

THE TYPES
AND SHADOWS
OF THE
OLD
TESTAMENT

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PREFACE

In writing on the types of the Old Testament, it is well to observe that the word type is not found in the Bible; but there are other words that have the same meaning. The word type is defined as "a class or group having the same characteristics" such as those who have the same blood type; or more properly "a likeness of things to come." We have two words in particular used in the scriptures that justify our use of the word type. First we have the word shadow as used in Hebrews 10:1 "For the law having a shadow of good things to come, can never with those sacrifices which are offered year by year continually make the comers thereunto perfect." In Vine's Expository Dictionary of Greek words, this word shadow is defined as "the image or outline cast by an object." In Colossians 2:17 Paul referred to the meats, drinks, holy days, new moons and sabbaths "which are a shadow of things to come." Then we have the word parable which is defined as "placing one thing beside another" as if you would use a ball to illustrate the shape of the earth. Most of Christ's teaching was by parable. In the parable of the sower the Sower represents Christ and the seed the word of God while the different grounds represents human hearts. We also have the word pattern Hebrews 8:5 and it is used in this passage as blue-print or outline of the tabernacle. Next we find the word example used in Hebrews 8:5 where reference is made to the Jewish priests "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for, saith he, "that thou make all things according to the pattern

shewed to thee in the mount." Vine defines the word example as "An under writing, to trace letters for copying, hence a writing copy," or "to show by tracing out."

All of the above words illustrate the real meaning of the word type according to our common English dictionary means "A likeness of something to come." Hence all the things we have mentioned as types are, in general, mentioned in the New Testament as prototypes of something to come. It is important that we must avoid speculation. I have read much on this subject that is pure speculation, not founded on Scripture. May you in reading this little book, be blest with an increased knowledge of God's holy word.

THE TWO ADAMS

We are more or less familiar with the age-old story of the creation of Adam, the first man. The Lord had said "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them" — Genesis 1:26,27. And then in chapter 2:7 the statement is made that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That which God breathed into man's nostrils is explained in Zechariah 12:2 where it is stated "God formeth the spirit of man within him."

Divine restrictions were placed upon the man: The fruits that grew upon the trees in the garden of Eden where man was placed, were all available to man's use with the exception of the fruit that grew upon the tree of the knowledge of good and evil," and the man was informed by the Lord, "In the day that thou eatest thereof thou shalt surely die" — Gen. 2:17. Man had no need of that particular fruit, for food in abundance was found on the other trees in the garden, and all the vegetables were given for his food; but Satan in the form of a serpent tempted the woman, who in turn influenced the man to eat of it and thus they lost their right to a continued life in that beautiful garden. The sentence of death was pronounced upon them — "Dust thou art and unto dust thou shalt return."

We now call your attention to Romans 5:14 "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

The word figure is defined as "a type" and of course refers to Christ. Thus Adam is a type of Christ. Adam was truly the

“father of living,” and of all the billions of men that have lived since the days of Adam, they can trace their ancestry back to this first man, for he is the father of all. Thus we find that:

Adam’s body was prepared for him — Genesis 2:7

Christ had a body prepared for him — Hebrews 10:5.

Adam was made in the image of God — Genesis 1:26,27.

Christ is the image of the invisible God — Hebrews 1:3.

Adam was given dominion over all the earth — Genesis 1:28.

Christ has been given dominion — Matthew 28:18.

Adam’s side was opened and a rib taken which was made into a companion — Genesis 2:21.

Christ’s side was opened and the blood that flowed therefrom purchased his bride — Acts 20:28.

Adam was made the head of the family — Genesis 3:16.

Christ was made the head of the church — Colossians 1:18.

Adam’s act affected all of mankind — Romans 5:12.

Christ’s act of sacrificing himself can save all — Romans 5:19.

And thus we learn of the beginning of the types which prefigured Christ and foretold of his life and works. May we study all these facts with humble, reverent hearts and be obedient to His word.

THE TWO BRIDES

“And the Lord God caused a deep sleep to fall upon Adam, and he slept and he took one of his ribs and closed up the flesh; and the rib which the Lord had taken from the man made he a woman, and he brought her unto the man. And Adam said, “This is now bone of my bone and flesh of my flesh and she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh.” — Genesis 2:21-25.

The above verse reveals God’s care for man. Man’s

lonesome state was God's concern, and so he proposed to remedy man's lack. All the animals had their mates created by the Lord, but man was all alone in the world. God did not intend that man would have to seek companionship of a creature beneath him, intellectually or spiritually, and so this unusual act was performed, and we can be sure that God had a purpose in using this method of providing man with a companion. She was a part of him. God did not take woman from a part of man's head, indicating a rulership of him, nor did he take her from man's feet indicating that man was to trample her under foot, but he took her from man's side to indicate that they were to walk side by side, hand-in-hand in an equal companionship through life. Nothing that God has done has tended to bring more real happiness to man than the marriage relationship if it is entered into with the proper motives, and with the proper understanding of each others position in life. Man having been created first naturally takes precedence over the woman. Man was not created for the woman, but the woman for the man, hence is to be subject to him. This brings us to Ephesians 5:22-33. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything. Husbands love your wives even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot nor wrinkle, nor any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth it and cherisheth it as the Lord the church: for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church."

While the wife's obligation is to be "subject to her husband

in all things” yet the husband’s obligations are no less great. If he loves his wife as the Lord loves the church, most certainly he will never be dictatorial nor harsh with his wife. This relationship is to be patterned after the example of Christ and the church. Eve as Adam’s wife represented the church as the bride of Christ. As Adam’s side was opened and a rib was taken therefrom to make his companion, even so Christ’s side was opened and the blood that flowed from it was the means by which Christ’s bride was made secure for him. This is a most beautiful thought!

Christ would not marry beneath him, and so he expects his bride to be without spot or blemish, which places upon the church an obligation far greater than many realize. We as the church, cannot indulge in carnal and worldly things and at the same time expect Christ to be pleased with his bride. The love he has for us is the highest incentive we could possibly have to live godly and righteously in this present evil world. No wife that loves her husband will play fast and loose with him, and so if we truly love Christ our affection for him will be without limit. Christ’s love for the church could not be greater. His death upon the accursed tree was and ever shall be the highest type of love, and so should we ever be ready and anxious to give to him the fullest measure of love we can give.

Revelations 19:7-8 reveals a scene of heavenly joy when the bride of the Lord of heaven appears “adorned for her husband.” Her robe of purest white reveals the righteousness of the saints, and the Groom, her husband proudly displays the gorgeous eternal home prepared for his bride. Our limited knowledge of language forbids us to fully express the beauty and glory of that scene and of that home where all troubles, griefs, and sorrows are forever past. This is what the divine Father has planned for all the generations of the saints “who through faith subdued kingdoms, wrought righteousness, obtained promises and stopped the mouths of lions.” This is the final triumph of righteousness over all sin and evil. Dear reader, is not this sufficient incentive to cause you to turn from all sin and embrace your loving Saviour?

THE TWO ARKS

“By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became the heir of the righteousness which is by faith” — Hebrews 11:7.

A world filled with inexcusable and horrible sin, and an angry God who would no longer tolerate the unspeakable wickedness of depraved humanity. Instructions were given by the Lord to Noah as to the dimensions of the ark and as to the material with which it was to be built, who assisted by his three sons, built that ark which became the one and only place of safety.

When the ark was prepared and all the animals, and the food to sustain them, was in the ark, then the Lord said to Noah, “Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.” And the significant statement is then made “And the Lord shut him in.”

The ark became the one and only place of safety. All of those on the outside were destroyed. During the building of the ark, Noah preached unto that sinful world (2 Peter 2:5) but all of his words fell on ears that were deliberately deaf, and hearts that were hardened in sin. He could and possibly did tell them that the only thing in the world that was of value was that ark, and doubtless such statements were met with ridicule and scorn.

When they had entered into the ark the sound made by the closing of that door was the death knell of exclusion to all who were without; but it was the sound of safety and security to the little band within. They were divinely safe!

When the waters of that flood diminished, then that obedient family came forth to repopulate the world, and they carried the divine promise that never again would the world be destroyed by a flood. As a token of that promise the rainbow was set in the sky, and whenever we see that rainbow we know that God’s promise is true.

We affirm that the ark of Noah was a type of the church of our Lord. The promise of God to Noah that the world would never again be destroyed by water did not and does not mean

that God's wrath against sin would never be meted out on a sinful world. The apostle John stated that "the whole world lieth in wickedness" — 1 John 5:19, and that is certainly true today, and God is not blind to that condition, and we are told that "it is a fearful thing to fall into the hands of the living God" — Hebrews 10:31. Dozens of other passages confirm the above statement: But God is not unmindful of the fact that there are many righteous people living today, and he does not destroy the righteous with the wicked. He takes care of his own. And it is the church that is the haven of safety. Jesus built it for that purpose.

