

The Temple

Although the Books of Kings give us the public history of God's government of Israel, in the Chronicles we rather find the history of His ways in grace; all is told out in Kings, while in Chronicles only those sins are mentioned which exalt the God of all grace -- yet when we come to look at the two books in their typical aspect, we shall find that the Books of Kings surpass the Chronicles, in that the former point us to heavenly, the latter to earthly things.

Of this principle the two descriptions of the various buildings erected by King Solomon are a striking illustration. Each have their own peculiar place -- each their especial signification.

Let us briefly glance at the description of each, and at their typical bearing.

There can be no question as to whom King Solomon points when we read in Zech. 6:12, 13,

Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne.

It is *Ghrist*, the son of David. Joined with Him we find King Hiram, and he likewise (how common are these double figures in Scripture) points us to the One that "shall rise to reign over the Gentiles," and in whom "shall the Gentiles hope" (Rom. 15:12). As head of Jew and Gentile, Jesus builds the temple of the Lord.

Cedar trees, fir trees, great stones, costly stones and hewed stones, were the materials needed for the work. *Jehovah* is the first thought of these united kings, and "the house of the Lord," therefore, is their first design. Compact, and in unison as to its proportions, adorned with porch and windows "of narrow lights," it is surrounded by chambers, the structure of which does not encroach upon the proportions of the house, seeing that their beams are dependent on "narrowed rests" round about.

This carefulness with regard to *the Lord's* dwelling-place is further brought specially before us when we read that the house

was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor

any tool of iron heard in the house while it was in building (1 Kings 6:7).

How suited this is to the calm and dignified repose of the One who, when "a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; . . . and after the wind, an earthquake; . . . and after the earthquake, a fire," was neither in wind, earthquake, nor fire, but in the "still small voice" (1 Kings 19:1, 12). Compare also Rev. 8:1.

"The beams of our house are cedar, and our rafters of fir," says the S of S (1:17); and well chosen were those trees which represent creation's fairest produce (1 Kings 4:33), and this earth's fertility (Isa. 55:13) to adorn the home of Him to whom earth and creation alike owe their existence. "Carved with knops and open flowers," creation does its best to do Him honor, while the unseen stones tell us of beauty outwardly, and strength within (v.18).

As in the Tabernacle, so in the Temple, was there the holy of holies, the oracle, where the ark of the covenant should have its place; but, unlike the wilderness habitation, no *veil* is here ¹ to shroud the glory of Jehovah, but merely a partition formed of doors of olive tree and chains of gold, with which most precious and lasting material the whole house was also covered. When we learn from Rev. 3:18 that gold signifies Divine righteousness, in contrast to human wretchedness, the wondrous suitability of this is evident, as well becoming the house of the "righteous Lord," that "loveth righteousness" (Psa. 11:7). The unvarying accompaniments of the throne, the cherubims, come now into prominence, and their very material, like that of the doors, seems to tell us that the One in whom all the promises of God are yea and amen (2 Cor. 1:20) is now enthroned in glory; they are made of *olive* trees (Rom. 9:17).

But the accomplishment of promises and triumph over the

1. {This is true of the future, millennial temple, not of Solomon's temple. See 2 Chron. 3:14. The millennial temple will have no veil, but will have two-leaved doors (Ezek. 41:23-25). There had to be a veil in Solomon's temple. So was it the case in Herod's temple, which was rent in the middle from top to bottom. Christians have direct access into the holiest (Heb. 10:19, 20). There will be increased access in the millennium compared to the old Israel's place, as seen in the fact that there are two-leaved doors and no veil -- access through the sons of Zadok, under the Melchizedec priest upon His throne.}

king's enemies ever go together (Luke 1:51-55, 71-74), so we find the "palm trees" too brought in to tell of victory (Rev. 7: 9); and what a beautiful combination must it have been when "all the walls of the throne round about" were carved with figures of cherubims and palm trees and open flowers within and without, and the floor was "overlaid with gold," and the doors of olive tree were adorned with "carvings of cherubims and palm trees, and open flowers, and overlaid with gold," and the two folding doors of fir tree were "covered with gold fitted upon the carved work" (vv. 29-31). How sweetly does it remind us that righteousness and promise, victory and creation's blessings, can now be blended together in perfect harmony.

