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**CHRIST IN THE TABERNACLE.**

MORRISON AND GIBB, EDINBURGH,  
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.



W. DICKES.

LONDON.

**THE HIGH PRIEST OF ISRAEL.**  
IN HIS ROBES OF "CLORY & BEAUTY"

Exodus XXVIII.

CHRIST  
IN THE TABERNACLE:

WITH SOME

REMARKS ON THE OFFERINGS.

Illustrated by Twelve Chromo-Lithographs.

BY

FRANK H. WHITE,  
AUTHOR OF 'TYPES AND SHADOWS,' 'ALL OF BLUE,' ETC.


Sixth Edition, Eleventh Thousand.  
(CAREFULLY REVISED, AND ENLARGED).

'Strength and beauty are in His Sanctuary.'—Ps. xcvi. 6.

LONDON:  
S. W. PARTRIDGE & CO., 9 PATERNOSTER ROW, E.C.  
1885.

PREFACE TO THE SIXTH EDITION.



 HIS, the *Sixth* Edition of my work, is simply a reprint of the fifth.

F. H. W.

NOTTING HILL, LONDON, *August* 1835.

## PREFACE TO THE FIFTH EDITION.



THANK God for permitting me to issue this (the fifth) edition of my work on the Tabernacle of Israel. 'My heart's desire and prayer is' that it may be graciously used to win many to a closer study of the Old Testament. The need for this is greater than ever. Not a few of the false and misleading interpretations of the New Testament which at present prevail in the Church of God may be traced to an imperfect knowledge, and consequently a light esteem, of the writings of Moses and the Prophets.

I have been at great pains to carefully revise the preceding edition, and some additional matter will be found in this volume, principally in the chapter headed 'The High Priest of Israel,' also in those chapters which treat of the 'Offerings.' May the heavenly Master pardon every remaining defect, and in His mercy use my poor effort for the furtherance of His kingdom and glory.

F. H. W.

NOTTING HILL, LONDON, *August* 1883.

## PREFACE TO THE FOURTH EDITION.



**T**HIS, the *Fourth* Edition of my work, is simply a reprint, with a few verbal corrections, of the former, issued a few months since. That another edition should have been called for so soon, while encouraging to my own heart, may, I hope, be regarded as an indication that a wider and deeper interest is being taken by Bible readers in the subject of Old Testament symbolism.

May grace, mercy, and peace, from God the Father and Christ Jesus our Lord, be with my readers.

F. H. W.

NOTTING HILL, LONDON, *January* 1877.



## PREFACE TO THE THIRD EDITION.



**H**AVE but little to say by way of preface to this new issue of my work.


For the sake of greater clearness and fulness, I have re-written and considerably extended several of its chapters. Whilst so engaged, I have been greatly cheered by hearing of spiritual blessing received through the perusal of previous editions. This I regard as the highest possible reward of my former labours. May God mercifully forgive all remaining errors, and use also this new endeavour to the furtherance of His kingdom and glory.

F. H. W.

EDINBURGH, *January 1876.*

## PREFACE TO THE SECOND EDITION.



HEERED by the favour with which the first issue of my work has been received, I have prepared a Second Edition, which I trust will meet with yet greater acceptance.

The exposition on the Altar of Burnt-Offering has been re-written. It will be seen also that there is a slight alteration in the arrangement of the chapters. My remarks on the Offerings will now be found at the *end* of the book.

The Chromo-lithographs are entirely new, and neither pains nor expense has been spared in their preparation. Those who have studied the subject most will be best able to appreciate the difficulty I have felt in determining some

matters of detail in the delineation of the various vessels, etc. Further study may lead to a fuller understanding of these things. At the most, we know now in part only. When the day dawns and the shadows flee away, we shall know even as we are known.

F. H. W.

CHELSEA, *May* 1873.

## PREFACE TO THE FIRST EDITION.



**I**T has pleased God to give me many proofs that my illustrated lectures on 'The Tabernacle in the Wilderness, and its Services' have not been without use. But for this, I should never have ventured on a work of this kind.

At the risk of my book being looked upon as commonplace, and lacking novelties, I have earnestly striven to keep in the plain path of sober exposition, and to avoid fanciful or mystical views. If the true interpretation of a type has sometimes been missed, I trust, through the mercy of God, I have been preserved from advancing anything contrary to 'sound doctrine.'

The Chromo-lithographs will, I hope, prove

of service. Great care has been taken to secure scriptural accuracy in their details.

It is but right I should express the thanks which I feel are due to the several authors to whose works I have referred.

I have now only to bespeak the prayers of Christians, that my book, whatever imperfections it may have, may yet be graciously owned of God in the instruction and edification of His people; and that through its perusal others may be led to find that Saviour, of Whose blessed Person and Work it treats.

F. H. W.

CHELSEA, *August* 1871.

## COLOURED PLATES.

—o—

- I.—THE HIGH PRIEST OF ISRAEL IN HIS GARMENTS FOR GLORY AND BEAUTY.
- II.—THE SCAPE-GOAT.—THE CAMP IN THE PLAIN ER RAHEH, MOUNT SINAI (HOREB).
- III.—THE TABERNACLE AND ITS COURT.
- IV.—THE BRAZEN ALTAR.
- V.—THE LAVER.
- VI.—THE GOLDEN FRAMEWORK OF THE TABERNACLE AND ITS COVERINGS.
- VII.—THE ALTAR OF INCENSE, WITH PRIEST OFFICIATING.
- VIII.—THE TABLE OF SHEWBREAD.—A COMMON PRIEST.
- IX.—THE GOLDEN CANDLESTICK.
- X.—THE HOLY PLACE.—THE HIGH PRIEST BURNING INCENSE UPON THE GOLDEN ALTAR.
- XI.—THE ARK OF THE COVENANT.
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## INTRODUCTION.



**I** AM aware that others, well qualified by their extensive knowledge of the Scriptures, both critical and experimental, have written largely and ably on this and kindred topics. With one or two exceptions, however, these valuable works are placed by their price beyond the reach of the many. Moreover, the subject is a vast one. Its treasures are inexhaustible. At every turn fresh beauties discover themselves, and invite further inquiry. Like 'a fountain, the more you lave forth its waters, the fresher it runneth.' The more the loaves which fed the five thousand in the wilderness were broken up and distributed, the more there remained. So with the types of Leviticus.

Not without a cause does a gifted servant of

Christ, himself an Israelite 'according to the flesh,' express 'grief and astonishment' at the prevalent neglect of the Old Testament,—a term which, as he says, may have contributed to this, 'people imagining that what is "old" is antiquated.' With much force he argues that 'were it but for the circumstance that they are the only writings, of which we know, that Christ used and loved, they ought to be very precious to us;—Christ's favourite book—Christ's only book—the book He always read, always quoted—His guide and companion during life—His meditation and comfort in His sufferings, and on His cross.'<sup>1</sup> If we love Jesus, we ought dearly to love, and diligently to read, the Old Testament Scriptures.

The learned and devout Bengel remarks that while 'two chapters in Genesis are given to tell us how the world was created, there are sixteen to tell us how the Tabernacle was constructed. For the world was made for the sake of the Church, and the great object of creation is to glorify God in the redemption and sanctification of His people.'

<sup>1</sup> Rev. Adolph Saphir.

Too many, however, seem only to see in the 'Tabernacle of Witness,' with its divinely ordered arrangements and priestly service, a set of Jewish antiquities, affording scope for the researches of the curious and learned, rather than food for the children of God—a mere matter of 'ancient manners and customs,' instead of so many unfoldings of God's grace and mercy in redemption. No wonder that to such the subject should be uninviting. To those, however, with whom it is a fundamental doctrine of Christianity that ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, and who have learned to see in all the minutely detailed particulars of the last twelve chapters of Exodus, that which from first to last is typical of the person, work, and coming glory of Christ and His redeemed Church, it is 'a very garden of delights.' To such, every part of the sacred structure, from the Golden Chest, which stood in solitary grandeur within the Holy of Holies, down to the smallest pin or cord which fastened the whole to the ground, is replete with in-

struction; not as affording 'a pattern for Ritual service in connection with Christian worship,' but as 'the example and shadow of Heavenly things'—'figures of the True'—faint but faithful representations of those blessed realities which subsequent revelations have made plain, and, as such, a part of the Church's choicest treasure.

May the Holy Spirit of Truth accompany us in our meditations. May the great Antitype draw near and speak to our hearts; as, 'beginning at Moses and the Prophets,' we seek to 'expound in all the Scriptures the things concerning Himself.'





## I.

### *THE TABERNACLE AND ITS SERVICES INSEPARABLY BOUND UP WITH THE HISTORY OF THE NATION OF ISRAEL.*

'Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.'—Rom. ix. 4, 5.

**T**HE word of the LORD first came to the children of Israel. Chosen to be a 'special people unto Himself' above all people that were upon the face of the earth, they became the sole depository of Revealed Truth. To them were entrusted those divine communications by which God's saving health was to be made known among all nations. This was their peculiar advantage over all other nations, 'that unto them were committed the oracles of God,' as it is written in the Psalms, 'He showeth His word unto Jacob,

His statutes and His judgments unto Israel' (Ps. cxlvii. 19). And again, 'He made known His ways unto Moses, His acts unto the children of Israel' (Ps. ciii. 7). Thus the Tabernacle was set up amid the dwellings of Jacob, and surrounded by the tents of the chosen tribes. Its cloths of service, its rich needlework of blue, purple, scarlet, and fine twined linen—the holy garments for its priests—the curiously wrought ephod—the breastplate of cunning work, with its golden settings enclosing the precious memorial stones—the hangings of the Court, its pillars, its sockets; the hangings for the Court gates, its cords and its pins, its various vessels of service, etc.,—all were of Jewish workmanship 'according to all that the LORD commanded Moses, so the children of Israel made all the work' (Ex. xxxii. 42).

Whilst bound up from first to last with the *past* history of the chosen nation, the Tabernacle, in its spiritual or typical application, has also an especial bearing upon the *future* of this wonderful people. As well as being the dwelling-place of God upon the earth during the

time of Israel's wanderings in the wilderness, it is evidently prefigurative of that day referred to in the Book of Ezekiel, where, speaking by the prophet, God says of the whole house of Israel, 'I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. MY TABERNACLE also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore' (Ezek. xxxvii. 26-28).

It cannot, I think, be doubted, that the golden table upon which were placed the twelve loaves or cakes, made of fine flour, covered with the pure frankincense (one cake for each tribe), was intended to foreshadow Israel's blessing in that day—a day often spoken of in the Scriptures—when, in unbroken unity and covered with all the excellency and preciousness of Him, whose divine perfectness was prefigured in the beautiful vessels of the holy place, they will 'worship Jehovah in the beauty of holi-

ness,'—when 'their seed shall be known among the Gentiles, and their offspring among the people; and all that see them shall acknowledge that they are the seed the LORD hath blessed' (Isa. lxi. 9).

But whilst applying the symbols of the Tabernacle and its vessels to the hour of Israel's 'fulness' and 'reconciliation,' let us thankfully recognise that more extended use which the Holy Spirit has made of them in the Epistle to the Hebrews. There they are unquestionably employed in direct and intimate connection with the Church of the present dispensation. In them the Gospel is preached unto us, 'upon whom the ends of the age have come,' as well as unto Israel. In each may be perceived something of the preciousness of the Saviour, and the perfectness of His atoning sacrifice. Each forms a part of those 'holy scriptures' which are able to make us 'wise unto salvation, through faith which is in Christ Jesus.'

It is interesting to notice, that the writer of the Epistle to the Hebrews makes little, if any reference to the Temple, although it was still



standing, and its ordinances not yet set aside.<sup>1</sup> All the rich and varied instruction of that most precious portion of the divine word is drawn from the Tabernacle and its services, upon which, indeed, it may be regarded as an inspired commentary. One reason for this is to be found in the fact, that since the history of the Tabernacle belonged to a time when the people of God dwelt in tents, it furnished types better suited to the present condition of the Church of Christ. Everywhere in the New Testament believers are regarded as 'strangers and pilgrims on earth,'—as having 'no continuing city here,' but looking for 'one to come.' 'Blessed with faithful Abraham,' they are called to make his confession, and to declare plainly that they 'seek a country'—'a better country, that is, an heavenly' (Heb. xi. 10). Like Him, they

<sup>1</sup> In all their essentials, the 'Tabernacle of Witness' in the wilderness, and the Temple which Solomon built in Jerusalem, were one. Much that pertained to the former was found also in the latter, such as the beautiful vail, the Ark of the Covenant, the glory overshadowing the Mercy Seat, with the various vessels of ministry, multiplied, however, in some instances tenfold. In a description of millennial blessedness in Isa. xxxiii. 20, Jerusalem seems to be described as possessing the peculiar characteristics of both sanctuaries.

look for a 'city which hath foundations, whose builder and maker is God.'

'The bright inheritance of saints,  
Jerusalem above.'

Thus it is among the things which happened unto Israel as a nation of pilgrims that the believer finds so much to admonish and to comfort. Regarding Egypt as a type of the world, Israel's bondage is to him a picture of that worse thralldom, under which he himself was once held. In their groans for deliverance, he is reminded of his own spiritual awakening when made sensible of the dreadful degradation to which sin had reduced him, he cried unto 'Him who was able to save.' In Pharaoh's repeated refusals to let the people go,—his wretched compromises, wrung from him only by the severe judgments which God brought upon him and upon his nation,—the Christian is reminded of the power by which he himself was once enthralled, and the tenacity with which the 'god of this world' maintained his hold upon him,—ready to consent to anything rather than he should come right out, or in

other words, give up *all* for Christ. In the determination of Moses to be satisfied with nothing less than a *complete* severance, an exodus in which not even 'a hoof should be left behind,' he sees a confirmation of the truth, that it is impossible to 'serve God and Mammon,'—that if we would be God's sons and daughters, we must come out from the world, and be separate, 'touching not the unclean thing.' He learns also that, just as in Israel's case true and acceptable worship was incompatible with their remaining amid the abominations of Egypt, so under the Gospel economy Exodus precedes Leviticus; and 'out of Egypt' God still calls His sons (Hos. xi. 1; Matt. ii. 15). Alas, how many think they may tread the courts of God's Tabernacle—may pass within the snow-white hangings of the sacred structure, and even worship before the LORD in His holy place, and yet live the life of a worldling! Should my reader be one of these, I pray God that the spell of so fatal a delusion may be broken, and no rest found until in the record of Israel's wonderful deliverance, out of the hand of their terrible

oppressor, may be read the history of his or her own transition from 'darkness to light, and from the power of Satan to God' (Acts xxvi. 18).

- ' Rise, my soul, thy God directs thee,  
Stranger hands no more impede ;  
Pass thou on, His hands protect thee,  
Strength that has the captive freed.
- ' Is the wilderness before thee,  
Desert lands where drought abides ?  
Heavenly spring shall there restore thee,  
Fresh from God's exhaustless tide.
- ' Though thy way be long and dreary,  
Eagle-strength He'll still renew,  
Garments fresh and feet unwearied,  
Tell how God hath brought thee through.
- ' When to Canaan's long-loved dwelling  
Love Divine thy foot shall bring,  
There with shouts of triumph swelling  
Zion's songs in Zion sing.'





## II.

### *THE TABERNACLE AT SINAI.*

‘The earth shook, the heavens also dropped at the presence of God : even Sinai itself was moved at the presence of God, the God of Israel.’—Ps. lxxviii. 8.

‘Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound : that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life.’—Rom. v. 20, 21.

**I**T was at Sinai God showed Moses the pattern, after which the Tabernacle was to be constructed. Here, while yet the people lingered before its frowning heights, the sacred building was first reared (Ex. xix. 1, 2, 17 ; Num. xii. 12). Here, too, the first recorded celebration of the pass-over since the exodus was observed (Num. ix. 5). Why was this, but to show that neither the giving of the law, nor their own placing themselves under its curse, nor their subsequent disobedience and unbelief, could annul the ‘covenant confirmed before of God in Christ,’

or 'make the faith of God (*i.e.* His fidelity to His promises) without effect' ? (Rom. iii. 3).

Thus, amid the thick darkness and gloom of 'the fiery mount,' these more than glimmerings of His grace were permitted to shine forth. In the very place where the offence had been made to abound, 'grace did much more abound.' Where the law had for ever proved what it could not do through the weakness of the flesh, God proclaimed what He would accomplish when in 'the Word made flesh' He would tabernacle amongst men. While yet the curse, which Israel, by breaking the law, had justly incurred, threatened to destroy them, their future redemption was being unfolded to view. 'Shadows of good things to come' were being exhibited. Across the black clouds of their disobedience, God was preparing to cast the bright bow of His pardoning love, 'that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life' (Rom. v. 21).

