

## W\_79\_Exodus.mp3

[00:00:01] This is a recording of a Bible study given at the chapel of the opened book. Under the covering title of the Pleroma or the Fullness. And these number five of the series dealing with the Book of Exodus. And the particular subject is the Tabernacle and the Ark and Mercy seat. Those of you who are listening to this recording may care to join with us in the reading of Scripture. And if so, you might switch off for a moment or two while we read together Isaiah chapter 53 and 54. It might not be very obvious that the first reading what connection there is between Isaiah 53 and the passage we're going to consider. But I hope that the time we've got through, we shall see. There is a very vital one. In our examination of the Book of Exodus. We suggested that it fell into two parts. The first that led the people out and the second that led the people in. And two words are found in the New Testament, which seem to give color to that thought. On the Mount of Transfiguration, according to Luke's record, they spake of the decease which Christ was to accomplish at Jerusalem. And that word decease is the word exodus. He was going to lead an exodus and he was the Passover lamb. Then in the epistle to the Hebrews, it speaks about the boldness of entrance that we have, and that is the word exodus. And you need not be a Greek scholar to know that exodus means out.

[00:01:44] And obviously Exodus means in. And very often a preaching of the gospel is very, very true and very, very sound in emphasizing the way out. And then the preacher seems to turn around and leave those who have been redeemed and converted on the shores of the Red Sea and says, Well, so long, I hope you have a good journey. But that isn't what God said. He gave them Moses as their leader. He gave him a pattern for Moses to copy, and he was careful that they should have an access into his presence as well as a deliverance from evil. And without straining the point too much, we could write over the first part of Exodus Redemption and the second part of Exodus Atonement. The one is the basis of our salvation and the other the ground of our acceptance. Although sometimes these merge a little and we'd have to be careful. Then we noticed. Starting with Exodus 25 last week that the Lord commanded that they should collect together all sorts of material to make this tabernacle. But a stress is put upon the fact that it was to be given willingly. In contrast with the early chapters of Exodus. They had to build or they had to make or provide material for building. And that

wasn't precious Stones or blue and purple and scarlet, but it was clay and brick without straw.

[00:03:18] And they were bondmen. Oh, what a difference between building for God and building for the pharaohs of this world. What a difference between one aspect of service and another. And then. Last week. Within a further we emphasized two things come together in this Exodus 25. The Lord said, Let them make me a sanctuary that I may dwell among them. We mustn't forget the word dwell for that's precious. But we mustn't forget the word sanctuary, for that is precious. It wasn't merely a dwelling place. It was a holy dwelling place. And we've got the two things before us. The wonder of it that God should ever want to dwell with any of us. And the awful fact that our God is a consuming fire. It'll only be dangerous if you're not clothed with the asbestos clothing, which God provides, but a consuming fire. He must be by his very nature. So instead of the dwelling with his people bringing about a holy familiarity. His presence was ringed round and round and round with prohibitions and veils and curtains in order, if it were possible, by the invisible things to help that people to understand a little bit of what was meant by holiness. A very, very difficult subject to deal with at any time. And when you think of that number of people coming out from their bondage and misery of Egypt to be taught what the word holiness means, well, you can understand the need there was for types and shadows and figures and examples.

[00:05:09] Well, last week we considered the general composition or layout of the tabernacle. We looked at the outer court, which separated it from the rest of the camp. We discovered that it had only got one gate because that's unfortunate for some people. They'd like to have any amount of gates back doors as well as front doors. But our savior has given us a hint that those who climb up some other way are not in the line of truth. There's only one way into this enclosure, and that is by the gate. And that gate is barred. You cannot go straight in blundering it. You're immediately in front of a very large, rather awful looking structure covered with brass plates. And that is the altar of sacrifice. Anyone who attempts to approach God and bypass the sufferings and death of the Son of God is practically committing moral suicide. I am the way no man cometh unto the Father but by me. What all those things. Blessed be God. We believe otherwise. I don't think you'd be here this evening. And now we're going to just add a little bit more to our understanding and proceed to the way in which this tabernacle was erected and concentrate our attention, particularly on one article of the sacred furniture.

At the top of his chart or toward the top of his chart. It is just suggested without being in true scale.

