weeks, or Pentecost; it has received its accomplishment in the present Church dispensation. Neither of the Day of Atonement; the High Priest of our profession is now in the Holiest, presenting in ANTITYPE the blood of the bullock on behalf of Himself and the Church, His house. The sacrifice on behalf of Israel is foreshadowed by Aaron going the second time into the Holiest with the blood of the goat. The sacrifices to be offered on the millennial altar will be commemorative remembrances of the ONE great sacrifice offered ONCE FOR ALL, complete and perfect for eternity.

The Courts and Gates.

THE Courts of the Temple were three in number, as follows : - First, the Great or

Outer Court, five hundred cubits square, where the people assembled to worship God. It was open to all.

Second, the Court of the Priests, three hundred cubits square. It was for the priests and their servants, the Levites, alone.

Third, the Court of the Altar, one hundred cubits square, with the altar of burnt offering in its centre.

The Separate Place, whereon the Temple stood, one hundred cubits square. The Court of the Altar and the Separate Place formed what was named the Inner Court, which was surrounded by a wall five cubits thick, built of three rows of hewn stones, with cedar beams on the top.

The Outer Court was elevated above the surrounding ground by flights of seven steps in front of the three gates, and the Court of the Priests was elevated above the Outer Court by flights of eight steps.

The walls of the Outer Court and Court of the Priests were six cubits broad and six cubits high. There were three gates to the Outer Court - the North Gate, the East Gate, and the South Gate. There was no gate to the west. There were three gates to the Court of the Priests, over against and corresponding to the three gates of the Outer Court. 4 These gates had two porches each.

THE TYPICAL TEACHING OF THE COURTS.

These courts are only mentioned in 1 Kings vi., 36, and 2 Chron. iv., 9; their dimensions are fully given in Ezekiel, chapter xl. The Court of the Gentiles and the Court of the Women, said to have been connected with Herod's Temple, were an innovation of Herod himself. There is nothing said about them in the Word of God.

The Outer Court, with its flight of seven steps, may be regarded as a type of earthly and millennial rest.

The Court of the Priests and the Inner Court, ascended by flights of eight steps, we may regard as typical of resurrection and heavenly rest.

The arrangement of the courts also affords much valuable instruction regarding our approach to God and our nearness of communion with Him.

As WORSHIPPERS in the Outer Court, we simply know and realise ourselves as belonging to the people of God, the redeemed of the Lord.

As MINISTERING in the Court of the Priests, the believer is reminded of his heavenly calling, his priestly standing and privileges, by virtue of his anointing by the Spirit.

The Court of the Altar, with its ever-ascending sacrifices, reminds him of the

ground of his acceptance with, and access to, God.

While the Separate Place, with the sanctuary erected upon it, teaches the necessity of separation from evil, and of the need of that holiness which becometh God's house for ever, in all who draw near to commune with a holy God, in whose sight evil cannot dwell.

THE COOKING PLACES.

The prophet is shown a place in the priests' court, on the "two sides westward" or "hinder part," where the priests are to boil the trespass and sin offering and bake the meat offering [gift offering] is next brought into the outer court, in each of the four corners of which he is shown a smaller court, forty cubits long by thirty broad, in which were places for boiling the sacrifices of the people (Ezek. xlvi., 19- 24). Sometimes the word "joined" or "attached- chamber" is rendered "parlour," as when Samuel took Saul into the parlour and gave him the portion set for him (1 Sam. ix., 22). These attached-chambers of the outer court are for the use of those who come up to worship, either for retirement, prayer, conference, or as a place in which to partake of the peace offering. In the peace offering, God accepted a part, "the food of the offering made by fire unto Jehovah" (Lev. iii., ii). All the fat that covered the inwards was burnt as incense on the altar; this was God's portion. The priest who sprinkled the blood, and who is typical of Christ, has his portion out of the accompanying meat or gift offering; the wave breast, emblematic of sympathy and affection, and the heave shoulder, the emblem of strength and service, were given to Aaron and his sons, from off the sacrifices of the peace offerings, by a perpetual covenant (Lev. vii., 28-34). The remainder is the portion of the worshipper who offers his sacrifice of peace offering unto Jehovah. Thus we get a beautiful type of fellowship with the Father and with His Son Jesus Christ, and with the whole priestly family, in the one offering of Him who hath made peace through His blood.

