

The Tabernacle

Part 1

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[00:00:01] In which we have spoken, this is the psalm. 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. Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have comfort also to offer. For if he were there, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonishing of God when he was about to make the tabernacle, for seeing said he, that thou may all things according to the covenant show to thee in the mouth. [00:01:03] Now, chapter 9.

The rest of it.

While Christ, being come a 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 whole place, having obtained eternal redemption for us.

Verse 23.

It was therefore necessary that the tabernacles of things in the heavens should be purified with these, but the heavenly things themselves were better sacrificed than these. For Christ is not entered into the holy places made with hands, [00:02:01] which are the figures of the truth, but into heaven itself, now to appear in the presence of God for us.

And one last verse in chapter 10. Verse 19.

Having therefore, brethren, boldness to enter into the holiness 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, and having an high priest over the house of God, with a pure heart and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Now before we show the picture we have to show, [00:03:03] before we speak to the tabernacle and help us to understand it, I think it's right that we should refer to the blood of God to show the New Testament warning for returning to the tabernacle as a help for us in this brilliant dispensation.

I think you would agree that but for the instruction in the Old Testament about the tabernacle, all these verses that we have read would be meaningless to us. It's necessary to have the instruction in the Old Testament to throw light upon those statements in the New. But there is a clear statement that the pattern that was given to Moses in the month was, as Paul says in the epistle to the Hebrews, a figure of the truth.

[00:04:01] The very mention of the true tabernacle which God pitched and not man is in contrast to the old tabernacle which Moses pitched. And so I believe as we look at the picture of the tabernacle and inquire into its meaning, we shall find help for us in our day.

Now if anyone feels that they don't like pictures being shown, then personally I humbly apologise to you. But I feel that the showing of these pictures will help us in understanding the truth. And all that we seek to do is to show these pictures and from them draw out New Testament principles. I'm sure you have all looked at books with pictures and you say, well that's very helpful. I can understand what's meant by that picture. [00:05:03] And so I think that a picture projected onto a screen is no different from a picture that's in a book. And we'll try, the Lord helping us, to show the truth contained in this wonderful text.

Now I have to say that in the scope of four addresses it will be impossible to cover all the features of truth contained in the tabernacle. But we'll do our best, held by the screen, to give some idea of the wonderful feeling of the tabernacle. And if I give a little understanding in relation to it, then it's up to yourselves to get some books. There are plenty of books available on the tabernacle, and with your Bible, and on your knees, to get some further help on it. Now if we can get the first picture coming. Now the most important thing in the tabernacle, or I say the most important feature of the tabernacle, [00:06:20] is the presence of God himself. We must remember that in the Old Testament, God vouchsafed his presence amongst his redeemed people. And the cloud above the tabernacle was the emblem of his presence amongst his own.

Now everything in the tabernacle takes character from this important truth. God dwelling amongst his people.

And needless to say, this is the most important thing today, that God dwells amongst his people.

[00:07:05] Our blessing is incidental to this, but the most important thing that we can think of is our relationship to God and how we order our lives accordingly.

Now the presence of God in the midst of his people was the most important feature of this wonderful system. Now I might particularly refer to this part here called the core, and the hangings of the core.

But first of all, let us give a general idea of the tabernacle and how it functions. Here is the gate of the core, and of course obviously the place where people entered in.

Now the gate of the core faced towards the east.

[00:08:04] Now I feel there is a two-fold significance attached to this. When Cain went out from the presence of God, he went into the east, away from God.

Now, if persons are coming into the presence of God, they have got to come this way, from the east,

into the presence of God. This is the way man returns. Secondly, most of the nations of the east in their idolatry look towards the east or towards the sun rising. But those who went in to worship God, turned their backs upon the normal idolatrous practice and went in to worship God. Now, the gate of the core represents the Lord Jesus Christ as a door.

The one by whom we can return to God and find blessing. [00:09:01] Now this gate is very wide, it's 20 cubits wide, and signifies the welcome that is given to those who desire to return to God and enter into his presence as worshippers.

