

TABERNACLE SHADOWS  
(Concluded from last issue)

The pot of manna was the food God fed Israel for forty years in the wilderness. This pot of manna was taken for a witness and did not corrupt, signifying, "Being born again not of corruptible seed, but of incorruptible." (I. Peter 1:23-25). Now the two tables of stone were God's command for the people to live by. Moses broke up the first set and went back and got them over again. This signifies God's giving a new law and a new covenant. Also Moses typifies Christ going up in the mountain where he gave the new law for this age of grace to the people. (Matt. 5). Nine of these start with, "Blessed" and one with, "Rejoice." (Matt. 5:3-12). Christ gave one more, that we should love one another. (I. John 3:23). (Heb. 8:7). "For if the first covenant had been faultless, then should on place have been sought for the second." Compare Heb. 8:1-10 with the Old Testament prophecies Jeremiah 31:31-34; Hosea 2:11.

Galatians 4:4-5—"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

The Ark contained God's perfect law." It is Jesus alone who perfectly kept God's law. He who kept the law for us, becoming our justification, would also keep it in us becoming our sanctification. (I. Cor. 1:30). Exod. 29:43, "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." This signifies that man shall be the abode of God. (I. Cor. 3:16; 2 Cor. 6:16).

The altar of incense or altar of prayer is the nearest place to Heaven we can get in this life, whereas this was next to the Holy of Holies with just the veil between even so now.

Therefore, the priesthood being changed because the Aaronic priesthood did not continue by reason of death; therefore, it was evident that another priest should arise not after the order of Aaron but after the order of Melchisedic, or the power of an endless life. Therefore, Christ has become the High Priest, and we are sons of God through him. We also have become a Holy and Royal Priesthood according to I. Peter 2:5-9. "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh." (Heb. 10:19-20).

Let us not stop at the first altar but go on to perfection to the second altar and receive the Holy Spirit by being consecrated forevermore. For a brief outline of what has gone on before, remember the two tables of stone, how they were broken and God gave them the second time that was the period of love and grace, two works nobody can deny. Two altars, meaning the first one repentance and remission of sin, the second altar, sanctification.

Two tabernacles, the first one was a tent and God was in it, the second one, I. Cor. 3:16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" Exod. 29:43: "And the tabernacle shall be sanctified by God's glory; and it was. The tabernacle was in all respects made according to the divine pattern, and therefore, it could be filled with divine glory. When we in like

manner conform to the Divine requirement we may expect the infilling of the Holy Spirit.

For the promise is unto you and to your children, even as many as the Lord our God shall call. (Acts 2:38-39). Nothing but entire sanctification can qualify the soul to endure the transcendent glory of the Shekinah lights, the Holy of Holies. The exterior temple like ordinary meeting houses, was lighted by the seven golden candlesticks, manipulated by human agency; and supplied with the shewbread, which had to be renewed in due time, or the supply would be exhausted or become mouldy and unfit for use.

In the inner room they constantly had access to the manna in the golden pot always fresh. While they could constantly pluck the ripe almonds from Aaron's budding, blooming and flourishing rod. **Thus the sanctified experience** supervenes after we pass out of the sanctuary of justification into the Holy of Holies, where in the constant clear light of the Shekinah, which knows neither midnight nor noonday, shines in its unabated glory perpetually, utterly independent of all human agency, thus vividly illustrating the unlimited glory of God in the face of Jesus Christ.

The happy soul set free from the world, the flesh and the devil, abides in the Holy of Holies, where the clear light of the divine presence never flickers or grows dim, where there is neither night, shadow nor twilight, but perpetual noonday brightness and splendor. Here the sweet manna and delicious fruit always abound, scarcity and want being unknown.

We might go on to show how everything else in the tabernacle and its services were types of Christ in his beauty and preciousness.

The gold and the grandeur could not be seen from without, the dark badger skins obscured all this from view. Those who stand afar off still declare there is no beauty in him that they should desire him. (Isa. 53:2) But "Unto you which believe he is precious" (I. Peter 2:7). Friends, in closing Jesus warns you in (Rom. 13:12): "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

He who often being reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy. While we meditate upon these things let me say this, we are living in perilous times and you don't know what time the Lord may come or when you will die. Rom. 12:1: "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." Heb. 9:27-28, "And as it is appointed unto man once to die, but after this the judgment. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

"Let us do all things without murmurings and disputing, that we may be blameless and harmless the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Philippians 2:14-16.

Jesus stands at the door and knocks. If any man hear my voice and open the door, I will come in and sup with him and he with me. He also invites you to put on the wedding garment. Jesus says, "Come unto me all

ye that labour and are heavy laden, and I will give you rest, etc." The spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely.

Let us therefore fear lest a promise being left us of entering into his rest any of us should seem to come short of it. For we read judgment must begin at the house of God.

WE ARE VOYAGERS (Hymn)

We have passed the coast of Babylon, and Medo Persian piers,  
We have left the realm of Grecia far behind;  
We've been sailing down the Roman coast for nineteen hundred years,  
And our chart declares the port we soon shall find.

Chorus:

Then we'll watch and we'll pray,  
As our vessel bears away,  
And we'll never be disheartened any more,  
For the port is getting nearer, and I hear the Master say,  
We shall soon reach the harbor and the shore.  
—Amen.

AMBROSE E. WILEY,

If Jesus was here as in days of yore  
And walked with me by the way,  
As I gazed at the Crown of Thorns he wore  
I wonder what I would say.

His toil worn feet and pierced hands  
The wounds within his side,  
Would tell of the love he bore mankind  
And how for us he died.

Oh, if he called me with loving voice  
And said: It was for thee  
I bore the cross, endured the pain;  
What hast thou done for me?

I know I could only in silence bow  
In shame, and with deep disgrace.  
Nor even venture to speak a word  
Or dare to look on his face.

But O, I want him to walk with me  
Wherever the road may lead.  
I want my life to be like his,  
In thought, in word and deed.

Some day I know I shall see his face,  
So wondrous, so tender and mild,  
And hear his voice so lovingly say,  
Come home with me my child.  
S. C. PAGE and MRS. W. E. BROCK,  
Chattanooga, Tenn.

"Isn't it strange that Princes and Kings,  
And Clowns that cope in sawdust rings,  
And common folks like you and me  
Are builders for Eternity.  
To each is given a bag of tools,  
A shapeless mass and a book of rules,  
And each must make e'er life is done  
A stumbling block or a stepping stone."  
—Sel. by C. S. Page—Anon

Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children.—Robert Murray McCheyne.