Seven years was the house in building. Perfection in spiritual things gives a period to the formation of the house, How could it be otherwise with the work of such a Workman?

But though first in order, and rightly so, was *the house of the Lord built*, there is yet another, structure that occupies King Solomon; and though there may not have been the same energy in exercise as when the house of the Lord was in course of construction, yet in due time *his own* house was completed.

Next in order comes the house of the forest of Lebanon, with its porch of judgment, its pillars and its windows, denoting, doubtless, government characterized by firmness and perspicuity -- ever the features of the throne of God (Rev. 4:6, 7).

And, lastly, private affections have their place as well as public government; and Pharaoh's daughter, whom he had taken to wife (a bride culled from the world, for Egypt is ever a type of this world's glory), is not forgotten, and a house is erected specially for her who is the object of his love.

Durability, and that of the choicest kind, is evidenced in all these structures by

costly stones, according to the measures of hewed atones sawed with saws, within and without, even from the foundation unto the coping. . . . stones of ten cubits, and stones of eight cubits.

And now we pass from the various (beautiful in their variety) structures themselves, to their internal fittings and arrangements.

And first in order come the "two pillars of brass, of eighteen cubits high apiece," with their "two chapiters of molten brass," and "nets of checker work, and wreaths of chain work," and these adorned "with pomegranates," and "lily work." And these were erected in the porch of the temple, or house of the Lord; and when erected, duly entitled, "He will establish," and "In him is strength."

How eloquently do these, standing as they do at the entrance to the dwelling of the "Most High, possessor of heaven and earth," tell of the power and stability of the throne of Him who governs man righteously, yet inseparably from graciousness. And this again consistently with the purity of

His nature.

The brass, the pomegranates, and lily work are believers together in perfect unison.

If the pillars witness to the power and stability of the throne, the sea, which comes next in order, testifies to the holiness of Him who sits upon it. And though the oxen with their faces every way, may tell us of the patience that bears with evil throughout the universe (Matt. 5: 45), yet "the brim thereof . . . wrought like the brim of a cup, with flowers of *lilies*," and the "bases of *brass*," with their "borders" of *lions*, and oxen, and *cherubim*, and the "*wheels*," and the "ledges . . . graved with cherubims, lions, and *palm trees*," most assuredly remind us of the purity found to perfection in Him -- His righteousness, that demands it from those who approach Him -- His power in dealing with those who disregard it -- His government in favor of the righteous, and against the wicked -- the rapidity with which he carries out his purposes, and the victory that must follow when He has taken in hand the case. The layers, the shovels and the basons, conclude the work of this widow's son of Naphtali, whose father was a man of Tyre, a simple figure of Jew and Gentile.

But of what inferior order was his work to that of Solomon, for it is not without a purpose that the Spirit of God has recorded that *Solomon* built the house of the Lord -- His own house -- the house of the forest of Lebanon, and even that of Pharaoh's daughter; but to *Hiram* were entrusted the lesser work of pillars, sea, lavers, basons, shovels. Cast of "bright brass" they might be, and without weight, but no one but Solomon must build the house or construct the vessels of *gold* that remain yet to be spoken of. For the house of *the Lord* were they, and of material suited to His glory. The altar, the table for the showbread, the candlesticks, with their suited flowers, lamps and tongs, the bowls, the snuffers, the basons, the spoons, the censers, even to the hinges for the doors, were all to be of gold, and all to be the work of Solomon. How careful of His glory is the God who has thus recorded with minutest accuracy the material and structure of every thing that He has ordained to surround Himself, from the house to the hinges of the doors!