We have time to speak in all the detail of it, but there is blue and purple and scarlet and fine linen all entwined together in embroidery.

There is no mention of cherry bloom. Now, cherry bloom is the symbol of judgment. And if the gate indicates the welcome that people receive through Christ, then we can understand the absence of the symbol that indicates judgment. Persons are attracted to Christ. Him that cometh unto thee, I will in no wise cast out. And all the pictures in the gate of the core indicate the effectiveness of Christ and how he welcomes people to him and then leads them to God. [00:10:13] Now after a person went through the gate, the first indication was the raising of the altar. If the Lord will, we will speak about this in detail some other night. But the raising of the altar represents the death of Christ first. The manhood of Christ and his effectiveness is portrayed in the gate. But the death of Christ and all the value of his work is portrayed in the raised altar. And this of course sets the person up in righteousness that he can enter into the presence of God. But then after coming to Christ and being made righteous, we often feel there are difficulties in the pathway. We often become defiled by the evil influences that are in this world. [00:11:01] And before we enter into the presence of God, we feel the necessity of coming to the word of God and having ourselves cleansed morally as we enter into worship. And so that labor is the symbol of the word of God and how we apply it to our lives.

Now we come to the door of the tabernacle. And it is on five pillars if I remember rightly.

And it speaks of the features of Christ that are portrayed for us. And then inside, we have the veil which also speaks of the Lord Jesus Christ held on four pillars.

In this section here called the holy place, we have the candlestick, the altar of incense, and the table of showbread. And if the Lord will, we will speak about them some other night. [00:12:04] In the most holy place is the next most important thing in the tabernacle system to the presence of God. And that is the Ark of the Testimony, the Ark of the Covenant, a beautiful picture of our Lord Jesus Christ in his person and work. We will see pictures later about the boards of the tabernacle and their glass. Now that's a general picture of the tabernacle and what it represents. Now here, right round the corner, we have hangings of fine twine linen.

Those hangings are on copper pillars.

The bases in which the pillars rested were also copper.

Between the two pillars, there was a connecting link of silver. [00:13:01] And on the silver rod, the fine twine linen hung down.

Now this presents for us a very important piece of Christian teaching.

We are all aware that as we grow, we see a large notice, danger, keep out, or trespassers will be prosecuted.

These things are quite common in our day. Now I believe that in a general way, this is what is represented in the fine twine linen hangings of the coat.

This represents the surrounding enclosure that guarded this wonderful structure called the tabernacle, the dwelling place of God.

[00:14:02] If you read in the book of Numbers, you read there that the Levites were to camp round about the coat, that no one should come near to the tabernacle, and that the wrath of God should come upon them. Now this is clearly because of the presence of God and his holiness. And in the Old Testament times, no man could presume to enter into the presence of God with impunity. God and his holiness kept man at a distance, because man was not constituted righteous to enter into his presence. And so this enclosure surrounding the coat represents the principle of separation by which God kept at bay any forces of evil that might intrude into his presence.

[00:15:05] He gave specific instructions that there was a family of priests that only were to enter into his presence. No one else. Aaron and his four sons.

And they were the persons who were to officiate at the raising altar, the laver, and enter into the presence of God, and offer up the appropriate sacrifices, or do the functions that they were authorized to do. Now no other person could break into this place and function. And again I say this represents for us the holiness of God and his desire that evil should be kept at a distance. When we come to the temple, then the same principle applies. The holiness of God.

[00:16:01] It's interesting to know that in the excavations that took place in connection with Herod's temple, there was found an inscription on a stone that indicated that Gentiles were not to enter into the precincts of the temple on pain of debt. Now this was just their way of maintaining this idea in the tabernacle.

Now you say, but in Christianity, things are different.

God is a God of glory. God is a God of grace. God wouldn't in any way punish men by debt.