'In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day they came into the Wilderness of

Sinai, for they were departed from Rephidim and were come to the desert of Sinai, and had pitched in the wilderness, and there Israel encamped before the mount' (Ex. xix. 1, 2). Wonderfully had God dealt with them on their journey thither. Marah, Elim, Rephidim, the waters of Meribah, all had witnessed to His faithfulness and love; and also, alas! to their ingratitude and unbelief. It is true, when they saw that great work which He did upon the Egyptians, 'they believed His words, they sang His praise.' But 'they soon forgot His works, they waited not for His counsel; but lusted exceedingly in the wilderness, and tempted God in the desert' (Ps. cvi. 12-14). They remembered not the multitude of His mercies, but 'provoked Him at the sea, even at the Red Sea.' The last note of their hymn of thanksgiving had scarcely died away ere their murmurings began. Yet He forsook them not, but as a shepherd his flock, He led them forth 'by the hand of Moses and Aaron' (Ps. lxxvii. 20). Every murmur was hushed by some new mercy. 'The people asked, and He brought quails, and satisfied

them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For He remembered His holy promise, and Abraham His servant' (Ps. cv. 41, 42). How entirely had Israel forgotten that promise; how utterly had they failed to appreciate the position of privilege and blessing into which it had brought them! This is manifest from the answer they returned to Moses, when, after coming down from the mount, he 'came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do' (Ex. xix. 7, 8). Thus they virtually renounced the Covenant of Grace, made with Abraham, and accepted in its stead a Covenant of Works. Blind to the real nature of an obedience which the essential holiness of Jehovah obliged Him to require at their hand, they hastily promise to do that which, had they known themselves better, they would have at once confessed their inability to perform. Had they apprehended the breadth and depth



of God's holy law, they would have sought shelter under the Covenant of Grace made with believing Abraham. Such a covenant, however, like their posterity after them, they virtually despised, and consented to stand under a Covenant of Works; in a word, to earn by their own obedience the blessing which God had promised to Abraham as a free gift.<sup>1</sup>

In the scene which followed the people's deliberate engagement to keep the law—to do all that the LORD had spoken—the true nature of the Sinaitic Covenant is made to appear. On Moses returning the answer of the people unto the LORD, he is thus commanded, 'Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the LORD will come down in the sight of all the people on the Mount Sinai.' Bounds, too, were to be set to the mount. Not only was no one to go up into it, but it was strictly forbidden, under the pain of

<sup>1</sup> Do not these two causes, namely, ignorance of themselves and of God's holiness, lie at the root of all men's vain endeavours to establish their own righteousness, the fruit of which, as in Israel's case, can only be broken vows and a burdened conscience?

immediate death, to touch even the border thereof. 'Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be put to death: there shall not an hand touch it,<sup>1</sup> but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live' (Ex. xix. 13).

On the third day 'there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and

<sup>1</sup> Rather 'there shall not an hand touch him—the transgressor. He shall not be seized or apprehended, for that would involve the repetition of the offence by the person arresting, who must in so doing overpass the bounds set by Moses. Instead of seizing him, they were to kill him with stones or arrows from within the bounds, and the same was to be done if any stray beast approached the mountain.'—*The Pulpit Commentary*.

waxed louder and louder, Moses spake, and God answered him by a voice.' How terrible was that voice! What thunders it uttered! The earth shook at the sound thereof, 'even Sinai itself was moved at the presence of God, the God of Israel' (Ps. lxxviii. 8).

After repeated injunctions to Moses to charge the people, lest they should break through the bounds which had been set to the mount, to their own destruction, the law of the Ten Commandments was given. The divine purpose in giving such a law at such a time may be known from the scriptures of the New Testament. In the Epistle to the Galatians we are told that the law was 'added' (to the promise) 'because of transgressions' (in order to their manifestation and condemnation). For their *removal* it was powerless. The law contains no provision for the taking away of sin; on the contrary, it but gives it strength, *because* it is 'holy, just, and good.' Its only effect upon corrupt human nature is, to call forth and excite to action its hidden evil. Hence we find the apostle saying, 'I had not known sin' (that is, its true character had

never been revealed to me), 'but for the law : for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead (*i.e.* it lay dormant). For I was alive without the law once : but when the commandment came, sin revived (that is, burst forth in all its malignity and strength), and I died' (Rom. vii. 7-9).

'By the law is the knowledge,' not the removal, 'of sin.' By it, sin is brought into clearer view—exhibited in its true light. When the holy law is brought to bear upon the heart and conscience of the sinner, it discloses his true moral condition, and proves him 'guilty before God.' The law itself is 'holy, and the commandment holy, and just, and good.' 'But sin,' says the apostle, 'that it might appear sin, working death in me by that which is good ; that sin *by the commandment might appear exceeding sinful*' (Rom. vii. 12).<sup>1</sup>

<sup>1</sup> Calvin, in his comment on this passage, says, 'It was meet that the outrageousness or enormity of sin should be discovered by the law ; for except sin did burst forth by an outrageous and enormous excess it would not be acknowledged as sin.'

Thus, the law entered that the offence might abound. Far from saving, it can only condemn. Its fruit is not life, but death. It worketh wrath, not salvation. By its means sin is brought to light, and the sinner becomes a transgressor, and so liable to punishment—made subject to the curse pronounced on all law-breakers, as it is written, ‘Cursed is every one that continueth not in all things which are written in the book of the law to do them’ (Gal. iii. 10). Hence it follows, that ‘by the deeds of the law there shall no flesh be justified in His sight’ (Rom. iii. 20).

In the same scripture which declares the law to have been added because of transgressions, we are told, ‘it was given till the seed should come to whom the promise was made’ (Gal. iii. 19). Thus the law intervened between the promise and its fulfilment. Far from rendering that promise void, or nullifying the covenant confirmed before of God in Christ, it was, in fact, preparatory to its accomplishment. It was ‘a schoolmaster unto (or until) Christ’ (Gal. iii. 24); that under its tutorship man might be brought to a knowledge of his utter

ruin and inability to render acceptable obedience to God, and so be shut up unto the faith which should afterwards be revealed; in other words, be led to see that salvation must needs be of grace, and not of merit;—through ‘the promise by faith of Jesus Christ,’ and not by ‘the works of the law.’

Whilst the law does not supersede or take the place of the promise, neither is it against it. By its means men become convinced of their need of a better righteousness than their own, and so are made the more ready to submit themselves to the ‘righteousness of God.’ Condemned to death by that by which they hoped to obtain life, they are driven to take refuge in the promised Saviour, even in ‘Him who is THE END OF THE LAW for righteousness to every one that believeth’ (Rom. x. 4).

Such a result was, in a measure, realized in Israel’s case, when, as the effect of what they saw and heard at Sinai, they recognised their need of a Mediator, to come between them and so holy and dreadful a God. ‘And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain

smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die' (Ex. xx. 19).

Moses is now the accepted mediator between the terror-stricken Israelites and the Lord. The first word which he spake to them in this relation was one of comfort and encouragement. 'Fear not,' said the man of God, 'fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not' (Ex. xx. 20). Still 'the people stood afar off, whilst Moses drew near unto the thick darkness where God was.' Then the Lord talked further with His servant. After a solemn injunction to warn the people against idolatry, He gave him instructions concerning the building of altars, coupled with a promise of His presence and blessing. 'In all places where I record my name I will come unto thee, and I will bless thee' (Ex. xx. 24). The brightness of this promise is the more conspicuous from the darkness by which it was surrounded. That Israel's altars were to be of

earth, or unhewn stones, is full of instruction for modern worshippers. Human handicraft but pollutes the way to God. Acceptable worship goes not up by the path of man's arts and devices. True worshippers, such as worship God in spirit and in truth, approach by an altar divinely shapen. 'A body hast THOU prepared me,' was the language of Him who, as our 'Altar,' invites now our choicest gifts.

Moses is next commanded to set before the children of Israel certain laws or judgments affecting their civil and social relations. They were, in fact, an application of the law of the Ten Commandments adapted to the varied circumstances and relations of the people.<sup>1</sup>

Following upon these statutes and judgments came the divine commandment instituting the observance of the Sabbatical year, together with that of the three great yearly feasts—the 'Feast of Unleavened Bread,' or Passover; the 'Feast of the Harvest First-fruits,' called also

<sup>1</sup> 'The legislation from Sinai included civil as well as religious ordinances, but all connected, commingled, and interlaced together, because the God of Israel was also their King, and the King of Israel was their God.'—*Synoptical Lectures on the Books of Scripture*, by Dr. Donald Fraser.



the 'Feast of Weeks,' or 'Pentecost;' and the 'Feast of Ingathering,' called also the 'Feast of Tabernacles.' 'Three times in the year all thy males shall appear before the LORD God' (Ex. xxiii. 17). Then are given more promises, the greatest being a promise of a guiding angel: 'Behold, I send an Angel<sup>1</sup> before thee, to keep thee in the way, and to bring thee into the place which I have prepared' (Ex. xxiii. 20).

Again Moses comes forth from the presence of Jehovah, and recounts to the people all that the LORD had spoken to him; and once more their language is, 'All the words which the LORD hath said will we do' (Ex. xxiv. 3). Whereupon 'Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.'

<sup>1</sup> This angel was no ordinary or created angel, but a Divine Being, called elsewhere the 'Presence or face of God' (Ex. xxxiii. 14, 15; Isa. vi. 3, 9). 'The Angel of the Covenant' (Mal. iii. 1), Jehovah's name was 'in Him'; He must therefore have been co-equal with God, and could have been none other than the pre-incarnate Word, the second person of the blessed Trinity.

Their profession of obedience is accepted ; but as if to teach them that the blessings dependent thereon, as well as their personal acceptance, could only be secured through grace, and in virtue of an atoning sacrifice, the covenant was ratified with blood. ‘And Moses took half of the blood, and put it in basons ; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people : and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words’ (Ex. xxiv. 4–8).

After the sprinkling of the blood, no more thunderings or terrible sounds are heard ; but Moses and Aaron, Nadab and Abihu, accompanied by seventy of the elders of Israel, the chosen representatives of the people, go up towards the mount, and we read, ‘they saw the God of Israel : and there was under His feet as it were a paved work of a sapphire stone, and as it were the body (or firmament)

of heaven in its clearness. And upon the nobles of the children of Israel He laid not His hand:<sup>1</sup> also they saw God, and did eat and drink' (Ex. xxiv. 10).

This eating and drinking before the LORD, following immediately upon the ratification of the covenant, was doubtless intended to signify the completeness of the entire transaction—to be a token of the mutual acceptance of all its terms. It was, moreover, a symbol of peace and friendship, and as such a striking picture of that rest and communion which all who are brought under the new covenant and 'the blood of sprinkling which speaketh better things' than the blood of bulls and goats, are privileged to enjoy.

At the conclusion of the feast, Moses is once more called up into the presence of God. 'And the LORD said unto Moses, Come up to me unto the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.' Thus the Ten Commandments,

<sup>1</sup> *i.e.* They were not smitten with immediate death, or even with any hurt.

which had been already given forth by the *voice* of God, would be preserved in a permanent form for the constant instruction of the people.

Bidding the elders tarry where they were, and appointing Aaron and Hur as his deputies in his absence from the people; Moses, obedient to the divine summons, 'rose up, and his minister Joshua, and went up into the mount of God, and a cloud covered the mount.' Here they remain seven days. 'And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days.' The 'seventh day' God 'called unto Moses out of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights' (Ex. xxiv. 18).<sup>1</sup>

<sup>1</sup> There appears to have been three stages in the ascent of the lawgiver into the mount. To the first, he was accompanied by Aaron, Nadab, and Abihu, and the seventy elders; to the second, by Joshua only; and to the third, which brought him into the more immediate presence of Jehovah, he went *alone*, according to the word of the LORD (Ex. xxiv. 2).

The instructions given to Moses during these forty days and nights are recorded in the twenty-fifth to the thirty-first chapters of Exodus. The twenty-fifth to the thirtieth chapters entirely concern the construction of the Tabernacle and its vessels of ministry and their arrangement,—the institution of the priesthood,—with minute directions as to the garments in which the priests were to minister before the Lord, together with the several offerings to be presented, and ordinances to be observed at their consecration. The thirty-first chapter records the appointment of Bezaleel and Aholiab as master-workmen, to be charged with the execution of the divine commandments concerning the materials and fashion of the Sanctuary and its holy furniture. Solemn injunctions also are found here respecting the due observance of the seventh day as the Sabbath of rest ‘holy unto the Lord.’

Finally, when the LORD had made an end of communing with His servant, He gave unto him ‘two tables of testimony, tables of stone, written with the finger of God’ (Ex. xxxi. 16–18).

But what were the children of Israel doing all this time? How were they conducting themselves during the forty days and nights that Moses was in the mount with God? Alas! they had actually become idolaters—the very people who but a little while before had been so ready to vow obedience to all the commandments of God, were now bowing down to and worshipping a golden calf. ‘Thus they changed their glory into the similitude of an ox that eateth grass’ (Ps. evi. 20).<sup>1</sup> And this they did when encamped before the very mount from whence they had so recently witnessed such terrible displays of the divine majesty, and with the glory of God visible in the ‘Presence’ cloud which still rested on the top of Horeb.

When the people saw that Moses delayed to come down from the mount, they ‘gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him. And Aaron said unto

<sup>1</sup> ‘Bartered away their glory for the likeness of a grass-eating ox’ (Jer. ii. 11; Rom. i. 23).—W. Kay, D.D.

them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hands, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play' (Ex. xxxii. 1-6). With what grief and horror of soul must Moses at his descent from the mount have looked upon so shocking a scene! Can we wonder that, in his righteous anger at this daring display of national ingratitude and impiety, he cast the tables of stone out of his hands and brake them beneath the mount before the eyes of the idolaters, that the very fragments thereof might witness against

so flagrant a breach of the covenant to which they had so recently and so solemnly bound themselves?

A terrible judgment followed. The Levites were the executioners. In response to the proclamation of Moses as he stood in the gate of the camp and said, 'Who is on the LORD's side? let him come unto me, all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men' (Ex. xxxii. 26-31).

The remainder of the nation was spared through the repeated and urgent intercession of Moses, who, in thus coming between an offended God and offending Israel, is a beautiful type of a greater Mediator than he—one who not only declared His willingness



to die that He might save the people of His care, but who actually laid down His life for the rebellious—died ‘not for that nation only, but that He should gather together in one the children of God that were scattered abroad’ (John xi. 52).

In connection with Israel’s apostasy in the matter of the golden calf, there occurs a reference to a Tabernacle which existed previous to the erection of the Tabernacle proper, the pattern of which was shown to Moses in the mount. ‘And Moses took the Tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation’ (Ex. xxxiii. 7). This Tabernacle was probably an ordinary tent, and served as a temporary place of worship. Here Moses himself would draw near to God, and seek counsel and help in the government of the people. Its withdrawal by Moses from the tents of the other tribes was most significant, and marked his sense of the heinousness of the sin, which had made even the camp of Israel an unholy place, and unfit to contain the dwelling-place of Jehovah.

Moses finds grace in the sight of God, and the Covenant is renewed. Once more he is summoned to go up into the mount. 'And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up into Mount Sinai as the LORD had commanded him, and took in his hand the two tables of stone' (Ex. xxxiv. 1-4). Concealed in a clift of the rock, Moses is permitted to behold a most blessed manifestation of the glory of Jehovah. 'And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed,

The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generations' (Ex. xxxiv. 1-7).

Moses seizes this opportunity to make fresh intercession for the erring nation. Throwing himself upon his face before the LORD, he pleads, 'If now I have found grace in Thy sight, O LORD, let my Lord, I pray Thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.' Most graciously does the LORD answer His pleading servant by giving him a renewed promise of a possession in Canaan,—a promise accompanied, however, with the most solemn warnings to the people to take heed, lest by alliance with the present idolatrous inhabitants of that land, they should become partakers of their sin, and so 'wrath to the uttermost' come upon them and their posterity,

The observance also of the three great annual feasts is again enjoined.<sup>1</sup>

At the expiration of another term of forty days and forty nights, during which he neither eat nor drank, Moses came down from the mount, bearing in his hands the two tables of testimony. It was on this, his *second* descent from the mount, that the skin of his face so shone that the people were afraid to come nigh unto him, so that he was obliged to put a vail upon his face till he had finished speaking unto them. When, however, he went in before the LORD to speak with Him, he took the vail off until he came out.<sup>2</sup>

Communion with God makes a shining countenance. Those who have it, however, are the least conscious of its possession. Aaron and all the children of Israel saw the brightness of the face of Moses, but 'MOSES WIST NOT THAT

<sup>1</sup> See the first occasion of Moses appearing before the Lord on Mount Sinai (Ex. xxiii. 14-19).