Jesus spoke of the many who would come to him too late to plead for pardon: "When once the master of the house is risen up and hath shut the door and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are" — Luke 13:25. The door of safety will be closed as was the door to Noah's ark. When once God shuts a door, no man can open it, and the open door of the Lord cannot be closed by any man. 2 Peter 2:3-6 refers to the destruction of the wicked in the days of Noah, and indicates in the plainest language that the unrighteous will meet a terrible fate in the days of God's wrath, not by a flood of water, but of fire. "The heavens will pass away with a great noise, and the elements shall melt with a fervent heat, and the earth also, and the works that are therein shall be burned up." The wicked who have no desire to obey the Lord can claim no mercy when God's patience is exhausted, but the believers who have set to their zeal that God is true, will find a haven of rest in the great church purchased by a Saviour's blood, and that church is the place of eternal safety when the unrighteous shall meet their doom in that day when God shall judge the secrets of men by Jesus Christ. How important that we should be in the one and only place of safety. God's long-suffering and forbearance is great but it is not unlimited for the time is surely coming when his patience is exhausted, and sinful man must pay the price of his rebellion against the Lord. "Today if you will hear his voice, harden not your hearts."

THE TWO ISRAELS

God's divine promise to Abraham was "I will make of thee a great nation" Genesis 12:2, and that promise was made to Abraham when he was 75 years old. But Abraham had to wait 25 years before the son of promise, Isaac, was born. Other sons were born to him, but they were sons of concubines, and God rejected them as Abraham's heirs. To Isaac was born the twin sons, Jacob and Esau. Esau the first born according to the customs of those times, would have been Isaac's heir, but when Esau sold his birthright for a mess of pottage, Genesis 25:29-34 he lost his right to the spiritual promises of God and Jacob became the heir, not only of Isaac's material wealth but of the spiritual promises of God as well.

To Jacob was born 12 sons and these men became the heads of what later was called the "twelve tribes of Israel." The word Jacob means a supplanter, but when he changed his character, God changed his name to Israel, meaning "A prince of God" and so all his posterity came to be called "The Children of Israel" which means "The People of God."

The Lord made it clear that they became his chosen people through which his divine purposes could and would be accomplished. In the next 1500 years they constituted the only people the Lord acknowledged as his own. Even though he punished them again and again because of their idolatries yet he never disowned them as a race. His purpose through them would in due time be accomplished.

When God permitted the Babylonians to subdue Israel and carried them far away into captivity, yet his promises to them remained unaltered. The Lord had declared "Because the Lord loved you, and because he would keep the oath he had sworn unto your fathers, saith the Lord, I have brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt" — Deut. 7:8: Also the Lord declared "Thou art an holy people unto the Lord thy God: The Lord thy God hath chosen thee to be a special people unto himself above all the people that are upon the face of the earth."

In due time the Israelites became a race of thousands, and the Lord's promise to them was that they would become a mighty nation: "The Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath, if that thou harken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them" — Deut. 28:13.

But being a special people did not save them from the wrath of the Lord when they disobeyed God's commands. But he did preserve them as a people amid their multiple apostasies until such a time as his promises were fulfilled.

We will now listen to Paul in Gal. 3:16 "Now to Abraham and his seed were the promises made. He saith not, and to seed as of many; but as of one. And to thy seed which is Christ." When the Lord declared that through Abraham's seed "All families of the earth should be blessed" Gen. 12:3 he was not referring to all of Abraham's seed, but to one seed and it alone, through whom blessing should come to the entire world. And so we see that Christ's ancestry is clearly traced straight back to Abraham. See Matt. 1:2-16 and Luke 3:24-38. The differences in these lists is accounted for by the fact that Matthew gives Christ's lineage through Joseph, Mary's husband, while Luke gives us his lineage through Mary his physical mother.

When the blessing of the world came through Christ's death upon the cross, we affirm that the Jews, or Israelites were no longer the chosen seed. Paul declares in Gal. 3:26 "For ye are the children of God by faith in Christ Jesus. For as many of you as were baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." This harmonizes with what Christ said to Nicodemus "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" — John 3:5. This means that God has terminated the arrangement where by the fleshy seed of Abraham are to be called the people of God. Paul emphasises this in Rom. 9:6 "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither because they are

the seed of Abraham, are they all children: but, in Isaac shall thy seed be called." And then in 1 Cor. 10:18 Paul speaks of "Israel after the flesh" and this is in contradistinction to "Israel after the Spirit." Certainly those who are spiritually born (John 3:5) constitute Israel after the Spirit, and this harmonizes with Gal. 6:16 "And as many as walk according to this rule, peace be on them and upon the Israel of God." More are included there than the physical seed of Abraham. All the children of God constitute Israel, and so we are to understand that prophetically the expression "children of Israel" can and does include all who are born of God through the Spirit. The old saying, "like father, like son" holds especially true in this case. No one is God's child unless they manifest the characteristics of God. In other words they must be like God, and to assume, as many do that Jews are still God's people simply because they are the descendents of Abraham, is not in harmony with the character of God. Scarcely a single Jew today acknowledges Jesus as God's beloved son; and Jesus said "He that honoreth not the Son, honoreth not the Father which sent him" — John 5:23. The Jews can not and will not receive any favors from God as they are in rebellion to Christ. God's real children are those who as Jesus said are "born not of blood, not of the will of the flesh, but of God" John 1:13 and so it is not in harmony with scripture facts to still call the Jews the Israel of God.

When Peter told of how the Gentiles at the house of Cornelius received the Holy Spirit, "then hath God also to the Gentiles granted repentance unto life" — Acts 11:18. The true Israel of God are those who have been "Born again" and this means something far more than mere church membership without a corresponding change in one's life. A birth implies a new creature — one who in baptism "rises to walk in newness of life" so that old things are passed away and all things become new. The true Israel of God are those who live like God, they talk like God and in every way are like him.

THE TWO BONDAGES

When Jacob and his family went into Egypt they were gladly received by the then reigning king, and were allotted

the land of Goshen for a dwelling place which was peculiarly fitted for their needs, for they had flocks of cattle, sheep, goats, and some camels, for it was a land of pasturage. There they dwelt in peace and some prosperity; but an evil day came when a new king arose that "knew not Joseph" and became increasingly concerned with the great productivity of the children of Israel, and because of their increasing numbers they decreed that something should be done. Some method of birth control must be practiced. The mid-wives were instructed to kill each male child; but the mid-wives feared God and did not obey the king. Later a decree was issued that all male children should be thrown into the river. This plan also failed: and so next the entire race of Hebrews were condemned to slavery. Taskmasters were set over them who made their lives "bitter with hard bondage." For the next two centuries at least the Israelites became a burdened people. From early morning till darkness fell they had to make bricks, and their only reward was the restricted diet that was furnished them. Each year their burdens became heavier, and they cried unto the Lord, whose promises to Abraham were recalled of a home where freedom and prosperity could be enjoyed without molestation. The Lord heard their cry and was not indifferent to their pitiable situation; and in time a deliverer, Moses, was sent and their long centuries of bondage ended.

Jesus of Nazareth was indeed the promised Messiah, and he found the people enslaved in the bondage of sin. He came to set the captives free. Yes, he preached deliverance to the captives (Luke 4:18) but the captivity that concerned him was not physical, but moral and spiritual. He taught "Whosoever committeth sin is the servant (slave) of sin" — John 8:34. The terrible bondage that holds a soul in captivity to sin and Satan was Christ's only concern. The rewards of Satan were pitiable, for "The wages of sin is death" — Romans 6:23. Man created in the image of God deserves something better than such a fate. And so Jesus held out to all of mankind an incentive to turn from sin and its terrible bondage to a freedom that would bring happiness and the unshakable promise of eternal life in a land that will produce

all the riches of a Father's love. Jesus taught, "Ye shall know the truth, and the truth shall make you free" — John 8:32. Satan can enslave only through deception. That was how he trapped Mother Eve and that is his present method in bringing the entire world into bondage. Jesus plainly said that Satan is a liar and the father of lies — John 8:44. The spiritual freedom which Jesus offers is a freedom that enhances manliness and womanliness, and brings the joy and peace of a clean heart and a purified soul, so that we can say with Solomon "The blessings of the Lord he maketh rich, and he addeth no sorrow with it" — Proverbs 10:22.

Jesus so often had a vast crowd of people around him, and in his heart he knew that the great majority of them were held in the bondage of sin, and his heart flowed in sympathy to them, and so one day he cried "If the Son therefore shall make you free ye shall be free indeed" — John 8:36. To be freed from the power of Satan, and have a heart purged from all sin, was the great boon Jesus held out then and still holds out to all the children of Adam. No bondage to the lusts of flesh, the lust of the eye and the pride of life, in heaven's richest blessing on a sinful world. Knowing this the apostle Paul cried out to the Galatians "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage" — Galatians 5:1. He had in mind the efforts of many who would bind on them the yoke of bondage to the old law which neither they nor their fathers had been able to bear. He wanted them to know the freedom only a purged and consecrated heart could give in their happy service to Christ, for truly he is a great deliverer. Oh, believe in him to the saving of your souls!

THE TWO DELIVERANCES

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land that flows with milk and honey."

The above was God's message to Moses at the burning bush, and God made it known to Moses that he had chosen him to be the leader and deliverer of the enslaved Israelites "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt" — Exodus 3:8,9,10.

