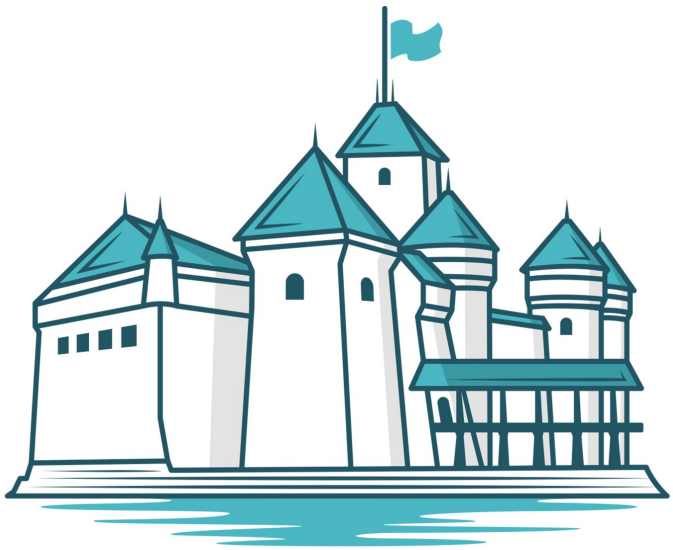

REFORMED PAVILION

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For in the time of trouble he shall hide me in his pavilion:
in the secret of his tabernacle shall he hide me;
he shall set me up upon a rock.
—Psalm 27:5

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And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: and they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

—Exodus 28:39–43 (See also 39:27–29.)

The Broidered Coat

The foundational garment for Aaron the high priest was the broidered coat. The word *coat* here does not mean the outermost garment, as we use that word. Rather, the coat was the innermost garment that Aaron wore. All the other holy garments would be worn over this garment.

The broidered coat was very beautiful to behold. It was a long shirt or tunic that hung from Aaron's shoulders to his feet. The word *broidered* refers to gorgeous patterns that repeated throughout the entire garment. Even when the other holy garments were worn over this tunic, it could always be seen from Aaron's knee to his foot, for it was the longest of the garments.

The special beauty of the broidered coat was its color. It was a pristine white. Almost all the other garments were dyed blue, purple, and scarlet. Some of the other garments had golden thread woven throughout them. These colors and golden threads made the other garments lovely in their own right. But the broidered coat was a spotless, pure white. Aaron's sons would also wear white tunics, belts, turbans, and breeches.

The whiteness of the broidered coat reveals its significance. The color white symbolizes righteousness. White is a fitting color for righteousness because righteousness means absolute purity from any spot of sin. Righteousness means perfect conformity to God's law and perfect conformity to God's righteous being. The child of God who is forgiven all his sins is "whiter than snow" (Ps. 51:7); and though his sins "be red like crimson, they shall be as wool" (Isa. 1:18). The coat as a white garment of fine linen was a symbol of the righteousness of the high priest, as it was of the church's righteousness. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8). The high priest, clothed with the white broidered coat, was the answer to the church's prayer through Christ, "Let thy priests be clothed with righteousness; and let thy saints shout for joy" (Ps. 132:9).

The broidered coat was the foundational garment of the high priest, being worn underneath everything else. This means that righteousness was foundational to the priesthood. None of the other garments could be worn without this tunic. None of the other priestly gifts had any meaning or use unless the priest

was righteous. The high priest must be in conformity with God and his law. He must be righteous! Before all else, he must be righteous!

The broidered coat is fulfilled in Jesus Christ, our high priest. Our Lord is "the Son of man, clothed with a garment down to the foot" (Rev. 1:13). Our Lord is "Jesus Christ the righteous" (I John 2:1). He is the "lamb without blemish and without spot" (I Pet. 1:19). Our Savior "did no sin, neither was guile found in his mouth" (2:22). He is Jehovah's "righteous servant" (Isa. 53:11).

The work of our righteous high priest is to impart to us his righteousness. He covered the guilt, ugliness, and shame of our sin by his death. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them" (Gen. 3:21), where *coats* of skins is the same word as broidered *coat*. Through the blood of Christ, God's people are righteous before God, "and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). Sinner, behold your high priest, clothed in the white broidered robe! A garment for glory and for beauty! For his perfect righteousness is imputed to you. It is "the righteousness of God which is by faith of Jesus Christ" (Rom. 3:22).