<sup>2</sup> There is a striking reference to this scene in 2 Cor. iii., where the vail with which Moses covered his face is used as a type of the covering which is upon the *heart* of the Jew unto this day. Just as when Moses turned to speak to the Lord he removed the vail, so says the apostle, 'when it (*i.e.* the nation of Israel) shall turn to the Lord, the vail shall be taken away.'

the skin of his face shone.' He who abides in the presence of God will have no need to proclaim the same to others. 'Looking at our own shining,' says M'Cheyne, 'is the bane of spiritual life and of the ministry. Oh for closest communion with God, till soul and body, head and heart, shine with Divine brilliance! But, oh for a holy ignorance of their shining!'

'Go up, go up, my heart,  
Dwell with thy God above ;  
For here thou canst not rest,  
Nor here give out thy love.

'Go up, go up, my heart,  
Be not a trifer here :  
Ascend above these clouds,  
Dwell in a higher sphere.

'Let not thy love flow out  
To things so soiled and dim ;  
Go up to heaven and God,  
Take up thy love to Him.'





### III.

#### *THE TABERNACLE GOD'S DWELLING-PLACE AMONG HIS PEOPLE.*

'And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.'—Ex. xxix. 45, 46.

'The Word was made flesh, and dwelt (tabernacled) among us.'—JOHN I. 14.

**L**ET my people go THAT THEY MAY SERVE ME,' was a command which sufficiently expressed the great object for which God had called Israel out of Egypt. True service, however, is the fruit of love. Hitherto all that Israel had seen and heard of God, since they had encamped before the mount, had only served to fill their hearts with terror and alarm, by exhibiting to them the dreadful majesty and holiness of Him with whom they had to do. As a result, they had 'removed and stood afar off,' and had seen

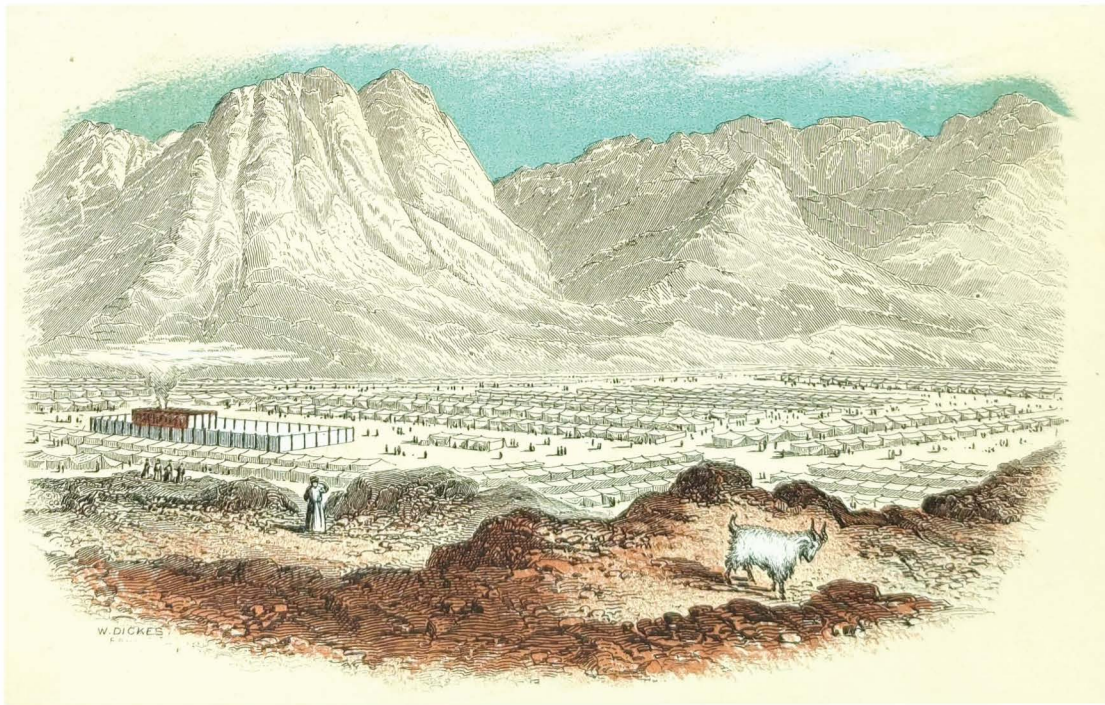
from the *distance* 'the glory of the LORD' as it abode on Mount Sinai, the sight whereof was like 'devouring fire' in their eyes. But God could not be worshipped at a distance. A revelation of Himself was therefore called for, which, whilst it would serve as a testimony to His unchanging holiness, would at the same time witness to His rich grace, in providing a way of access into His presence, even for transgressors.

Such a revelation we have in the 'Tabernacle of Witness,' every part of which testified alike to the holiness as to the graciousness of Him whose dwelling-place it was. The words of Jehovah, 'Let them make me a sanctuary, that I may DWELL among them' (Ex. xxv. 8), throw a flood of light upon the interpretation of the type. The Most High, not content with paying an occasional visit to His people, would actually take up His abode with them. Such was His grace and condescension. He would even make a habitation for Himself in their very midst. The Tabernacle was the House of God on earth. Though but a tent pitched in the waste howling wilderness, it was never-

theless a palace. The Monarch of the universe, Israel's true Sovereign, held court there. Within its sacred enclosure the King of kings deigned to fix His seat, and enthroned upon the golden 'propitiatory' extended His sceptre of mercy to His rebellious subjects.

Did not, however, the sin which disqualified the children of Israel from standing in the presence of Jehovah present an insuperable barrier to His dwelling among them? Have we not seen them, at the very moment God was communing with Moses on their behalf, and graciously making provision to dwell in their midst, actually making a golden calf, and sacrificing thereunto, and saying in their mad folly, 'These be thy gods, O Israel, which have brought thee up out of the land of Egypt'? (Ex. xxxii. 7, 8). Could He then, whose glory is His holiness, dwell among a people so defiled? Could He, in whose sight the very heavens are not clean, set up the courts of His house where His name had been so dishonoured? Impossible! Impossible!! Nay, not *impossible*. Impossible, save as an act of free, rich, superlative grace. Already the Lord





THE SCAPE GOAT.      Lev. XVI.  
THE CAMP IN THE PLAIN OF ER RAHEH  
MOUNT SINAI (HOREB)

had shown that this was the only principle on which He could save and bless guilty Israel. It was on the ground of grace, free grace, that His covenant with Abraham, Isaac, and Jacob had been founded. It was in grace that He had called Abraham out of his own land, that He might show him a better country which he should afterwards receive for an inheritance. It was grace which gave birth to those 'exceeding great and precious promises' with which He enriched him and his seed after him. What else led to the proposal to erect a sanctuary and dwell in the midst of His erring people? Surely what we sing of the great scheme of redemption itself we may well sing concerning the Tabernacle and its appointments:

' Grace first devised the way  
To save rebellious man,  
And all the steps that grace display,  
Which drew the wondrous plan.'

The Tabernacle with its services is the cross anticipated, where all the Divine attributes converge, and blending, form one harmonious whole to exhibit in shining letters and with equal brightness, 'GOD IS LOVE,' 'GOD IS

LIGHT.' Nowhere among the types of the Old Testament more than in the Tabernacle and the various sacrifices which were presented within its courts, do we see a fuller and a sweeter exposition of the inspired utterance, 'Mercy and truth have met together, righteousness and peace have kissed each other.' As the dwelling-place of God upon earth, it is clearly a type of Christ Himself, as that glorious One in whom God had His abode among men. God was in the Tabernacle in the wilderness, revealing Himself in GRACE to Israel; giving forth faint but faithful foreshadowings of a future and a clearer display of blessing extending beyond the limits of the seed of Abraham according to the flesh. In the person of the Great Antitype Himself, it is written, 'God was in Christ reconciling the world unto Himself.' Thus, a precious stream of grace poured forth from beneath Mount Sinai itself, and gathering strength as it flowed on through the centuries which intervened, appeared at its full height at Calvary. Thence it goes forth as a vast and mighty river to flood not the nation of the Jews only, but the 'wide, wide world.'

Whether, then, we view God as the Holy One of Israel choosing to dwell in a tabernacle amid the tents of the rebellious tribes in the wilderness;—or as King in Zion, permitting Solomon to build Him a magnificent house in Canaan;—or as Emmanuel—God manifest in flesh, dwelling bodily in the person of the man Christ Jesus;—or as the God who raised up our Lord Jesus from the dead, making the Church redeemed with the blood of His dear Son, His present habitation on the earth, through the Spirit;—or even in the light of that day which John saw in vision, when, as the Great Reconciler of all things, He shall create a new heaven and a new earth, and when at the descent of the holy city, the New Jerusalem from heaven, a great voice shall be heard, saying, ‘Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God’ (Rev. xxi. 3)—all is grace, rich, abounding grace.—Grace first, grace last, grace all the way through. Oh, glorious truth! ‘Where sin abounded, grace did MUCH MORE abound:

that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by JESUS CHRIST OUR LORD' (Rom. v. 21).

' Grace taught my wandering feet  
To tread the heavenly road ;  
And new supplies each hour I meet,  
While pressing on to God.

' Grace all the work shall crown,  
Through everlasting days ;  
It lays on heaven the topmost stone,  
And well deserves the praise.'





#### IV.

##### *THE TABERNACLE AND ITS SERVICES NO MODEL FOR CHRISTIAN WORSHIP.*

'The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.'  
—HEB. x. 1.

**I**N the building of the Tabernacle God was His own architect. Moses was strictly and repeatedly enjoined to 'make all things according to the pattern' shown him 'in the mount' (Ex. xxv. 9, xxvi. 30). Neither in the construction of the sacred building, the materials and dimensions of its several vessels, their position in the sanctuary, nor in the texture and colours of their coverings, or of the priests' garments, was the least latitude allowed for human fancy. Even the number and arrangement of the little loops and taches were regulated by God's express

commands. It is true the whole was constructed by human artificers, yet these were first chosen of God by name, and afterwards filled with His Spirit, ere they were entrusted with the work. 'And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and He hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And He hath put in his heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan' (Ex. xxxv. 30-34).

Does not this condemn all that elaborate and humanly-devised ritual which in the present day we are asked to regard as a part of Christian worship? Does it not, in fact, lay the axe to the root of all those things in the professing Church of Christ through which, by the traditions of men, the commandments of

God are made of none effect, and mere 'will-worship' substituted for the appointments of the Most High? As in the ordering of the Tabernacle and its services, so is it in the Church. The LORD is the head of His own house, and His word paramount in all that pertains to its order and rule.

Moses and Aaron had a 'thus saith the LORD' for all they did. Alas! in the present day men do not wait for this, but do just what their vain and foolish imaginations prompt them. 'Every man whatsoever is right in his own eyes.' Instead of asking, What has God appointed? they fashion things after patterns of their own. They call that 'Divine service' for which not only do the Scriptures give no authority, but which they directly condemn. Ritualism dares not come to the light of God's word. It flourishes best in the dark. We cannot deal it a greater blow than by helping the people of God to a better acquaintance with the Levitical Scriptures, and their interpretation in the light of the New Testament. Here lies the deep importance of the Epistle to the Hebrews, in which the great subjects of the



Priesthood and Atonement are so fully dwelt upon. The most superficial study of that Epistle will show that it is by their *contrast* and not their resemblance that the Holy Spirit makes use of the various ordinances of the Jewish Sanctuary to convey instruction to the Church of the present dispensation. As 'partakers of the heavenly calling,' all believers are spoken of as worshipping in a *Heavenly* sanctuary, from which mere 'Ritualists,' by their very claim to be regarded as priests ministering at an *earthly* altar, and in holy places (so called), whose foundations are earthly, virtually exclude themselves. Such have no place amongst God's true worshippers. Their ordinances are carnal, their sanctuary worldly, and wholly unsuited to the present economy.

Instead of the Tabernacle ritual being handed down to us for imitation, it was designed to serve as 'a testimony of those things which were to be spoken after' (Heb. iii. 5)—'a figure for the time present' (Heb. ix. 9). Whilst it was yet standing, God permitted, yea, enjoined 'both gifts and sacrifices that could not make

him that did the service perfect as pertaining to the conscience.' They could not take away the sense of guilt, or bring the worshipper into a state of perfect acceptance with God. Nor were they instituted with this end. Consisting only in 'meats and drinks and carnal ordinances,' they were designed to serve but for a season, 'until the time of Reformation' (Heb. ix. 10). Thus, even divinely-instituted sacrifices offered by divinely-ordained priests on divinely-fashioned altars in a divinely-arranged sanctuary were powerless to take away sin. They had no saving efficacy. The utmost they could do was to remove *ceremonial* defilement, and fit sinful men to minister in an earthly Tabernacle.

'But 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 holy place, having obtained eternal redemption for us' (Heb. ix. 9-12). 'By one offering He hath perfected for ever them that are sanctified'

(Heb. x. 14). What the many offerings of the Tabernacle and Temple could not accomplish, He has effected by the sacrifice of Himself. It follows, therefore, that no worship can be acceptable to God which is not rendered on the ground of the 'once for all' completed sacrificial work of Christ. Neither is there now any priesthood on earth save that which is common to *all true believers*, of whom it is written, 'Ye also, as lively stones, are built up a SPIRITUAL HOUSE, an holy priesthood, to offer up SPIRITUAL SACRIFICES, acceptable to God by Jesus Christ' (1 Pet. ii. 5).

The sacrifices pertaining to the Christian priesthood are not propitiatory, but are the glad offerings of grateful hearts—the sacrifices of prayer, and praise, and loving deeds. 'With such sacrifices God is well pleased' (Phil. iv. 18; Heb. xiii. 15).





## V.

### *THE MATERIALS OF THE TABERNACLE THE FRUIT OF THE FREE-WILL OFFERINGS OF THE PEOPLE.*

‘And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they may bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.’—Ex. xxv. 1, 2.

‘Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.’—2 COR. ix. 7.

**M** OSES’ first act on descending from the mount was to gather the congregation of Israel together and rehearse to them ‘all the words which the LORD had commanded.’ A notable instance of his faithfulness as a servant in the House of God. ‘And Moses spake unto the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it,

an offering of the LORD ; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise-hearted among you shall come, and make all that the LORD hath commanded ; the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy-seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, the altar of burnt-offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins

of the court, and their cords, the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office' (Ex. xxxv. 4-19).

The ready-hearted manner in which the children of Israel responded to Moses' appeal to their liberality, forms a bright spot in their history as a nation and people. All classes and both sexes took their share in giving. 'Every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the Tabernacle of the congregation, and for all his service, and for the holy garments.' Rich and poor united, eager to promote so blessed a work. 'And they came, both men and women, as many as were willing-hearted.' Some brought their ornaments—BRACELETS, EARRINGS, RINGS, TABLETS (or armlets), all JEWELS OF GOLD; others presented SILVER and BRASS; others, SHITTIM WOOD; others, and perhaps these were among the poorest of the people, brought an offering of GOATS' HAIR, RAMS' SKINS DYED RED, and BADGERS' SKINS. Wise-hearted

women spun with their hands, 'and brought that which they had spun, both of BLUE, and of PURPLE, and of SCARLET, and of FINE LINEN, and GOATS' HAIR.' The rulers in Israel brought 'ONYX STONES, and PRECIOUS STONES for the ephod, and JEWELS for the high priest's breast-plate; and SPICE, and OIL for the light, and for the ANOINTING OIL' (Ex. xxxv. 21-28).

Thus, by every Israelite contributing according to the measure of his or her ability, enough and to spare was speedily realized. Indeed, such was the abundance of the offerings, that Moses felt it necessary to restrain the liberality of the people. 'And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded them to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much' (Ex. xxxvi. 5-7). What a beautiful example of godly

devotedness! Would that it found more imitators in our own day! That the true way of providing what is needful to carry on the work of God is by the free-will offerings of His people no spiritual mind can fail to acknowledge. Yet, how slow are we, as Christians, to avail ourselves of this privilege! How feeble is our appreciation of 'this grace' of giving! Seldom, if ever, are we found exceeding in our contributions, either of money, or time, or any other talent, towards building up the House of the LORD—His Spiritual Temple. Alas! with sorrow must it be confessed that the reverse of this is too often the case. Many a good work for God is crippled for lack of the silver and gold needful to carry it on with vigour and success. This ought not to be, and it would not be, if each man and woman among God's Israel only offered of their substance half so liberally as did these Hebrew pilgrims.<sup>1</sup>

Giving to God is too commonly regarded as

<sup>1</sup> It is impossible to compute the value of the materials so freely contributed by the Israelites for building and furnishing the Tabernacle. It must, however, have represented an immense sum, probably as much, if not more, than would be equal to at least £250,000 sterling.



the privilege of the wealthy few, rather than a grace to be freely exercised by every single member of the redeemed family. Many refrain from bringing their offerings because they cannot afford to give as much as another, forgetting that with God, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. God loveth not large, but *cheerful* givers, and there can be no doubt that the simple gifts of the poor in Israel towards the erection of the Tabernacle were as precious in His sight as the more costly offerings of their wealthier brethren. Let, therefore, the poor reader be encouraged to bring his offering for the LORD, however small. The pence are as needful as the pounds. If my reader is rich, let him follow the example of the Hebrew Princes, and offer accordingly. 'To whomsoever much is given, of him shall much be required' (Luke xii. 48). 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully' (2 Cor. ix. 6). 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth

to poverty' (Prov. xi. 24). 'The liberal soul shall be made fat, and he that watereth shall be watered also himself' (Prov. xi. 25).