[00:06:47] The outside line represents the linen sheets that were making the court right the way round inside. We are that end. We have the gate. The square represents the brazen altar. The circle in the square represents the laver for washing. And then we have the entrance into the holy place itself. Then a veil and the holiest of all, which was a perfect cube. And into that holiest of all. Nobody went except the high priest once a year. And then not without blood. That was the very center. All the rest of it was leading up to that. It is interesting to note this, especially if you are concerned about the symbols of the purpose of God. We've already given a consideration of the meaning of the cherubim. How they figure at the gate. Of. Paradise. And you remember he calls the tabernacle the cherubim. And I suggested that when our parents were exiled from the presence of God and they turned round and saw that curious, symbolic creature. A lion, an ox and then an eagle. One or the other may have said, and I gave credit to Eve this time. Why? I don't know. I said, Eve may have said to Adam. Adam, do you know what that means? He says, No, I'm try. I'm trying to pass it out. What it does mean, she says that represents you and the Dominion that was put unto you that you've lost. But he was given dominion over the beast of the field, the cattle, the fowl of the air.

[00:08:24] Man Lion, ox, eagle. There it was being kept. And then, of course, we can travel down the ages and we come to the book of the revelation. And there the four living creatures with the very selfsame fourth Division. Ah, they're giving glory to God because the hour is come and then paradise is restored. Way to the tree of life is given once more, as it was said in the beginning. What is inside this tabernacle on the ark were golden cherubim. But before have you got inside? You would have them exhibited before your eye by the fact that the tribes weren't allowed to just pick and choose where they like to settle. Everything was. This was according to a pattern shown to Moses in the Mount. And so by looking at the first, second chapter of the book of numbers we read. That each one of these tribes and each one of them are given a name. Were to pitch their tent according to their own standard. And if you will notice those which are in distributed round. We discover that, Judah. Now we have judo. Is that the entrance where the gate is? Judo. He had a lion for his standard and frame at this other end. He had an ox. The boar. And Ruben? He's out here. Had the man and Dan on the opposite side and the eagle.

[00:10:02] He said, Where do you get all that from? Well, we get that from the notes in the rabbinical writings. And if you don't believe it so well, you might not believe. 1066 William the Conqueror. But most of us do. Although we could never go and put our finger on the actual document, perhaps wouldn't know where to find it. And so there's every reason to believe that there was this symbol outside. In the camp of the cherubim. And it's meaning that we see right inside carrying the story on until it reaches its fulfillment in the day that is yet to come. Well, now that's enough of that. The central feature which we are going to consider this evening is the arc. By the way, if you like to go into other features about the disposition of these around the outside, you'll find that there was a very solemn statement made with regard to any attempt to transgress and interfere with the special service committed to somebody else. The Levites particularly were given the charge of carrying the curtains or carrying the ark or whatnot, and anybody else who stepped in. It was punishable by death. So this is not merely an accident. All a part of a plan. Now, when we come to the 25th chapter of Exodus, we read in verse ten, oh, after it says in verse nine, According to all that I show thee after the pattern of the tabernacle and the pattern of all the instruments thereof, even so, shall ye make it.

[00:11:44] And you remember in the New Testament, we are definitely told that Christ has not entered into holy places made by hands, which are a figure of the true, but into heaven itself, the true tabernacle which the Lord pitched and not made. And then in the book of the Revelation, Heaven was opened and I saw the ark of the testimony. Now, if you're going to pin me down to it and say, Do you mean to tell me that up there in heaven there's a wooden box cutter with covered with gold, I should say? Well, possibly not, but whatever is the reality of which that is a type and symbol that's there. You see, we can be very clever people. We can ridicule the idea that there are white horses in heaven. Yes. And that could explain away the second coming of Christ. Perhaps. So far as we can begin to see. Real horses are not the ones that are down here on Earth. The real ones are the spiritual realities up there in which these are poor parson types who see it the other way around. But we'll leave that for the time being. So that any instruments. But a part of the patent. And the first one of mention is the last one that would be met because God works all the ways from the from within out. We have to go the other way and come to the gate first.

[00:13:06] To the altar of sacrifice next to the laver of washing, next to the lamb, to the showbread and so on. All a long time before we get. But God says no. Everything that's planned is destined to lean to this one thing. And if it is never achieved, all the rest is waste of material and waste of time. So he says, Thou shalt make an ark of shitty wood. You will find that there are, I think, seven trees that are mentioned in the Old Testament that are used largely for beautifying the House of God sanctuary. And this is one of them. But this one is not the one that's picked out for very much beauty. It was a very plain wood, apparently. I don't mean to say it was what we call the plane tree. I didn't mean that. But it had no particular appeal except that it was useful, As Isaiah 53 says, when they saw him, there was no beauty in him that they should desire him. Where he sat. Thus on the well weary, a Samaritan woman said. How is it that you being a Jew, that's all. She wasn't rude. She was speaking what she thought was true. They looked him up and down and said, Oh, not 50 years old, and asked how long you have seen Abraham. And he wasn't anywhere near 50. His visage was warmer than that of any man, just common wood.