GALLERY AGAINST GALLERY IN THREE STOREYS.

In the outer court, probably on the west, behind the Temple, Ezekiel was shown in vision a building consisting of attached-chambers, in three storeys, with galleries in front (Ezek. xlii., 1-8). These galleries, it appears, were over against, and corresponding with, the galleries of the Temple on the north and south sides. The attached, or joined, chambers were entered from one into another, from north to south. The breadth of the Temple on the west, including the sanctuary and the side chambers on the north and south, was fifty cubits. The length of the walls of this structure, including the attached-chambers, was also fifty cubits (verse 7). Before the side-chambers of the Temple, on either side, were galleries in three storeys, extending outward ten cubits north and south. Similarly, before the attached-chambers of this building, north and south, were galleries in three storeys, extending outward ten cubits on either side. Thus the galleries of the building, in three storeys, were over against the galleries in three

storeys of the Temple.

The expression GALLERY AGAINST GALLERY in three storeys (Ezek. xlii., 3) may thus be explained. The attached-chambers connected with this building in the outer court, in CONTRAST with the side-chambers of the Temple, DECREASED in size as they ascended, being probably seven, six, and five cubits respectively. The doors leading into them, from one to another, faced the north - the galleries taking out a cubit from the attached-chambers on each storey, similar to the way in which each storey of the side-chambers took out a cubit from the walls of the Temple. These attached-chambers, proceeding from north to south, from the side emblematic of justice and judgment to that of mercy and loving-kindness, and diminishing in size as they ascend upward, teach us that, in proportion to deeper views of Divine love, and higher contemplation of Heavenly glories, self, and the space occupied by self, will diminish in equal proportion.

THE PRIESTS.

The priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, THEY shall come near to Me to minister unto Me, and they shall stand before Me to offer [bring near] unto Me the fat and the blood, saith the Lord God [Sovereign-Lord Jehovah] : THEY shall enter into My sanctuary, and THEY shall come near to My table, to minister unto Me, and they shall keep My charge " (Ezek. xlv., 15, 16). These priests appear to be typical of those who believe in Jesus in the present dispensation, when Israel as a nation have gone astray from God.

"When they enter in at the gates of the inner court, they shall be clothed with linen garments" (verses 17, 18). In all their ministrations, whether at the altar or within the sanctuary, nothing of woollen is to come upon them. In the worship and service of the sanctuary above, there will be the absence of all that is carnal or exciting; all will be spiritual and holy. "And when they go forth into the utter [outer] court, even into the utter court to the people, they shall put off their garments wherein THEY ministered, and lay THEM in the holy chambers [attached-chambers], and they shall put on other garments" (verse 19). As those who ministered in the court of the priests were required to change their apparel when they went out to the people in the outer court, even so the risen saints, the heavenly priesthood, in their intercourse with earth during the millennial period, will not be seen in the same glory in which they minister in the heavenly courts above. No high priest is mentioned; the prince (not a king) takes a prominent part in providing the sacrifices (Ezek. xlv., xlv.). The Lord Jesus will unite the Kingship and High Priesthood in His own Meichisedec office.

The Holy Portion of the Land.

"THE land is Mine, and ye are strangers and sojourners with Me," saith Jehovah to Israel (Lev. xxv. 23). "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an obligation unto Jehovah, a holy portion of the land" (Ezek. xlv. 1). This holy portion is twenty-five thousand reeds square, or about sixty miles; and is divided into THREE parts.

FOR THE PRIESTS AND SANCTUARY.