Let us now turn to the Book of 2 Chron. 2. At once the difference strikes one. "Solomon determined to build an house for the name of the Lord, and an house *for his kingdom*." It is not so much the person of the dweller that is here before us as the dominions of the King -- the earthly kingdom rather than the heavenly home. And this difference is manifest throughout. In Kings no *site* is named; in Chronicles, the Mount Moriah at Jerusalem is specially designated as the place of the Lord's selection,

And yet King Solomon takes an interest in it, and builds it, seeing it is for Jehovah, sweetly reminding us of Christ's attention to His Father's interests, whether heavenly or earthly. It has its glory too, "garnished with precious atones for beauty, and the gold was gold of Parvaim" (2 Chron. 3:6);

but yet “the vail” is there (v. 14), telling of distance and imperfect access to the throne. The altar, too, of brass (2 Chron. 4:1), the lavers wherein to wash the offerings, the sea for the priests to wash in (v. 6), remind us that we are not by any means on the same exalted ground we have already gone over from the Book of Kings; for whatever the privileges of the earthly subjects of the millennial throne of the Son of Man, they can in no way be compared to the higher order of privilege accorded to the heavenly saints.

I must leave the reader to draw his own conclusions from the comparison of these two accounts, merely adding a word as to the typical import of the various buildings as other Scriptures would seem to unfold them to us. As we have observed, in Kings we have rather the public government of Israel; in Chronicles, God’s ways in grace; but in the former, types of heavenly things; in the latter, types of earthly ones. This, by attentive study, can be easily ascertained.

May we not then expect in the one the heavenly glory of the Father and the Son to be set before us; in the latter, the earthly glory of this Son of Man.

The house of the Lord, *with its chambers*, may surely tell us of the Father’s house with many mansions {abodes} (John 14: 2). There He dwells in the atmosphere of love peculiarly His own. The love of his Son has formed this place for Him, and not only for Him, but for those whom the same love has been pleased to gather around Himself -- the companions of His glory, the sharers of His home. He has His own peculiar home, but immediately grouped around Him are the “chambers,” the “place” that the Son has gone to prepare for us.

But the Son, as well as the Father, has His own peculiar glory; as “Son over his own house” (Heb. 3:6), the circle of His interests, the sphere of His attentions. He thinks of us, He cares for us, He meets our every need; and in connection with

this peculiar place, this place of special preciousness to us, He builds “His own” house.

But more than this, there is the house of the forest of Lebanon, with its porch of judgment, reminding us that public sway will be the portion of Him to whom every knee shall yet bow and every tongue confess. From the heavens He must reign till He hath put all things under Him (1 Cor. 15: 25, 27). It therefore tells us of the glory of Christ as King of Kings and Lord of Lords.

And lastly, this fourfold picture is completed by the house of Pharaoh’s daughter, telling us that whatever may be the joys of the Father’s home, the sense of the care of Him who rules over His own house, the grandeur of the time when saints will follow in the train of the King of Kings and Lord of Lords, the Bridegroom still will not permit the Bride to forget His precious love, that love that proved its fullest measure when He *gave Himself* that He might sanctify, having cleansed her with the washing of water by the word, that He might present her to Himself, not having spot or wrinkle or any such thing, but holy and without blemish. Truly this is love, “strong as death,” that “many waters cannot quench.”

It remains but to notice the scene of His earthly rule, the house of His kingdom. Jerusalem will yet be the throne of the Lord. Represented there, no doubt, He will be by the Prince of the house of David, but the earthly Jerusalem will be the scene of His government as the heavenly one will be that of His grace and glory.

How happy to have one’s portion *there!*

D.T.G. {Grimston}, *Words of Truth* 6:181-186.

The Temple of God

The Two Temples

In the two temples, that at Jerusalem in the old dispensation, and that of the Spirit in the new, we see a meaning in everything within them. Heb. 9:8, 9 gives us notice of this touching the sanctuary, and shows the character of the service there the veil being constantly down to forbid the access of the worshiper into the presence of God, or the Holiest, was the figure for the time then present. It exhibited the character of that dispensation, which never, with the sacrifices it provided, gave the sinner confidence, or purged the conscience, never brought him near as a worshiper. We see the same significance in the New Testament temple; everything said of it has a voice which tells us of the time now present, and exhibits the character of the dispensation in which we are as clearly as the other did. In proof of this, I would look at 1 Cor. 11, where (and down to the close of ch. 14) the apostle is treating of the ordinances and worship of the house of God, or the New Testament temple. This chapter assumes the saints to be in assembly or church order, and in looking at their order as detailed here, several objects strike our notice.¹

1st, *We see men and women seated together.* This tells of their equal and common interest in Christ, where there is neither male nor female, as we read here,

For neither is the man without the woman, neither the woman without the man in the Lord;

for, personally considered, they have the same standing in the church of God.