[00:14:35] But ah, there's something about it which we want to remember this in the Septuagint Greek version. But I think anybody could come to these meetings long without realizing that so far as I'm concerned, that Greek version is an exceedingly valuable help in the interpretation of Scripture. The translation that they give. If I put it there. Yes. Down here in green letters. Cylon aseptic. Now, you know both those words. It's surprising how much you know. You know, when the man is advertised on the wireless to play a xylophone. He's going to have all this business, you know, with bits of wood. Wood? That's a word. Cylon wood. And the word on is something which is not septic. In other words, not corruptible. So the wood that God chose may have been plain, but what a picture of that humanity of Christ who did no sin, who knew no sin, who was holy, harmless, undefiled and separate from sinners. So it was a setup. It was not septic. It was not corruptible. But that's not all. If you stop there, you're emphasizing the sinless humanity of Christ. That if he was only mad. We're still without a redeemer. But the Old Testament has emphasized that the Kinsman Redeemer is even the God who created heaven and earth. The Lord of Sabaoth. And so we have the gold, which is the symbol of deity, The glory covering the wood was only there to hold and support the other.

[00:16:24] They were together, as we see in the New Testament. Where are we going to draw the line where we speak of Christ? And we are supposed to. He speaks of men. But he speaks as God manifest in the flesh. Over and over again, they interchange. Whoever has ever heard of a man standing in a cemetery? Before I close too. And before ever. He does anything to show his power. Standing there and saying, I am the resurrection and the life. See that? So we have the wood and the gold. The first chapter of Romans. It speaks of the Gospel of God concerning his son, who was made of the seed of David, according to the flesh. But declare to be the Son of God with power by the spirit of holiness, by the resurrection of the dead. Now, if you're speaking of an ordinary man, you wouldn't say, oh, according to the flesh, he was a descendant of so-and-so. But you say, well, how ever else could he have come? Is there anybody here who would be very upset if we said, Oh, according to the flesh, you were descended from Richard the third or something? You can't really say it any other way, but this one was according to the flesh of the tribe of Judah. Say so. But according to the spirit. Who was another point of view. And so we have on the first page of the New Testament.

[00:17:58] His name is Jesus. But his name also is Emmanuel. For he fulfilled the Old Testament prophecy concerning his birth and the nature of it. What are this? Iraq. Is given specified size. Two cubits and a half should be the length of a cubit and a half the breadth of a cubit and a half the height thereof. I think you'll discover that when we come to look at other parts that the. Table. Of Showbread corresponded in some measure, not in entirety, but in some measure. There was something on a level with these that were out and inside, one corresponding with the other. But we've got enough, I think, this evening to keep to this one great symbol. And thou shalt overlay it with pure gold, not merely gold. They didn't have the method of stamping gold in those days, as we do with so many karat gold. But it does speak over and over again in the scripture of fine gold and pure gold. And so it is here. And of course, we have heard. Do you know what gold looks like? Friends. It's that shiny stuff that's got a yellow tinge about it, you know. And I was passing the shop down here and it says they're now giving 58 shillings and thruppence for a gold sovereign. So that tells you where we're getting. But if you wear virgin gold, it's very difficult to keep it in its true shape because it's so very soft and pliable.

[00:19:32] And that's what they use pure virgin gold to represent the two natures of this one redeemer. Well, now he goes on to say. Thee and thou shalt make upon it a crown

of gold round about. When it could have said an edge of gold or a fillet of gold or something. But it says a crown. Oh, don't let Robin friends. There's too many. You want to take the crown from off his head? Or they may want to postpone it until he comes a second time and they can't help themselves. But don't we rejoice, even now, in the day of his reproach sometimes to sing that hymn and crown him lord of all? Yes. And where should we look for a crown that is more wonderful than the crown? In connection with this. Some crowns indicate a tyrant and you know, the word despot is used of Christ. When he comes the second time, he will show who is that only that blessed and only potentate, a despot, king of kings, Lord of Lords. To rule with a rod of iron. Oh, yes, but. Oh, what a thought. Here. Here we have a crown associated with unspeakable mercy. And so we have the symbolism being carried forward and thou shalt cast four rings of gold for it and put them in the four corners thereof, and two rings shall be in the one side of it and two rings in the other.