—AL

From the Ramparts

The Life of James Arminius (7)

In a letter to his friend and colleague John Uitenbogaert, the pastor in The Hague, Arminius explained what he believed to be the reason some were suspicious of him. There were men who, without serious study and with "presumptuous boldness," would declare as heresy whatever doctrine did not suit them; there were others who, even when they attempted study, "are not competent, inasmuch as they are destitute of the erudition necessary to determine matters of such vast moment."[1] In short, the problem was not with Arminius' teaching but with either the arrogance or ignorance of his critics.

At this time Arminius was serving as president of the annual synod of the Church of South Holland and was given the task—or, as Brandt has it, the task was imposed upon him—of studying and refuting the errors of the Anabaptists. Brandt explains that Arminius initially accepted the assignment willingly, believing it would benefit the churches and give him an opportunity to demonstrate his orthodoxy, thereby clearing himself of the suspicions that still lingered around him.

However, after gathering and reading many of the Anabaptist writings, he began to suspect that his brethren had not entrusted him with this work in good faith (according to Brandt). He came to believe that their true intent was to elicit from him his own views on the controversial points, including predestination and free will, which doctrines the Anabaptists had corrupted. Convicted as he was that this work was only a pretext to make further accusation against him, Arminius decided to "prosecute the work but very coolly, and then eventually, on the ground of sundry engagements from different sides that distracted his attention, to abandon it altogether" (86–87). When deputies from the synod came to inquire about the progress of his assigned work, Arminius declined to give them an immediate answer. He explained that he preferred not to communicate his thoughts to

[1] Kaspar Brandt, *The Life of James Arminius, D. D., Professor of Theology in the University of Leyden, Holland*, trans. John Guthrie (Charleston, SC: Legare Street Press, 2023; originally published London: Ward, 1854), 86–87. Page numbers for subsequent quotations from this book are given in text.

them directly, since he could not be confident that his words would be conveyed accurately to the synod. Instead, he insisted that it would be better for him to report on the matter personally to the general synod when it convened.[2]

Several ministers from Haarlem proposed to the same synod that all pastors annually renew their subscription to the Reformed creeds, reasoning that a minister's views might change over the course of his ministry. Arminius was indignant. He objected to this proposal on the grounds that it would only cast suspicion on the pastors and that it would also "scatter the seeds of daily strife" (87). Moreover, he argued, who had ever heard of a search for crimes where none had been reported? He compared such a proposal to "the foundation of a new Spanish or Tridentine Inquisition" and could not help but make a sarcastic observation about the men who brought such a proposal.

> It seems to me that many persons are so afraid of appearing not sufficiently anxious concerning ecclesiastical matters that they meditate whole nights and days whether they likewise cannot propose something for discussion in different synods. Such men ought to be reminded of the apostolic admonition: Give attendance to reading, to exhortation, to doctrine. (88)

In 1602, after he had preached through Malachi, Mark, Jonah, Galatians, and Romans, Arminius was confronted by an outbreak of the plague throughout the Netherlands, which plague Brandt describes as a "pestilential heat" (89). Brandt recounts that Arminius, with no thought for his own safety, acted as a shepherd to many souls. On one occasion, when others stood fearfully outside a plague-stricken house, Arminius entered and ministered to those inside, offering both physical and spiritual refreshment.

Brandt also tells of an instance in which Arminius was called in to comfort a dying man and woman who were grief-stricken not because of their impending death but because of their lack of assurance in the face of that death. They stated that they believed that assurance belonged to the very faith by which the child of God is justified; and if they did not have that assurance, then they must not have the faith by which a man is saved. However, they both declared "that they had truly endeavoured, by devout meditation of the sacred page, to stir up these best of gifts if perchance they lay buried, but hitherto without effect" (92).

The response to such a couple is not to keep their attention on their faith but to point out that faith is just an instrument, and it is Jesus Christ who is our righteousness. In such a position the faithful pastor will not try to reassure people that their faith is strong enough, pure enough, or deep enough and that if they only do a better job of stirring up this best of gifts, they will finally be assured. Such counsel will only drive the child of God to greater despair, for he knows himself to be the chief of sinners and to have a faith that is weak and faltering. The child of God needs to be taught that even in the midst of his unbelief and in the face of his faltering and weak faith, God remains faithful (II Tim. 2:13). The faltering believer does not need to have his attention turned to his faith but to Christ.