But then when we come to the New Testament, we find exactly that principle maintained. You remember Ananias and Sapphira? At the very beginning of the church's history, they sinned against God. [00:17:01] If you like, they broke through this enclosure. Something they had no right to do. And they lost their lives because of their failure.

Now, when we come later on into the episodes, we find Paul speaking about failure amongst Christians. In the 11th chapter of 1 Corinthians. And he says, because some had not lived lives that were in keeping with the place they had taken as Christians, he says, some are weak and sickly, and some have been taken away. God, in his judgment, in his governmental judgment, not these persons losing the salvation of their souls, but taken away in judgment from the earth. Because of infringing the fullness of God.

Now, I want to say that for us today, there are two notices here. We've been speaking about notices,

trespasses will be prosecuted and so on. [00:18:05] I believe today, in New Testament language, there are two notices for us as Christians, and we ought to take account of them. The first one is in 2 Corinthians chapter 6. Where Paul says very plainly, guided by the Spirit of God, we must not have fellowship with unbelievers.

We must not in any way lower our testimony as Christians, and be joined together with persons who are not real believers in our law of Jesus Christ. Now, this is in connection only with unbelievers.

It has nothing to do with our relations with each other as Christians. Paul goes on to say, what fellowship hath light with darkness, what concord hath Christ with Belial, and so on. [00:19:01] And he's simply pointing out that those who have gathered to the name of the Lord Jesus Christ must not be connected with evil in any shape or form. And we believe that these contacts can be in marriage, in business, or in social contacts, where the testimony of a Christian is lowered by being connected with unbelievers. Now, secondly, the second notice I believe that we must take account of is found in the second epistle of Paul to Timothy.

There we find a different kind of instruction. The church of God began at Pentecost, and very soon failed in their mosque. And all sorts of ideas were circulating among Christians, persons professing to be true believers.

Paul says in 2 Timothy that in order to be true to Christ, to be true to the holiness of God, [00:20:05] we must stand apart from these evil teachings and evil practices and follow the Lord of God. Now, these are not ideas that we have pulled from the Lord of God. They are the plain statements of the Word of God without guidance in these days. And morally, this is all involved in these times round about the quarter. Now, copper, I know that when you read the authorised version, it speaks about brass, but it should be, indeed, copper. Brass is an alloy, and it would soon collapse under strain or heat or stress, but copper is a very durable metal, and it can withstand different temperatures, and it can withstand stress and strain. [00:21:01] And it typifies the believer, you and me, and other believers, holding up the fine coin linen, which is a membrane of the righteousness of God.

And righteousness carried out in our lives in every feature of it, so that we as believers are responsible to display this righteousness.

It can't come from anywhere else. We can't expect worldly people, unconverted people, to display the righteousness of God. It's an impossibility. But every believer in the Lord Jesus Christ is responsible to maintain the righteousness of God.

Now, righteousness simply means doing right. And the righteousness of God simply means doing right according to God.

[00:22:04] Not according to your idea, not according to my idea, but according to the rights of God expressed in His Word. Now then, here we are, all the believers standing up, and we're not standing up as individuals. We are all connected to each other by silver rods, and there are silver ropes upon which the fabric hung. Now this indicates the bond that we have as persons who have been brought to our Lord Jesus Christ, and persons who enjoy something of redemption.

Silver, in the Old Testament, is a well-known metal that indicates redemption.

In one of the chapters in Exodus, every person, every Israelite, had to bring a half-shekel of silver for the atonement money.

[00:23:11] All that silver gathered together was melted down and was used in the various features in the tabernacle. And the silver rods and the silver ropes were made from the atonement money. And there we are, we're all here, every Christian, and we're all connected together with the silver rods. They all belong to Christ, if you remember the well-known scripture. Ye are not your own, ye have been bought with a price.

Therefore glorify God in your body and in your spirit, which are God's.

And this is the way we glorify God in this sense. It's the display of righteousness to the surrounding company.