' We give Thee but Thine own,  
Whate'er the gift may be ;  
All that we have is Thine alone,  
A trust, O LORD, from Thee.

' May we Thy bounties thus,  
As stewards true receive,  
And gladly as Thou blessest us,  
To Thee our first-fruits give.'





## VI.

### *THE CLOUDY AND FIERY PILLAR.*

'In the day-time also He led them with a cloud, and all the night with a light of fire.'—Ps. lxxviii. 14.

'When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee. For the commandment is a lamp ; and the law is light.'—Prov. vi. 22, 23.

**S**OME of the revelations which Jehovah was pleased to make to His people in the wilderness were hidden from the view of the common people, and were seen by the priests only. This was not the case, however, with the glorious Pillar-Cloud. It was plainly visible to every Israelite from the remotest part of the camp. Resting on that part of the Tabernacle called the 'Holiest of All,'<sup>1</sup> it presented a column-like appearance, towering towards heaven. Occasionally, it

<sup>1</sup> It was immediately connected with the Shekinah upon the mercy-seat, of which it was, in fact, the outer manifestation.

would spread itself like a vast curtain over the whole of the encampment. Thus it is written in the Psalms, 'He spread a cloud for a covering, and a fire to give light in the night' (Ps. cv. 39).

Such a spectacle must have been inconceivably grand and imposing, and could not but fill the beholder with wonder and awe. Daily and nightly adapting itself to the ever-varying circumstances of the people, its position and appearance would be constantly changing, thus clearly proving its supernatural origin. By day, it was a sheltering cloud, and served to shade the thousands of Israel from the scorching rays of the sun (Ex. xl. 34, 35). By night, it shone with the brightness of fire, its towering column of flame pouring forth light sufficient to illuminate the whole of the encampment. 'The cloud covered it by day, and the appearance of fire by night' (Num. ix. 16).

The cloud of glory regulated every movement of the Tribes. Its removal from its position upon the tent of the congregation in the centre of the camp, was the divinely-appointed signal for the silver trumpets to sound the alarm, and

for the whole camp to prepare for the march. 'When the cloud was taken up from over the Tabernacle; then after that the children of Israel journeyed, and in the place where the cloud abode, there the children of Israel pitched their tents.' When it halted they rested, when it advanced they journeyed. 'When the cloud was a few days upon the Tabernacle, according to the commandment of the LORD, they abode in their tents; and according to the commandment of the LORD they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the Tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed' (Num. ix. 20-23).

By means of the Pillar-Cloud, God led the

thousands of Israel through a vast and pathless wilderness as a shepherd his sheep. It was, in fact, their only guide, nor did they need another. So long as they observed and followed its movements, it was impossible to go astray. The cloud was never at fault. As a guide, it was unerring. It always led them by a *right* way, though often by a way they knew not (Isa. xlii. 16). Sometimes it would pursue a direction quite opposite to their expectations, and painful to flesh and blood to walk in. In the end, however, such a course would prove the very best that could have been taken. A remarkable instance of this is recorded in Ex. xiv., where we meet with its first mention. Under the guidance of the Pillar-Cloud, the children of Israel encamped by the Red Sea, and being overtaken by Pharaoh and his army, gave themselves up for lost. Their extremity, however, proved to be God's opportunity, and they were made to see His salvation. The very course which in the unbelief of their hearts they thought they had followed to their destruction, became a pathway to life and liberty. The cloud became their shield

and defence as well as guide. Removing from its usual position in front of the Israelitish hosts, it placed itself, as an impassable barrier, directly between them and the army of the Egyptians, and under cover of its protection Israel passed safely over to the other side.

Oh that the people of God now living on the earth would learn from Israel's experience to trust the living God to lead them, instead of leaning to their own understanding; then would they be oftener found singing of His delivering mercy! The song of Moses would again and again be upon their lips, 'I will sing unto the LORD, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The LORD is my strength and my song, and He is become my salvation and my God' (Ex. xv 1, 2).

The cloud was no mere temporary provision for Israel's protection and guidance in the wilderness. From the moment they took their journey from Succoth, at the time of their exodus from Egypt, until their entrance into Canaan, they were never without this precious token of the Divine presence. Numerous and

varied as were the vicissitudes of their wilderness journey, the cloud remained with them through all. God was their constant companion, their never-failing guide. Every morning when they arose, the cloud was with them; every night when they lay down in their tents, its brightness was above and around them, both as their Defence and their Glory. Although they rebelled and vexed His Holy Spirit continually by their unbelief and ungrateful murmurings, 'He took not away the pillar of the cloud by day, nor the pillar of fire by night' (Ex. xiii. 21). 'Yea, when they had made them a molten calf, and said, This is thy God which brought thee out of the land of Egypt, and had wrought great provocations,' such was His long-suffering and goodness, that, in 'His manifold mercies,' He forsook them not; 'the pillar of the cloud departed not from them by day to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go' (Neh. ix. 18, 19).

May *we* not also count on the abiding presence of Israel's God in our journeyings



through this wilderness-world to the Canaan which lies beyond? Is not their God *our* God? and will He not be 'our guide for ever and ever, even unto (*lit.* OVER) death?' (Ps. xlvi. 14). Has He not said, 'I will never leave thee nor forsake thee'? (Heb. xiii. 5). And again, 'Lo, I am with you alway, even unto the end' (Matt. xxviii. 20). True, we have no shadowing cloud by day, nor moving fire by night, that the eye of sense can perceive! Yet JEHOVAH still goes before His people 'to lead them in the way.'

'Burns the fiery pillar  
At our army's head;  
Who shall dream of shrinking,  
By our Captain led?'

The Lord Jesus *in* and *by* His word and Spirit is to us to-day what the cloud was to Israel of old. He is our Shepherd to go before us in the way, our Guide and our Guard in one; 'His word a lamp to our feet and a light to our path' (Ps. cxix. 105).<sup>1</sup> With His com-

<sup>1</sup> It is related of a party of the Waldenses, that escaping by night from their cruel persecutors, their path lay through the rugged and perilous defiles of the Alps. At length the day broke, and under the light of the rising sun they turned to survey the track along

panionship we may march boldly on, sure of reaching our Heavenly rest by and by. Every step we take brings us nearer to it.

‘Nightly we pitch our moving tent,  
One day’s march nearer home.’

We never read of the Pillar-Cloud after Israel had entered Canaan,<sup>1</sup> except perhaps on the occasion of the consecration of Solomon’s Temple, where it is written, that ‘the house was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the House of God’ (2 Chron. v. 13, 14). Ezekiel speaks of seeing in vision ‘the glory of the LORD, the God of

which they had trod. By a unanimous and irresistible impulse they fell on their knees to thank God for their marvellous preservation. Here, they had walked on the very verge of a tremendous precipice, where a false step would have dashed them to atoms; there, they had skirted the banks of a mountain lake, whose black waters seemed to indicate unfathomable depths, etc.

<sup>1</sup> ‘The last distinct mention of the cloud is in Num. xvi. 42, after the destruction of Korah, Dathan, and Abiram. There is perhaps a later allusion to it in Num. xx. 1. In Nehemiah it is said that the pillar of the cloud departed not from them so long as they were in the wilderness (Neh. ix. 19); and the same is implied, though not formally stated, in Num. ix. 15-23. There is no mention of the cloud as still with the Israelites in the Book of Joshua. Probably it was last seen on the journey from Beth-jesimoth to Abel-Shittim in the rich Jordan Valley’ (Num. xxxiii. 49).—*Pulpit Com.*

Israel,' leave the temple and the city, as a token that His presence and favour no more remained with the nation. The day, however, will come when both of these shall be restored to the Jewish people. Then the Presence-Cloud will reappear, and its latter glory be greater than its former. Not only upon her sacred places of assembly, but upon every dwelling-place in Zion shall be seen the symbol of Jehovah's presence and glory. 'And the LORD will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence' (Isa. iv. 4, 5). He is faithful who hath promised this, He also will perform it. Does the reader ask *when?* I reply: At the Second Coming and Revelation of the Lord Jesus. An event everywhere in Scripture identical with Israel's fulness and blessing, and of which the transfiguration scene in the Gospel was but a foreshadowment.<sup>1</sup> The appearance

<sup>1</sup> 'Moses and Elijah, who appeared in glory with the Lord, "spake of His decease," *ἔξοδον*, His *exodus*, which He was about to fulfil at Jerusalem (Luke ix. 31). The word at once identified the glory of the transfiguration with the glory of the pillar that pioneered the

of the LORD in glory with Moses and Elias, anticipated the hour when, as the Son of Man, He shall 'come in the clouds of heaven, with power and great glory,' not only to raise and glorify the Church of the first-born, but to beautify and make glorious 'them that are escaped of Israel' (Isa. iv. 2). 'EVEN SO, COME, LORD JESUS.'

path of Israel out of the land of Egypt. The hearing of this word, and the sight of the symbol of the Old Covenant, and the return of the Shekinah, it would appear immediately brought the history of the wilderness period to the mind of the Apostles who witnessed this Epiphany, for Peter exclaimed, and the words are very significant, "Let us make here three *tabernacles*," ver. 33, where the reference to "the Tabernacle of the Congregation" is unquestionable.—*Excursus on the Glory*, F. T. Bassett, M. A.





## VII.

### *THE ENCAMPMENT.*

'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.'—NUM. xxiv. 5, 6.

**T**HE directions which the LORD gave to Moses as to the order to be observed by the children of Israel, both whilst the camp was at rest and during the march, were most minute. But little room was left for personal rivalry or individual caprice. The position of each tribe was indicated by its reference to the Tabernacle, which, with the Levitical tents, formed the centre of the encampment. The priests and the Levites encamped nearest the Tabernacle. The commandment ran thus: 'The Levites shall pitch round about the Tabernacle,<sup>1</sup> that there be no

<sup>1</sup> At a distance of 2000 cubits, if we may so conclude from Josh. iii. 4.

wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the Tabernacle of testimony' (Num. i. 53). The sanctuary, with all its furniture, was committed to their sole custody. 'It was a wise arrangement that this tribe should pitch its tents near and around the holy Tabernacle, as the 8580 above the age of thirty, belonging to it, were the appointed ministers of the sanctuary (Num. iv. 47, 48); *sentinels*, to guard it (Num. i. 53); *labourers*, to rear it and take it down (Num. i. 51); *carriers*, to transport it from place to place (Num. iv.); *servants*, to assist its priests in their sacred duties (Num. iii. 9); and *instructors*, to teach the thousands of Israel that camped on every side of them' (Deut. xxxiii. 8-10; 2 Chron. xvii. 8, 9).<sup>1</sup> Towards the east, at the entrance of the Tabernacle, immediately before the gate of the court, were pitched the tents of Moses, Aaron, and his four sons (Num. iii. 38).

The Levites were divided into three families, named after the sons of Levi: Gershon,

<sup>1</sup> *The Tabernacle, its Priests and Services*, by William Brown. Oliphant & Co.

Kohath, and Merari. To each of these was assigned a separate place and service, in close connection with the sanctuary. The Kohathites, with their families (to whom were committed the care and carriage of all the holy vessels, including the Ark of the Covenant), took up their position, by Divine direction, south of the Tabernacle. To the west, or behind the sacred tent, were encamped the Gershonites, who had charge of the curtains, cords, and coverings, together with the hangings of the court. These they likewise bore on the journey; two waggons and four oxen being allotted to them for this purpose. To the sons of Merari fell the charge and burden of the heavy materials, or framework of the building, its boards, bars, and pillars, and sockets. These were carried in the march by the aid of four waggons and eight oxen. The tents of the sons of Merari were pitched on the north side of the Tabernacle (Num. iii. 17-36).

M'Cheyne, in his notes on the Tabernacle, to be found in his precious memoir, has helped to fix the different duties assigned to the

Levites on the memory by means of the following lines :—

'The Kohathites upon their shoulders bare  
The holy vessels covered with all care ;  
The Gershonites receive an easier charge,  
Two waggons full of cords and curtains large ;  
Merari's sons, four ponderous waggons' load,  
With boards and pillars of the House of God.'

Surrounding also the Tabernacle, yet 'afar off,' were the other tribes, each occupying the particular position assigned to it by JEHOVAH Himself. 'Every man of the children of Israel shall pitch by his own standard with the ensign of their father's house ; far off about the Tabernacle of the congregation shall they pitch' (Num. ii. 2). East of the sacred tent, 'towards the rising of the sun,' might be seen the Standard of the camp of Judah ; Issachar and Zebulon pitched their tents next, one on one side, and one on the other of the royal tribe. On the south was the Standard of the camp of Reuben, with the tribes of Simeon and Gad next to them. On the west, and behind the tents of the Gershonites, floated the Standard of the camp of Ephraim, 'according to their armies.' Side by side with the



Ephraimites were ranged the tents of Manassch and Benjamin (Num. ii. 3-23). When journeying, these three last-named tribes would occupy the third rank in the march, coming *after* 'the Ark of the Covenant' and the holy vessels, to which was given a central place in the procession of the tribes (Num. x. 21). There is a beautiful allusion to this arrangement in the Psalms of David: 'Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth. *Before* Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us' (Ps. lxxx. 1, 2). Dan, with the tribes of Asher and Naphtali, encamped on the north side of the Tabernacle, and was last in the order of march, forming the rearward of the whole host.<sup>1</sup>

Such was the sight which met the view of Balaam when, from the heights of Peor, he lifted up his eyes and saw Israel abiding in his

<sup>1</sup> In Num. x. 33 we find a striking exception to this arrangement. On the occasion referred to here, the Ark of the Covenant seems to have taken the lead in the march. 'And they departed from the mount of the Lord three days' journey, and the Ark of the Covenant of the LORD went *BEFORE* them in the three days' journey, to search out a resting-place for them.'

tents according to their tribes. Well might he exclaim, 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the water' (Num. xxiv. 5, 6). For the Most High had His dwelling in their midst. Over and above the several standards of the chosen tribes, floated the banner of redeeming love. The blood of sprinkling was upon them. They were under sacrifice—protected by the preciousness of Him, to whose propitiatory work on the cross their slain bullocks and burnt rams all pointed. Hence the Spirit of God could even then declare, through the prophet, that He 'hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel. The LORD his God is with him, and the shout of a king is among them.'<sup>1</sup>

Perfect order reigned in the camp of Israel. This is full of instruction to Christian com-

<sup>1</sup> I need hardly say that the predictions of the prophet await for their full accomplishment the day when, as a nation, Israel shall be restored, and blessed in the earth.

munities in our own day. Each tribe occupied its particular position as assigned by God Himself; yet all belonged to one great family. Each encamped by its own standard, yet all were under the protection of the covering Cloud. So with the Church of Christ. Divided and scattered as it is in God's sight, it is really one. Differing not a little in many important particulars, its members nevertheless form a portion of the one blood-redeemed family. All belong to the 'Israel of God' (Gal. vi. 16). The same Spirit dwells in each. All are journeying to the same blessed home—the heavenly Canaan. Each, too, has his proper place in the army of God. All fight under the same banner, having but one Captain. To every 'Israelite indeed,' the LORD has assigned some work. In this sense all are Levites, yea, more,—all are priests unto God, and therefore privileged to serve in His sanctuary. Our Lord has not given to each alike the same talents or the same opportunity for usefulness. All, however, are stewards of some gift, for the use or misuse of which they must one day give account. Let it therefore be the aim of every

Christian to endeavour to find out what that particular work is to which God has called him, and for the accomplishment of which He has given him special endowments. Let him not despise any position, however humble, if it be of God's appointment. Of this we may be sure, that that work is the most honourable, and will in the end ensure the largest reward, which God gives us to do. In proportion as we lean to our own understanding in determining our paths of service, we are sure to make mistakes. All goes well, however, when God takes us and our work in hand. We ourselves are foolish and ignorant, and know nothing as we ought to know. He, our all-wise loving God and Father, knows all. HE is 'wonderful in counsel, and excellent in working.' Let us trust Him to dispose of us as He will, ever praying, 'FATHER, GLORIFY THY NAME.'

'What He will, I say I must ;  
What I must, I say I will ;  
He commanding, it is just.  
What He should, I would fulfil ;  
Whilst He biddeth, I believe ;  
What He calls for, He will give, —  
To obey Him is to live.'