In such a position Arminius could have read the confession by which he was bound, the Belgic Confession. Article 22, titled "Faith in Jesus Christ," puts the believer's attention not on his faith but on the object of his faith, Jesus Christ. Or perhaps Arminius could have brought to the couple Lord's Day 7 of the Heidelberg Catechism, which teaches regarding faith that remission of sins and salvation are given "merely of grace" and "only for the sake of Christ's merits" and not, then, for the sake of the strength of one's faith.

But he didn't. Instead, Arminius told them that Jesus had received power from God to forgive sins and to give the Holy Spirit of adoption *to*

[2] See James Arminius, *The Works of James Arminius*, trans. James Nichols, vol. 1 (Grand Rapids: Baker Book House, 1956 [repr. of 1825 ed.]), "5. A Fourth Request of the Same Kind," accessed October 18, 2025, https://ccel.org/ccel/arminius/works1/works1.iii.i.v.html.

those who would believe on him and that God was "in every respect ready to put forth, yea, and has solemnly promised to put forth, for the salvation of those that believe" (92–93). *That* was the faith that was counted for righteousness. Arminius put all of the emphasis on what man had to do, which makes what man has to do the pivotal activity in this exchange, which can only serve to drive the child of God deeper into despair.

Brandt tells us that after Arminius proved, "by a multitude of passages," how all of these different aspects of salvation—faith, forgiveness of sins, a sense of the forgiveness of sins—are connected with each other "by the relation of sequence," the couple was comforted, and Arminius was confirmed in his judgment.

> [He] felt himself in the strongest degree confirmed in his original opinion as to the necessity of accurately distinguishing between things that are most intimately related to each other, lest the confounding of these things should occasion, to some consciences, a measure of anxiety and alarm which can be dispelled in no other way than by a distinction in harmony with the exact nature of things. (93–94)

What Arminius was insisting on was that the human act of trusting, the believer's faith, was what was essential and necessary.[3] And that is no comfort to the grief-stricken or troubled child of God who faces the specter of death.

The plague that swept through Leiden in 1602 struck at the heart of the university, claiming the lives of two of its theology professors, Lucas Trelcatius and Francis Junius—the same Junius with whom Arminius had corresponded on predestination.

According to Bangs, "friends of Arminius began at once to seek his appointment to the vacant post."[4] Hearing of the possibility of this appointment through his friends in The Hague, Arminius expressed reservations. He cited his attachment to his congregation in Amsterdam and the debt of gratitude he owed the congregation for supporting his studies as reasons to decline the offer, at least initially. According to Brandt, Arminius looked beyond the Netherlands and identified Johannes Piscator as the most qualified to take up the vacant post.[5] The curators of the academy, however, were not inclined to look so far afield. Their attention was fixed on either Arminius or Lucas Trelcatius the younger, the son of the recently deceased professor. The students of the university overwhelmingly favored Arminius, and several other influential ministers joined them in pressing his appointment.

Not all, however, welcomed the idea of Arminius' elevation. Several ministers sought to divert the curators' attention toward a foreign candidate. Johannes Kuchlinus, principal moderator of the theological college, questioned whether Arminius was "tainted with the Coornhertian heresy," even suggesting that Arminius' father-in-law was of similar persuasion. "Pray, what shall I, an old man, do? Shall I suffer my pupils to attend the Academy, and hear and carry away with them new doctrines every day?" he exclaimed before the curators. "I will not bear it; I will not suffer it; I will rather shut up my college!" (99). Brandt dismisses this as the passionate outburst of an aging man, calmed only by the timely arrival of the secretary of the academy, who restored him to more measured speech.[6]

On the day the curators of the academy met to deliberate on whether to extend the invitation

[3] As summarized by Carl Bangs, a sympathetic biographer of Arminius, "The part man plays in salvation is believing" (Carl Bangs, *Arminius: A Study in the Dutch Reformation*, 2nd ed. [Grand Rapids: Zondervan (Francis Asbury Press), 1985], 216).