2dly, *We see the man uncovered, and the woman covered.* This tells us of their difference mystically considered, as we read here,

For the man is not of the woman, but I lie woman of the man (1 Cor. 11:9, 9).

And these two things are true, not only of Adam and Eve, but of Christ and the church, so that in the assembly the woman is to carry the sign of subjection (i.e., the covered head) Gen. 24:65, and the man to appear without it, thus mystically setting forth "Christ and the church."

3dly, *In the next place we see the supper spread.* This tells why the assembly have come together, and the character of the dispensation into which the church is now brought; for it shows us the veil is gone. The blood of Jesus has rent it, and been brought in its stead. The table tells us of the Paschal Lamb and of the feast of unleavened bread upon it, and thus of the full remission of sins, and also of the exercise of self-judgment, and these are just what the church enjoys and observes till the Lord comes.

Thus these features in the assembly have all their signification. Thus the assembly of saints formed in this manner the New Testament temple of living stones, and thus raised is a blessed testimony to the time now present. Every object tells us of its character; we look into the assembly of saints, and see the great truths of the present age reflected as in a glass, just as in the sanctuary under the law there was a figure of the things then present.

All this is clear and simple; but in further meditation on the subject, observe that there is still more meaning in the coverings of the female in the congregation than I noticed before (1 Cor. 11:5, 6). This power or covering on the head is primarily to be regarded as signifying that subjection which the woman owes the man, who is her head, or the subjection which the church owes her Lord. Power, or covering on the head, was the sign of that, and therefore was suitable to the female in the congregation, because without it she thus dishonored the man, who is her head (5th verse).

But there is more than that, for the apostle adds, that if the woman be not covered, let her also be shorn or shaven, which he then says would be a shame to her (6th verse). What was the shame of which the shaven or shorn state of a woman's head was time confession? This must be determined by a reference to the Law, and under it we find two occasions on which the female was shaven, or uncovered.

1st, When she was a suspected wife (Num. 5).

2dly, When she had lately been taken captive and was bewailing her father's house, not yet united to the Jew who had taken her in battle (Deut. 21).

This shaven state of a woman thus expressed showed that she was not enjoying either the full confidence, or the full joy, of a husband.

1. Until verse 17 we do not see it to be the assembly – Ed. {note by original ed.}

Now the female ought not to appear with such marks on her; for the church ought not to be seen as though she were suspected by Christ, or still felt herself a sorrowing captive. This would be her shame! But the covering on her head shows the church to be in neither of these states, but, on the contrary, happy in the affection and confidence of the Lord; and this is as it should be -- this is her glory.

Thus the female covered in the assembly shows out the two things touching the church -- the church's present happy honorable estate with Jesus, as well as her entire subjection to Him as her Lord -- i.e. both owning Him as Lord, and enjoying the cherishing presence of Christ, which puts away the sense of captivity; while on the other hand the uncovered head would be a denial of both -- a dishonor to the man, and a shame to the woman, and it would bear a false witness to angels, who are learning the deep mysteries of Christ from the church, (Eph.3; 1 Cor. 11). Christ was seen of them first (1 Tim. 3:16), they marked and attended His whole progress from the manger to the resurrection; and now they are learning from the church and mark her ways, and if the woman in the assembly were to appear uncovered, the angels would be learning the lesson incorrectly. The shorn head of the female would have done for the dispensation of the Law; for then the sense of captivity was not gone, the spirit of bondage was yet in the worshiper, kindredness in the flesh was not then fully forgotten; but now "we are not in the flesh but in the Spirit," as being joined to the Lord, and there is liberty and not bondage.

The Worship

With this little view of the temples, let us consider the worship which might fill them. True worship, like true knowledge of God, ever flows from the revelation, for man by wisdom knows not God. Worship, to be true, must be according to that revelation which God has made of Himself, and this I would trace a little through Scripture.