[00:21:02] And shall we have all the arrangements made? That it should be transported from place to place without any violation of its sanctity. No hand laid upon it. You remember that one man forfeited his life because he put out his hand as play the Ark of God. Oh, it sounds so terrible from our point of view, but there it was. There was provision made to transport it, and that must be strictly observed. God is hedging about the sacredness of this ark so that we or those people at that time particularly should appreciate their dealing with a God of holiness. And then not only so. It says Thou shalt make staves of wood and overlaid them with gold. And thou shall put the staves into the rings by the side of the ark. That the ark may be bored with them, and the staves shall be in the rings of the ark. They shall not be taken from it. Never. All this is to emphasize, as we said, the sacredness of this trust. What now? So far we've got a very wonderful chest or ark. But there must be something more. And we discover that there must be something in it. And there must be something on it before it completes its picture. Praise. Even though we prove that Christ was sinless, even though we prove that the sinless Christ was in some mysterious way God manifest in the flesh, you're still without a redeemer.

[00:22:42] Is that? The more you emphasize the sinlessness of Christ without his redeeming love, the more you bring about your own condemnation in contrast. He doesn't ask you to patronize him and say how good he was, how right he was? No. And this ark is only the beginning of the story. It's there, but there must be something more.

Now, first of all, what is sin? Well, we can get many definitions, but one of them in the scripture says sin is the transgression of the law. And that will be particularly impressed upon the people of Israel. Sin is the transgression of the law. So the symbol of righteousness would also be very acceptable to them. Sin is the honoring and the righteousness, rather, is the honoring and the obedience of the law. Whenever we are told in Hebrews Chapter nine that in this ark there were placed three things the tables of stone. Aaron's rod that budded and a golden pot that contained manna. Those three things we are told. I think it is in the. This book of Exodus itself. I think it's a 16th chapter when the manor was given to them. That they were to put that into the ark. I don't remember the verse itself, but it is somewhere here. Oh, I think it is in verse 33. And Moses said unto Aaron, Take a pot and put an omer full of manna therein and lay it up before the Lord to be kept for your generations as the Lord commanded Moses.

[00:24:34] So Aaron laid it up before the testimony to be kept. And then you remember there was another test later on when some of the leaders of the tribes of Israel began to challenge the peculiar sacredness of the family of Aaron. And they put forth another argument that you could hear. They said, all the people of Israel are holy, we're all elect. Well, that's true, friends. That's true. But within that election, God could still choose whether you do this or you do that. And that had to be settled or it was settled in a drastic way. The first occurrence of an earthquake in the scriptures. I don't say the first occurrence of an earthquake at all, but in the record was when the earth opened and swallowed up those men who dared to question the sacredness of the priesthood. And then God did demonstrate to them his choice. He said, You all bring your staff. Each one of you, the ancestral staff, and lay it up before the Lord. And in the next day, the next day when they went. 11 of them just dead sticks and one of them budded and blossomed and bore fruit. That was Aaron's. That's a miracle. But he emphasized at once the living priesthood, of which Aaron was only a poor figure. So that was put in the ark. The priesthood. What was the matter? Oh, a very blessed thought that God is not only thinking or can I say reverently of himself.

[00:26:12] Is he the tables of stone, you may say. Oh, well, well, God was particular about the fact that they broken it and this must be observed. But don't you see you put the other side into that. He was a father that pitied his children and in their wilderness wanderings, he wanted them ever to remember that he fed them with bread from heaven. So sometimes we have to remember that lest we think that all one sided.



Whenever having regard to the the unbroken tables of stone, would you look at first of all, make sure verse 16 and Thou shalt put into the ark the testimony which I shall give thee. Now, it hadn't been given up to that moment. He was to put into the ark the testimony that was given to him. Now, will you look at chapter 3219? For a little bit earlier. Verse 15, and Moses turned and went down from the mount, and the two tables of the testimony were in his hand. The tables were written on both of their sides. On the one side and on the other. Were they written? And the tables were the work of God and the writing was the writing of God graven upon the tables. And when he saw what was happening at the foot of the mountain, they'd already broken this commandment. The very first commandment, Thou shalt have no other gods beside me.