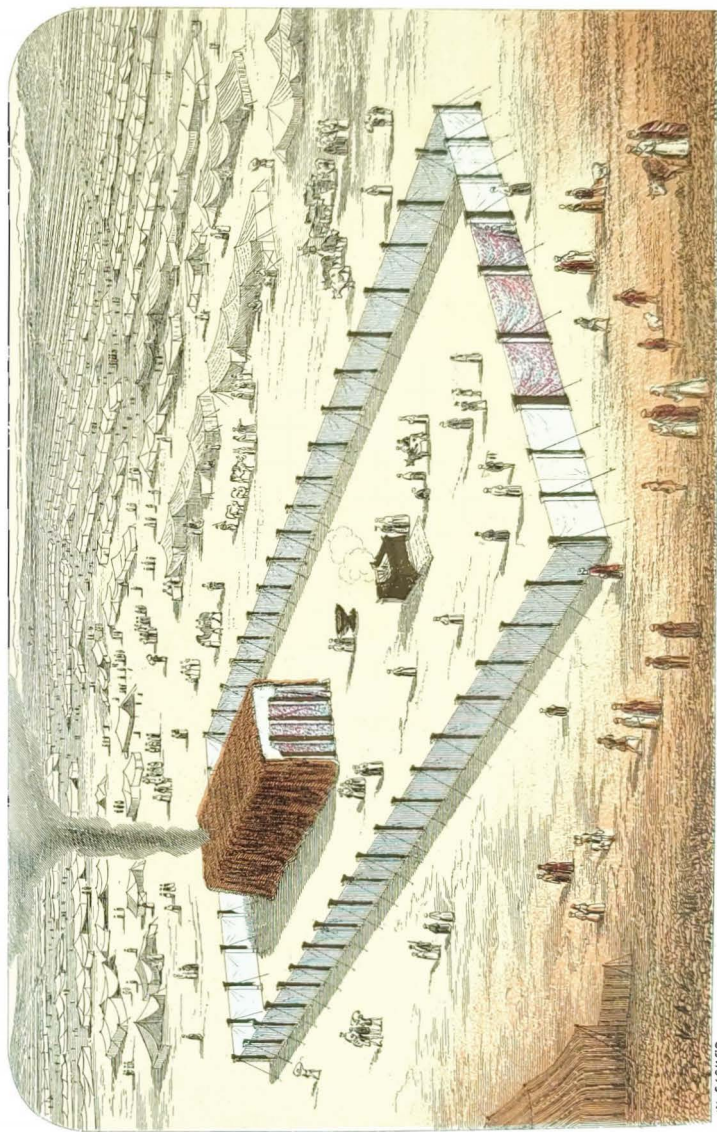
## VIII.

### *THE COURT OF THE TABERNACLE.*

‘Blessed is the man whom Thou choosest, and causest to approach unto Thee, that He may dwell in Thy courts : we shall be satisfied with the goodness of Thy house, even of Thy holy temple.’—Ps. lxxv. 4.

‘A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness.’—Ps. lxxxiv. 10.

**T**HE sacred dwelling-place of God was surrounded, as we have seen, by the tents of the Priests and Levites. It was further fenced off from the rest of the camp by being enclosed within an open space of ground, bounded on every side by fine white linen curtains or hangings, five cubits, or eight feet nine inches, high, and called ‘the Court of the Tabernacle.’ The barrier forming the court extended in length, east and west, one hundred cubits, or one hundred and seventy-five feet ; and in breadth, north and south, fifty cubits, or eighty-seven and a half feet (Ex. xxvii. 9–11).



W. DICKES

THE TABERNACLE IN THE WILDERNESS

Fine linen, in Scripture, is a type of righteousness. The snow-white curtains which surrounded the House of God symbolize the holiness which becometh the habitation of the Most High. They show that, whilst upon the golden mercy-seat within, grace reigned, yet its throne was established in righteousness. God must everywhere manifest His holiness, even while He displays His mercy.

The hangings of the Court were suspended by silver hooks, from sixty pillars, made, we may infer, from the acacia or shittim wood,<sup>1</sup> so extensively used in the construction of the Tabernacle. The tops of the pillars were ornamented with chapiters, or capitals, and fillets, or chaplets of silver. These last were probably rods laid upon the hooks and connecting the several pillars with each other, and from which the hanging of white linen was suspended. The lower ends of the pillars were inserted in so many sockets of brass, and were firmly secured in their places by cords attached to

<sup>1</sup> Jerome says, 'The shittah is a sort of tree growing in the desert. Its timber is incorruptible and extremely light, and it excels in strength, capability of polish, and beauty.'

brass pins, which were driven into the ground, probably on either side of the hangings. The pillars were arranged, twenty to the north and south, and ten to the east and west of the court, at a distance of five cubits apart. The only way of entrance into the Court was at the east end by what was called

‘THE GATE OF THE COURT.’

This consisted of a hanging screen made of needlework, wrought in colours of blue, purple, and scarlet, on a ground of fine white linen, and suspended upon the four centre pillars. It was twenty cubits,<sup>1</sup> or thirty-five feet in length. Thus fifteen cubits of the fine twined linen would remain hanging from three pillars on either side of the gate. By comparing Ex. xxvi. 31, 36, and xxvii. 16, it will be seen that the ‘Gate of the Court’ was made of the same materials, with exactly the same arrangement of colours as the door of the Tabernacle, and the Beautiful Vail, excepting that the

<sup>1</sup> Whilst there is some question as to the exact English measurement of the Hebrew cubit, it is generally believed to have been about twenty-one inches, and so I have computed it above and elsewhere.



latter had cherubic figures worked upon it. The entire dimensions were also the same. The Gate of the Court being twenty cubits by five, or one hundred cubits square, whilst the hangings for the door and the veil were both ten cubits by ten, making also a square of one hundred cubits.

Do not these facts indicate that the same truth is prefigured in each instance? There was but *one gate* to the Court, *one door* to the Tabernacle, and *one veil* by which to enter the Holiest of All. So the Holy Ghost has manifested but ONE WAY whereby the sinner may return to God — ‘the new and living way,’ which Jesus has ‘consecrated for us through the veil, that is to say, His flesh’ (Heb. x. 20). If a priest or a Levite had refused to go through by the one gate, he could not have entered God’s courts at all. He would not have dared to force an entrance by any other means. So now, he that would draw near to God as a worshipper, must come as God directs. It is not a question of human choice, but of Divine appointment. To wilfully reject God’s way and choose one of our own, is wickedness,

it is will-worship. There can be no greater delusion than to suppose that because a man is sincere in his religion he is therefore accepted of God. 'Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry' (1 Sam. xv. 22, 23). Never was there a time when it was more needful to call attention to that solemn declaration of the Lord Jesus in the Gospels, 'I am the way, and the truth, and the life. No man cometh unto the Father but by ME' (John xiv. 6); as also to the noble testimony of the Apostle Peter, who before the rulers of Israel boldly preached Jesus Christ of Nazareth as the only sure foundation of a sinner's hope, and testified, saying, 'Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved' (Acts iv. 12).



## IX.

### *THE ALTAR OF BURNT-OFFERING.*

‘O send out Thy light and Thy truth : let them lead me ; let them bring me unto Thy holy hill, and to Thy Tabernacles. Then will I go unto the Altar of God, unto God my exceeding joy.’—Ps. xliii. 3, 4.

‘ We have an altar, whereof they have no right to eat which serve the Tabernacle.’—HEB. xiii. 10.



THE first object which met the eye of the worshipper as he passed within the precincts of the Tabernacle Court was ‘the Altar of Burnt-Offering,’ so called because the whole burnt-offerings, with parts of the other sacrifices, were offered upon it. It was also called the Brazen Altar, from the material of which it was made, and in distinction from the ‘Golden Altar,’ or ‘Altar of Incense.’ It stood immediately in front of the gate of the Court, between it and the Laver (see Plate).

The component parts of the Altar of Burnt-Offering were wood and brass. ‘Thou shalt

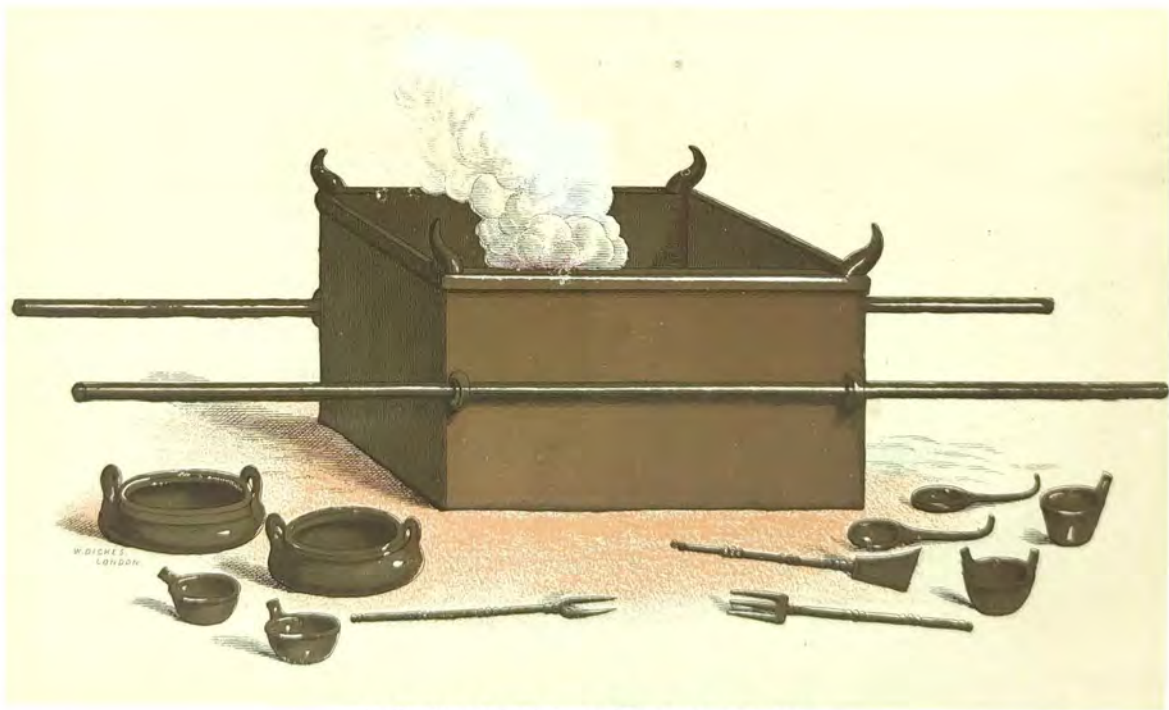
make an Altar of shittim wood, and thou shalt overlay it with brass'<sup>1</sup> (Ex. xxvii. 1). It was square in form, and hollow.<sup>2</sup> 'Hollow with boards shalt thou make it' (Ex. xxvii. 8). In size it exceeded all the other vessels of the Tabernacle, being five cubits (or nine feet) in breadth and length, and three cubits (or five feet) high.

It is evident that the height of the Brazen Altar precluded the possibility of the priests conveniently placing and arranging the sacrifices upon it without an ascent of some kind.<sup>3</sup> This is implied by the Divine injunction, by which steps were forbidden (Ex. xx. 26). Moreover, Aaron is said to have come 'down from offering the Sin-Offering, and the Burnt-Offering, and the Peace-Offerings' (Lev. ix. 22). According to a Rabbinical tradition, there was a sloping embankment on the south side of the Altar, by which the priests might ascend to perform their sacrificial work.

<sup>1</sup> Probably a hardened alloy of copper and tin; more strictly speaking, *bronze*.

<sup>2</sup> In all probability, when the Tabernacle was stationary, the hollow would be filled up with earth.

<sup>3</sup> Unless, as some think, it was let into the ground of the wilderness.



THE ALTAR OF BURNT OFFERING.  
SCALE  $\frac{1}{4}$  OF AN INCH TO A FOOT.

*Eccles. XVII. 18*

A grating, or network of brass, was attached to the Brazen Altar. 'Thou shalt make for it a grate of network of brass, and upon the net shalt thou make four brazen rings in the four corners thereof. Thou shalt put it under the compass of the Altar beneath, that the net may be even to the midst of the Altar' (Ex. xxvii. 4, 5). There is some difficulty in determining what is meant by the 'compass<sup>1</sup> of the Altar.' Some say it was a shelf, or projecting ledge of convenient width, carried round the Altar, half-way between the top and the base thereof, the network of brass forming its support. Others, a rim or border encircling the upper part of the Altar, and that under it from the middle of the Altar on the *outside* was placed a grating of brass, of network construction, serving as a guard to catch any part of the sacrifice which might fall from the Altar. This they consider to have been used as a shelf or platform for the priests to stand upon whilst tending the fire or arranging the several parts of the victim.<sup>2</sup>

<sup>1</sup> Etymologically, the word (*karkob*) should mean 'a cincture' or 'band' round the altar.—*Pulpit Com.*

<sup>2</sup> It is to be objected to this view, that the Divine prohibition against steps to the Altar would seem to imply with equal if not

Fastened to the brazen grate at each corner of the Altar were four brazen rings; through these rings, staves (made also of shittim wood overlaid with brass) were inserted. By this arrangement the vessel could be carried upon the shoulders of the Kohathites as the camp moved from place to place. Projecting from each corner were horns, made of the same material as the altar itself. 'Thou shalt make the horns of it upon the four corners thereof; its horns shall be the same' (Ex. xxvii. 27). One of their uses seems to be indicated by the language of the Psalmist, 'God is the LORD who hath showed us light; bind the sacrifice with cords even unto the horns of the altar' (Ps. cxviii. 27). It is probable the animals which were sacrificed before the door of the Tabernacle were thus secured when about to be slain. Elsewhere in Scripture horns are typical of protective power and prevailing might (Deut. xxxiii. 17; Ps. lxxv. 10; Dan. vii.;

greater force to the use of an open gratework for such a purpose. Josephus (*Antiq.* Bk. v. 5. 6), speaking of the Altar of Herod's Temple, says 'it stood fifteen cubits high, and was equal in length and breadth, being each way fifty cubits, and that the passage up to it was by an insensible acclivity.'

Luke i. 69). As found therefore upon the Brazen Altar, they may fitly symbolize that strength and security which are the portion of those who have fled for refuge to lay hold upon the hope set before them in the gospel. To take hold of the horns of the altar was like taking hold of JEHOVAH'S strength (Isa. xxvii. 5). When a man ran to the Altar of the Sanctuary for shelter, he thereby placed himself under Divine protection (Ex. xxi. 14; 1 Kings i. 50). Some who fled for refuge to 'the Altar of Burnt-Offering' perished notwithstanding. Joab was one of these (1 Kings ii. 28-34). This can never be the case, however, with those who claim the shelter of the true Altar, the horns of which, like those of the Brazen Altar, point every way, inviting sinners from all parts of the globe to seek its protection. The horns point to every quarter—east, west, north, south. The vilest are welcome; the weakest are secure here. Once there, salvation is certain. None perish who 'take hold' of its horns. 'O my soul, let nothing part you from salvation's horns! Let all your guilt, let every view of sin, let the



dread thunder of the threatening law, let the swift darts of wrath, quicken your flight to Him. Adhere to Him. Hold fast by Him. Live in His wounds. There is no other spot of peace.’<sup>1</sup>

Connected with the Brazen Altar, and variously employed in its service, were several smaller vessels or utensils, all made of brass. ‘Thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his firepans; all the vessels thereof thou shalt make of brass’ (Ex. xxvii. 3).

Although subordinate in their use to the Altar, they nevertheless stood in a most important relation to the service of the Sanctuary, and were regarded as equally sacred with the Altar itself. When it was sanctified, they were sanctified with it (Ex. xxx. 28, 29; Lev. viii. 11). According to a law of the Burnt-Offering, the ashes which remained on the Altar in the morning, after the fire had been burning all night, were carefully removed by the priest, and placed by themselves ‘beside

<sup>1</sup> Law.

the Altar,' called 'the place of the ashes' (Lev. i. 16). After remaining there a certain time, the priest, having first laid aside his ordinary garments and put on other garments, carried them forth 'without the camp unto a clean place' (Lev. vi. 11). The ashes would be a proof that the fire had consumed the sacrifice. That the offering was reduced to ashes was equivalent to its acceptance. Thus we read, 'The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offering (Meat-Offerings), and accept (margin, *turn to ashes*<sup>1</sup>) "thy Burnt-Sacrifice"' (Ps. xx. 1-3).