[4] Bangs, *Arminius*, 231.

[5] Johannes Piscator (1546–1625) was a German Reformed theologian who became known for denying the imputation of Christ's active obedience in justification. This view was later condemned by the Synod of Dordt.

[6] I will take the liberty of saying that I rather love the dear man's speech. May God grant such "old men" to the church in every age.

to Arminius, Franciscus Gomarus requested the floor. He expressed to the curators that his conscience compelled him to speak against offering the position to Arminius, citing Arminius' heterodox views—views which, Gomarus maintained, Arminius had made public in his sermons on Romans 7.

Gomarus warned them that "in Amsterdam he [Arminius] had it in his power to infect one church only; but here [in the seminary] he could infect many, not merely in this but also in other lands" (100). Also, men were granted more freedoms at the academy than they were in the ministry;[7] and the curators should exercise great caution, lest by bringing in Arminius "some mischief should accrue to this very distinguished seat of learning" (100).[8]

The curators, finding Gomarus' warning excessively severe, pressed him for the source of these allegations. After repeated questioning Gomarus at last replied that he had heard them from Peter Plancius.[9]

The curators then called in John Oldenbarnevelt for his counsel and followed that up by bringing in Arminius' friend Uitenbogaert.[10] Not surprisingly, Uitenbogaert threw his full weight behind the nomination of Arminius to the position of professor and lamented the injury done to Arminius by Gomarus and Kuchlinus. Magnanimously, as Brandt would have us believe, Uitenbogaert said that because Gomarus was pushing his opposition to this nomination with such "animosity," he felt it would be wise to call someone else, rather than Arminius, since "Arminius, yea even a hundred Arminiuses, did not bulk so largely in his estimation that, for the sake of promoting him, he could be willing to have the Church and the Academy disturbed" (102–3). Was it true that Uitenbogaert was magnanimous and was not pushing the appointment of Arminius?

Consider the description of events as they are described in the Historical Foreword to the *Acts of the National Synod of Dordrecht*:

> When Doctor Junius was taken away from the Academy of Leiden by death on August 22, 1602, to the great sorrow of the Netherlands churches, Uytenbogaert, who already then supported the views of Arminius, diligently and earnestly recommended him to the honorable curators of the Academy of Leiden to replace Junius in the office of sacred theology. When the deputies of the churches understood this, they feared that calling a person so strongly suspected of strange

[7] "In the academy there is more freedom of teaching than in the local churches, where that freedom is suppressed and held in check through the diligent oversight and authority of the consistory" (Historical Foreword to the *Acts of the National Synod of Dordrecht,* in Homer Hoeksema, *The Voice of Our Fathers: An Exposition of the Canons of Dordrecht*, 2nd ed. [Jenison, MI: Reformed Free Publishing Association, 2013], 570).

[8] Gomarus and Kuchlinus proved prescient in their warnings. "I observed, among a number of fellow students enrolled in the private theological class of doctor Arminius, many things that, had I been ignorant, might easily have led me into dark and abominable errors. For in that class we were utterly drawn away from reading the works and treatises of Calvin, Beza, Zanchi, Martyr, Ursinus, Piscator, Perkins, and other learned and valuable theologians of the church of Christ, we were commanded to examine only holy scripture, but equally so the writings of Socinus, Acontius, Castellio, Thomas Aquinas, Molina, Suarez and other enemies of grace were commended to us" (Christiaan Sepp, *Het godgeleerd onderwijs in Nederland, gedurende de 16e en 17e eeuw*, vol. 1 [Leiden: De Breuk & Smits, 1873], 118, cited in Richard A. Muller, *God, Creation, and Providence in the Thought of Jacob Arminius: Sources and Directions of Scholastic Protestantism in the Era of Early Orthodoxy* [Grand Rapids: Baker Publishing Group, 1991], 27–28).

[9] Here I must pause to remind the reader that at nearly every turn in this history of Brandt, those who stood in defense of the truth are portrayed as harsh, unloving, and deceitful. In this instance the so-called "noble curators," as Brandt calls them, were government officials chiefly concerned with quieting controversy, not with discerning truth. Brandt proceeds to place the worst possible construction upon Gomarus' words, so much so that one must seriously question whether Brandt is being honest in his account.