[00:27:41] Thou shalt not make unto thyself any graven image. And look at them. So before ever, Moses could give them the Ten Commandments. They were already broken and he broke them. And so we read in verse 19 and it came to pass as soon as he came nigh unto the camp and he saw the calf and the dancing and Moses and Anger Wexford and he cast the tables out of his hands and break them beneath the mountain. Strictly speaking, fame. Strictly speaking, the people of Israel never received the tables of stone as a covenant. Never. They were broken before they could be delivered to them. They stood there and they said, All of the Lord hath spoken. We will do. And before whatever they could get them back again, they showed how utterly impossible it was for Israel or any name to enter into a covenant to keep something for life, righteousness or peace. Never could be. What was the answer to it? Well, Moses went back. Chapter 34. Verse one. And the Lord said unto Moses. View the two tables of stone like unto the first. Here it comes again the second time. Oh, how many times that comes like unto the first. And what condescension on the part of God. And I will write upon these tables the words that were in the first tables. Which thou greatest. Have you ever had the misery of writing page after page and then either lost the plot or found somebody and used it for lighting a fire? And do you would you imagine that, say, for instance, I who am speaking to you, I would be as placid over it and as gentle over it.

[00:29:36] Oh, dear, Oh, dear. I always remember the agony of words that Carla describes his feelings. He sent the complete manuscript of the French Revolution to a titled friend of his. And the title friend of his left it all on the table in his sitting room. And then the maid, whose one idea was to make the house clean, not the place to live in. She saw all this paper, scrambled it all up, put it on a fire, cleaned the room, and away

he went. Carlyle's life's work. And yet I sit down and start and write it all over again. But he said the fire had gone out of it. Well, think of God. Think of God. He'd written those tables of stone. He gave them into his hand and they were broken. And not a word of rebuke. Isn't it wonderful? He said, Be ready in the morning. So in a sense, we could say this, that Israel never received the state tables of stone. What God said the second time was Moses, make an ark and put them in there. In other words. Wait for Christ. He's the only one who will honor that law and make it acceptable.

[00:30:50] And you've got to wait on him. So there it is. And in verse 28 of this same not giving you that verse which I ought to verse 28, it says. And he was there with the Lord 40 days and 40 nights and did neither eat bread nor drink water. And he wrote upon the tables the words of the Covenant, the Ten Commandments. Solemn state that they are 40 days and 40 nights in that holy presence. Well, there's the feature that has to do with the ark itself. Well, now it was not complete. After all said and done, that ark of that chest was to contain something within it. In order to sustain summoning upon it. First of all, Christ himself must manifestly be righteous, for he could never be our saviour otherwise. But we are not saved because he happened to be righteous. We are saved or we have access into the presence of God because he, the righteous one, bore our sins in his own body. Shed His blood so that God might be just and the justifier of him that believeth in Jesus. So we go back to Exodus 25 and we make another consideration. Verse 17 And thou shalt make a mercy seat a pure gold. A mercy seat. And this is so translated in the New Testament, in the Epistle to the Hebrews. But you might like to know there's another passage where the word mercy seat is not translated mercy seat, but comes in Romans a third chapter.

[00:32:43] And in order to see the context is parallel with the thought of the broken law and the unbroken law and the ark and the mercy seat. We'll read verse 19, Romans three. Now we know that what things soever the law says it saith to them or under the law that every mouth may be stopped and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in His sight. For by the law is the knowledge of sin. But now something's happened. Something has happened to illuminate certain things in the Scriptures. The righteousness of God without the law is manifested. It's been manifested and it's been witnessed by the law and the prophets. When you get to know it, they are all talking about it to where once you know, even the righteousness of God, which is by faith of Jesus Christ unto all. I

wonder whether there's a distinction here. I'm to all and upon all. Does that mean exactly the same? It may not. It's offered to all. It upon all them that believe it unto all without discrimination now for all have sinned. But whether all would accept it is another question. So unto all, and upon all them that believe. So there is no difference. For all have sinned. And come short of the glory of God. And Paul was a Hebrew.