Abel was a true worshiper; his worship or offering was according to faith -- i.e., according to revelation (Heb. 11). The firstlings of his flock which he offered were according to the bruised seed of the woman, and according to the coats of skins with which the Lord God had clothed his garments.

Noah followed Abel, and also worshiped in the faith of the woman's bruised seed; he took his new inheritance only in virtue of blood (Gen. 8:20); he was therefore a true worshiper -- worshipping God as he had revealed himself.

Gen. 12:7; here we see **Abraham** following in their steps, a true worshiper.²

Isaac, precisely in the track of Abraham, worshiped the God who had appeared to him, not affecting to be wise, and thus becoming a fool, but in simplicity of faith and worship, like Abraham, raising his altar to the revealed God (Gen. 26:24, 25).

Jacob was a true worshiper. The Lord appears to him in his sorrow and degradation, in the misery to which his own sin had reduced him, thus revealing Himself as the One in whom mercy rejoiceth against judgment, and he at once owns God as thus revealed to him, and this God of Bethel was his God to the end (Gen. 48:15, 16). Here was enlarged revelation of God, and worship following such revelation, and that is true worship.

The Nation of Israel was a true worshiper; God had revealed Himself to Israel in a varied way -- He had given them the law of righteousness, and also shadows of good things to come. By the one He had multiplied transgressions, and the other provided the remedy and the worship of Israel was according to this. There was an extreme sensitiveness to sin, with burdens to allay it, which they were not able to bear, and thus the spirit of bondage and fear was gendered. Israel had thus become increasingly acquainted with the good and evil, and their worship was accordingly. The tabernacle or temple where all the worship went on as the established worship might still be set aside, because it was not the perfect thing, and God might show out the better if He pleased in spite of it; and so He did on various occasions. Witness Gideon, Manoah, and David.

Gideon worshiped according to a new revelation of God in spite of Shiloh and the tabernacle; his rock became the ordered place, or the anointed altar, just because of this revelation and command of God (Jud. 6:14-26). **Manoah** turns what he had supposed a repast into a sacrifice, because the Lord had revealed His wish that it should be so (Jud. 13:15, 19). **David** at the bidding of the Lord turns from the ordained or consecrated altar to another, which was in the unclean inheritance of a Gentile, where, however, as at Bethel of old, mercy had rejoiced against judgment, and where accordingly God had built Himself another house. "This is the house of the Lord God," says David, (1 Chron. 22) Thus, then, these three instances were cases of *true* worship, though manifestly a departure from *God's own established worship*.

The healed Leper was a true worshiper, though in like manner he departed from the *established*, the *divinely established*, order, just because without a command he apprehended God in a new revelation of Himself (Luke 17:11-19). The healing had a voice in the ear of faith, for it was only the God of Israel who could heal a leper (2 Kings 5:7). This was more excellent even than the same kind of faith in Gideon, Manoah, or David.

2. I might observe that there is strikingly an absence of self-will in Abraham: he believed God, and what was told him; he went out as he was commanded; he worshiped as had been revealed to him.

The True Worshipers

The Church of God is a true worshiper on exactly the same grounds, worshiping according to God's enlarged revelation of Himself. The true worshipers now are those whom *the Father* in His grace has sought and found, and their worship proceeds on this -- that *the Son* has revealed the Father to them, and they have fellowship with the Father and with His Son Jesus Christ. This is still, like all the other cases of worship in truth, because of God's revelation of himself.

But there is something beyond this in the present worship of the church; it is "in spirit," as well as "in truth" (John 4: 21-24; 1 Cor. 12:12), because the Holy Ghost has been given us faculty to worship, enabling the saints to call God "FATHER" and Jesus Christ "LORD." There is now *communicated power*, as well as revelation for the ends of worship. The worshipers are sons, and also priests (Heb. 5:5, 6); having access with filial confidence they are in the holy place -- the brazen altar (the remembrance of sin) behind them, and the fulness of God disclosed, and all that must be for blessing. Everything is told to the worshipers now, for the second veil is rent before them, and they see their Father on the mercy-seat, on the throne of the sanctuary; the blood of the Son has introduced them there, and the indwelling of the Holy Ghost makes them to worship in a way worthy of such a sanctuary, and the Father seeking such to worship Him does not rest on anything short of this, which thus the confidence and love and honor of children give Him. Such is worship, I judge, in spirit and in truth, for thus it is where it is according to revelation, arid in the grace of the holy Spirit.