The history of Israel's deliverance from their cruel bondage and their harsh treatment at the hands of their taskmasters, is one of the most interesting and thrilling of all Bible events. God dealt with King Pharaoh in such a manner that future generations hundreds of years later would recall with terror the mighty deeds of the Lord. Ten great plagues were sent by the Lord through Moses and Aaron upon Egypt till that once proud and mighty nation was all but prostrated in the dust. The water being turned into blood, the plague of frogs, of flies, lice, hail, and murrain upon both man and beasts and locusts and the three days of darkness, and finally the slaughter of the first born of men and animals all gave proof that the proud and haughty nation of Egypt was not dealing with a human foe. The statement of the magicians that "this is the finger of God" well illustrates that God's unlimited power can be exerted in behalf of a chosen people. After the tenth plague the king sent word to Moses and Aaron that they could gather Israel together and leave the country. Their freedom had been won at great expense to Egypt. On the night of the first passover Israel was granted unconditional freedom. Egypt had suffered too much to permit a longer stay. The effect of those ten plagues became well known over that part of the world, and several hundred years later the Philistines remember the awful fate that had befallen Egypt and were frightened at the thought that the God who had delivered Israel might be in opposition to them — 1 Samuel 4:7,8.

And so the God of heaven and the Pharaoh of Egypt brought about the deliverance of Israel, and their long years of cruel bondage were ended. But there remained one great barrier before they could be perfectly free. They marched to the Red Sea, and the deep water seemed to impede their progress, and in the distance behind them they saw the hosts

of Pharaoh coming after them. He had regretted his hasty action in granting them their freedom, and called his army and started to overtake them. Israel felt itself between the devil and the deep blue sea, "and in their fright they cried their complaints to Moses and Aaron. When Moses pleaded with God, the divine command was given "Command the children of Israel to go forward." Stretching out his rod over the waters of the sea Moses saw a wondrous sight. The waters divided so that Israel walked dry shod where the waters, a moment before had waved in solemn power before the stricken Israelites. When they were safely on the other side, Pharaoh disregarding the fact that a miracle had saved Israel, plunged rashly into the dry bed of the river. At the command of God, Moses again stretched his rod over the waters of the sea and the waters caught Pharaoh and his army halfway across, and soon they were in the strangling waters of destruction. When Israel was safely on the other side, they sang joyously the song of deliverance, giving all praise to God.

We who were in the bondage of sin have also obtained full and free deliverance. Jesus said "Ye shall know the truth and the truth shall make you free." — John 8:32. The Jews to whom he spoke resented his words angrily, saying "We were never in bondage to any man," but they did not know the power of sin, nor did they know there was and is a slavery differing from physical slavery. Trusting only in the knowledge that they were the freeborn sons of Abraham, they rejected Christ's accusations that they were slaves.

Paul in Colossians 1:13 spoke of how Christ hath "delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." And writing to the Romans 6:16,17 said "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered; you, being then made free from sin ye have become the servants of righteousness." The gospel of a Saviour who came to seek and save that which was lost when preached in sincerity and earnestness, will free the mind and heart from the desire for sin, and plant in that heart a desire for the righteousness of God. This is

mankinds' one and only hope. No wonder Paul said "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek" — Romans 1:16. For in that gospel we find God's amnesty proclamation to the sinner lost in the bondage of sin.

THE TWO PASSOVERS

"Speak unto the children of Israel, saying, "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and if the household be too little for the lamb let him and his neighbor next unto his house, take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and in the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in the night, roast with fire and unleavened bread; and with bitter herbs they shall eat it" — Exodus 12:3-8.

This feast that came to be called the Passover, was always held on the fourteenth day of the first month, and Israel observed it the night when they left Egypt, never to be returned there in slavery.

The blood of the lamb that was sprinkled on the door posts was very important, for it identified each house of Israel, and that same night while they ate this feast the angel of death passed over the land, and in every house where no blood was found on the door posts, the angel of death entered and slew the first-born. God had said, "And when I see the blood, I will pass over you." The Egyptians awakening and finding their first born dead were filled with terror and they besought Pharaoh, the king, to permit Israel to depart, and so the king urged Moses and Aaron to take the

Israelites and leave the land "lest we be all dead men." There was not a house of the Egyptians that escaped the dread angel of death. Thus while Israel ate this unusual feast the Egyptians mourned the loss of their loved ones.

That feast being finished the children of Israel, having "borrowed" from the Egyptians gold and silver pieces of jewelry, left that land of poverty and slavery, never to return. It was really the birthday of them as a nation.

The Lord gave instructions to Israel that this feast should be observed every year on that stated time. It was to be a memorial to Israel of their freedom from the long centuries of bondage. Their children were to be taught "It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses." — Exodus 12:24-27.

Later instructions were to the effect that when Israel came into the promised land, they were to observe this feast yearly in the place the Lord chose to place his name there. All the males of Israel were to gather in this place and observe the feast — Deuteronomy 16:1,2. And so this became a yearly pilgrimage of all Israel, for from one end of the land to the other there came the people to Jerusalem to keep this Passover feast. It was doubtless at this feast when Jesus at the age of twelve was "lost" from his parents and was found in the temple discoursing with the learned doctors of the law.

That this feast was a type of Christ is very evident from I Corinthians 5:7,8 "Purge out therefore the old leaven that ye may be a new lump, not with the old leaven, as ye are unleavened. For Christ our Passover is sacrificed for us." Thus we see that the paschal lamb first slain and eaten in Egypt, represents Christ, the "lamb of God slain from the foundation of the world." As the lamb Israel killed and ate was a memorial of their freedom, their release from cruel bondage, so Christ has brought freedom to us who were in the bondage of sin. Jesus once said "He that committeth sin is the servant (slave) of sin" and "ye shall know the truth and the truth shall make you free" — "and if the Son therefore shall make you free ye shall be free indeed" — John 8:32,36.

The blood that the Jews sprinkled on the door posts of

their house that great night in Egypt served to save the first-born therein, for the Lord had said "And when I see the blood, I will pass over you", and so when we accept the blood that was shed on Calvary, then "The blood of Jesus Christ his Son cleanseth us from all sins"—1 John 1:7. This is the world's greatest story, and nothing can compare with the knowledge that the Son of God came voluntarily and gladly to offer himself as a sin offering to obtain man's salvation. The heart that cannot be touched by this story of redeeming love can have no hope of heaven. Jesus said "And I, if I be lifted up from the earth, will draw all men unto me." — John 12:32. This he said to signify the nature of his death — a death by crucifixion on the uplifted cross. The Passover lamb in Egypt purchased the freedom of some 3 million slaves, but the blood of heaven's lamb can purchase and free all the billions of Adam's lost and fallen race.

THE TWO BAPTISMS

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them: and that Rock was Christ" — I Corinthians 10:1-4.

The above is interesting and informative. Israel, caught between the advancing hosts of Pharoah and the Red sea, cried out in despair to Moses; but the Lord who had brought them out of the house of bondage, was not disposed to forsake them in the wilderness, and so the command was given to Moses to stretch out his rod over the sea, and the waters that had parted to permit Israel's safe journey to the other side, now came together again to drown their enemies. While Israel crossed the divided sea the cloud of the Lord's presence completely covered them, hiding them from the sight of their enemies. This Paul tells us, was their baptism unto Moses "in the cloud and in the sea." A wall of water was on either side and the cover of the cloud was over them.

Reading the above, it seems strange that any one could suppose that baptism was anything other than immersion. The cloud was not a rain cloud, but the miraculous cloud of the Lord's presence, such as covered the tabernacle at Sinai, when it was dedicated unto the Lord. Remember, they were baptized unto Moses "in the cloud and in the sea," and so both the cloud and the sea were involved in that baptism. The sea on either side and the cloud over them constituted a complete immersion. And we are told that this was typical of our baptism into Christ. Colossians 2:12 tells us that "We are buried with him in baptism."

For all of those who love the Lord and his sacred word, the above verse should be sufficient to convince all that scriptural baptism requires an immersion. Furthermore Romans 6:3,4 reads "Know ye not that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death: that like Christ was raised up from the dead with the glory of the Father, even so we also should walk in newness of life." Christ died, was buried and rose again, and so we go through in a figure what Christ did in reality. In a burial there is no sprinkling. That which is buried is completely covered, and in a resurrection there is a coming forth. How can one come forth from a little water sprinkled on our heads? Reverence for the word of God will not permit any tampering with its plain teaching.

In the case of the Ethiopian eunuch of Acts 8:26-40 we learn that when the eunuch desired baptism, that both he and Philip "went down into the water." It is so stated twice, as if, for emphasis, that both Philip and the eunuch went into the water. Is not that sufficient for those who permit the Lord to speak to them? The test of a true Christian is their submission to their Lord. Jesus said of himself, "I do always those things which please him" — John 8:29. That was his constant and unfailing conduct — the Father's will always came first, and then he faced the shadows of death in Gethsemene, and his soul was so disturbed that he prayed the Father that "this cup might pass from me" yet he ended by saying "Not my will but thy will be done." Can we not

imitate him? In submitting to the ordinance of baptism it is commendable on our part to let "him have his way with you." When he was baptized he was baptized "in Jordan" — Mark 1:9.

If Israel's baptism was immersion, as Paul affirms — 1 Cor. 10:1,2 then we are not following the divine pattern unless we also are immersed. When we reach heaven it will not have seemed hard to have followed the steps of our guide.

THE TWO WANDERINGS

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should come short of it" — Hebrews 4:1. The apostle in the preceding chapter had referred to the facts that thousands of the Israelites who came out of Egypt in the strong hopes of entering into the land of promise failed to see their hopes fulfilled.

After leaving Mt. Sinai they were directed to the land of Canaan which was the promised land; but when they came to the borders of that land, Moses sent spies to obtain information as to the productiveness of that land and of the strength of the inhabitants, ten of the twelve spies brought back an evil report which the majority of Israel believed, and they rebelled against the Lord and Moses with the result that the Lord doomed them to forty years of wandering in the wilderness until all who had come from Egypt from twenty years old and upward had perished in the wilderness. Israel would have to learn submission to God's will. Paul tells us that they could not enter in Canaan "because of unbelief" — Heb. 3:19. He also solemnly warns us that we too may fail after the same example of unbelief.