[10] Johan van Oldenbarnevelt (1547–1619), anglicized as John Oldenbarnevelt, was a leading statesman in the Netherlands during this period, holding a position roughly equivalent to that of a modern prime minister. He advocated for religious tolerance and opposed convening a national synod, preferring civil moderation to theological confrontation. In contrast, the military leader Maurice of Nassau took the opposite position, aligning himself with the Calvinists and their call for a synod. The resulting political and religious rift between Oldenbarnevelt and Maurice culminated in the arrest, trial, and beheading of Oldenbarnevelt on May 13, 1619, only a few months after the conclusion of the Synod of Dordt.

> doctrines would readily become the cause of confusion and schism in the churches, and they pleaded with the honorable curators not thoughtlessly to subject the churches to this danger. They would much prefer that the curators accept another capable person who was free from suspicion. They also admonished Uytenbogaert to withdraw his recommendation. Despising these admonitions, Uytenbogaert continued to promote this call until he gained his purpose.[11]

For a third perspective one may turn to the secular historian Jonathan I. Israel, who in his *The Dutch Republic* observes, "Even before this [the rift between Arminius and Gomarus], Arminius' appointment, urged at The Hague by Johannes Uyttenbogaert (1557–1644), a leading liberal Reformed preacher, and engineered by Oldenbarnevelt, had aroused disquiet in orthodox quarters."[12]

Brandt records of Arminius that "never for the sake of any dogma would he furnish occasion, even the least, to violate the peace of the Church; and in this same mind he put a fair and charitable construction on everything which the learned Gomarus had done, at the instigation, doubtless, of others, rather than of his own accord" (105). Here we see that as in earthly warfare, so also in ecclesiastical battles, the first casualty is the truth.

The civil magistrates, who held authority over such appointments, persisted in pressing Arminius to accept the call, while the church leaders remained steadfast in their opposition. When one minister remarked that when it came to Arminius, even doctrines that seemed harmless were worthy of suspicion, Uitenbogaert rebuked him for his lack of charity, quoting the apostle: "Charity thinketh no evil."

When another minister went so far as to label Arminius a "heretic," Brandt observes that "in this way all liberty of friendly conference on points of Christian doctrine was precluded; and from this it was to be feared still greater troubles would arise" (115).

Gomarus soon traveled to The Hague to confront Uitenbogaert directly. He rebuked him for his rash support of Arminius, who, he said, maintained "not only impure, but even impious doctrine." To prove his charge, Gomarus quoted Arminius as having taught that "by no divine decree is the human will determined either to the one side or the other," exclaiming, "That is an impious sentiment!" Uitenbogaert replied that "it was not impious to say that God did not determine those things which he himself was unwilling to determine" (116). Here again was the dividing line: divine sovereignty versus human contingency.

Other doctrines were discussed and more evasions made, with Uitenbogaert insisting that Arminius sought not controversy but peace, and even friendship, with Gomarus. Brandt concludes with a moment of irony: he claims that Gomarus professed the same desire for peace, declaring that if Arminius truly sought concord, "he would be to me a most acceptable colleague" (117).

Arminius continued to play his political games. Prevented by sickness from traveling to The Hague to speak to Oldenbarnevelt in person, Arminius, in a letter to Uitenbogaert, expressed his desire to have his case heard before the statesman, knowing full well that Oldenbarnevelt was indifferent to doctrinal truth but keen for political peace.[13]

Unwilling to submit himself to ecclesiastical adjudication, Arminius even expressed his willingness to pursue legal action against those who had opposed his appointment to the university

[11] Hoeksema, *The Voice of Our Fathers*, 569–70.

[12] Jonathan I. Israel, *The Dutch Republic: Its Rise, Greatness, and Fall, 1477–1806* (Oxford: Clarendon Press, 1995), 393.