The first portion, towards the north, is about sixty miles long and twenty-four miles broad. "It shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto Jehovah: and it shall be a place for their houses, and a holy place for the Sanctuary" (Ezek. xlv. 2-4).

FOR THE LEVITES.

Adjoining this portion is that of "the Levites, the 192 Types of the Temple. ministers of the house," about sixty miles by twenty-four (verse 5).

FOR THE PRINCE.

On either side of this oblation for the priests, the Levites, and the City, the PRINCE has his portion, east and west, extending as far as the portions for the tribes extend.

THE MILLENNIAL DIVISION OF THE LAND.

Ezekiel xlvii., xlviii.

In the division of the land among the twelve tribes, Levi has no part; he has his inheritance in the holy oblation belonging to Jehovah. The Levites are saints, and of the household of God, heirs of God, and joint-heirs with Christ. Seven of the tribes of Israel - Dan, Asher, Naphtali, Manasseh, Ephraim ("Joseph shall have two portions" [chap.xlvii.13]) Reuben, and Judah - have their portions on the north of the holy oblation; and five tribes on the south - namely, Benjamin, Simeon, Issachar, Zebulon, and Gad. The sanctuary is thus in the very centre of Immanuel's land. Reckoning from the north seven tribes, the portion for the priests with the SANCTUARY IN THE MIDST is the eighth; reckoning from the south five tribes, which with the City portion and that of the Levites make seven, the priests' portion is again the eighth. In the very centre of the sanctuary portion is the altar of burnt offering. When, in the millennial age, the mountain of Jehovah's house shall be established upon the top of the mountains (Isa. ii. 2, 3; lxvi. 23; Zech. xiv. 16), and exalted above the hills, and all nations shall flow into it, then the altar in the midst of the land shall not only be God's centre for Israel, but His centre for worship for the whole earth; THE LAMB ON THE THRONE is, and ever will be, God's centre for Heaven and the universe.

God will cause the Gentiles to bring from all parts gold, silver, etc., to make the

place of His feet glorious (Isa. lx., 9-14).

THE CITY PORTION

Next to the portion of the Levites towards the south is the possession for the City, about twelve miles in breadth and sixty miles in length; the suburbs enlarge the City to a square of five thousand reeds. In the City of David, where Solomon had his royal palace, will probably be the residence of the prince. who will be the earthly representative of Messiah the King; Mount Zion, in Jerusalem, the centre of government and rule. "For the law shall go forth of Zion, and the word of Jehovah from Jerusalem" (Micah iv.

The GATES of the City are called after the names of the tribes of Israel - three gates northward, and three at the east, the south, and the west sides (Ezek. xlvi., 30-35) - twelve gates. This city is literal; it may be instructive to compare with the symbolic city of the Revelation, the holy Jerusalem, the emblem of the Church in resurrection glory.

The City of Ezekiel formed a square of four thousand five hundred reeds; the City of Revelation is described as foursquare, the length, breadth, and height equal; it, too, was measured by the reed, but the reed of Revelation is a golden one, the emblem of an estimate which is Divine. Also twelve gates, according to the twelve tribes of Israel (Rev. xxi., 9-22). Concerning the earthly City it is said, "The name of the city from that day shall be "The LORD is there" [Jehovah Shammah] (Ezek. xlvi., 35). So, also, of the holy Jerusalem of Revelation it is said, " The throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be on their foreheads. And they shall reign for ever and ever."

The Temple of Solomon filled with Glory.

WHEN God had planted Israel in the land which He had promised, and settled them there, David desired to find a Tabernacle for the God of Jacob. But Solomon built Him a house. No sooner was the house built and prepared according to the pattern, than the glory of Jehovah filled the house of God (1 Kings iii. 10-13; 2 Chron. v. 11-14; vii.1-4).

