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TALMAGE'S SERMON. (Continued From Page 10.)

...the Lord having given Solomon rest on every side, neither adversary nor evil being occurrent, he began in the fourth year of his reign to build the house of the Lord and was seven years in building it (1 Kings vi, 4; vi, 1, 38). The ark of Noah, the tabernacle of Moses and the temple of Solomon were unique typical buildings, God Himself being the sole architect of each, the one thing required of the builders being obedience, as the Lord repeatedly said to Moses, "See that thou make all things according to the pattern shewed to thee in the mount" (Hab. vii, 5; Ex. xxv, 40; xxvi, 30). The ark of Noah was to preserve all in it from the waters of judgment, and it became a safe vessel by being pitched within and without with pitch (Gen. vi, 14), the word "kopher" being only here translated "pitch" and elsewhere ransom, satisfaction, atonement.

The Lord Jesus Christ Himself is the only ark of safety and the true tabernacle and temple (Heb. viii, 1, 2; John ii, 19-21), and the building now growing unto a holy temple in the Lord is built upon Him and His great atonement (Eph. ii, 19-22). Believers are living stones (1 Pet. ii, 5 R. V.), this world is the quarry, and God is by the events of our daily life preparing His redeemed ones for our respective places in His temple. Every stone was perfectly fitted for its place before it was brought to the building, so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building (1 Kings vi, 7).

All things being ready, the elders of Israel and the heads of the tribes assembled and brought up to the temple the ark of the Lord and the tabernacle of the congregation and all the holy vessels that were in the tabernacle, and the ark was set in its place in the holy of holies, or oracle, under the wings of the great olive wood, gold covered cherubim (chapter vi, 23-28), there being nothing in it but the two tables of stone which Moses put there at Horeb (verses 1-9). What had become of the golden pot of manna and Aaron's rod that budded (Heb. ix, 4) is not recorded, and therefore we do not need to know. While all the holy vessels of the tabernacle were superseded in the temple by larger vessels and more of them, there was no ark of the covenant, but the same that had already served for 500 years, with its mercy seat and cherubim. There can never be a new Christ or way of righteousness, but there is always a larger unfolding of His great redemption. To me one of the greatest truths of the ark of the covenant, with its mercy seat, and the law within it is that Christ is the end of the law for righteousness to every one that believeth (Rom. x, 4).

When the priests had set the ark in its place and were come out of the glory of the Lord filled the house so that the priests could not stand to minister (verses 10, 11). It was also thus when the tabernacle was dedicated (Ex. xl, 34, 35). It is our privilege as the temple of the Holy Spirit to be so filled with the Spirit that the self life shall not be manifest, but only the life of Jesus made manifest in our mortal bodies (1 Cor. vi, 19, 20; Eph. v, 18; Gal. ii, 20; II Cor. iv, 11). Although we have only the beginning and the end of this remarkable chapter assigned as our lesson, we should notice that the temple is called "an house for the name of the Lord God of Israel, that His name might be there, that all people of the earth might know His name" (verses 16, 17, 18, 19, 20, 29, 43). Notice the eight times repeated "Fear thou in heaven" (verses 30, 32, 34, 36, 39, 43, 45, 49) and the four times "Heaven thy dwelling place" (verses 30, 39, 43, 49); also the sevenfold nature of the prayer for the trespasser, the defeated, the drouth smitten, the plague smitten, the stranger, those going to war and those in captivity (verses 31, 33, 35, 37, 41, 44, 46). He had been praying before the altar of the Lord, kneeling on his knees, with his hands spread up to heaven (verse 54).

Our Lord Jesus is both altar and sacrifice; we can come to God only in His name and by virtue of His merits. After prayer he stood and blessed all the congregation, reminding them that not one word of all God's good promises had failed and exhorting them to walk in the statutes of the Lord with a perfect heart (55-61). Compare Josh. xxiii, 14; xxiv, 14. He relies upon the Lord to maintain the cause of His people at all times, as the matter shall require (verse 69); margin, "The thing of a day in his day"; R. V., "As every day shall require"; Jer. li, 34, "Every day a portion," reminding us that we are to live by the day and bless the Lord who daily beareth our burden (Deut. xxxiii, 25; Ps. lxxviii, 19, R. V.). The lives of believers should so magnify the Lord that all others may know that the Lord is God.

THE SUNDAY SCHOOL.

LESSON XI, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 13.

Text of the Lesson, 1 Kings viii, 1-11, 62, 63—Memory Verses, 9-11. Golden Text, Ps. cxxii, 1—Commentary Prepared by Rev. D. M. Stearns.

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After the prayer and the blessing the king and all Israel offered a great sacrifice to the Lord and so dedicated the house of the Lord (verses 62, 63). When the sacrifice was ready fire came down from heaven and consumed it, the Lord thus accepting it. See also Lev. ix, 24; Jugg. vi, 21; 1 Kings xviii, 38, and no doubt in the same way the Lord accepted Abel's offering. In verse 68 we have the sequel to the dedication in a grateful people going back to their tents joyful and glad of heart because of the Lord's goodness. Let any believer fully dedicate himself to the Lord, and he will know what it is to be joyful and glad of heart.



OH MY, OH DEAR! OH! OH! OH!

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