That these pots or pans received the ashes, to which so precious a signification attaches,

<sup>1</sup> It seems to have been a sudden consumption or turning to ashes of the sacrifice which was accomplished when the fire came out from before the Lord, at the close of the service of consecration for Aaron and his sons (Lev. ix. 24). It is generally supposed that it was on this occasion that the fire of the Altar was *first* supernaturally kindled. But this is not borne out by Scripture. It will be seen that the Altar fire had *previously* been burning (vv. 15, 16). Several sacrifices had also been offered the day before by Moses (Lev. viii. 14-21). Moreover, it is not said the fire *kindled the fuel* upon the Altar, but that it *consumed* (probably in a sudden and remarkable manner *the Burnt-Offering* (Judg. vi. 21; 1 Chron. xxi. 26).

confirms the remark as to their importance. The 'shovels' were probably used in removing the ashes from the Altar and depositing them in the pans. The 'basins' received the blood as it poured forth from the victim (Ex. xxiv. 6; Lev. i. 5). The 'flesh-hooks' served to arrange the various parts of the animal in order upon the wood. The 'firepans,' or censers, as the original word might be translated, were used in carrying the holy fire from the 'Brazen Altar' to the 'Altar of Incense.' A *golden* censer was used by the high priest on the day of Atonement to carry the incense into the Holy of Holies.

The Brazen Altar was certainly the most prominent, and in many respects the most important, vessel of ministry in connection with the service of the Tabernacle. It is often called 'The Altar' (Ex. xxix. 44). It was, in fact, the *one*<sup>1</sup> Altar of God to which all offerings

<sup>1</sup> There is an interesting episode recorded in the Book of Joshua, showing in what light the erection of a *second* Altar came to be regarded by the nation of Israel. When the two tribes and a half which settled on the eastern side of the Jordan built what they meant to be an Altar of Testimony, but what the other tribes believed to be a rival Altar, all Israel rose up to protest against such a violation of the purity and unity of their worship.

must first be brought. Apart from its use, there could be no acceptable worship. Every vessel in the Tabernacle was holy. A peculiar sanctity, however, seems to have attached to the Brazen Altar. It is called 'an Altar *most holy*.' Atonement was made upon it on each of the seven days occupied with the consecration of Aaron and his sons. 'Seven days thou shalt make an atonement for the Altar and sanctify it; and it shall be an Altar most holy: whosoever toucheth the Altar shall be holy' (Ex. xxix. 37; Matt. xxiii. 19).

As the divinely-appointed place of sacrifice, the Altar of Burnt-Offering may be said to have formed the central point of the whole Tabernacle. Standing by its side, we may learn the same truths as are taught us at the Cross of Christ. The victim presented, the hands of the offerer laid on its head, its life-blood poured out,—the various parts of the animal laid in order upon the altar—the holy fire feeding thereon,—all have their fulfilment in the great substitutional sacrifice offered at Calvary. The Brazen Altar has been well called the 'place of transference.'

Here the guilt of the offerer was transferred in a figure to the offering, whilst the excellence of the offering was imputed to the offerer.

Viewed in this light, it is impossible to over-estimate the importance of the Altar of the Burnt-Offering as a vessel of ministry. Some appreciation of its value as such will, I trust, be gained when we come to consider its use in connection with the various offerings which were commanded to be brought for acceptance to the Door of the Tabernacle. Meanwhile, let my reader remember the triumphant assertion of the inspired writer to the Hebrews, in which he claims for himself and all true believers the possession of 'an altar whereof they have no right to eat which serve the Tabernacle' (Heb. xiii. 10). Christ crucified is that altar—He is our Priest, Sacrifice, and Altar in one. Let those who will, worship at other altars. Our motto must be, 'CHRIST ALONE.' 'Christ's only altar is Himself.' No other altar could bear a victim carrying such guilt as ours. Upon it and it alone can our offerings of faith and love find acceptance with God. 'By HIM, therefore, let us offer the

sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name' (Heb. xiii. 15).

- ‘ Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.
- ‘ But Christ, the Heavenly Lamb,  
Takes all our sins away,  
A sacrifice of nobler name,  
And richer blood than they.
- Believing, we rejoice  
To see the curse remove ;  
We bless the Lamb with cheerful voice,  
And sing His bleeding love.





## X.

### *THE LAVER.*

'And having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.'—HEB. x. 21, 22.

**T**HE Laver was one of the two sacred vessels which stood in the 'Court of the Tabernacle,' and was placed midway between the Altar of Burnt-Offering and the door leading into the Holy Place. Of its size and shape we know nothing. Scripture is silent upon these points. Supposing it to have been constructed with an immediate view to use, we may infer that its form was at once simple and convenient.<sup>1</sup>

The material used in its construction was

<sup>1</sup> Scripture is equally silent as to any directions for its being moved and carried on the march. No coverings are mentioned, as in the case of the other vessels.

supplied through the liberality of the devout women who 'assembled at the door of the Tabernacle of the Congregation,' or tent of meeting set up by Moses as a provisional place of worship previous to the building of the Tabernacle proper. These gave up their looking-glasses or brazen mirrors,<sup>1</sup> out of which the Laver and its foot<sup>2</sup> were fashioned. This circumstance is most interesting and suggestive, when we consider the purpose to which, by Divine commandment, the Laver was applied. In a mirror we see ourselves. It reflects our own likeness. In it we behold our 'natural face.' The Laver did more than this. Its waters (supplied, in all probability, from the smitten rock) washed away that which the mirror only exposed to view. The Laver was a vessel of *cleansing*. 'Thou shalt also make a laver of brass, and his foot also of brass, to WASH withal; and thou shalt put it between the

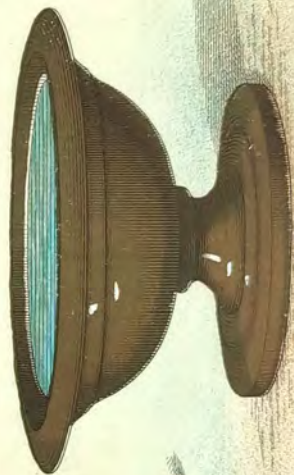
<sup>1</sup> Bronze mirrors, circular and oval, were of earliest use among the Egyptian women, specimens of which may be seen in the British Museum.

<sup>2</sup> The Hebrew word *Kehn*, translated 'foot' in Ex. xxx. 18, 28, xxxv. 16, and in other places, is rendered 'base' in 1 Kings vii. 29, 31. The foot was doubtless the stand or pedestal on which the Laver rested.



Tabernacle of the Congregation and the Altar ; and thou shalt put water therein : for Aaron and his sons shall wash their hands and their feet thereat (more literally, *therefrom*)' (Ex. xxx. 18, 19).

The priests were strictly forbidden, under pain of death, to enter the Sanctuary, or to minister at the 'Altar of Burnt-Offering,' until they had first washed both their hands and their feet. 'When they go into the Tabernacle of the Congregation, they shall wash with water, that they die not ; or when they come near to the Altar to minister, to burn an offering made by fire unto the LORD ; so they shall wash their hands and their feet, that they die not ; and it shall be a statute for ever to them, even to him and to his seed throughout their generations' (Ex. xxx. 20, 21). Thus, apart from the cleansing effected by the Laver, Aaron and his sons were regarded as unfit to perform priestly service before the LORD. Surely this is recorded for our admonition, and is intended to teach us what God requires of those who would enter His sanctuary as worshippers. They must first be cleansed. Their cleanness,



THE LAVER

*Ætiodas* XIX. 18-21.

however, must be of a character in keeping with that of the worship which they are called to offer. It must be *inward* cleanness—cleanness of *heart*. They must be washed with the ‘washing of regeneration’ (that is, the washing which regeneration effects),—‘The washing of water by the word’ (Eph. v. 26 ; Tit. iii. 5).

As a *mirror*, the word of God reveals the hidden impurities of our nature (Jas. i. 23-25). In doing this, however, it does but discover our unfitness to stand in the presence of the LORD ; but fashioned into a laver, it becomes to us a vessel of cleansing by which that unfitness is removed. The antitype of the water of the Laver is ‘the Word of the truth of the Gospel,’ received into the heart by faith. The Gospel of Christ is the sole instrument of regeneration—that Gospel which Jesus preached to Nicodemus, and in which He directed the Jewish ruler to ‘HIMSELF CRUCIFIED,’ declaring, that ‘as Moses ’lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that whosoever believeth in Him should not perish, but have eternal life’ (John iii. 14, 15). This is the word which regenerates.

It is not by 'Baptism,' but by *faith* in Him, from whose pierced side flowed blood and water, that sinners are created anew. It is at the CROSS OF CHRIST that we find our 'Laver,' as well as our 'Altar of Burnt-Offering.' Here, and here alone, can we be purged of ourselves, and made meet for His holy presence, 'CLEAN EVERY WHIT.'

'Washed in His blood most precious,  
Till not a spot remains.'

The priests washed *often* at the Laver. This fact may teach us the need of our coming again and again to the word of cleansing, for the removal of our daily defilements. In the thirteenth chapter of John we are shown the distinction between that once-for-all cleansing in regeneration, and those washings which are daily and hourly needful if we would maintain a pure conscience before God. Just as one who has bathed, in walking from the bath to the dressing-room contracts defilement, so in passing through this sin-stained world to our heavenly home above, we cannot but feel the necessity of a constant application of the cleansing word. The type is however, I believe, to be interpreted

rather by way of contrast, as in the case of the 'many' offerings presented at the door of the Tabernacle. The *frequent* washings of the priests are contrasted with that *one* perfect cleansing effected in regeneration by which we are once and for ever sanctified,—'made meet to be partakers of the inheritance of the saints in light' (Col. i. 12). There is no repetition here. The expressions 'once purged' (Heb. x. 2), 'having our hearts sprinkled,' 'our bodies being (or, having been) washed' (Heb. x. 22), declare the true condition of the believer in the sight of God. Do they express your spiritual condition, my reader? Have you been born again 'of water and of the spirit'? Can it be said of you as of the Corinthians, 'Ye are washed'? (1 Cor. vi. 11). If not, why not? The Laver stands before you. The fountain is open. Wash and be clean.

'When penitence has wept in vain  
Over some foul, dark spot,  
One only stream, a stream of blood,  
Can wash away the blot.

'Lift up Thy bleeding hand, O Lord!  
Unseal that cleansing tide:  
We have no shelter from our sin,  
But in Thy wounded side.



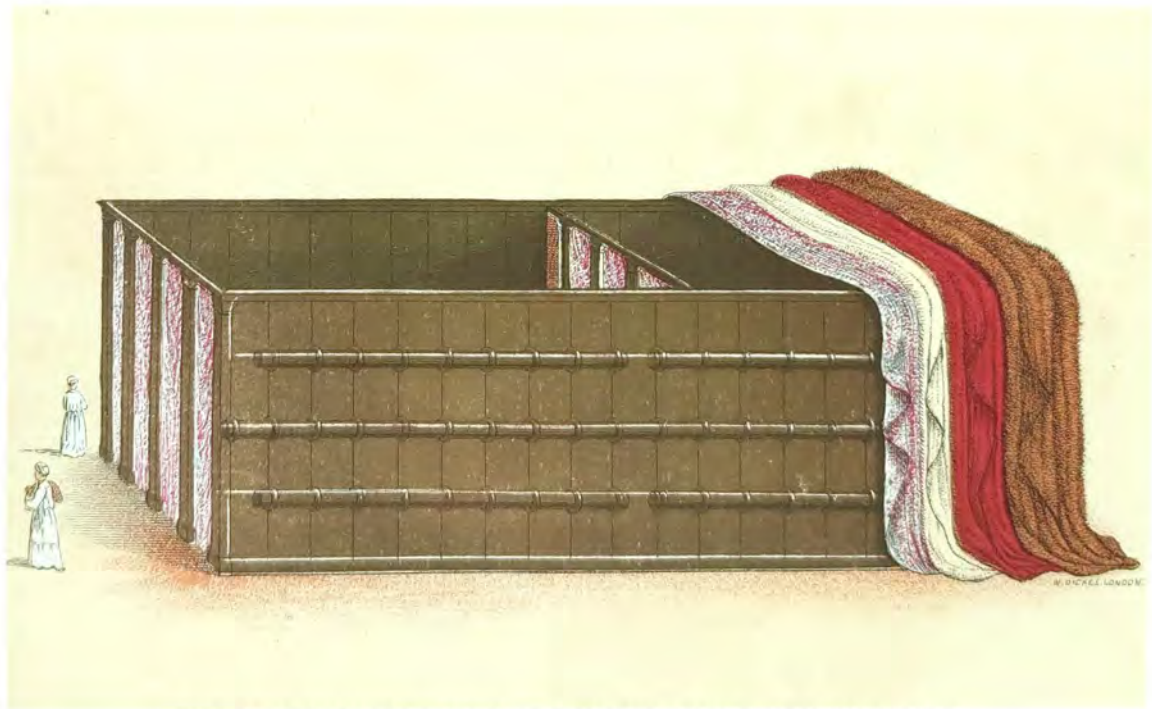
## XI.

*THE TABERNACLE: ITS FRAMEWORK, ITS FOUNDATION, ITS CURTAINS AND COVERINGS, ITS ENTRANCE DOOR, ITS BEAUTIFUL VAIL, ITS PILLARS, BARS, ETC.*

‘And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth.’—JOHN i. 14.

‘And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.’—EPI. ii. 20-22.

**WE** come now to consider the Tabernacle itself, so often referred to, in the Epistle to the Hebrews, as a type of that ‘greater and more perfect Tabernacle not made with hands,’ the ‘true Tabernacle, which the LORD pitched, and not man’ (Heb. viii. 2, ix. 11). Consistent with its wilderness use, it was a moveable building, easily put together, and as easily taken to pieces. It was, in fact, a tent, modelled according to the Divine instruc-



THE GOLDEN FRAMEWORK OF THE TABERNACLE & THE COVERINGS.

SCALE  $\frac{1}{12}$  OF AN INCH TO 1 FOOT

tions given to Moses in the mount. 'And thou shalt rear up the Tabernacle according to the fashion thereof which was showed thee in the mount' (Ex. xxvi. 30). When Israel settled in the Promised Land and began to dwell in houses of cedar, the LORD permitted Solomon to build a magnificent Temple for the 'House of His Rest' (2 Chron. iii.). So long, however, as His people abode in tents, 'the Ark of the Covenant' remained under curtains—God dwelt in a tent also.

Though greatly inferior to the Temple in magnitude and material splendour, the Tabernacle was both a costly and a beautiful structure. Externally viewed, covered as it was with rude badgers' skins, it probably attracted little admiration. But to the eye of the priests, who alone were permitted to look upon it from within, the effect must have been very different. 'The Tabernacle was set in the midst of a rude and howling wilderness; it had to meet the fury of the tempest, and the beating of the storm; it was scorched by the noonday sun, and drenched with the dews of the night. What wonder, then, if outwardly its appearance



should bear witness to its circumstances?—What marvel if it should be black even as the tents of Kedar? But within (and *there* the priest's eye rested) there were curtains of white, and purple, and blue, and scarlet, all indicating qualities of holiness and heavenly beauty, which pertained to Him who formed the meeting-place between God and His people.'<sup>1</sup>

The Tabernacle was divided into two parts: the Holy Place and the Most Holy. These are called by the Apostle in the Hebrews, the '*first*' and '*second*' Tabernacle. A beautiful vail, or screen, separated the two. Its entire length, when set up, was thirty cubits (or  $52\frac{1}{2}$  feet); its breadth and height were alike, viz. ten cubits (or  $17\frac{1}{2}$  feet).

#### GOLDEN BOARDS,

or boards of shittim wood, one cubit and a half in breadth, overlaid with gold, formed its walls or framework. There were in all forty-eight of these boards. Twenty comprised the south side of the Tabernacle, and twenty the north. Six stood on the west side (the back part of the

<sup>1</sup> *Thoughts on Leviticus*, vol. ii. pp. 40, 41.

building), with an additional board at each corner. These two corner boards were so placed as to add one cubit to the width, thus making up with the six boards, *ten* cubits. The boards at the corners were coupled together by a ring at the top and bottom. Every board had at its extremity two tenons (*lit.* hands) made to fit corresponding holes, or mortices in the sockets of silver which formed the foundation of the Tabernacle.<sup>1</sup> These sockets, or bases, were massive blocks of silver, each weighing a talent (about eighty or ninety pounds). They were probably deeply imbedded in the ground.

It is interesting to notice that the silver of which these sockets were formed was furnished by the redemption-money of the Israelites. It was a divine commandment that every man in Israel, from twenty years old and upwards, should give, as 'a ransom for his soul unto the LORD,' a piece of silver of a half-shekel weight—'after the shekel of the Sanctuary.'<sup>2</sup>

<sup>1</sup> 'Now all these tenons and sockets accurately fitted one another, insomuch that the joints were invisible, and both seemed to be one entire and united wall.'—Josephus (*Antiq.* Book iii. chap. vi. p. 72).

<sup>2</sup> The Rabbins say the shekel of the Sanctuary was as large again and double the weight of the commercial or ordinary shekel. 1775

Rich and poor were to give alike the same. 'The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the LORD to make an atonement for your souls.' Moses was further commanded to take the atonement-money of the children of Israel, and appropriate it to the service of the Tabernacle (Ex. xxx. 12-16).