There are three particulars to notice in connection with the glory filling the Temple : - First, the bringing in of the ARK into its place in the Holy of Holies, and under the shadowing wings of the larger cherubim. In the Ark we have seen a beautiful type of the person of our Immanuel. God has given to His beloved Son a central place of authority and glory. For Him there was no place in His own world, or on the throne of His father David; but there was a place for him on high. To Him God the Father said, "Sit Thou on My right hand, until I make Thine enemies Thy footstool." When the Ark of the Covenant was brought into its proper place, "the cloud filled the house of Jehovah, so that the priests could not

stand to minister because of the cloud: for the glory of Jehovah had filled the house of Jehovah." When the Lord Jesus came, after His resurrection, into the midst of the disciples - the doors being shut for fear of the Jews - He stood in their midst. On the first Lord's Day evening, and on the second Lord's Day evening, He takes His own proper place IN THE MIDST. Let us give the Lord Jesus Christ His proper place, gathering unto His name and around Him now. Secondly, when Solomon had prayed, and the sacrifices were offered "the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house. And when all the children of Israel saw how the fire came down, and the glory of Jehovah upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised Jehovah, saying, For He is good; for His mercy [loving-kindness] endureth for ever." The value and acceptability of the sacrifice upon the altar was attested by the fire descending and consuming it.

So Christ, having presented Himself as an offering and sacrifice to God, for a sweet-smelling savour, God the Father showed His acceptance thereof by raising Him from the dead and setting Him at His own right hand, and also by the descent of the Holy Spirit, filling the Church of God with the glory of His presence (Acts ii. 1-4).

Thirdly, after the Ark was in its place, and the sacrifices had ascended as a sweet savour unto God, then, when the priests were come out of the Holy Place, " it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah . . . the priest could not stand to minister by reason of the cloud for the glory of Jehovah had filled the house of God."

So now, if we would have the house of God filled with the glory of God, we must observe the lessons here taught us; for these things are foundation principles. A crucified, risen, and glorified Christ; a Christ having His own proper place of authority, in gathering and rule; the hearts of His people as one in rendering thanksgiving, praise, and blessing - then shall the glory of the presence of the Lord be known amongst us.

The first disciples (Acts i. 2) had been gathered around His person; they were one in heart and mind, perfectly joined together, determined to give the Lord Jesus Christ His own place (as David's servants were of one heart to make David king). Then we read, "There came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The glory of Jehovah and His presence was manifested when the Divine Eternal Spirit came into the midst of the gathered disciples, filling all the house, and resting in tongues of fire upon each of them.

Is not He "the same yesterday, today, and for ever"? Is not He who sought of old the companionship of man still desirous of renewing His Edenic walks with man? Will He not walk with every Enoch who seeks to please God? If we make for Him a sanctuary, a holy habitation, will He not dwell with us? If we are of one mind and one heart to make Jesus King, to accept His authority, and give Him the glory due unto His name, will He not fulfil His own promise, and manifest Himself to us? What we want in our assemblies is the realised presence of God in Christ; the glory of the Father in the person of the Son, manifested by the ungrieved Holy Spirit, as the quickener of dead souls and sanctifier of the believer unto increasing meetness for the glory yet to be revealed. Three things are essential to the manifested presence of God. The first is that we are all ready to HEAR and are able to say, "Now, therefore, are we all here present before God, to hear all things that are commanded thee of God" (Acts x. 33), to hear God's voice speaking to us from off the mercy-seat, out of the Holiest of all. Are we listening for the voice of God, desiring communion with God, who has said to the scattered ones, "I will be to them as a little sanctuary in the countries whither they shall come" (Ezek. xi. 16). We may find the presence of God wherever we are -

"Where'er we seek Him He is found,
And every place is holy ground."

The next essential is JESUS IN THE MIDST, the supreme authority of the Lord Jesus Christ in His own Church. Do we recognise the Lordship of Christ? Further, there must be the unhindered power of the Holy Ghost. Is our ministry carried on, not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth? God is waiting to come in; Christ is willing to occupy His proper place. The Spirit of God has not lost His majesty and might; He is as ready as ever to take of the things of Christ, in the glory of the Father, and reveal them unto us.