The wilderness wanderings are set forth in the book of Numbers, and it must have been a period of great distress and unpleasantness to them all. But they had to learn that "Whatsoever a man soweth, that shall he also reap," and they were reaping the bitter fruits of their stubbornness and folly. Many striking events are recorded for those forty years, and Moses and the Lord dealt with them efficiently and wisely so that a rather different Israel appeared on the banks of the

Jordan when Joshua was called to succeed Moses as leader of Israel.

The church today lives in a world of trouble and sorrow. Hebrews 11:13-16 "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country, and truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." The above can and does apply to all of God's children today. In 1 Peter 2:11 we read "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts that war against the soul." The expression "strangers and pilgrims" clearly indicate that at the present time, we are not settled as to home and country. Do we not sing "This world is not my home?" The land of rest for which we sigh indicates that while the body is earthly, the soul, that came from God, can never in this earth-life feel at home in this world. "This world is not my home." Hebrews 13:14 reads "For here we have no continuing city, but we seek one to come." Israel while in the wilderness longed for the land that flowed with milk and honey, and so we in this earth-life know that we are not to remain here permanently, but are traveling to that better land, "where the wicked cease from troubling and the weary are at rest."

With the divine promise of heaven before us, how important it is that our present life should be lived in righteousness and true holiness. Like rebellious Israel we may through indifference to God's voice fail to enter that land that can be our eternal home. The wilderness wandering will ultimately end, and then we may cross the Jordan of death and be forever at rest. That is the great incentive before us. Could God promise more?

THE TWO LAWGIVERS

Moses, the great lawgiver of the Jews, was called of God to go to Egypt and deliver the enslaved people of God. When called he was quite reluctant to go; but when the Lord assured him that he would go with him, Moses then agreed to go and accompanied by his brother Aaron, we find him in the presence of the great Pharaoh, demanding that the Jews be permitted to go into the wilderness to worship their God. Receiving only a curt refusal from the king, Moses then informs Pharaoh that the Lord would send ten great plagues upon the land as a punishment for the Egyptians' cruelty to God's people. In due time the plagues came, but the king's heart was hardened, and he refused to grant Israel freedom; but then came the last plague, the slaughter of the first born throughout all of Egypt; then even the leading men of Egypt pleaded with Pharaoh to give Israel its freedom, saying "We be all dead men." And so holding for the first time the great feast of the Passover, Israel was granted their release from the cruel bondage to which they had been subjected for many long, burdensome years.

Marching out of Egypt with the King's promise of liberty, Israel traveled by easy stages to the Red Sea, which God in compassion and love parted asunder to permit the Israelites to pass over in perfect safety, but when Pharaoh, who had a change of heart, attempted to recapture the Jews, the divided waters came together and he and his army were all drowned in the midst of the sea.

Under the Lord's direction, Moses led Israel to Mt. Sinai where they went into camp, and God prepared to give them a law that would weld them together as a nation, and control them as a people. On a set day Israel was prepared to receive God's law, but when the Lord appeared amidst the darkness, thunder, and lightning surrounding Sinai, the people were terrified, and pleaded that the Lord should not speak to them personally, but through Moses. The Lord agreed to this plea, and so Moses was called up onto the mount where he communed with the Lord for forty days and forty nights, at which time the entire law was revealed to Moses who was

commanded to deliver it to Israel, hence that law is called The Law of Moses. But be it observed that this law did not originate with Moses: He obtained it from the Lord. Some 150 times we find the expression "And the Lord spake unto Moses saying." This is sufficient to prove that what Moses spake, was the word of the Lord. He was God's spokesman. And it is impressive to note how the Lord was quick to defend Moses' authority. When Korah, Dathan and Abiram raised a rebellion against Moses, the Lord reacted quickly and destroyed those rebels in short order, and he also punished with death those who questioned the Lord's punishment of the leading rebels. Numbers 16th chapter. And when Aaron and his sister Miriam spoke disrespectfully of Moses, the Lord smote Miriam with the dread disease of leprosy, who was cured only by the earnest pleading of Moses. Thus God defended Moses' authority, and made it plain that those who rejected Moses' authority were rejecting the authority of the Lord. This reminds us of Paul's earnest exhortation "See that ye refuse not him that speaketh" — Hebrews 12:25.

In Deuteronomy 18:15-19 we find this all-important and impressive language "The Lord thy God shall raise unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye harken according to all that thou desirest of the Lord thy God in Horeb (Sinai), in the day of the assembly saying "Let me not hear again the voice of the Lord my God, neither let me see again this great fire anymore that I die not." And the Lord said unto me, "They have well spoken that which they have spoken: I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass that whosoever will not harken unto my words which he shall speak in my name, I will require of him."

The above is very plain and we are not left in doubt as to whether this prophecy referred to Christ, for Peter in Acts 3:22-24 quoted this very prophecy and applied it to Christ. Thus we have the distinct proof that Moses was a type of Christ. Jesus once said "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I

have spoken the same shall judge him in the last day. For I have not spoken of myself, but the Father which sent me gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." — John 12:48-50. And it must be noted that when Jesus finished the great sermon on the mount it was said of him "For he taught them as one having authority, and not as the scribes" — Matthew 7:29.

Comparing Moses with Christ we have the following:

Moses fled from the wrath of the king — Exodus 2:15

Christ fled into Egypt from the jealousy of king Herod — Matthew 22:20

Moses led the Israelites out of Egyptian bondage — Exodus 12:31-37

Christ leads us out of the bondage of sin — John 8:34-36

Moses fed the Israelites with manna — Exodus 16:2-10

Christ is the Bread of Life — John 6:45

Moses gave the law at Sinai — Exodus 25:40

Christ gave us the law through the Spirit at Mt. Zion — Isaiah 2:1-3

Moses built the tabernacle as a dwelling place for God — Exodus 25:8

Christ built the church as a habitation for God — Ephesians 2:22

Moses was very meek — Numbers 12:3

Christ is meek and lowly in heart — Matthew 11:28-30

Moses died on a mount — Deuteronomy 34:5

Christ died on Mt. Calvary — Luke 23:33.

There are other points of similarity, but these are sufficient to show how remarkably Moses typified Christ.

THE TWO COVENANTS

Behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers when I took them by the hand to bring them out of

the land of Egypt; which my covenant they brake, although I was a husband unto them saith the Lord: But this shall be the covenant that I shall make with the house of Israel: after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people" — Jeremiah 31:31,32. The above statement that contains a distinct reference of God's past and future dealings with his people presents to us the question of a covenant relationship between God and his people.

The word covenant is defined as a solemn promise or agreement between two persons — two or more persons or groups to do or not to do a certain thing. This covenant was truly made at Mt. Sinai. The Lord made most gracious promises to Israel as to their entrance into the land of Canaan, and of the peace and prosperity they would enjoy therein. Israel promised to do what the Lord commanded, and the Lord gave them the Ten Commandments; and there are numerous scriptures that emphasize the fact that the Ten Commandments were the basis of that covenant. Let us read Deuteronomy 4:12,13 "The Lord spake unto you out of the midst of fire: ye heard the voice of the words, but saw no similitude, only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Other scriptures could be quoted but the preceding is so clear that it needs no other confirmation. Israel promised to keep the Lord's commandments, and the commandments are clearly declared to be the Ten Commandments. And thus a covenant was made between the people and the Lord. The Lord's promises of his blessing upon them, and their promise of obedience to his commands.

But Jeremiah 31:31 declares that Israel broke their covenant with the Lord, and hence the necessity of a new covenant, which was to be quite different from the first one. The passage from Jeremiah 31:31 is confirmed by Paul in Hebrews the 8th chapter "For if the first covenant had been faultless then would no place have been sought for the second. But finding fault with them, he saith, behold the days come saith the Lord when I will make a new covenant

with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Paul then adds "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

We now wish to show the contrast between the Old and the New Covenants.

People entered into the Old covenant by fleshy birth. — Genesis 17:10.

Christians enter the New by a spiritual birth — John 1:13

Under the Old they had a fleshy circumcision — Leviticus 12:13

Under the New they are spiritually circumcised — Romans 2:28,29

The Old Covenant was made at Mt. Sinai — Deuteronomy 5:2,3

The New Covenant was given at Mt. Zion — Isaiah 2:3; Acts 2nd chapter

Under the Old there was no individual choice — they were born into it.