[00:24:05] Now it would be very interesting to know that in the first curtain that covers over the tabernacle, the length of that curtain is equal to the length of the hangings round about the core. Now that first curtain was for the eye of God, for the eye of the high priest, and what was inside corresponded to the outside.

Now this must be ever true in a Christian life. It's one thing to glory in the present blessing that we enjoy. Wonderful thing.

But then our lives ought to be in correspondence with the way we are blessed. The outside and the inside corresponding definitely.

To emphasize it, the length of the curtain was 28 cubits.

[00:25:06] There were 10 of them connected together that made 280 cubits in the first curtain. Here we have 50 cubits, sorry 100 cubits.

And 100 cubits is 200. 250 behind, that's 250.

And 50 here and 50 there, that's 50.

That makes it 280.

So in measurement, they correspond. Now there's just this little difference that here the curtains are spoken of as length and breadth. Now we can understand this because this is covering the breadth. Here it is spoken of as the length and the height, because this has to do with something standing up as a witness and as a protection. Now we can see here a very important principle for us.

[00:26:06] And it's binding upon every believer to see that he is answering to this position in representing God in divine righteousness.

As we said a few moments ago, the unconverted people cannot do this. They haven't the power and they haven't the intelligence. But we have the power in the Holy Spirit and we have the intelligence in the Word of God. So as acting upon these principles and being governed by them, and this is an important thing, to be governed by the truth that we know, we are able to display to the world

something for the pleasure of God. Now there are vases of copper.

And this indicates the firm foundation that we have in standing in a durable sense against all that is against us in this world. [00:27:08] Now I think that will suffice for that picture. But if any of the brethren have any questions to ask before we leave it, we'll try and answer them if we can. Perhaps some brethren have some difficulty, something you would like to ask, and we'll be only too patient if we can. You said, Mr. Wallace, that only heir out of these four sons would enter into the gates, yet there's more people inside the cross. Well, it may have been that this was the time for taking down the tabernacle.

In the functioning of sacrifices, only Aaron and his sons were authorised by God to do this.

[00:28:04] Now when it came the time that the cloud removed off the top of the tabernacle, that was an indication to the people of God that they had to leave that locality and move to another place. Then the Levites, under the direction of Aaron and his sons, took down the structure, covered it, some of it was placed in wagons, some of it was placed on the shoulders of the bearers, and they went to another place and re-elected the governor. That confirms what I was going to ask, how the wall had been put up, because I thought there was certainly quite a lot of activity there. Yes, well, after I have mentioned it, shall we have another question? Yes, we shall have another question. Now the Carthaginians, they laid over the boards of the tabernacle, [00:29:10] and they put bars that bound them together to form a solid building.

Now here we see the boards standing up, and here we see the bases of silver.

These boards were made of chipping wood, or acacia wood, and they were covered over with pure gold. They had two pins, a bead if you like, and they fitted into the bases here of silver. The length of the board was ten cubits, that would be roughly fifteen feet high, a considerable height. The breadth of the board was one and a half cubits. We don't know the thickness. Now each of the bases was made of silver, [00:30:07] and the weight of each base was a tonne, one hundred and fourteen pounds of solid silver, which lay on the sand of the desert, and then the board was firmly placed into the two bases. And then we see another picture later where the boards were bound together by five bars. Now this, we believe, indicates the personal blessing of each believer as set up before God in divine righteousness, and able to express to God the features of a pleasurable doing. Now the acacia wood, or the chipping wood, was a tree that grew in the desert.

It's wood was extremely durable and could withstand great stresses and strains. [00:31:03] It had no visible means of nourishment in the desert, and yet it grew. And because of this was a beautiful type of the perfect humanity of our Lord Jesus Christ, the one who lived in this world without any visible means of support or resource. All of this support being transmitted to God, and able to live in this world entirely apart from its evil and was here for the pleasure of God. You remember his own statement? I do like to do the will of God.

I do always the things of pleasing.