When the Temple of God shall be erected in the millennial reign; when the mountain of Jehovah's house shall be established in the top of the mountains, exalted above the hills, and all nations shall flow into it; then shall the glory of God once more fill the house. Jehovah shall be in His holy Temple; His glory shall be revealed: and all flesh shall see it together.

When we, as living stones, are builded together in resurrection perfectness a holy house for God, a habitation of God through the Spirit, then shall the presence of God and of the Lamb and of the Eternal Spirit fill it with everlasting glory. Turn to Rev. xxi., 22, to that wondrous description of the Holy City, the New Jerusalem, the Church, the Bride, the Lamb's Wife - "I saw no temple therein; for Jehovah God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it for the glory of

God did lighten it, and the Lamb is the light [lamp] thereof." LAMP is the word used in the original by the Spirit of God. The word "lamp" reminds us of those lamps which, supplied with oil, illuminated the sanctuary of old with brilliancy and light. So the glory of God will forever be seen in the face of Jesus Christ, manifested and made known by the Eternal Spirit of our God.

The presence of the Holy Ghost here on earth is a constant witness of the exaltation and glory of Jesus Christ at the right hand of the Majesty on high (John xiv. 16-20). By the Pentecostal Spirit were all believers baptised into one body, and made to drink into one Spirit in union with the Head in glory, one Spirit with the risen Lord. O to realise this according to the prayer of the Apostle in Eph. iii. 14-19 - "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole [every] family in heaven and upon earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with [into] all the fulness of God" ! O wondrous word! Can we be so filled? Filled INTO all His infinite, eternal, boundless love, like some tiny shell in ocean's depths, or like a little fish swimming in a boundless ocean. Blessed with all spiritual blessings in heavenly places in Christ; upheld by the power of Omnipotence; supplied by the bounty of Him whose fulness is inexhaustible, and whose love is shed abroad in our hearts by the Holy Ghost given unto us. "God is love; and he that dwelleth in love dwelleth in God, and God in him."

ANSWERS TO QUESTIONS ON POINTS OF INTEREST CONNECTED WITH THE TEMPLES OF SOLOMON AND EZEKIEL.

Given by Mr. Newberry in connection with his Lectures.

Is there a difference between the "threshing-floor" (2 Sam. xxiv. 24) and "the place" (1 Chron. xxi. 25)! The price is said to be "fifty shekels of silver" in the one case and "six hundred shekels of gold" in the other!

The threshing-floor and OXEN were BOUGHT for fifty shekels of silver - the ransom-money of a hundred souls (see Exod. xxx. 13) - their full legal value, meeting the requirements of law. This was the place for the altar, according to 2 Sam. xxiv. 25. But we further learn from 1 Chron. xxi. 25 that David GAVE for

the whole place or field six hundred talents of gold by weight. This was the site of the Temple. SILVER, the emblem of REDEMPTION, was PAID for the threshing-floor connected with the altar and sacrifice.

GOLD, the emblem of GLORY, was GIVEN for the field connected with the Temple and the glory.

What would the value in English money be, of "the enormous quantities of gold and silver prepared by David"(1 Chron. xxii. 14)?

One hundred thousand talents of gold at £5,475 the talent of 114 lb - £547,500,000; and a thousand thousand talents of silver at £342 the talent equals £342,000,000: together £889,500,000. Part of this silver and gold was used for the gold and silver vessels of the sanctuary; but by far the greater portion was employed, as we are informed in 1 Chron. xxix. 4, to overlay (literally, to plaster) the walls of the houses. the stones being encased in solid silver, then overlaid with cedar or cypress, and afterwards overlaid with gold. The whole building, including the porch, roof (2 Chron. iii. 4), walls, floor, posts, beams, and doors (1 Kings vi. 22, 23, 30), was not gilded, but COVERED with gold, the gold being fitted upon the carved work (1 Kings vi. 35), thus - not obliterating - but setting forth the exquisite carving on the wood in surpassing splendour.