[00:34:24] Not a Gentile. And he spoke the Hebrew tongue as we read. And he knew that the basic word for sin in the Old Testament is the word to come short. The classic example is found in the Book of judges, when so many men of the tribe of Benjamin could sling a stone, but a hair's breadth and not miss. And they do it with a left hand. It said not miss that word. Miss is the Hebrew word for sin. They missed the mark. So he said all have missed the mark. All have come short. You see, that's a searching word. Our favorite idea of describing sin is murder and theft. And I don't know what. And that let some of us out because, well, externally, at least, I suppose we haven't cut anybody's throat or done something like that. So we are fairly respectable sinners, you see. But this is not very. This doesn't bother about whether you're respectable or not. You just are not 100% friends. You may be 99%, but if you are. That doesn't get through, friends. You see in the Old Testament, the symbol of righteousness is a just wait and a just balance. In other words. When people murmur and complain about the awful capitalist savage character of God, you know, they very often speak about Yahweh. Those people, they like to pronounce his name like that. The savage, bloodthirsty Yahweh. They say, are the Old Testament.

[00:35:59] Are you imagining God? Well, we couldn't think of worshipping God. God, who said an eye for an eye. No. Couldn't you? I'd like to be in the shop when you're having your joint of meat. Wait for the next time. And you wouldn't think it was a very savage thing to say to the butcher. Whether it is 16oz to the pound, don't forget. This is an eye for an eye. That's perfect balance. If you're looking in the law to find mercy, you're looking at the wrong place. Don't look in the ark for mercy. Look at the lid on the top of it that rests upon a lord. It's been honoured. See? Well, that's where we're coming, then. But if I go on talking like this, I shall turn away. And then I shall forget the word I'm about to tell you. So I'll bring this else back. We're going to try to find this word mercy seat in Romans three. For all have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus. That's the bit that's brought us out from our Egypt, whom God has set forth to be a mercy seat

through faith in his blood. That's the other side. That propitiation is the word used in the Old Testament for the mercy seat. The two aspects of the work of Christ. The Passover that brought you out. The mercy seat sprinkled with the blood of atonement.

[00:37:25] Once a year that leaves you in and give you the possible access and acceptance. Well, now I'm going to turn away for a moment, because occasionally it does us good to be warned that as sure as God introduces something, which is a picture of the work of his beloved son, you'll find that Satan will get busy to try to get a travesty of it. So don't think we're wasting time to turn aside for a moment and see something which seems to be an obvious parody with dreadful consequences. And I'm going to ask you to turn to the Prophet Zechariah. That is one of the minor prophets near the end of the Old Testament. Just in case somebody is not quite okay with the books. The Prophet Zechariah in the fifth chapter. Now I want to read that chapter. It's only 11 verses. It'll only take a few minutes. Then I turned and lifted up mine eyes and looked and behold a flying roll. And he said unto me, What sea is there? And I answered, I see a flying roll. The nape of his 20 cubits and the breadth thereof. Ten cubits. Then, said he unto me. This is the curse that goeth forth over the face of the whole earth. For every one that steal, it shall be cut off as on this side according to it. And everyone that swears it should be cut off as on that side according to it, will come back to this again in a moment.

[00:39:03] I will bring it forth, saith the Lord of hosts and it will enter into the house of the thief and into the house in that swearing falsely by my name. And it shall remain in the midst of his house and shall consume it with the timber of even the stones thereof. Then the angel that talked with me went forth and said unto me, Lift up now thine eyes and see what is this that goeth forth. And I said, What is it? He said, This is an evil that goeth forth. He said, Moreover, this is their resemblance to all the earth. But behold, there was lifted up a talent of lead. And this is a woman that sitting in the midst of the ether. And he said, this is wickedness. And he cast it into the midst of the ether and he cast the weight of lead upon the mouth thereof. Then I lifted up mine eyes and looked and behold, there came out two women and the wind was in their wings, for they had wings like the wings of a stork. And they lifted up the epha between the earth and the heaven. Then I said to the angel that talked with me, Whither do these bear the ever. He said, had to be to build his own house in the land of Shinar. It shall be established and set there upon her own base without.

[00:40:21] To seriously explain. That would take much longer time than the few minutes I want to devote to it. But I think the sheer reading of it will make you feel. Here we have an ether. That's a measure. A measure of commerce. It's got a lead. Of lead in contrast to the lead of gold. It's got wings of a stork, which is an unclean animal or unclean bird or animals or friends. But bird instead of the cherubim. And it's got this statement about the role, which is very important, and it's going back to Babylon, to its own place. When you look at verse three again. It says. For one that steals it shall be cut off as on this side and every one that swearing shall be cut off as on that side. In the Prophet Jeremiah. I'll just turn to it. Don't bother. Because by the time you get it, I shall be back again. 2539. But now I begin to bring evil on the city, which is called by my name and should be unpunished. Ye shall not be unpunished. That is the word translated cut off. It's not the ordinary word cut off. And the statement in Zechariah is that this role, instead of saying it's wrong to steal, says you won't be punished. While I've heard the thing, haven't you? And we camouflage our morals by words. But of course, you're such polite people shielded from the things of this world.