[13] Oldenbarnevelt was eager to convene a national synod if the goal was to revise the Belgic Confession and make it "theologically more flexible." He organized a preparatory meeting in an effort to persuade the pastors to broaden the church doctrinally and render it more compliant to the civil authorities, but they refused to yield. As historian Jonathan Israel wryly observes, "Oldenbarnevelt promptly lost his eagerness for a National Synod" (*The Dutch Republic*, 422).

and, in his view, had blackened his name. Brandt, of course, takes no issue with this; but he does reserve his sharpest criticism for those who wrote contrary accounts of the events. One such target of Brandt's ire is James Triglandius, whom he describes as "in the highest degree blameworthy, and deserving to have branded on him a special mark of condemnation" (125). Brandt goes on to call him, with characteristic sarcasm, an "ingenuous historian" (126). Perhaps Brandt singled out Triglandius for particular contempt because Triglandius had written against Brandt's father, who had been a staunch defender of Arminius.[14]

Finding that the Amsterdam presbytery was reluctant to release Arminius, delegates from the academy intervened. Arminius himself declared that, although he had once hesitated to accept the position, he now felt "impelled to take it, and ask for his dismission" (122). He added that if his earlier financial support from the Amsterdam church were a hindrance, he would rather repay the church in full than forgo the appointment.

After deliberation the presbytery granted its consent but under three conditions. First, Arminius would remain in Amsterdam until another pastor, Baselius, could be secured. Second, he must hold a conference with Gomarus and dispel any suspicion of heterodoxy through a clear statement of his beliefs. Third, if he were ever to resign the professorship, he would be free to resume pastoral work.

With these terms agreed upon, the presbytery consented to his release, and the date for the conference with Gomarus was set for May 6, 1603.

(To be continued)

—DE

[14] Triglandius was a staunch defender of Reformed orthodoxy, who strongly opposed civil interference in ecclesiastical affairs. His *Kerckelycke Geschiedenissen* was, according to reports (not being able to read the Dutch myself), a vigorous polemic against the Remonstrants. It was no doubt this work that provoked such opprobrium from Brandt.

Herman Hoeksema's *Banner* Articles

The Banner January 12, 1922 (pp. 21–22)

Our Doctrine by Rev. H. Hoeksema

Article CXLII: The New King and His Kingdom: The Typical Sanctuary

"Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world."—Heb. 9:1

The law served as a pedagogue to Christ in that it was added because of transgressions. It became the occasion, the starting point, for sin to abound in offences. In this way it brought to light the exceeding sinfulness of sin, brought to a consciousness of corruption and of the impossibility for the flesh to gain righteousness through the works of the law. And thus it created a consciousness of the necessity of another righteousness, the righteousness which is by faith in Christ Jesus.

But this is not all. If we take the law in its broadest sense, as including also the ceremonial ordinances, the entire body of legislation given to Israel at Sinai, the law served as a pedagogue to Christ in still another way. If the precepts of the law had the mere negative effect of bringing to a consciousness of the impossibility to gain righteousness by the works of the law, the latter,

by its rich symbolism and types, also positively pointed to Christ. It is a mistake to imagine that the old dispensation is Christless. Even though Christ had not yet come in the flesh, even though the promise had not as yet been fulfilled, fact is that Christ is revealed also to the people of the old dispensation. It is a mistake to consider the Old Testament as if it contained no gospel of salvation in a very real sense of the word. To present Old Testament history as developing merely to an ever higher and purer conception of God and to forget that Jehovah as the God of salvation in Christ is present among his people of the old dispensation may be a view that is hailed as the correct one in the evolutionistic school of philosophy, but it is not in harmony with the Word of God. The entire Word of God centers around the Christ. Everywhere in that Word there is a revelation of the God of salvation. Surely, the gospel in the Old Testament, entirely in harmony with the anticipatory nature of the old dispensation, often comes in types and symbols, is a shadow of things to come, but it is the same gospel of the same God of salvation in the same Christ nevertheless. From this point of view the symbols and types, the pictures and adumbrations of the old dispensation are decidedly rich and beautiful. The law, while creating a consciousness of the sinfulness of sin, and clearly revealing that righteousness by the works of the law is forevermore impossible, also positively pointed to Christ and preached the gospel of another righteousness than that of the law plainly to the believer of the old dispensation.

It would make our discussion too elaborate to enter into the details of this typical and symbolical gospel of the shadows of the old dispensation. The more one studies these shadows, the more he admires the wisdom and grace of God in preparing salvation in such a manner that also the saints of the old might consciously possess it in hope. Only a few illustrations must be cited, nevertheless, to show that the law actually served this positive purpose of revealing the Christ and pointing forward to new and better things.