But its materials or its form may be very different, as we may further notice; for, properly and simply understood, it is rendering glory to God in the sanctuary, according to His own revelation of Himself. Mommy things may gather around it or accompany it, but which are not so properly and simply worship. Abel worshiped when he laid his lamb on the altar, though that was very simple; but it was enough, for it was meeting God in time appointed way, and owning His glory.

So did Abraham worship when he raised an altar to God, who appeared to him (Gen. 12:8). Israel worshiped when they bowed the head at God's revelation by Moses (Ex. 4:30, 31; 12:27); as Moses did at another revelation (Exod. 4:8). So David worshiped (1 Chron. 21:21). And so Solomon's congregation (2 Chron. 7:3) and Jehoshaphat's (2 Chron. 20:18) worshiped; and though it be not so called, yet Jacob's anointing the pillar at Bethel was worship, because it was owning God according to his revelation and so David's "sitting before the Lord" was worship, I judge, on the same principle (2 Sam. 7). Job worshiped when he fell down in subjection to God's dealings with him. Eliezer worshiped when he bowed his head, for in that act he owned the Divine goodness to him (Gen. 24:26, 52). The nation of Israel worshiped when they presented their basket of first-fruits, for their basket told God of His own gracious ways -- set forth his

praises in the sanctuary (Deut. 26). The appearing of the males at the three annual feasts in "the city of the great King" was worship, for such feasts set forth God's own gracious acts and ways, and that is worship. What were all these acts but the thankful acknowledgment of God, according to what He had either done or spoken, and the acceptance of his mercy accordingly?

It appears to me that the congregation of the Lord should enter the sanctuary of the Lord now with like worship -- with the purpose of showing forth God's praise -- the virtues or praises of Him who hath called us out of darkness into His marvelous light -- the praises which He has earned for Himself by His own blessed acts and revelations -- and this is done in breaking of bread with thanksgiving, according to His ordinance. That is the service which, sets forth what God has done, declaring that He has provided a remedy for sin. It is a remembrance, not of sin, like the legal sacrifices (Heb. 10:3), but a remembrance of "*Me*," says Jesus, and consequently of *sins put away*. Thus it is an act of worship, or a giving to God His own proper glory -- the glory of His acts and revelations. To pray about the forgiveness of sins would be discord with the table; it would be (quite unintentionally it might be) a reproach upon the sacrifice of the Son of God; it would be building again the things that Christ had destroyed; and, in the language and sense of Gal. 2, making him the minister of sin -- making His blood, like the blood of bulls and goats, only the remembrance of sin, and not the remitter of sin.

But to surround the table with thanksgiving, and wait on the feast with praise for redemption, this would be honoring the work of the Lamb of God which the feast sets forth, and, accordingly, it is always as thus accompanied that Scripture presents it to us. Jesus, in taking the bread and the cup, "gave thanks" (Matt. 24; Mark 14; Luke 22). He did nothing else. The words blessing and giving thanks are, to all moral intent, used in the same sense; and, in the like mind, the apostle calls it "the cup of blessing which we bless," because by that cup, or by that death and blood-shedding of Jesus which it sets forth, He has richly entitled himself to praise. It may be accompanied with confession of sin, for such confession would not be in discordance with this supper {???}. But still we do not find that alluded to in any passages which refer to the Supper; by them it takes the simple form of being a Eucharistic feast, or a season of thanksgiving for the remission of sins. It says (at least the table has this voice in it) --

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts: let him drink and forget his misery, and remember his poverty no more.

Yet, surety, the service of self-judging and self-examination may well precede this feast.

In due order the covered females amid the uncovered males appear before the Lord, and they break bread (1 Cor. 11). This is taking the place the Lord has called them to, and this, therefore, publishes His name and praise, and that is

giving Him the glory He has so blessedly earned; so to speak, it is like Israel presenting their basket. It is like bowing the head at the revelation of His mercy.