And this was the type of humanity that brought joy to the heart of God. A man totally apart from the evil that was in this world, and on the other hand, [00:32:02] doing the things that brought pleasure to the heart of God. His resource was not in the things of men, or in the power of Satan, but in God himself.

Now a believer who accepts the Lord Jesus Christ as Savior, receives the gift of the Holy Spirit, and because of that gift and the new nature that he receives, he is able to live in the way Christ lived. Not drawing his resources from anything in this world, but drawing his resources from God himself in the power of the Holy Spirit. And this is the type that is presented to us in the boards of the Tabernacle as representing believers standing up before God in Divine Righteousness. Now gold is the emblem of Divine Righteousness.

[00:33:03] There is nothing better than Divine Righteousness. The Epistle to the Romans is a whole book devoted to instruction to believers, telling them that before God they are righteous. And this is what the Bible represents. Covered with the gold and in fact meaning for us that we are righteous before God.

There is nothing more wonderful to realize that this is how God looks upon us. We so often get down in our hearts and in our minds, and we are occupied with our failures, and our difficulties, and our problems. And we think this is how God views us, but he doesn't. Once we have accepted Christ as our Saviour, the Bible speaks about us being in Christ Jesus. That is the place where God views us, secure in his well-beloved Son. [00:34:06] Now, there are 48 wards all around here, forming the Tabernacle.

When we study Paul's writings, we find that 48 times he refers to believers in Christ Jesus.

So in Paul's ministry at least, we have a perfect setting point of the believer's position in Christ, which is outside the sphere of responsibility, and indicates to us the wealth of our blessing. Now this can never change. It can never alter.

It's the place of security, the place of divine blessing. It's the place that we have in Christ forevermore.

Now how do we reach this?

[00:35:01] In the Epistle to the Romans, in the end of chapter 4, Paul describes how the principle of faith brings us into this place of blessing. That Christ having been delivered for our offenses, and raised for our justification, by believing in this, we have justified before God, and we have peace with him. I believe that the two feet or hands resting securely in those sockets of silver, indicates the faith that we have in these two great features of the work of Christ, delivered for our offenses, raised again for our justification.

If we hold of these things in faith, those two things will bring home to our hearts [00:36:02] the blessedness of being justified before God.

And it's faith that apprehends this, and gives us the secure standing before God.

Now, there were two boards, one at the corner here, at each corner, and they were for strengthening. There was a great deal of controversy about how those strengthening boards functioned, as to how they were fitted into the structure of the Tabernacle, and I don't suppose anyone will ever know how exactly they fitted into the structure. But they were there for strength, to stand the stresses and strains of the building in the wilderness. And this is God's desire, that we might all stand up firmly based in redemption, because again, this is what the silver represents, [00:37:02] the silver base, the

redemption, which is in Christ Jesus.

In the chapter 3 of Romans, this is what Paul says, being justified freely by his grace in the redemption which is in Christ Jesus.

Now, we don't want to talk about the pillars, this is the holy place, this is the most holy place, the most holy place formed at a complete square. The same in the temple, it too was a complete square of ten cubits.

Now, I think we should move on to the next picture, lying about God. Sorry, I didn't ask if anyone wanted to ask any questions about the last picture. Did anyone want to say anything? Something perhaps that we forgot to say that ought to have been said? [00:38:01] There's five pillars there, I notice. Yes. Five pillars.