The silver plastering of the stones tells of REDEMPTION, the living stones of the spiritual house being redeemed by the blood of the Lamb; while the gold covering all faintly foreshadows the GLORY of God which the redeemed will for ever share. In Rev. xxi. the New Jerusalem is seen in resurrection perfectness and glory, having the GLORY OF GOD: "the city itself was pure gold, like unto transparent glass."

Did the Temple built by Herod stand on the site of Solomon's Temple?

When the Idumean king came to the kingdom, he found the Temple erected in Ezra's time after the fashion and on the site of Solomon's Temple, but inferior in splendour and glory. This did not meet his taste. He took it down, and on its site erected another Temple, which was forty-six years in building. This was the Temple which was in existence at the time of our Lord. It was made after his own design; and while, no doubt, he retained some parts of the original structure, as a whole it was entirely different from the Temple of Solomon. If we are to accept the testimony of Josephus and other writers, the Temple of Herod seems to have been built on a much larger scale and higher than the original. The stones of which it was built were white and wonderfully great: some say twenty-five cubits by twelve cubits. Whether we may take this as correct or not, it is certain, from the expression used by the disciples in Mark xiii., 1, that the stones used were conspicuous for their size.

When it is said that Peter and John went up to the Temple at the hour of prayer (Acts iii.), are we to understand that they entered as

worshippers there?

There is confusion in the minds of some regarding the place where our Lord and His disciples prayed and taught. Not being of the tribe of Levi, they could not enter into the court of the priests, nor draw near to the altar, nor enter the Holy Place. The Holy Ghost, in speaking of the Temple, uses two distinct words in the original Greek. One is Hieron (from hieros, sacred), which refers to the entire Temple, its courts and other buildings, the whole external structure. The other word is Naos (from naio, to dwell), and signifies the inner building, the Holy and Most Holy Places, the sanctuary. Where our Lord and His apostles prayed and taught was in Hieron, the external courts alone.

What Temple is referred to in 2 Thessalonians ii. 6, and there called the Temple of God?

The fourth Temple which will be built and in use, according to Dan. ix. 26, 27; xii., 11; Matt. xxiv., 15- 22; 2 Thess. ii., 1-8; Rev. xi., 1, 2. There will be a Temple acknowledged as the Temple of God on earth, and daily sacrifices offered on its altar, during the first three and a half years of Daniel's seventieth week, The prince who is the head of the Roman Empire of that time will confirm a covenant for one week, or seven years with the people of Israel; but in the midst of the week - at the end of three and a half years - according to the prophecy, he breaks the covenant, takes away the daily sacrifice, and sets up the abomination of desolation in the Holy Place. There is, therefore, a "temple of God" which is shown in Rev. xi., 1, and measured by John, and also an altar, recognised as the Temple and Altar of God, with a daily sacrifice which can be taken away. The Antichrist occupies the place of God, and "showing himself that he is God," and claiming all worship to himself. Then commences that period of unparalleled woe called "the great tribulation," such as never before has been on earth.

Wherein do the types of the Temple differ from those of the Tabernacle?

In comparing the Tabernacle with the Temple, we learn from the New Testament application that the Tabernacle in the Wilderness is a type of the Church in the present dispensation. During the period of our Lord's sojourn on earth, He was the dwelling-place of God with man. "The Word was made flesh, and TABERNACLED among us." But that will not exhaust the full significance of the Tabernacle type. It is further explained to us by that Word - "In whom (Christ) ye also are builded together an habitation of God through the Spirit" (Eph. ii., 21).

Thus, the Church on earth, in its wilderness condition, becomes a habitation of God, a sanctuary wherein He may dwell.