Under the New there is deliberate choice — John 6:44

Under the Old the Covenant was written on tables of stone — Deut. 4:13

Under the New it is written in the tables of the heart — 2 Corinthians 3:3

The Old Covenant required animal sacrifices — Exodus 29:38-41

The New Covenant requires human sacrifices — Hebrews 10:10; Romans 12:1

The Old Covenant was a national religion — Deuteronomy 5:3

The New Covenant is international — Matthew 28:18

The Old Covenant carried only temporal promises — Deuteronomy 28:1

The New Covenant carries spiritual, eternal promises — Titus 1:2; 1 Peter 1:4

The Old Covenant had a human mediator — Moses — Exodus 20:18,19

The New Covenant has a divine Mediator — Christ — Hebrews 9:15; 1 Timothy 2:5

Under the Old Covenant the people were baptized unto Moses — Exodus 14:1

Under the New Covenant we are baptized into Christ — Romans 6:3; 1 Cor. 10:1

The Old Covenant promised only an earthly inheritance — Joshua 21:43

The New Covenant promises an heavenly inheritance — Revelations 21:1-5

THE TWO TABERNACLES

In reading Exodus 25:1-8 we learn that the Lord issued a call for Israel to bring offerings of gold, silver, brass, blue, and purple, and scarlet and fine twined lincn and goat's hair, ram skins dyed red, and badger skins, besides shittim wood and oil for the lights, and spices for the anointing oil, and for sweet incense, onyx stones and stones to be set in the ephed, and in the breast plate. The purpose of the offering was, "*Let them make me a holy sanctuary that I may dwell therein.*" The great eternal God was seeking a habitation among men!

The word tabernacle simply means a tent, and it was a movable structure built mostly of shittim wood. This building was small, being only 45 feet long and 15 feet wide and 15 feet high. Its foundation was of silver sockets, very much like our modern cement building blocks. All of the

materials except the wood, were brought from Egypt, and the Lord emphasized that all offerings were to be freewill offerings. The word sanctuary is defined as "a consecrated place or thing."

Moses was plainly instructed to make this tabernacle "according to the pattern I have showed thee in the mount." Human wisdom was not used for this building, it was to be a product of the infallible mind of God.

The silver sockets each had two mortices or holes to receive the boards. There were twenty boards on each side, it would require 40 sockets. They were to be set end to end against each other, thus making a uniform foundation. Each board had two mortices or holes to receive the boards. The word tenon simply means that the boards were cut with ends like two fingers, which would fit into the sockets. On the west end there were six boards. At the ends they were divided so that they constituted corner posts. On the east there were no boards, as a beautiful curtain hung on poles to make a wall for that end. There were 5 pillars placed an equal distance apart on the east end to which the curtains were hung. Thirty feet from the front there were 4 poles set an equal distance apart, and upon these were hung a beautiful curtain thus making two compartments in the tabernacle. The first one just 30 ft. in length, was called The Holy Place; and any of the priests were permitted therein. The work done in this room was performed by the common priests, but the rear room was the most sacred of all, being called The Holiest of All. Only the High Priest was permitted therein and his chief work was on the great day of Atonement, when he took the blood of the animals therein and sprinkled it upon the mercy seat. This prefigured Christ who entered into heaven with his own blood figuratively which obtains eternal redemption for us — Hebrews 9:12.

This most Holy Place typified heaven where the glorified saints shall dwell in the eternal presence of their Father. All of this is wonderfully interesting and stimulating to those whose hearts long for the spiritual things of the Lord. To the Jews this great day must have been very important, but to the Christian it reminds us of Paul's statement that the Lord

has provided some better sacrifices than these — Hebrews 9:23.

But we must not forget the coverings for the tabernacle. The first curtain was of fine twined linen dyed blue, purple, and scarlet. On top of this curtain was another of goats' hair, over which was placed another curtain of rams' skins dyed red over which was another curtain of badger skins. These provided adequate protection from the weather. These were wide enough to hang over the edge of the tabernacle and evidently were staked to the ground.

The time came when the tabernacle was first used, and everything was in readiness for the first service, the glory of the Lord in the form of a black cloud filled the tabernacle as a visible evidence that the Lord accepted the tabernacle for his dwelling place — Exodus 40:34, and the same things happened at the dedication of Solomon's temple — 1 Kings 8:10,11.

In Hebrews 10:1 we read "For the law having a shadow of good things to come, and not the very image of those things can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." This indicates that the tabernacle was just a type of something that was to come. Then in Hebrews 8:5 "Who serve unto the example and shadow of heavenly things." Then in Colossians 2:17 we read in regard to some of the laws pertaining to the Jewish age "Which are a shadow of things to come." The word shadow is defined as "an image or outline cast by an object," and so we are sure that the tabernacle and all that pertained to it were shadows or types of something better that was to come and that which was to come is the Church of the Living God. Christ speaking prophetically said "Upon this rock I will build my church" — Matthew 16:10. That church became a reality on the great day of Pentecost — Acts 2:47. It has been estimated that the tabernacle with its abundance of gold and silver must have cost some two million dollars by present day standards, but the church of Christ cost the blood of heaven's Son — Acts 20:20 and 1 Peter 1:18,19. It was filled miraculously by the Holy Spirit rather than a cloud of God's presence. The tabernacle

endured many centuries, but the church shall last through the never ending ages of eternity. The Lord's presence was in the tabernacle at the mercy seat, but we, the redeemed of the Lord, shall ever dwell with the Father while the unceasing ages roll on into eternity. This is a building "not made with hands." — Acts 17:24, eternal in the heavens. It is built not of perishable material things, but the living stones of redeemed saints — 1 Peter 2:5. With earnest hearts we plead that you might be a stone in this great temple of God. The all-loving Father teaches us that "I will be their God, and they shall be my people."

THE OUTER COURT

We shall not go into details in regard to the Outer Court of the tabernacle; but will state that it was 150 feet long and 75 feet wide. Brass sockets composed the foundation, but they were spaced apart. The sockets had holes in the center and poles or pillars were placed in the sockets. There were twenty pillars on the south side, and an equal number on the north, while there were but three pillars on the west side and four pillars on the east side to provide an entrance into the court. These pillars which we may call posts were of shittum wood overlaid with brass, and upon them were hung curtains of fine twined linen. The hooks upon which the curtains were hung were of silver. This made a complete enclosure for the tabernacle.

Only the priests were admitted inside the tabernacle proper, and the people gathered in the outer court. This court was for the circumcised Jews, and the people gathered therein when the priests were offering the sacrifices on the brazen altar.

Some would have us to believe that this court represented the world. Let it be remembered that this court was made of a "fence," and a fence is both inclusive and exclusive. If it represented the world just who were excluded? It is to be remembered that when Herod, the great, enlarged and remodeled the temple he built a court for the Gentiles, and this is significant. Prior to that time there was no place for

the Gentiles. And we need to remember that the brasen altar upon which the many sacrifices were offered was in this outer court. Thus worship was conducted in this court. Jeremiah 7:2 speaks of the people who "enter into these gates to worship God." We know the people were not permitted in the tabernacle proper, and that being true if they came to worship God, it would have to be in the outer court. The people brought meat offerings, burnt offerings and numerous other offerings that were burned upon the brasen altar and this constituted worship. We believe that these offerings represented the daily sacrifices all Christians are obligated to make to their God and Saviour. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy acceptable unto God which is your reasonable service" — Romans 12:1, and 1 Peter 2:5 reads "ye also are lively (living) stones, are built up, a spiritual house, and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ."

Remember that all the sacrifices offered on the brasen altar were offered in the outer court, and that court was a vital part of the tabernacle. The people of God could and did enter it, but it excluded all who were not Israelites.

THE BRASEN ALTAR

"And thou shalt make an altar of shittim wood five cubits long and five cubits broad; the altar shall be four square, and the height thereof shall be three cubits" — Exodus 27:1. Upon this altar were to be offered the morning and evening sacrifices of one lamb and on the sabbath day a double number was to be offered and on the set feast days additional numbers were offered. Be it understood that the sacrifices offered thereon were not atonements. They were burnt offerings, peace offerings, trespass offerings, free will offerings, and such like. And it must be remembered that all of the sacrifices were offered by the common priests, not the High Priest. The common priests typified Christians, who offer unto God "spiritual sacrifices acceptable to God by Jesus Christ" — 1 Peter 2:5.

There are those who claim that this altar typified the sacrifices of Christ on the cross. Let us view this matter calmly and scripturally. Christ's sacrifice was an atonement; and we are informed in Leviticus 16th chapter that there was a day of atonement at which time the high priest offered a bullock and a ram as atonement first for himself and then for the people; and the blood of those animals was carried by the high priest into the most holy place and was sprinkled seven times upon the mercy seat. Those sacrifices were never burned upon the brazen altar, but were carried outside the camp and burned there. In Hebrews 13:11,12 we read "For the bodies of those beasts, whose blood is brought into the sanctuary of the high priest, are burned without the camp. Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate. Nothing could be plainer than that the sacrifices made on the great day of Atonement represented the great sacrifice of Christ, who offered himself once for for the sins of the world — Hebrews 7:27. The atonement came just once a year and this typified the eternal nature of Christ's sacrifice. But we Christians are required to make daily sacrifices to our Lord by offering our bodies "a living sacrifice, acceptable to God by Jesus Christ" — Romans 12:1; and also the "sacrifice of praise offered unto God" — Hebrews 13:15. As the Burnt Offerings were a daily occurrence, even so the sacrifices of Christians are always required each day.

Someone may make this objection — that the altar of burnt offerings was not in the church, but in the outer court, hence it was not the place of Christian sacrifice. *The outer court was a place of worship.* The congregation assembled in that court when the priests were offering the sacrifices; and be it remembered that no one but a circumcised Jew was permitted in that outer court. This is evidenced by the fact that when Herod the Great remodeled the temple he built a "court of the Gentiles" because they were not permitted in the court where the worshippers gathered.

The sacrifices offered upon the brazen altar did not represent the atonement sacrifice. Christ's sacrifice was typified by the sacrifices offered on the day of Atonement,

which sacrifices were offered by the high priest, who alone typified Christ; and as we have shown those sacrifices were not offered on the brazen altar — they were burned without the camp, even as Christ died without the gate.