There appears to be a reference to the ransom-money of the Israelites in 1 Pet. i. 18, as a type of the precious blood of Christ. His blood, and not corruptible things as silver and gold, is there declared to be the price at which the 'Israel of God' are redeemed. 'Silver, under the Levitical law, was given for the life of an Israelite. But the gospel message is, Christ died for our sins. Under the law, the silver offering was reckoned to the account of him who presented it to the LORD. Its full value was imputed to him. He stood on the ground of its excellency. Now unto us who believe

shekels of silver remained after the sockets had been cast. These were appropriated for the chapters or capitals of silver with their fillets and hooks, which crowned the pillars of the Court.

Christ is precious (1 Pet. ii. 7) (*lit.* preciousness). All His preciousness is ours, *all* ours, *always* ours.<sup>1</sup> It is our completeness. All the Divine demands are fully covered by it.

As the Tabernacle in the wilderness was founded upon the atonement-money, so Christ's claim to be the antitypical meeting-place between God and the sinner rests upon the blood of atonement.

But for His death He could never have been the sinner's way to God. The basis of reconciliation between an offended God and offending man is the blood, or sacrificial death of Christ. Had not Jesus 'died the just for the unjust,' not a single sinner had been brought to God. 'IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL' (Lev. xvii. 11). That religion—that hope which is not founded upon the truth of the atonement, is vain and unsubstantial.

The boards were kept in their upright position, and firmly bound together by means of five bars of shittim wood covered with gold. These, passing through golden rings, ran in a horizontal direction along the three sides of

<sup>1</sup> *All of Blue*, by the author of *Christ in the Tabernacle*, p. 36.

the Tabernacle, thus giving them increased stability. The middle bar reached from end to end. The others were, probably, placed two above and two below (see Drawing). Affixed to the sides of the building, or, as some think (which is more probable), passing over it, *outside* the coverings, were cords fastened to tent pins of brass, driven into the ground on either side. This arrangement would very much increase the firmness of the structure, and give it great security against the strong winds to which it would sometimes be exposed.

Spread over the solid framework of the Tabernacle were four sets of

#### CURTAINS, OR COVERINGS.

These were severally distinguished as 'The Tabernacle,' 'The Tent,' and 'The Coverings of the Tent.'

The Tabernacle, the innermost covering, consisted of ten curtains, of blue, purple, and scarlet, with cherubim of cunning work, on a ground of fine twined linen (Ex. xxvi. 1-6). They were equal in length and breadth, being twenty-eight cubits long and four cubits wide.

These curtains were coupled together into two pieces of five breadths each, thus making two large curtains. The two curtains so formed were linked or coupled together by loops, or eyes of blue, and golden taches or clasps. The junction of the two curtains would be immediately over the line of division between the Holy Place and the Most Holy. There were fifty loops on the edge, or selvedge, of the one curtain, and the same number on the edge, or selvedge, of the other. Each clasp, or tache, united two opposite loops, thus making one immense curtain or covering, called, as we have seen, the Tabernacle.

The next covering, or the 'tent,'<sup>1</sup> consisted of eleven breadths of goats' hair, made into two large curtains. Six breadths were joined together to form the one, and the remaining five the other. As in the case of the beautiful curtains, fifty loops of blue were placed in the selvedge of each curtain, but the taches or clasps, joining them together, were of brass instead of gold. The sixth breadth was

<sup>1</sup> The terms 'Tabernacle' and 'Tent' are very clearly distinguished in the Hebrew, but confounded in many places in the English version.

doubled, and hung over the front part of the Tabernacle. The width of each breadth was the same as in the beautiful curtains, but the length was greater by two cubits, being *thirty* cubits instead of twenty-eight. The Tabernacle being ten cubits high on either side, and ten cubits across, the top and sides would be entirely covered by the covering of goats' hair (Ex. xxvi. 7-13).

Two other 'coverings for the Tent' follow. The one was made of rams' skins dyed red, the other, placed on the outside of all, was of rude badgers' skins. No dimensions are given for either. They are simply spoken of as 'coverings' (Ex. xxvi. 14).

It is not easy to determine the spiritual application of these curtains or coverings. All we can say is, that they may be suggestive of those various aspects in which the Lord Jesus as the true Tabernacle was seen by men when on earth.

The 'Badger skins' covering seems to remind us that though inwardly lovely, yet in outward appearance and to the eye of men generally He had 'no form or comeliness, nor any beauty that we should desire Him, and whose visage

was so marred more than any man, and His form more than the sons of men' (Isa. lii. 14). He is A LOWLY SAVIOUR.

Perhaps in the covering of 'rams' skins dyed red' it is intended we should see Christ in His sufferings. 'Wounded for our transgressions, and bruised for our iniquities' (Isa. liii. 5), who not only humbled Himself to become man, but 'became obedient *unto death*, even the death of the cross' (Phil. ii. 8). It can scarcely fail to recall that memorable mountain scene when Abraham, prevented by God from slaying his son, lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by its horns; 'and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son' (Gen. xxii. 13). In the 'rams' skins dyed red covering' Christ is seen as the sinner's substitute. He is A WOUNDED SAVIOUR.

The 'goats' hair' curtains are supposed by some to prefigure the Saviour's spotless purity and separation from all evil. They may also furnish, I think, a memorial of His sacrificial death, viewed especially in its blessed *results* towards them that believe—the removal of all



their transgressions. 'As far as the east is from the west' (Ps. ciii. 12). Such, indeed, is the teaching conveyed by the ordinance of the scape-goat observed on the Day of Atonement. Christ is A FORGIVING SAVIOUR.

The innermost curtains of blue, purple, and scarlet, with cherubic figures carefully woven thereon, may suggest to our minds those 'beauties of holiness' variously displayed by the Lord during His stay upon the earth, as also those Heavenly excellencies which belong to Him now that He is in glory. In them we see Jesus a glorified, AN EXALTED SAVIOUR.

#### THE DOOR OF THE TABERNACLE

was an embroidered hanging or curtain of blue, purple, and scarlet, and fine twined linen. It was suspended by golden hooks from five pillars of shittim wood, overlaid with gold. These pillars rested in five sockets of brass, and were crowned with golden capitals (Ex. xxxvi. 38).

#### THE BEAUTIFUL VAIL

separating between the Holy Place and the Holiest of all, hung by golden hooks from four

pillars, placed directly under the taches which coupled together the beautiful curtains. These four pillars rested in silver sockets, and were made of shittim wood overlaid with gold. The vail was similar in texture and colours to the Gate of the Court, and to the 'hanging for the door.' In distinction, however, from both of these it was adorned by figures of cherubim. 'And thou shalt make a vail of blue and purple, and scarlet, and fine-twined linen, of cunning work (*i.e.* work of a weaver); with cherubim shall it be made' (Ex. xxvi. 31).

Whatever doubts we may have about the true interpretation of some parts of the Tabernacle, none can exist as to the meaning of the Vail. The Holy Spirit plainly shows us its import. 'The Vail, that is to say, His flesh' (Heb. x. 20). These words teach us that the Vail typified the flesh of the Lord Jesus,—that flesh which He assumed that He might be made 'like unto His brethren' (that is, truly human). But in the flesh He displayed a loveliness of character which proved Him truly Divine. Thus, the cherubic forms exquisitely wrought in blue, purple, and scarlet, and fine-

twined linen, by which the Vail was covered, may be regarded as indicative of that moral perfectness which characterized the humanity of the Lord Jesus—a perfectness which could only be displayed by one who was really what He claimed to be, ‘THE GOD-MAN,’ ‘THE LORD FROM HEAVEN,’ ‘IMMANUEL, GOD WITH US.’ It was in view of this heavenly excellency which He manifested while in the flesh that John wrote, ‘The Word was made flesh, and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.’ (John i. 14).

Whilst the first Tabernacle was yet standing, the Vail remained unbroken. Now it has become a ‘rent’ vail. Before Jesus was put to death in the flesh, it served but to separate and to conceal. None might pass beyond it, and gaze upon the glories of the Most Holy Place. But when Jesus died, ‘the Vail of the Temple’ was rent in twain from the top to the bottom<sup>2</sup> (Matt. xxvii. 51). It had no longer

<sup>1</sup> See 2 Chron. iii. 14 as to the similarity in colour, etc., between the Vail of the Temple and that of the Tabernacle.

<sup>2</sup> ‘Not from side to side, nor from the bottom to the top, which might have been man’s doing, but from the top to the bottom,

any power to separate or conceal. The death of Immanuel had opened once and for ever to all believers the 'new and living way' into the very presence chamber of JEHOVAH. Every poor sinner might now draw nigh, and have boldness to enter as a worshipper 'into the holiest by the blood of Jesus.'

'Rent in Him the Vail of Heaven,  
Grace shines forth from man to God.'

In closing this brief exposition of those parts of the Tabernacle which belong to it as a building, I would earnestly beg my reader to carefully consider the several scriptures referred to, and remember that Christ is the key of the whole subject. CHRIST IN THE TABERNACLE, and THE TABERNACLE IN CHRIST.

showing that the power which rent it was from above, not from beneath; that the rending was not of man, but of God. And yet man, in a certain sense, had to do with the rending. In the type, indeed, it was not so; but in the antitype it was. For no hand of man rent the vail; yet it was man's hand that nailed the Son of God to the cross, it was man that slew Him. And yet again, on the other hand, it was God that smote Him—just as it was the hand of God that rent the vail from top to bottom. "It pleased the LORD to bruise Him, and to put Him to grief" (Isa. liii. 10). The bruising of His heel was the doing of the serpent and his seed, yet it was also the doing of the LORD.'—*The Rent Vail*, H. Bonar, D.D.



## XII.

### *THE ALTAR OF INCENSE.*

'Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.'—HEB. vii. 25.

**H**AVING described the outer court of the Tabernacle and its vessels, let us now turn our attention to the interior of the Sanctuary itself. In so doing we shall stand upon still holier ground than that which we have already trodden. Let us therefore tread softly, praying the Holy Spirit of God to control and direct our every step. As an 'example and shadow of heavenly things' (Heb. viii. 5), the Tabernacle is not intended to furnish food for our curiosity, but to give us precious lessons in learning Christ. Here are those things which 'angels desire to look into.' With what reverence and delight should we,



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THE HOLY PLACE

who are the subjects of redeeming love, examine its sacred contents!

We will suppose one of the sons of Aaron, after presenting his offering at the Brazen Altar, and washing his hands and feet at the Laver, to pass within the coloured hanging which formed the 'door of the Tabernacle.' He is now in the 'Holy Place,' or '*first* Tabernacle,' into which 'the priests went always,'<sup>1</sup> accomplishing the service of God' (Heb. ix. 6). Beneath his feet is the bare earth of the wilderness,—the floor of the sacred apartment. Above his head, forming the ceiling, is the inside of the first set of curtains of fine-twined linen, and blue, and purple, and scarlet, with the spreading wings of the cherubim everywhere visible. Bounding the room, to the north and south, are walls of gold, formed by boards of shittim wood overlaid with the precious metal. Eastwards, guarding the entrance into the Holy of Holies, hangs the 'Beautiful Vail.' Directly in front of the Vail is the Golden 'Altar of Incense,' the fragrant cloud ascending before the Lord, and filling the room with its delightful odour.

<sup>1</sup> At least twice every day (Ex. xxx. 7, 8).

On the north side, to the right of the Golden Altar, stands the 'Table of Shewbread,' so called because of the cakes or loaves of unleavened bread which are always put upon it. On the south side, to the left of the Altar, is the 'Golden Candlestick,' throwing its soft and beautiful light across upon the table opposite. It is seven-branched, and a golden lamp, filled with pure olive oil, crowns each branch. It is the time of burning the incense, and the High Priest is dressing the lamps. This he does morning by morning, in order that the lamps may be kept continually burning, so that although there are no windows by which light can enter from without, the Holy Place is never in darkness.

Such was the Holy Place 'made with hands.' Beautiful symbol of Heaven itself, whither our glorious High Priest has entered, and where He now appears 'in the presence of God for us.'

The Altar of Incense stood, as I have before noticed, immediately before the Vail, which separated the Holy Place from the Most Holy. 'Thou shalt put it (the Altar of the Incense) before the Vail that is by the Ark of the Testi-



mony, before the Mercy-Seat that is over the Testimony, where I will meet with thee' (Ex. xxx. 6). Again, 'And thou shalt set the Altar of Gold for the incense before the Ark of the Testimony' (Ex. xl. 5). Its position is further indicated by its being designated 'the Altar before the LORD,' in distinction from the Altar of Burnt-Offering, which was called 'the Altar before the door of the Tabernacle.' It was placed in direct reference to that part of the Sanctuary where the peculiar presence of JEHOVAH was manifested. In the account of the building of Solomon's Temple, the Altar of Incense is described as the 'whole Altar that was by the Oracle' (1 Kings vi. 22). In the Apocalypse it is referred to the 'Golden Altar which is before the Throne' (Rev. viii. 3).

The Altar of Incense was made of shittim wood, cased with pure (refined) gold. Indeed, all the vessels within the Sanctuary were of gold. Gold, as the purest and most precious of metals, is rightly regarded as a type of that which is divinely excellent and enduring. This would account for its use in the construction of the Holy Places and their furniture, these

being typical of 'the Heavenly things themselves.' The shittim (acacia) wood, wherever employed, is symbolical of the pure incorruptible humanity of Christ, as gold of His essential Deity.

Like all the altars mentioned in Scripture, the Golden Altar was four-square, being one cubit (or twenty-one inches) in length and breadth. Its height was two cubits, or three feet six inches. Thus it stood higher than any other vessel of which any measurement is given. A crown or raised border or moulding of gold ran round the top. Like the Altar of Burnt-Offering, it had four horns, one at each corner. These were symbolical of the power and efficacy attending the ministry with which it was identified. Below the golden crown were fixed two golden rings, one on either side. Through these rings were passed staves of shittim wood, overlaid with gold, for carrying the vessel as the encampment moved from place to place. On the march the Incense Altar was covered with a blue cloth, and then with a covering of badger skin (Num. iv. 11).

In contrast to the Brazen Altar, no slain



THE ALTAR OF INCENSE .

SCALE  $\frac{3}{8}$  OF AN INCH TO A FOOT

victims, no burnt-offerings, meat-offerings, or drink-offerings were presented at the Golden Altar. Incense, and incense only, was offered upon it, and that such as God Himself had prescribed. All else was strictly forbidden. Thus God commanded Moses, 'Thou shalt make an altar to burn incense upon. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it' (Ex. xxx. 7). Most minute and special were the Divine instructions respecting the composition of the incense to be offered upon the Golden Altar. 'The LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum;<sup>1</sup> these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered (*marg.* salted) together, pure

<sup>1</sup> Of these spices one only (the first named) is mentioned elsewhere in the Scriptures; what they were, therefore, is not *certainly* known. No doubt they were chosen as being particularly sweet and fragrant. 'The first (stacte) is called in Hebrew *nataf*, a word which occurs in only one other scripture, Job xxxvi. 27; and there it means "drops" of rain. This leaves no doubt that it was one of those fragrant gums which exude in drops or tears, from a variety of tropical or sub-tropical plants.'—J. Hamilton, D.D.

and holy: and thou shalt beat some of it very small, and put of it before the testimony in the Tabernacle of the congregation, where I will meet thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people'<sup>1</sup>. (Ex. xxx. 34-38).

We learn from Scripture concerning the incense used in the Tabernacle:—1. That its ingredients were of a rare and precious kind. 2. They were in equal proportions. 3. They were mixed together to form one compound. 4. No one was allowed to make any similar composition. 5. Only the seed of Aaron could offer it (Num. xvi. 40; 2 Chron. xxvi. 16-21). 6. It was to be beaten very small, and burned with fire, in order that its sweet-smelling pro-

<sup>1</sup> How great, then, must be the folly and presumption of those self-styled priests in the present day, who dare to offer material incense from a mere human recipe, and imagine they please God by so doing! Well might it be asked, 'Who hath required this at their hands?'

perties might be developed. Further, it is described as '*pure,*' '*perpetual,*' '*sweet,*' and '*most holy.*' Let us now consider its typical signification. Most expositors regard it as a type of the prayers and praises of God's people. Unquestionably the prayers and praises, as all the service of true believers, have a fragrance and a preciousness in the estimation of Him to whom they are offered; and as such may be likened to the sweet-smelling incense which ascended to God from off the Golden Altar. But what is it that gives them this acceptableness? Is it not that they are incensed with the merits of an ascended Saviour? To nought else pertains a fragrance answering to that of the incense offered in the Holy Place. David cries, 'Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice' (Ps. cxli. 2). In other words, 'Let the acceptance given to the pure incense, and to the whole burnt-offering, be the measure of the acceptance granted to my prayers.' Whilst Zacharias was burning incense in the Temple, 'the whole multitude of the people were praying without' (Luke i. 10).