The Temple is another type of God's presence with His redeemed people. "Ye are the temple of God, and the Spirit of God dwelleth in you" (1 Cor. iii). And again, "In whom all the building fitly framed together groweth into an holy temple in

the Lord" (Eph. ii., 20). I take the Temple, therefore, to be a type of the whole of the redeemed going on growing; living stones being added from time to time to the holy temple of the Lord - living stones, built up a spiritual house. And this not only in its present wilderness condition, but of all the redeemed as associated with the risen Christ in resurrection and heavenly glory, clothed upon with their house from Heaven, the eternal glory of the redeemed, monuments erected to the praise of God's redeeming grace and love.

The Temple described in Ezekiel will be an earthly reflection of all the redeemed in heavenly glory. The Holy Jerusalem of Revelation xxi. is an emblem of the Church as the Bride of the Lamb in resurrection and heavenly glory, the earthly reflection of which will be the literal, earthly Jerusalem under the new covenant in the millennial rest.

From whence was the water derived that was used in the Temple?

The laborious investigations of the persons employed by the Palestine Exploration Committee have discovered many extensive cisterns, series of arches, and watercourses under the vast Temple platform upon which it stood. A special exploration of one about 45 feet deep, 63 feet long, and 57 feet broad, has been made. Full investigation would, doubtless, throw much light on the arrangements for the supply of water for the brazen sea, the layers, and other uses of the Temple.

If the present time is the period of preparation, when will the building of the spiritual temple take place?

The whole work of preparation belongs to the present time and scene. The time of the erection of the heavenly Temple will be at the first resurrection when the Lord comes, when the dead in Christ, from Abel downward, shall rise first, and the living ones shall be changed and caught up, and all will together be built up as an everlasting monument of redeeming grace and love.

What was the position of the two Pillars, Jachin and Boaz?

It is said in 1 Kings vii., 21 - "He set up the pillars in the porch of the temple"; but this should be rendered "BY the porch." In harmony with this we read, in 1 Chron. iii., 17 - "He reared up the pillars before the temple, one on the right hand and the other on the left." In Ezek. xl., 19, we read - "There were pillars by the posts (of the porch), one on this side, and another on that." Thus all these Scriptures are found to be in harmony.

What is the significance of the absence of the Brazen Sea and Lavers in the description of the Temple as given by Ezekiel?

In connection with the Temple of Ezekiel, neither Brazen Sea nor Brazen Laver are mentioned: the waters that issue from under the threshold take their place. These waters flow eastward from the right side of the house, at the south side of the altar, the exact position occupied by the Brazen Sea in Solomon's Temple.

These waters are emblematical of life in the Spirit, in its origin and progress, deepening and widening as it flows, carrying with it and diffusing healing and life, verdure and fertility. This life, having its source in God, is spiritually and divinely pure, and needs no cleansing such as is typified by the Laver or the Brazen Sea. The pure river of water of life proceeding from the throne of God and the Lamb (Rev. xxii., 1) is a figure corresponding to that of Ezek. xlvii. Its LOWLY and HOLY origin is set forth in its issuing from the THRESHOLD of the SANCTUARY; the SOVEREIGNTY of GOD's GRACE, founded on the atoning work of Christ, is revealed in its proceeding from the THRONE of God and of the LAMB. Ezekiel xlvii. gives the LITERAL and EARTHLY view of it; Revelation xxii. gives the SPIRITUAL and HEAVENLY; and both are millennial.

What is to be learned from the varied degrees of value of the materials used in making the vessels?