The variety of those sacrifices offered on the brazen altar, indicate the many sacrifices that Christians are to make to the Lord; their singing, their financial offering and all the service they offer to God. We give of our time, in every way in which the body can serve the Lord.

THE BRAZEN LAVER

“And thou shalt make a laver of brass, and his foot also of brass, to wash withall: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and ther feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not, and it shall be a statute forever to them, even to him and to his seed throughout their generations.” — Exodus 30:18-21.

From childhood up I have been taught that this laver represented baptism but it is well that we consider all that is involved in this matter. In baptism the entire body is washed. At this laver only the hands and feet are to be washed, and that washing might be required several times a day throughout their service in the tabernacle.

There was another washing that involved the entire body, and that was the washing that the high priest did unto all new priests at their ordination. If we read Exodus 40:12 and 29:4 we will learn that when the priests were consecrated to their holy office that they were first washed with water before they were clothed into the priests' garments — the entire body was washed, and this is significant. We have to be washed — baptized before we truly put on Christ — Romans 6:3,4; Galations 3:27. Also Leviticus 8:6. The consecration of the priests always precedes their entrance into the priesthood, even as our conversion and baptism precedes our priesthood with Christ.

One may then ask, what then is the brasen laver? By turning to Revelations 7:14 we learn that John saw a great multitude before the throne, and the apostle is told that "these are they who have come out of great tribulation and have washed their robes and made them white in the blood of the lamb." All Christians make their mistakes, and they must be cleansed of them in order to be prepared for death. May we not understand that the garments once stained with sin must be cleansed?

THE TABLE OF SHEWBREAD AND THE LORD'S SUPPER

"And thou shall also make a table of shittim wood: two cubits shall be the length thereof and a cubit the breadth thereof and a cubit and a half the height thereof. And thou shall overlay it with pure gold, and make thereon a crown round about. And thou shalt make unto it a border of a hands breadth round about, and thou shall make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shall make the staves of shittim wood, and overlay them with pure gold, that the table may be born with them." Exodus 25:23-30.

The above verses convey to us a clear idea of The Table of Shewbread. This table was the place for the twelve loaves of bread. Leviticus 24:5-9 reveals somewhat the manner and composition of the loaves. These loaves were to be renewed every sabbath day; and the priests were to eat the loaves in the tabernacle. Only priests were permitted to eat of this bread, and this included the high priest.

This table was in the Holy Place on the north as the tabernacle faced the east. This was indeed holy bread and was to be treated with reverence and deep respect. In the days of David, he and his men came to Nob, the city of the priests, and asked food of Abimelech, the priest who gave to David some of the bread from that sacred table. Christ refers to this incident in Matthew 12:3 with the implication that circum-

stances can alter cases.

Now there are those among us who claim that this Table represents the Lord's Supper, forgetting that there was only bread on that Table and nothing to represent another type — the cup. The Lord's Table represents both the body and the blood of Christ, and it is a type of his body and blood. One type does not represent another type. Each type has substance or antetype. Do we not speak of the loaf and the cup as emblems? My dictionary defines emblem as "Representation of an representation of an invisible quality" — As a dove represents peace and a hawk represents war. An emblem is not a reality, it only represents a reality just as our flag represents our nation.

There are more ways than one in which we partake of Christ, the Bread of Life. — John 6:45-51. Christ is the word (John 1:1) and do we not partake of the word? "As new born babes desire the sincere milk of the word" — 1 Peter 2:2 and Paul speaks of the meat and milk of the word adapted to both the babe and the mature person — Hebrews 5:12. When I become a partaker of Christ's divine nature, 2 Peter 1:4 and the word partake means to eat or drink some." And so when I partake of Christ's nature I am partaking of him. Whenever I imitate him I have a share in him. In 1 Cor. 10:17 Paul said "For we being many are one bread, and one body, for we are all partakers of that one bread." Everything that I receive from Christ is that which I spiritually eat, and imitating him in heart and life is partaking of him, and this should be a daily act not a weekly act, for the Christian life is a daily walk with him. Truly Christ as the Bread of Life is far more than communion service. God gave to Christ a body and his spiritual blessing to us came through the sacrifice of that body, thus all our blessings are through that body.

THE GOLDEN CANDLESTICK

"And thou shalt make a candlestick of pure gold, of beaten work shall the candlestick be made, his shaft and his branches, his bowls, his knops, and his flowers shall be of the same. And six branches shall come out of the side of it; three

branches of the candlestick out of one side and three branches of the candlestick on the other side. Three bowls like unto almonds with a knop and a flower in one branch and three bowls made like unto almonds in the other branch and a knop and a flower; so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls make like unto almonds with their knops and flowers. And there shall be a knop under the two branches according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same; all it shall be one beaten work of gold. And thou shall make the seven lamps thereof that they may give light over against it. And the tongs thereof shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was shewed thee in the mount." — Exodus 25:31-40.

Thus we have the description of the candlestick. More properly it should be called a lamp stand because it held lamps rather than candles. You will notice that the entire work was made of pure gold, and might we say this indicates its value.

The lamps were to be lighted every evening and left burning all night so that there would be no darkness at anytime in the tabernacle. And it is easy to understand what this candlestick represents. Christ said "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life" — John 8:12. We have no spiritual light except our blessed Lord. He often opened the eyes of the blind, but greatest of all that he did was to give moral and spiritual light to the world of sin and darkness. He fulfilled the scripture "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death light is sprung up" — Matthew 4:16. Truly that candlestick represents Christ. Through the light of his word he keeps the light shining to all of those who struggle in the darkness of sin seeking to be enlightened in the matters of life and duty. Through that word Jesus answers every question, instructs in all duties, and reveals promises that are beyond the wildest dreams of man. We must ever remember

his statement "He that followeth me shall not walk in darkness, but shall have the light of life" — John 8:12. He, who with the touch of his hand, has opened the eyes of the blind, can, through his word banish the moral and spiritual darkness from the heart of every soul who sincerely seeks enlightenment that enables one to walk in the light of revealed truth.

We remember that the first recorded words of God were "Let there be light" and there was light" — Gen. 1:3. And so today Jesus speaks by divine authority and the darkness of sins rolls away as the mists before the morning sun. He enlightens you while you live and when that time comes you must face the realities of death and the hereafter, there will be no darkness there. The brightness of his presence will make the valley of death an avenue of golden light that points upward to that glorious home where the glory of God ever gives light to his people.

THE ALTAR OF INCENSE

"And thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof; the horns thereof shall be the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof, and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it shalt thou make it, by the two corners thereof, upon the two sides of it thou make it, and they shall be for places for the staves to bear it withall. And thou shalt make the staves of shittim wood and overlay them with gold" — Exodus 30:1-5. A compound of sweet gums and spices was provided as the offering, and when they were burned upon that altar a most pleasing odor pervaded the holy house. Every morning and evening an offering was made upon this altar, and we well understand that always a sweet odor pervaded the tabernacle.

There can be no real dispute as to what this altar with its incense represented. From several scriptures it is made plain

that this altar with its sweet odors represents the prayers of the saints. We quote first from Psalms 141:2 "Let my prayer be set forth before thee as incense and the lifting up of my voice as the evening sacrifice." And then in Revelations 5:8 we read, "And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb having every one of them harps and golden vials full of odors, which are the prayers of the saints." Then in chapter 8:3,4 "And another angel came and stood at the altar having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand." All of this reveals the undeniable fact that this altar represents the prayers of all Christians.

We are under the command to "Pray without ceasing" — 1 Thess. 5:17, and to "continue instant in prayer" — Romans 12:12. Furthermore "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" — 1 Thess. 4:6.

Prayer has been called "The Christian's vital breath" and it is our means of communication with God, the Father. To neglect prayer is to neglect the means by which we receive strength from the Lord. Jesus said, "Watch and pray that ye enter not into temptation, for the spirit is willing, but the flesh is weak" — Matthew 26:41. As the burning of incense was constant, so a Christian's prayers should ever ascend unto the Father.

THE ARK OF THE COVENANT

"And thou shalt make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and thou shall overlay it with pure gold, within and without, shalt thou overlay it, and shall make a crown of gold round about, and thou shalt cast four rings of gold for it, and put them in the four corners thereof, and two rings shall be in one side, and two rings in the other side of it.

And thou shalt make the staves of shittim wood and overlay them with gold, and thou shalt put the staves into the rings by the side of the ark, that the ark may be borne with them. And the staves shall be in the rings of the ark; they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee.

And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof and a cubit and a half shall be the width thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them in the two ends of the mercy seat: And make one cherub on one end and one cherub on the other end, even of the mercy seat shall ye make the cherubims on the two ends thereof" — Exodus 25:10-19.

Thus we learn that the two cherubims faced each other with their wings outstretched — the tip of their wings touching. This made a canopy over the middle of the mercy seat. The word mercy means compassion for undeserving and the guilty; and this place was properly named because on the great day of atonement the high priest would take the blood of the animals and go into the Most Holy Place and sprinkle that blood seven times upon that mercy seat and thus the sins of all Israel would be forgiven. No one but the high priest was permitted to go into that Holy Place and face the mercy seat, and he did this only once a year on the day of Atonement, that came on the tenth day of the seventh month — Leviticus 16:29.

Naturally we understand that this ark with its golden mercy seat represents the throne of God in heaven, and the blood that was sprinkled thereon represents the blood of Christ that was shed for the sins of the world.