[00:42:08] You've never heard the word scrounge, have you? You've never heard a person winning something, have you? And that's only a camouflage for stealing. And that's what's happening all over the world, bringing things down. In contrast to the witness of God, Thou shalt not steal. Thou shalt not shalt not bear false witness. And this is going throughout the earth and says, Oh, let him off according to that side of it. Let him off according to that side of it. Just the utter contrast. Well, that was only just thrown in to show you that we must watch all the movements that God does will nearly always be travestied and parodied by the movements of Satan. What? Have we come to the mercy seat? Add a bit more carefully. Chapter 25 of Exodus Once more 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 the breadth thereof. Exactly the size of the ark. Now. Bigger. Now smaller. There is a lesser, of course, obviously. And it would fit. But it is specified. There is a relationship between the obedience and the righteousness which is there honoring God's word and law and the salvation which is given freely to those who are blessed under its terms. They go together. And Romans. The fifth chapter can be read over and over again. One one.

[00:43:42] Obedience and obedience that led to death, certainly. But one obedience. It brings justification to those who, by the disobedience of one were constituted sinners. It says in verse 18, Thou shalt make two cherubim of gold, of beaten workshop. Thou make them in the two ends of the mercy seat and make one cherub on the one end and the other cherub on the other end, even of margin, even of the matter of the mercy seat. It can have whatever they stand for are made of exactly the same material as the mercy seat. Surely that stabs the cherubim with the thought of redemption and reconciliation. And then the next thing is. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings and their faces should look one to another toward the mercy seat. Shall the faces of the cherubim be? And this, I often feel, is a wonderful picture of the secret of Christian unity. You know Euclid. He said something like this. Things which are, you know, Euclid, don't you? The boy said he was the wife of algebra or the other way round, but he got through with it somehow. But he said things which are equal to the same thing. Are equal to one another. Now our tendency is to be chasing everybody about to make them think like we think. But if we were to chase everybody about, make us all think like Christ thought, we wake up to the fact we were all thinking alike, wouldn't we? The more we look to Christ, the more we shall be like one another.

[00:45:31] So these cherubim. It says their faces shall look to one another. To all the vertices. To statements. Not one. Show the faces of the cherub. Now, what's all this for? That's a legitimate question, isn't it? Why this elaboration? Why this chest? Why this piece on the top? What's it all for? Now God is going to tell us. And there I will meet with thee. And I will commune with thee. From above the mercy seat. I will meet with thee. And each word is a deep word. It doesn't mean a casual meeting. It means a meeting with an express basis. And this word. Supplies us with the thought of reconciliation. It's incipient in the word atonement. As you know, the old English word atonement used to be pronounced at one moment. And there used to be a verb to at one anybody but nobody uses it today it's gone. But at one moment. And reconciliation are the same words. One body from the Latin, one from the Saxon, as far as I know, made the same thing. The atoning work of Christ in the Old Testament, as brought about the wonderment of the New Testament. And that's incipient in this word. They ever meet? Don't forget the word there, will you? I think it comes. Yes. And there.

[00:47:14] I will meet with you. Don't believe. Just slip over the word there and not see it. Put yourself into another position. Elijah Slade. And he's there. I love. And God said, You go to the brook Kerith there have I commanded the Ravens to feed you? He wasn't given an option. He said, Well, I don't like that place. I'll go somewhere else. Well, if you did, the Ravens will go there. There or in the New Testament. There is neither Jew nor Greek bond nor free, male or female. There it's a word that means a place. So God says to you and to me there, will I meet with you? But if you are going to pick a juicer, why don't don't quite like that idea. In fact, I don't believe that we should ever insist upon the shedding of blood. God is too merciful and kind for that. Well, we may wake up one day to find we made a mistake. A dreadful one. This is their beloved city. There's one passage that I'd like to turn to that's in the minor prophet. I'll just read it. It's in the Prophet Amos. And he says in chapter three, verse three, these words. Can two walk together except they be agreed. Well, then walking together means harmony. Can two walk together? Not strictly speaking, if they are not reconciled, if they've got anything between them that's making a difference, they may be walking physically along, but I've seen people walking together, haven't you? And they're miles apart in spirit.