All the vessels of the Holy Places within were of GOLD. The lampstands and tables for use in the side-chambers were of SILVER. The vessels in the inner and outer courts were of BRASS. The IRON was used to make nails for the doors and for the joinings; and the brazen vessels were cast in CLAY (2 Chron. iv., i7). Thus we see a gradual decrease of value in order from within: gold, silver, brass, iron, clay. With this we may contrast the great image shown to King Nebuchadnezzar (Dan. ii., 31-35) - head of GOLD, breast of SILVER, thighs of BRASS, legs of IRON, feet of iron and clay. In the decreasing value of the materials in the image we see the DECLENSION of authority originally received from God downward; while in the Temple vessels we perceive the INCREASE of the value and glory of the worship and service rendered as the worshippers draw nearer and yet nearer into the presence of God.

What is the virtue of the sacrifices to be offered in connection with Ezekiel's Temple, and of what are the feasts to be kept symbolic?

As all the sacrifices offered previous to Christ's offering of Himself were FORESHADOWINGS of the work to be accomplished on the Cross. even so will all the sacrifices to be offered on the millennial altar be COMMEMORATIVE remembrances of His one great sacrifice offered once for all, complete and perfect for eternity. In connection with Ezekiel's altar there is no mention of the evening sacrifice, that having been accomplished when Christ offered Himself on Calvary; nor is there any mention of the Day of Atonement being observed in the future, that having had its answer when Christ entered into the Holiest with "His own blood," once for all.

Likewise are the feasts remembrances of grace and glory. The PASSOVER is the memorial of Israel's deliverance from Egypt (Exod. xii.); it is also a memorial remembrance of Christ, our passover sacrifice for us, as the Lord's Supper is in this dispensation. The FEAST OF TABERNACLES, or booths, was a memorial of Israel's wilderness wanderings (Lev. xxiii., 39-43); it is also named the "feast of ingathering" at the year's end (Exod. xxxiv., 22), and was a foreshadowing type

of millennial rest and restoration which Israel will be then enjoying. It is specially worthy of notice that there is no mention made of Pentecost or the FEAST OF WEEKS, which is typical of the present dispensation and having its fulfilment now.

Who is "the prince" mentioned in Ezekiel xlvi., 11-12, who prepares a voluntary burnt offering?

The prince is evidently a lineal descendant of the royal house of David, in whom the promises concerning the Kingdom will be literally fulfilled. He is not said to be the King. Messiah is King, and the prince appears to be His earthly representative. He is permitted to sit in the porch of the outer east gate, and to eat bread before Jehovah (Ezek.xliv, 3) The priests prepare His burnt offering and peace offering: he being of the royal and not the priestly line, though he worships at the threshold, does not enter into the court of the priests as a worshipper there.

Is the New Jerusalem as seen by John in Rev. xxi. a figure of Heaven, or of the earthly Jerusalem during the Millennium ?

It is necessary to a right understanding of Scripture to distinguish between FIGURATIVE and EMBLEMATIC or symbolic language. The language used by the Apostle in Heb. xi., 10; xii., 22, is FIGURATIVE, whereas the structure of the Book of Revelation is EMBLEMATIC. The truth is made known, as we are told in chap. i., 1, by signs or symbols.

The CITY which Abraham looked for, and which we too are expecting, is a figurative representation for a fixed HEAVENLY habitation, a contrast to the pilgrim, earthly condition.

The Holy Jerusalem of Revelation, chap. xxi., is an EMBLEM of the Bride, the Lamb's wife. The resurrection body of the saint is compared to "a HOUSE not made with hands, eternal in the heavens." A city is a collection of houses; and as the many members of Christ form one body, what more appropriate emblem of the Bride, the Lamb's wife, can we conceive, when each individual member will be clothed upon with his house from heaven, than that here employed?

The city described in Ezekiel is the EARTHLY Jerusalem, the metropolis of the nation of Israel, when brought into possession of the land, during the Millennium. This city is LITERAL, and not SYMBOLIC, as the city of Revelation, xxi.

The Temple of Ezekiel is situated in the midst of the priests' portion, which is distinct from the city; while of the Holy Jerusalem it is said, "I saw no temple therein, for the Lord God Almighty and he Lamb are the temple of it." The redeemed in glory dwell in God, and God dwells in them.