There's five at the beginning here. I think it has been suggested that we enter in all the value of the teaching concerning Christ in the Bible of the Epistles, that appropriating all the teaching that they gave, then we are fully equipped to be worshippers in the presence of God. This is one suggestion. Another suggestion with the four pillars is that we enter in through the veil, and the veil represents the humanity of Christ, and in the humanity of Christ all the attributes and nature of God are revealed. And we enter into the most holy place in all the value of the knowledge of God that Christ brought to us. The four pillars would represent the four Gospels. [00:39:12] Now here we find the complete structure, all the boards in their place, and it says there were five bars to be made, and here we find this person's conception, the person who drew this, his conception of the five bars. One there, one there, one there and one there. Now the reason why he's done this is because it says that the middle bar went through the midst of the bars. Someone suggested that a hole was bored at the end of the bars, and then this middle bar was placed right through them like a connecting bar unseen and so uniting all together. Now this has been discounted on the basis that it would be sound construction. [00:40:02] To bore a hole in a relatively thin plank would greatly weaken the structure right through, and the first stress that came on it would break. And again, we've got to remember that there's one, two, three, four, five, six, seven, eight, twenty of them I think, twenty bars, and they're a cubit and a half, that's thirty cubits, and thirty cubits would be roughly four to five to fifty feet long. You consider the difficulty of trying to weave a bar through holes, it would be a considerable job. And so this idea has been discounted. Now we talk about, in our own language, about someone drove a car through the midst of some people. That doesn't mean the car went through the middle of each person. It's only a way of describing a certain pattern. Now I think this is as good an idea as any, because it's perfectly sound from a constructional point of view, [00:41:03] the rings of gold, and the bar of acacia wood, or chitin wood, again covered with gold, going right through the rings, and holding all firmly together. Now this is the idea in the bars, to unite all the boards together, that they might be able to stand stress and strain.

I think you will agree with me, dear brethren, that the greatest failure that is expressed in the work today of those Christians is the terrible division and separation that exists. True Christians, true believers in the Lord Jesus Christ, holding right doctrine and desire to walk right before the Lord, are separated everywhere.

They don't move together, they don't put fellowship together, they're in their own little companies, and they're all scattered and divided. [00:42:04] Now I think you will agree with me that the NMA has been extremely successful in bringing this divided condition among the people of God. And I want to use

very strong language and say it's the crying scandal of the present day. It's even more serious than the terrible moral upheaval that exists in the world, the failure that exists amongst the people of God. Now God's original intention, and he has never moved from it, is that all Christians should be together in unity and fellowship, and work together, and pray together, and worship together, and wait for the Lord together. Now unfortunately, for many reasons, this doesn't exist at the present moment. But God's desire was that all the saints should be together, and it's set forth in type here. [00:43:03] Now there are many suggestions giving this to this. One of the most popular is that the four bars represent the four things that are mentioned in Acts 2.

They continue steadfastly in the Apostles' Doctrine, the Apostles' Doctrine and Fellowship, the breaking of bread and prayers, and then the second bar representing the Holy Spirit, the power by which all this was effected. Another suggestion is the four gifts that were given to the assembly mentioned in Ephesians 4. He gave some apostles, prophets, pastors and teachers contained in one gift, and evangelists, and again the middle bar representing the Holy Spirit, the power by which those gifts functioned, [00:44:02] and all this is described as for the edifying of the people of God. Now these are excellent suggestions, and if all those things were maintained, then the people of God would have been kept together for the glory of God. Unfortunately, there was failure in the path of man, and these things were not maintained. Now I want to suggest humbly another four, another four, another five, features that if they had been followed, would have bound the saints together. The apostle speaks about endeavoring to keep the unity of the Spirit in the uniting bond of peace.

You can be sure if this is effective amongst the saints of God, peace at the expense of righteousness, eventually it will only create dis-peace.

[00:45:04] But if peace is secure, on the basis of righteousness, it will be a lasting peace. Paul spoke about the uniting bond of peace.

Now if that principle had been maintained amongst the saints of God, there would have been no division. Then he speaks in the epistle to the Colossians, I think it is, about love being the bond of perfection.

Now I want to refer to this, centered by the largest one of all, as the one that would typify this feature of the bond of love. You remember how often the Lord Jesus said to his own, before he left this world, A new commandment I give to you, that ye love one another.

[00:46:05] Now love in the Bible is not a mausoleum idea. Love, it represents the true feature of affection, secured in the saints in the power of the Spirit, and is a love like Christ.