The service is Eucharistic. It is a feast upon a sacrifice. It is the Father's house opened upon the prodigal's return. And this is our proper worship, for it is "in truth," according to the revelation, according to that perfect provision which our GOD has made for our sins in the gift and sufferings of Jesus.

Accordingly, when the first disciples came together, it was to this act of worship or service (Acts 20:7; 1 Cor. 10, 11). Other things may gather round it or accompany it, but this was their worship; this brought them to the sanctuary -- this was their business there. I find in Deut. 26 that other things might accompany the worship, for after Moses directs them as to their basket, he tells them about confession and prayer. So Moses prayed after his worship in Ex. 34. So the elders ate and drank in God's presence, which was properly their communion or worship. But Moses had previously spoken to them about the covenant (Ex. 24), as in Acts 20. the disciples came together to "break bread," but if Paul addressed a long discourse to them: as also, at the first institution of the supper, the Lord gathered His disciples purposely for the supper but He teaches them about other things also, and ere they separate they sing a hymn; and most significantly is the same thing conveyed to us in 1 Cor 11 and 14, where the house of God, or place of present worship, is widely opened to us.

For there the apostle shows the disciples mystically, and duly covered and uncovered, in the worship, a service of breaking of bread. He clearly tells us it was for that end they had met together. But then he considers "*spirituals*." He considers what may accompany *worship* -- the calling upon Jesus, or the ministry of the word in the life and power of the holy Ghost given to the saints -- and thus he unfolds the sanctuary and its actions and furniture, showing what the worship itself was, and then what might duly attend upon it. In 1 Tim. 2 we get directions as to the further service of the saints in the assembly, -- that prayer and intercession, as wide and free as the grace that had rescued themselves, should mark their union and fill God's living temple. But still this intercession is not simply and properly worship. Their worship was still the breaking of bread, because that was the act which set forth God's praise, or gave Him the glory of His present acts and dealings with them and for them, and that was what brought them together. The giving of alms also duly accompanied the worship, as prayer and ministry of the word may; but, in like manner, it is simply an accompaniment like the releasing of the prisoner at the feast.

The two things are presented distinctly in Abraham's history. He is a worshiper at his altar. But then we hear no supplication addressed to God by him. He is a supplicant about Sodom, and there we see no altar (Gen. 12:23). This is very plain, clearly defining time character of worship, and

showing that the breaking of bread is clearly the service of the sanctuary now, whatever else may enter with it. For God is to be worshiped according to himself (John 4), and the taking of anything as authority in religion but what is from Him mutilated worship, as the Lord told the Jews in Matt. 15 (of which principle Deut. 12 is a further witness), ³ shows us man is not to determine his own ways as a worshiper. *Willingness* in worship is right; *wilfulness destroys it all*. Of their own voluntary will they brought their offerings (Lev. 1:3; 7:16); but this was to be done *as* and *where* the Lord willed. So with us; we are to worship "in spirit," that is most true -- in the grace and liberty of the Holy Spirit which is given to us; but we are to worship "in truth" also, according to God's revelation of himself and of His worship. This I have already spoken of. The maintenance of groves and high places in Israel was always the witness that the people had not duly prepared their hearts to seek the Lord God of Israel, the only true God, who had set His name at Jerusalem (2 Chron. 14:3; 15:17; 27:6; 19:3; 20:33).

On the subject of worship, I would still add that joy amid a spirit of thankfulness and liberty have characterized it at all times. Adam's enjoyment of time garden and its fruits was worship. Israel's presentation of the basket and their keeping of the feasts was worship, and what gladness and thanksgiving suited such occasions! The saints surrounding the table of the Lord is worship now, and the spirit of filial confidence, of thanksgiving, and of liberty, should fill them. All these acts of worship at different times were marked by joy in different orders, *for surely a God of love is a God of joy*.

The Bible Witness and Review 2: 298-308.

3. [And a striking Scripture it is. Here the Lord of Israel tells Moses that He would Himself choose a place to record his name, and to that place alone the people were to bring their offerings, and not only to the place chosen by the Lord, but according to the manner *prescribed* by Him, they were to worship. They were not to imitate the worship of the nations, but to render their worship according to God's own word, or "in truth" (vv. 29-32).]