[00:48:52] As one word, but this word, agreed is the very word used in Exodus. There when I meet with you. So it's deeper. Can two walk together? Except they have met? Well, obviously, no. And I've told you, of course, a little bit of my early history. I'll tell you again, I don't mind. When I was very young or I don't know how long ago that must be. I sort of rather diffidently or with a certain amount of trepidation. I hadn't got a lot of experience. Mark, you. I was a little innocent. I arranged to meet a certain young lady. And we began to meet at the park gates when I was waiting at one park gate and she was waiting at the other. So we never met. And as we never met, we never walked together. But then you see, there is such a thing as repentance of discovering you've made a mistake and saying, I'll never do that again. And we met at the right park gate next time and we've gone on ever since. And she's here tonight. Good. Oh, yes. But two can't meet, can't walk together, except they are met. You cannot have fellowship. If you deny this, it's a travesty of it. Friends fellowship comes out of this. Don't inventure fellowship first and discover your need of Christ afterwards. Here is the basis of where you meet.

[00:50:14] And then the next thing is. I will commute with thee. And that's a rich word. It emphasizes the gained fellowship. But I'm going to degrade it a bit. I'm going to remind

you and myself that there are 814 references in the Old Testament where this word translated commune is just speaking. It uses the word commune at all. It's just plain common or garden speaking. But all our wonderful that you and I can go into the presence of God and we haven't got to commune with him. All that makes you think you've shut your eyes and put your hands together or what? You can speak to him. Praise. Speak to him. Let's get one passage, which is a good illustration. Numbers the eight, the seventh chapter and the 89th verse. Number seven. 89. And when Moses was gone into the tabernacle of the congregation to speak with him. There's your word. Come you. Then he heard the voice of one speaking unto him from off the mercy seat. Do you see what happens? You go in to speak with God. Do you find he'll speak with you? That's love, isn't it? Come off the mercy seat that was upon the ark of the testimony from between the two Cherubim and he. Spake unto him. Who? There's nobody could say who's the he and who's the him? Well, it doesn't matter. It's he spake unto him or he spake unto him. That's it. This is the word that gives us the Oracle in the book of Samuel.

[00:52:13] This word speak. This is the the note that Paul strikes when he wrote his epistle to the Hebrews. God had spoken once by the prophets. Now by his son. Once by the angels, now by the Lord. Once on Mount Sinai. Now in glory Spoken. Isn't it good that we've got a word that God has spoken? And is it good to know it comes from the very heart and center of this place of worship? Every time we open this book, let us forget merely its paper and print. Let us begin to remember that that book would never have been written and printed and read by us if there'd be no mercy seat. It comes from there. It's a part of redeeming love. Not needed to deliver us from our bondage, but to give us a pillar of cloud and fire by day or night. Here it is for us, not seen by the eye of the flesh, but definitely seen by the eye of faith. Now, I knew my time was going to run out pretty quickly before I got to it. Isaiah 53. What a miracle after all of it, isn't it? Isaiah 53 Just two verses. To do with meeting God. Or other things meeting. Verse six All we like sheep, have gone astray. We have turned every one to his own way. And the Lord hath made to meet. On him.

[00:53:49] The iniquity of us all. That's the meeting place of my sin. Now, that's not all. That's only the first. That's the first thing. Last verse in Isaiah 53. Therefore, will I divide him a portion with the great. This is the conqueror now. And he shall divide the spoil with the strong. Because he has poured out his soul unto death. And he was numbered



with the transgressors and he bare the sin of many. And he made a meeting place for the transgressors. Same word. Same word used here twice and used in the tabernacle. So already the prophets were telling the people that Tabernacle a meeting place is a type and a shadow of that meeting place. And the double one. First he made the beat on that devoted head, the iniquity of us all. And then the way was opened for a meeting place for those who had been, by nature, transgressors. So far in the tabernacle and the first item of its furniture. I hope you don't say to yourself, Well, what a long time it's going to be before we get right through all this furniture. Don't you think it's worth it, friends? Don't you think it's really valuable to see how God has gone out of his way to teach us by sight and symbol so that when we've seen the lessons there, we can come back to the New Testament, say, Oh, blessed be God. He fulfilled it all. And more than ever, I can see. So once more. Till next week, God willing, will we pick up our thread and carry it another stage further?