And if that love, and the Lord enjoined it upon his saints so often, if that love had been operative amongst the people of God, there would have been no division. Love is the bond of perfection or perfectness.

Now there are features of truth too, in fellowship.

Now if fellowship had been active in the true sense of the word, again, difficulty would have been avoided amongst the saints. Fellowship means simply, common and equal partaking.

Partaking in responsibility.

[00:47:01] Partaking in blessing.

What would you think of a business partnership, if one partner said, I'll provide some money for the partnership, but I'm not going to work, and I'm not going to be responsible for any losses that are incurred, but I certify my share of the profits. Well, you wouldn't think very much of a partner like that. And yet, how true is this, that this principle can be active amongst the people of God. We can be in fellowship, so to speak. Of course, every Christian is in fellowship. There's only one fellowship that God recognizes. The fellowship of God's Son. And every Christian is in fellowship. And because he is, he is responsible to take his share of responsibility, as he is glad to take his share of blessing. So fellowship, inactive, would prevent many sorrows amongst the saints of God. [00:48:01] Now there are two features of the assembly that clearly indicate the saints united together. One is the figure of the body, and the other is the figure of the house. The body, all our members are acted together. In a normal body, every member is necessary, and the scripture says that they're compacted together, and they operate together by the nourishment that every joint supplies. So here we find a picture of truth operating amongst the saints that keeps them together, because nobody would willingly deprive themselves of their arms or their legs or their eyes, because, for me, they realize how necessary it is to have every member. I know it is, brethren. How necessary it is that we all have each other in fellowship, to work together and express the truth of this wonderful thing. [00:49:03] Then one brick here and one brick there doesn't make a house but form a house. So here we have another quick figure of the assembly where we're all dependent upon each other, and we all give strength and blessing to each other. Now I want to suggest that this also could be suggested in these five bonds.

The uniting bond of peace, love, the bond of perfection, the truth of fellowship, the truth of the body of Christ, the truth of the house of God. Now I see our time is gone. I don't want to keep you any longer. But before we close, anyone has anything to suggest or ask, my brethren, we'll be very pleased to hear it or answer any questions. Is the roof of the tabernacle a pent roof or is it flat? In the first illustration it seems it's flat. Yes, it's still flat. This here is covered over with the first curtain.

[00:50:05] There are four curtains, and they cover over the tabernacle to form a perfect covering for the valuable material that's inside.

And this, of course, is the truth of what we spoke at the beginning, the truth of separating. Now I know that sometimes you get a little irritated when someone mentions the word separating. There are two dangers of separation. One, that we might not separate according to the mind of God. The other is that we might separate according to the mind of man. Now both of them are wrong. If we don't add up to the idea of God's separation, then we're failing.

If, of course, we fall into the snare of man's abomination, and we've lived to see this, man describing certain things as separation which are foreign to the word of God. Now these things we don't want to have anything to do with. But we do want to follow the principle of separation [00:51:03] from evil because it's in order to guard the precious things that are inside. It's not a question of keeping out evil, although that's true, but the main thing is to guard the precious things that are inside.

And we know that to be right. Whenever any feature of truth is given up in relation to separation, then something of the precious things of God suffers, and irreparable damage is done to the truth of God. And that's the whole principle. The high wall in the book of Revelation that surrounds the city isn't only to keep evil out, it's to protect the precious things that are inside.

And that's the positive feature that we want to see.

Now those white lines across there, those ropes, I suppose, they also hang down at a distance from the face of it.

[00:52:01] Yes, I think that these are some give the picture of ropes connected with things that keep the structure stationary and then the curtains go over the top.

There are various ways in which this is presented, and this is where they could get lost in a mass of detail, and a mass of detail in which no one can state things with any measure of their truth.

Thank you.

Advancing number 73.

The Lord of light, the red of lame, the dear small child of sin, and the Lord from guilt of crime and sin,
[00:53:02] arise, precious God, and raise to me number 73.