We learn that the two tables or tablets of stone on which were written, with the finger of God, the Ten Commandments, were placed inside this ark, and so the law of God is inseparably connected with the throne of God by whose authority that law is given. Later the rod of Aaron that budded as a proof of him being called of God was placed therein — Numbers 17. What a distant God those Jews had! Only the high priest could approach that which represented

his presence.

Now our great High Priest, Christ, has gone into the Holiest of Holies to appear in the presence of God for us; "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place having obtained eternal redemption for us; for if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself, without spot to God, purge your conscience from dead works to serve the living God?" — Hebrews 9:11-14.

It is comforting to know that no matter what our past mistakes have been, we have the divine assurance that we always have One in the presence of God that will ever make intercession for us before the throne of grace. He made the one atonement, and that one atonement is sufficient for all time to come. And we know that when life on earth is ended we can ever approach without fear, the throne of the Almighty, knowing that he that sitteth upon the throne will ever hear and answer our petitions; but we must remember that even now we may, in spirit reach that throne for all our spiritual needs.

THE TWO ATONEMENTS

And the Lord spake unto Moses saying, "Also on the tenth day of the seventh month there shall be a day of atonement: It shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offer made by fire unto the Lord." — Leviticus 23:26,27. And then we learn that this particular day was to be a sabbath day in which no work was to be done. The great high priest was the performing actor in the services on that day. First a bullock (a male calf under a year old) was selected as the first offering, and then two kids of the goats; and Aaron was to cast lots for the goats and the kid chosen by lot was placed by itself. Then the high priest

would wash himself and don the high priest's robes, and the bullock was to be killed, and its blood was to be saved, and the high priest with the blood of the animal in one hand and a golden censer with incense in the other would go into the most Holy Place and would sprinkle the blood seven times upon the Mercy seat, as an indication that the blood was being accepted by the Lord before his throne.

The high priest would then return to the people standing before the tabernacle and the goat selected by lot was then killed and its blood was saved, and the priest then took it, as he did with the blood of the bullock, and sprinkled it seven times upon the mercy seat. The blood of the bullock was his own offering that he made first for his own sins, and the goat was for the sins of the people. Then the second goat was brought before the high priest and he would have the elders of Israel lay their hands upon this goat, confessing their sins, and the goat was then driven far away into the wilderness. It was called the "scape goat," and by it being driven away indicated that it bore away the sins of the people. The dead bodies of both the bullock and the first goat were taken outside the camp and burned. This was Israel's yearly atonement for it was to be repeated yearly upon the tenth day of the seventh month.

That this typified Christ's great atoning death is evident from Hebrews 13:11,12. Referring to the animals killed on the Jewish day of atonement, Paul said, "For the bodies of those beasts whose blood is brought into the sanctuary by the high priests for sin, are burned without the camp. Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate."

We well know that Calvary where Jesus died was outside the city of Jerusalem, and so Paul was instructing us in the knowledge of God's divine purposes. And we understand that the unusual performances enacted on the day of Jewish atonement prefigured that great sacrifice of Christ.

When the blood of those beasts was sprinkled on the sacred mercy seat, they understood that all of their past sins were blotted out by the death of the animal and of the sprinkling of its blood upon the sacred mercy seat. In

Hebrews 8:3 we find this: "For every high priest is ordained to offer gifts and sacrifices wherefore it is of necessity that this man (Christ) have somewhat also to offer. For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law." But the offering of Christ was to be far greater than the offering of the Jewish priests on that day of atonement. Listen to Paul "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins. Therefore when he (Christ) cometh into the world, he saith, sacrifices and offerings thou wouldst not, but a body has thou prepared me. In burnt offerings and sacrifices for sins thou hast had no pleasure. They said I, Lo I come (in the volume of the book it is written of me) to do thy will O God." — Hebrews 10:1-7.

The Jewish high priest offered an animal, which can never equal the value of a human soul, but Christ in making an atonement for our sins offered his own body — the greatest offering that could be made: and in that offering eternal blessings have been obtained for sinful man. This is an offering that needs never to be repeated for "by one offering he hath perfected forever them that are sanctified" — Hebrews 10:10. This means that the offering Christ made for man's atonement is perfect and everlasting. Sins that are horrible, degrading and character destroying are forever removed from the heart of man, and the man can stand pure, sanctified and holy before the Lord. Once doomed to everlasting destruction, man now has the glorious hope and the divine promise of an eternal inheritance in the everlasting Kingdom of God. How wonderful! This finally brings us to Romans 5:10,11 "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but

we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.”

THE TWO PRIESTHOODS

“And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that they may minister to me in the priest’s office” — Exodus 28:1. The word priest simply means a servant, one who serves, but it is clearly used with reference to those who serve in a religious capacity. The first use of the word priest is in Genesis 14:18 where reference is made to Melchizedek, the king of Salem, who also was “the priest of the most high God.” He evidently was considered a High Priest because Abraham gave tithes to him.

With the beginning of the Jewish age with its distinct worship in the tabernacle, the necessity for a distinct, separate priesthood became evident, and so Aaron and his sons were divinely called to the priesthood — Exodus 28:1. There were two classes of priests. The first class was the High Priest, and there could only be one such priest at a time. The sons of Aaron became the common priests whose number could not be limited. In the days of David they were divided into courses or classes and each class had its own time of service. They would serve only two weeks at a time, and some authorities claim that a priest serves only once in a lifetime, because there were so many. Their support was the tithe and some other emoluments. They could not become priests until they reached the age of twenty-five, and they ceased to officiate at the age of fifty. When they reached that age, then they were consecrated to the priesthood in a rather elaborate ceremony. Each priest was washed with water, and then the priestly garments were placed on him, and offerings were made and blood sprinkled on the mercy seat as a proof of their acceptance in heaven.

Many duties were enjoined on them, chiefly that of the daily and weekly sacrifices and all of the service in the tabernacle. They were to be teachers of the law (Deut. 17:8,9), and judges in both civil and criminal matters.

On the great day of atonement the high priest performed all the ceremonies pertaining to that noted day. Both a bullock and a goat were slain before the door of the tabernacle, their blood was saved and the high priest sprinkled that blood seven times upon the mercy seat atop the sacred ark of the Covenant. Then the bodies of those beasts were burned outside the camp. This impressive ceremony was to be performed just once a year on the tenth day of the seventh month (Leviticus 23:17). All of this prefigured both the sacrifice of Christ, as our high priest, and the sacrifices we as Christian priests make unto the Lord.

Of our high priest Paul states "Now of the things which we have spoken this is the sum: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man" — Hebrews 8:1. That high priest was of course Christ. It was testified of him "Thou art a priest forever after the order of Melchisedec" — Ch. 7:17. As on the day of the Jewish Atonement, Christ suffered without the gate — Hebrews 13:12. The Jewish high priest was required to repeat this atonement offering every year continually as a constant reminder to the nation of their ever present sins. But Christ in offering himself, offered a perfect sacrifice that never needs to be repeated. "For by one offering he hath perfected forever them that are sanctified" — Hebrews 10:14. And that one sacrifice is efficacious for all time to come till sin is abolished, and Satan's power is dead. No matter how sinful a man may be, the blood of Christ can cleanse every spot and stain. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them" — Hebrews 7:25. And so "Though your sins be as scarlet they shall be white as snow, though they be red like crimson, they shall be as wool" — Isaiah 1:18. What a wonderful high priest!

As to the common priests, they represented all Christians. In 1 Peter 2:5 we find this "Ye also are lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." And in

the ninth verse "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him that hath called you out of darkness into his marvelous light." In Romans 12:1 we are taught "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

Every sacrifice offered under the old law was offered dead; having its blood shed before being burned on the altar. Our sacrifice is a living sacrifice composed of the services we can perform in spiritual service to God. "By him therefore let us offer the sacrifice of praise to God continually, the fruit of our lips, giving thanks to his name" — Hebrews 13,15. And all acts of worship and all service that are spiritually influenced are to be regarded as Christian sacrifices, and as the Jewish priests had their daily duties, so we each day have our spiritual duties to Christ.

Be it observed that under the Jewish law each and every priest had the same duties. There was no work that one priest could do that was denied another priest. They all had the same work when they served their course. The same should be true today. Aren't all Christians priests? If the answer is yes, then every priest can sing, pray, teach and exhort the members. Today in almost all the congregations, no ordinary priest can make the exhortation. The professional "Minister" alone occupies the pulpit and exhorts the members, and he operates on a salary. No one else gets a salary. He is as exclusive as the Jewish high priest. In Revelations 1:6 we find the statement "And hath made us kings and priests unto God." Almost similar language is in chapter 5:10. Is it not time that we should practice the priesthood of all believers?

THE TWO KINGDOMS

For over 400 years Israel had been ruled and led by men called Judges. These men were never elected nor appointed by the people. Generally it was the Lord who assigned them their work in leading Israel to throw off a foreign invader. Samuel was the very last, and perhaps the best of all the

judges; but as he grew old his sons, whom he had appointed to assist him in his public work, walked not in his steps, and were accused of taking bribes and things of like nature. The time came when Israel demanded a change, and so the leaders and prominent men of Israel came to Samuel and demanded a king "to judge us like all nations." — 1 Samuel 8:1-6. Samuel was greatly displeased with their demand, and he tried to reason with them, telling them of the burdens that a king could impose upon them. But all his arguments fell upon unheeding and deafened ears, and Israel demanded "nay but we will have a king." The Lord told Samuel that it would be necessary to grant their request, and informed him that "they have not rejected thee (as a judge), but they have rejected me, that I should not reign over them."