In the first place we would call your attention to the sanctuary as such, the dwelling place of Jehovah among his people.

In the light of Scripture there can be no doubt that the sanctuary among Israel, whether you conceive of it in its temporary form of a tabernacle, or in its permanent structure of the temple in Jerusalem, has symbolical and typical significance, was itself a shadow of things to come. The very fact that the entire plan of the structure is revealed to Moses by Jehovah in detail, that, therefore, it is not a product of human imagination and ingenuity, but of divine origin, would sufficiently prove this. A look at the sanctuary itself, its arrangement and apartments, its colors and dimensions and numbers and furniture, will corroborate this statement. And what raises it beyond all doubt is the statement of the Word of God itself in this respect. In Heb. 8:1–6 we read: “Now, in the things which we are saying, the chief point is this: We have such a high priest who sat down 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, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this high priest also have somewhat to offer. Now, if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount. But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises.” Apart, now, from any detailed exegesis of this passage, it is plain that the author here acknowledges the typical significance of the sanctuary in the old dispensation as such. Christ is become minister of the sanctuary, of the true tabernacle not over against the Old Testament tabernacle as the false, but in the real

tabernacle of which the formerly existing was but a shadow. The Old Testament tabernacle, so the writer tells us, was a copy and shadow of the heavenly things. And for that reason Moses was instructed to construct the sanctuary according to the pattern that was showed him on the mount. Just because the tabernacle had to be a model, a picture, a shadow of better and heavenly things, therefore, its structure was to be in accordance with the heavenly plan revealed on the mountain. The sanctuary as such, therefore, had typical significance and was as such also a gospel preaching to the saints of the old dispensation a message of better things.

In general we are, no doubt, all acquainted with the structure and furniture of the Old Testament sanctuary. Limiting our description to that of the tabernacle, which was in no way essentially different from the temple erected later, it consisted, first of all, of an outer court. This was an oblong, open space. It was inclosed by a linen canvas fastened on stakes. The space itself was one hundred cubits long and fifty cubits wide, or about one hundred and fifty by seventy-five feet. In this open space or outer court was found the altar of burnt offering, upon which the children of Israel brought their sacrifices. And a little beyond the altar of burnt offering, towards the door of the sanctuary proper, stood the laver or sea of brass, where the priests were required to wash before proceeding into the sanctuary proper.

This sanctuary proper stood at the end of the outer court, but equally distant from the two sides of the court. Its entire dimensions were thirty cubits in length, ten cubits in breadth and ten cubits in height. It was constructed of boards or heavy planks, overlaid with gold and set upright in sockets of silver, one for each board. When the sanctuary was set up, these boards were held in place by golden bars passing through golden rings that were attached to the boards, one ring for each board. The roof of the sanctuary was formed with heavy curtains, different layers of these being thrown over the upright boards. As we know, this sanctuary proper was again divided into two apartments, the holy place and the holy of holies or the most holy place, the former being just twice as large in respect of floor space as the latter. Passing by the altar of burnt offering and the laver in the outer court, we enter, first of all, in the holy place, twenty by ten cubits wide and ten cubits high. Here stands the golden candlestick, a massive, perpendicular shaft of solid gold, from each side of which branch out three arms, all curving upward to the level of the center shaft. On these arms are the lamps, trimmed and filled with pure olive oil every evening and morning that they might burn and shine continually. Here also we find the table of shewbread and on it the twelve loaves of bread, baked of fine flour, and replaced by fresh loaves every Sabbath, while the old loaves are to be eaten by the priests in the holy place. And here also stands the altar of incense, immediately before the veil. Again, if we should pass through the heavy veil, we would enter into the most holy place, all of whose dimensions were ten cubits, thus forming a perfect cube. And in the most holy place stood the ark of the covenant with its mercy seat covered by wings of cherubim. And in the ark finally was hidden the law of the covenant, the rod of Aaron that blossomed, and the pot of manna.

Thus stood the sanctuary among Israel, the dwelling place of Jehovah among his people. It is not our purpose to enter into a detailed discussion of its significance. But the general testimony of this sanctuary is not difficult to understand. It was, in general, one grand testimony of the communion of God with his people on the basis of a righteousness which he himself had established. But of this next time.

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REFORMED PAVILION