In due time Saul, of Kish "was appointed as a king. He was a large man and Israel was pleased with the selection. But the time came when Saul walked in his own ways — not in God's ways, and the Lord rejected him, and informed Samuel to select another man "after mine own heart" to replace the rebellious Saul. In due time David, the youngest son of Jesse was anointed as king, and after Saul's tragic death, he became Israel's king. He was indeed a good man even though he made numerous mistakes. After David had built himself a fine house, fit for a king, the thought then came to him that he should build a permanent house for the Lord. The Lord's house was then the tabernacle — just a tent. The Lord was pleased with David's plan, but he vetoed it, telling David that his son would be permitted to build his house, but the Lord did make a valued promise to David, which was to the effect that David's seed would be permitted to rule Judah forever. God said "I will establish the throne of his kingdom forever" — 2 Samuel 7:16. Also the Lord said "And thine house and thine kingdom shall be established forever before thee; thy throne shall be established forever."

Naturally David was pleased with this promise, and thanked the Lord in deep sincerity. The fulfillment of that promise is found in the following history of David's house. For 400 years the house of David reigned continually over the land of Israel. After Solomon's death, the kingdom was

divided, and the house of David had an unbroken reign over the kingdom of Judah. But succeeding kings were not faithful to the Lord as was David. King after king of the royal line became idolatrous and failed to serve the Lord.

The time came when their wickedness brought its due reward, and the Lord doomed that royal line to a complete destruction. In Jeremiah 22:29,30 we read, "O earth, earth hear the word of the Lord, write ye this man childless, a man that shall not prosper in his days, for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

The above was written of Judah's very last king. Shortly thereafter the Babylonians came, besieged and destroyed Jerusalem and the people of Judah that remained were carried away into Babylon where they remained for seventy years. On returning to their homeland they had a degree of freedom, but no king, and they never will because the Lord has decreed that "No man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah." That material kingdom is gone never to return, but another king will come, sent of God. — Ezekial 21:26-27.

Some 600 years later a virgin, living in Nazareth, received a visit from an angelic being who spoke to her as follows: "Fear not Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. And he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." — Luke 1:27-32.

A study of Christ's genealogy as given both by Matthew and Luke shows that Christ could trace his descent both through his legal father, Joseph, and by his mother in the flesh. He was truly of the seed of David, Joseph, his legal father came from the royal line through Solomon, while his mother Mary can trace her descent from David's son Nathan.

When Jesus stood before Pilate, he was asked, "Art thou the king of the Jews?" And Jesus solemnly affirmed that he was; but he added "My kingdom is not of this world." And in

those words he forever overthrew the idea that he will, in time, set up a kingdom on earth. His rulership is spiritual, not physical. Earthly splendor and glory are not for him. He has something far better — a throne in heaven. This harmonizes with 1 Samuel 8:7. When God consented to the appointment of Saul as king over Israel, and then later of David, he surrendered his own kingship, for he told Samuel, “They have not rejected thee (as Judge) but they have rejected me, that I should not reign over them” — 1 Samuel 8:7.

When the Lord through Jeremiah (22:29,30) declared an end to the kingdom, he made a promise through Ezekial as given in 21:26, speaking of Judah’s very last king, he said, “Remove the diadem; and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it and it shall be no more until he come whose right it is, and I shall give it to him.”

When Christ ascended to heaven, the angels watching at heaven’s gate, saw Christ and his angels approaching, and those angels cried out “Lift up your heads, of ye gates, and be ye lifted up ye everlasting doors, that the king of glory shall come in.” On being asked, “Who is the king of glory?” they were told “The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the king of glory shall come in” — Psalms 24:7-9.

The prophet Daniel with a prophetic telescope, looking forward through the ages saw the coronation parade as Jesus entered heaven, and the prophet declared “I saw in the night visions, and, behold one like unto the Son of man, came with the clouds of heaven, and, came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” It was then that God took off his crown and said unto Christ “Sit thou on my right hand till I make thine enemies thy footstool” — Acts 2:34,35.

In Matthew 28:18 Jesus affirmed that “all power is given

unto me in heaven and in earth." He did not say it will be — no future tense there.

And now we consider Colossians 1:13 where Paul stated, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." And in 1 Peter 3:22, speaking of Christ he declared, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

The tabernacle, the Aaronic priesthood and all those things revealed in the Old testament, were all types or figures of the true, and so we also include the kingdom of David. It ended even as the ceremonial features of the law ended, and we now have the substance of the shadow, and the fulfillment of the types. In this we rejoice and give praise unto our Father.

THE TWO CANAANS

"In the same day the Lord made a covenant with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates" — Genesis 15:18. The above verse reveals to us the divine promise the Lord made unto Abraham in regard to the Promised Land. Abraham had been raised in the Ur of the Chaldees, but the Lord called him from that land "unto a land that I will show thee." And so Abraham in obedience to this call, went forth on a great journey. He first stopped at Haram, a place in northwestern Mesopotamia, where Abraham and his wife Sarah, together with Abraham's nephew, Lot, dwelt for sometime after leaving Ur. It was here that Terah, Abraham's father died. Then Abraham traveled south until he came into the land of Canaan. Repeatedly the Lord had said Canaan was a land that "flowed with milk and honey." And its productiveness was evidenced by the report of the 12 spies Moses sent into the land. They brought to the camp of Israel a cluster of grapes which was so large that it had to be carried by two men between them on a staff. But ten of the spies spoke against the land because of the military strength of the inhabitants. Abraham first dwelt at a place called Sichem. When a greivous famine arose in that land,

Abraham then went into Egypt in order to obtain food, but later Abraham returned to Canaan and the Lord re-appeared to him and confirmed the original promise pertaining to the land; and yet Stephen declared that the Lord gave him "none inheritance in it, no not so much as to set his foot on" (Acts 7:5) yet he had the deed to the land that would be passed on to Abraham's descendents.

Under Joshua the Israelites entered into Canaan (Joshua 4:10-19). When Israel finally passed over the River Jordan that miraculously divided, so that they walked over on dry land, they at long last entered into the land of promise. That very day the manna by which they were miraculously fed in the wilderness ceased, and Israel then ate of the fruit of the land. Forever afterwards Israel would be fed and sustained by the products of Canaan. The promised milk and honey was now theirs to enjoy forever if they would be obedient to the Lord. They could sit under their own vine or fig tree and be forever safe. Everything that Israel could ever need in the future would be supplied by what Canaan possessed. To Israel this land was sacred to them. It was the Lord's gift to them and ever afterwards they would regard it as the very epitome of all that was desirable as a home. While captives in Babylon, they hung their harps on the willows and wept, complaining that they could not sing the Lord's song in a strange land — Psalms 137:4.

Their deed to that land would be cancelled if they by continual disobedience forfeited the Lord's favor. We should read Deuteronomy 28th where the Lord made it plain that many curses would come upon them if they wandered from the paths of righteousness. "The Lord shall scatter thee among all people, from one end of the earth even unto the other, and thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone" — Deut. 28:64.

That the Lord did give unto Israel all the land that he first promised is proven by Joshua 21:43-45 "And the Lord gave unto Israel all the land which he swore to give unto their fathers, and they possessed it, and dwelt therein." If the above is not sufficient to prove the point, we turn to 1 Kings

4:21 "And Solomon reigned over all the kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt, and they brought presents and served Solomon all the days of his life." The Lord is not slack concerning his promises — he fulfills each and every one. And to argue that the physical kingdom of Israel will have to be reestablished in order for the Lord to fulfill his promise, is a claim that can not be proven by an appeal to the scriptures.

We Gentiles may find it difficult to understand the Jewish mind with reference to Israel's attachment to Palestine. To them it is God's gift and in the days of their national freedom it was their only home. No other place in all the world can have the same meaning for them that Palestine does. The old Kentucky Home could not mean more to the negroes raised there than Palestine does to the Jews. Those who are the Zionists among the Jews can never find happiness unless they are once more settled in Canaan. They have no interest in heaven — only Canaan will satisfy their longing hearts.

It should not be difficult for us to understand that Canaan was a type of the Christian's heaven. As the priesthood, the tabernacle and all that pertained to it were but types of that which was to come, even so Canaan represented spiritual Israel's eternal home. The land of milk and honey was in type the heavenly Canaan where the Tree of Life, bearing its perpetual fruit will nourish and feed the Children of God in that land where we shall never grow old. If Canaan was attractive to the Jews during the long years of their slavery in Egypt, how much more should heaven be attractive to us Christians while dwelling here in this land of sin, wickedness and death. Here we suffer pain, afflictions and ultimately death, and we often think of that land where the wicked cease from troubling and the weary are at rest. This explains that beautiful song, "Sing to me of heaven."

As God promised Canaan to the weary, homeless Jews, even so Jesus promises us the eternal home which he is preparing for us. How our hearts are thrilled when we read his comforting words "In my Father's house are many mansions." The rest and the riches of Canaan are as nothing compared with the glories yet to be revealed in that home

with its golden streets, its pearly gates and walls of Jasper;
where the glory of God forever illuminates that home where
there is no night, no death and no sorrow.

“We speak of the realms of the blest,
Of that country so bright and so fair,
And oft are its glories confessed,
but what must it be to be there?”