The people's prayers and the presentation of the incense by the priest were simultaneous. Both ascended to Heaven together. In the Revelation we are told that John saw in a vision an angel who 'came and stood at the Altar, having a golden censer; and there was given unto him much incense, that he should offer with it the prayers of all saints.' 'And the smoke of the incense, *with* the prayers of the saints, ascended up before God out of the angel's hand' (Rev. viii. 3, 4). It was the 'much incense' which gave efficacy to the prayers, and secured their acceptance. The precious merits of Christ alone can do this.<sup>1</sup>

<sup>1</sup> The offering of the sweet incense occupied a chief place in the ceremonial of the Great Day of Atonement. Ere the blood of the Sin-Offering was taken within the Vail, and sprinkled before and upon the Mercy-Seat, Aaron filled his hand 'full of sweet incense beaten small, and brought it within the Vail,' together with a censer full of burning coals of fire from off the Altar, that the cloud of the incense may cover the Mercy-Seat that is upon the testimony, and, it is added, 'that he die not.' This expression, 'that he die not,' goes very far to determine the symbolical meaning of incense as used in the Levitical services, both of the Temple and Tabernacle. It clearly proves it to have had a propitiatory value. The cloud thereof was to cover the Mercy-Seat, lest he who offered it should die. Thus there was an excellency of preciousness about the incense which sufficed to secure the acceptance of Aaron, and in him of all Israel, though a sinful, guilty nation.—*All of Blue*, pp. 54, 55 (see advertisement at end of this book).

A few words upon the typical application of the Altar itself. Each of the vessels of the Tabernacle, with the various ministries connected with them, prefigured the personal character and work of the Lord Jesus. Those, however, which stood without the sacred building, viz. the Brazen Altar and the Laver, seem to be more especially typical of Christ in His past work on *earth*; those that stood within, of His *present* work in *Heaven*. At the Brazen Altar, the victim is slain and its body offered up to JEHOVAH. At the Golden Altar, no life is sacrificed, nor any bloody offering placed thereon, for its place is in Heaven. In the one case we see whither Christ *came*, in the other whither He has *gone*. 'For Christ is not entered into the Holy Places made with hands, which are the figures of the true, but into HEAVEN ITSELF, now to appear in the presence of God for us' (Heb. ix. 24).

Distinct, however, as were the two Altars in their materials, position, and use, they were nevertheless intimately and inseparably connected. The cloud of incense ascending from the Golden Altar in the Holy Place was pro-



duced by the fire which had *first* fed upon the sacrifice offered on the Altar outside. The censer filled with incense which stood upon the Golden Altar would be continually supplied with live coals from off the Altar of Burnt-Offering. The relationship of the two Altars was further indicated by the correspondence which existed between their daily services. At the same hour, day by day, as the smoke of the burnt sacrifice ascended up to God, the fragrant cloud of the sweet incense rose up from off the Altar before the LORD. The '*continual* burnt-offering,' the morning and evening lamb, answered to the '*perpetual* incense,' offered also morning and evening (Ex. xxx. 7, 8). Then, again, atonement was made every year upon the Altar of Incense, with the blood of the sin-offering of atonement, which had been shed beside the Brazen Altar (Ex. xxx. 10; Lev. xvi. 18, 19). The horns of the Golden Altar were also anointed with the blood of the ordinary sin-offerings (Lev. iv. 7-18, viii. 15). Thus its ministry would be established on the ground of atonement by blood. It is the meritorious sacrifice of Jesus, accomplished on the

cross, which gives value to His present advocacy above.

' His covenant and sacrifice  
Give sanction to His claim.'

Whilst, however, the ministry of Aaron in the Holy Place was chiefly symbolical of Christ's priestly ministry in Heaven, it was also in a secondary sense typical of a ministry to which every true believer is called. The Golden Altar not only marks the place whither Jesus has gone, and where He now stands, but whither also He has taken us, and where, representatively, we also stand in Him. All those whose consciences have been purged by the blood of Jesus form a part of the holy priesthood, and all alike have liberty to enter and stand as worshippers in the Holy Place, and there offer 'spiritual sacrifices acceptable to God by Jesus Christ.'




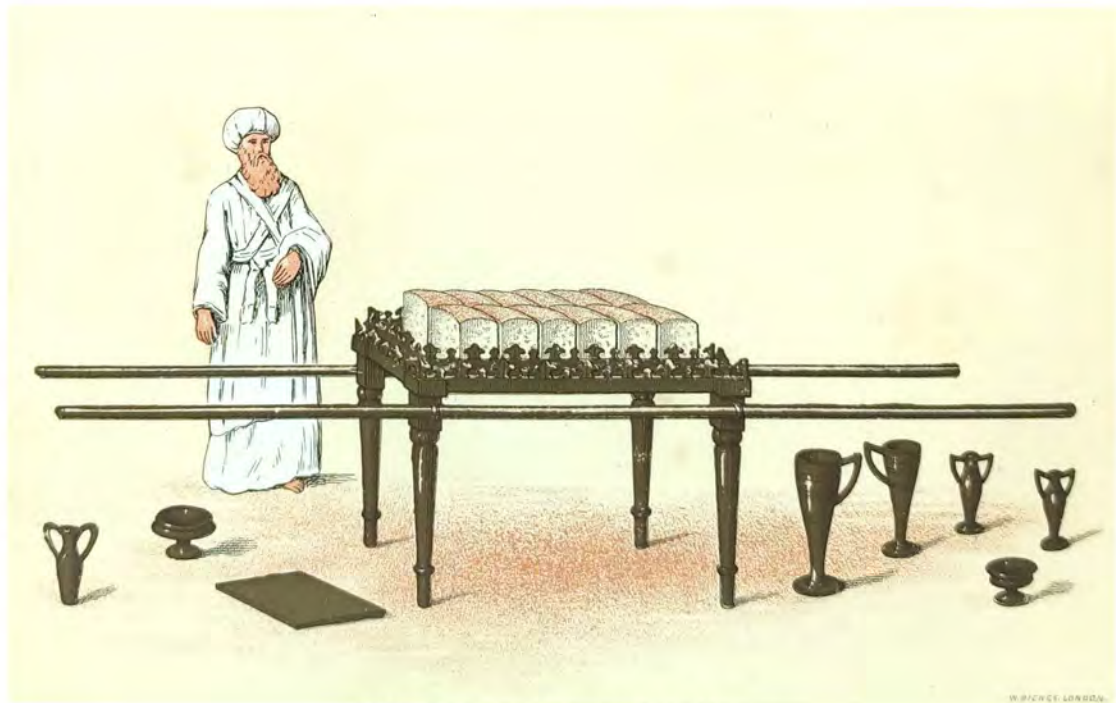


### XIII.

#### *THE SHEWBREAD TABLE.*

'I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.'—JOHN vi. 51.

OD'S purpose, in the erection of the Tabernacle, was not only to provide a dwelling-place for Himself, but also a house of entertainment for His people. Hence a table formed a part of its holy furniture ; a table where His guests might eat and be satisfied ; where also the King might eat with them. Such was the Table of Shewbread. Upon it the eye of JEHOVAH could rest with satisfaction and delight, whilst His priests were nourished and strengthened by its hallowed food. In its material it differed nothing from the Altar of Incense. It was made of the same wood, and was overlaid also with pure gold. It



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THE TABLE OF SHEWBREAD.  
SCALE 1/2 INCH TO A FOOT.

*Exodus* XLV. 23-29.

stood, as we have seen, on the north side of the Holy Place. It was about two feet seven inches high; two cubits, or about three feet six inches long; and one eubit, or twenty-one inches, wide. Around the top was a crown or moulding of gold. It was likewise encircled with a border or ledge about six inches wide ('a handbreadth'). To this border also a golden crown was attached. This latter probably served to keep the cups, etc., from falling off during the march; the former, to prevent the bread from being displaced. 'Over against,' or opposite, the border, one in each of the four corners, were golden rings, to receive the staves by which the table was borne through the wilderness in the journeys of the people.

The Table of Shewbread was supplied with several smaller vessels or utensils, all of which were made of pure gold. They are thus described: 'Thou shalt make the DISHES<sup>1</sup> thereof, and SPOONS<sup>2</sup> thereof, and COVERS<sup>3</sup>

<sup>1</sup> Rendered '*chargers*' in Num. vii. 13. They were probably used for conveying the bread to and from the table.

<sup>2</sup> For spoons, the LXX. have *censers*, or *incense cups*.

<sup>3</sup> Covers and bowls might be translated '*flagons and chalices*.'

thereof, and BOWLS thereof to cover<sup>1</sup> withal: of pure gold shalt thou make them.' During the march these smaller vessels were carried with the shewbread upon the table, over which was first spread a cloth of blue (Num. iv. 7).

The command given to Moses respecting the provision for the table ran thus: 'Thou shalt set upon the table shewbread before me alway' (Ex. xxv. 30). The word 'shewbread' means literally face-bread or 'bread of presence,' that is, bread fit to be or honoured to be set in the presence of the king. Its name had reference to the place which it occupied in the Sanctuary. It was ever in JEHOVAH'S presence—BEFORE HIS FACE ALWAYS. Hence it is called 'the continual bread' (Num. iv. 7; 2 Chron. ii. 4). The directions for its preparation are minutely given: 'Thou shalt take fine flour and bake twelve cakes thereof: two-tenth deals<sup>2</sup> shall

<sup>1</sup> Rather to *pour*, with reference doubtless to the drink-offerings which were poured out in the Holy Place (Num. xxviii. 7).

<sup>2</sup> That is, two-tenth parts of an ephah, or two omers. An omer may be reckoned as containing about 7 pints. Thus the loaves of the shewbread table must have been very large in size. It will be seen by a reference to Lev. xxiii. 17, that although the loaves which were waved before the LORD at Pentecost were of the same

be in one cake. And thou shalt set them in two rows, six in a row, upon the pure table before the LORD, and thou shalt put pure frankincense upon each row, that it (*i.e.* the frankincense) may be on the bread for a memorial, even an offering made by fire unto the LORD' (Lev. xxiv. 5-9). The number of the loaves, 'twelve,' have no doubt, like the 'twelve' stones on the High Priest's breast-plate, a special reference to the nation of Israel. Each tribe is represented on the pure table, not one is omitted. Thus in the 'continual shewbread' the memorial of Israel's acceptance was perpetually before the eye of **JEHOVAH**. He saw them as he sees the Church now; not as they were in themselves, but as viewed in Him of whom it is written, 'all the seed of Israel shall be justified, and shall glory' (Isa. xlv. 25).

On the return of every Sabbath the priests set the shewbread in order (1 Chron. ix. 32). The loaves which had remained before the LORD

weight and material as the loaves of the shewbread table, there was this important difference: the former were baked with leaven, being typical of the Church; the latter were unleavened, because a type of Christ Himself.

during the week were removed, and replaced by others newly prepared. The old loaves were eaten by the priests. 'And it shall be Aaron's and his sons'; and they shall eat it in the Holy Place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute' (Lev. ii. 3, xxiv. 9). In the rarity and purity of its ingredients; in the sweet-smelling frankincense with which it was covered; in the bruising of the corn to make the flour, and its subsequent baking; in its becoming the food of the priests,—in all these things the shewbread closely resembled the meat-offering presented on the Brazen Altar. In the meat-offering these particulars were typical of Christ, in the purity and faultlessness of His life and walk here below. In the shewbread they represent the same, but as presented for us in the Heavenly Place above.

Christ Jesus is the true presence-bread. On Him the eye of JEHOVAH ever looks with infinite complacency. He is the 'Bread of God.' 'All that God is finds sweet refreshment in Him.' We too, by faith, see Him, and in Him are seen. His place is ours. We are



made to sit together with Him in Heavenly places. *Where* He is, there (representatively) are we. *What* He is, that are we.

'Perfect in comeliness are we  
In Christ our risen Lord.'

Christ, too, is our 'staff of life.' He who is the Bread of God is *our* bread also; the 'Living Bread.' The bread of our life. By faith we eat His flesh and drink His blood. He is our soul's best nourishment. We live only as we feed upon Him (John vi. 53).

It was not lawful for any but the priests to eat the shewbread of the Tabernacle (Matt. xii. 4). Under the new covenant the priesthood includes every believer. All who by faith become a part of the Israel of God may eat of the true shewbread. God has spread the table in the wilderness of which *all* His people are called to be partakers. He Himself invites them to feast upon its rich provision. He says, 'Eat, O my friends; yea, drink abundantly.' As Christian pilgrims, this table accompanies us in all our journeyings, loaded with the choicest food. Christ crucified—Christ risen—Christ seated in Heavenly places. This is 'our daily

bread.' May we daily, yea, hourly feed thereon,  
that we may grow thereby.

'Ever may my soul be fed  
With this true and heavenly bread.'





## XIV.

### THE GOLDEN CANDLESTICK.<sup>1</sup>

'The Lord shall be unto thee an everlasting light, and thy God thy glory.'—ISA. lx. 19.

'The Lamb is the light thereof.'—REV. xxi. 23.



HRIST is an *all-gold* Saviour,' says Dean Law; 'there is no dross, no flaw, no blemish in Him.' The Candlestick of the Tabernacle was *all of gold*. 'And thou shalt make a candlestick of pure gold.' 'And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels' (Ex. xxv. 31, 39). Shining with a perfectness of light in the Holy Place, it was a beautiful type of Him who while on earth was 'the Light of the world' (John viii. 12), and who now, as the glorified Head of His redeemed

<sup>1</sup> Lampstand, or Light-bearer, as the word might be more accurately rendered.

people, appears before God, filling heaven itself with His glory. 'And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof' (Rev. xxi. 23).

The Candlestick of the Tabernacle was of *beaten* gold. 'All of it shall be one beaten work of pure gold' (Ex. xxv. 36). There was no part of this beautiful vessel, not even its delicately-formed flowers and flower cups, that was not hand-wrought — beaten out by the hammer; according to the pattern shown to Moses in the Mount. Does not this, together with the fact that the pure olive oil for the light was beaten, or bruised as in mortar or mill, speak to us of a *bruised* Saviour;—of Him who, though He were a Son, yet learned He obedience by 'the things which He suffered'? (Heb. v. 8).

The golden Candlestick was seven-branched. From a main shaft or stem, six branches or arms sprang, three on each side. The centre branch grew, as it were, out of the shaft. Both the stem and its branches were profusely ornamented. These ornaments are called



THE GOLDEN CANDLESTICK .

*Exodus XXV. 34-39.*

in the sacred text 'bowls,' 'knops,' and 'flowers.'<sup>1</sup> There were three bowls, a knop, and a flower to each of the six branches. The central shaft or stem had *four* bowls, with a knop and a flower to each, twelve ornaments in all. It was on this account probably much higher than the rest.<sup>2</sup>

In the Revelation the Churches of Asia are represented under the symbol of seven golden candlesticks. This indicates not only their value and preciousness, but also the high and holy character of their calling. They were to give forth a heavenly brightness amid the

<sup>1</sup> The 'bowls' appear to have been cup-like and almond-shaped. The 'knops,' or 'knobs,' are supposed to have resembled apples or pomegranates. The Hebrew word for 'flower' is often rendered *lily*.

<sup>2</sup> The original Candlestick was carried away from Jerusalem by the Chaldeans, along with the holy vessels which remained in the first Temple (Jer. lii. 19). The Candlestick which appears in the beautiful bas-relief on the triumphal arch of Titus, representing, no doubt, the sacred spoils carried away by that emperor after the destruction of Jerusalem to Rome, belonged, of course, to the second, or Herod's Temple. In this, it will be remembered, the side branches of the Candlestick and the centre branch are all on the same plane. This representation on the arch of Titus, however, cannot be relied on. For instance, the figures on the pedestal (sea monsters) are unquestionably neither in keeping with Jewish taste nor the Scripture record. Still many writers on the Tabernacle are of opinion that the side branches were on a level with the centre shaft. Josephus says the branches all stood 'parallel to one another.' The sacred text certainly seems to favour the view I have expressed above.

surrounding darkness. They were to shine as 'lights in the world.' The place of their testimony was the earth; but their standing was in heaven. The source of their strength and beauty was a crucified and an ascended Saviour. Their life was hid with Christ in God. For the seven-branched Lamp-stand, while it typifies Christ appearing in the presence of JEHOVAH for us, also sets forth the place which His redeemed have now *representatively* in Him, as a part of Himself—'the fulness of Him who filleth all in all'—'light in the LORD.' The central shaft of the golden lamp-stand which stood in the Holy Place of the Tabernacle is in itself called 'the candlestick.' It sustained the six branches which are said to have come *out* of it. 'The six branches going out of the candlestick' (Ex. xxxvii. 19). By themselves they had no standing in the Sanctuary. Separated from the centre shaft, they ceased to be light-bearers. Does not this speak to us of the union of believers with their exalted Head, and of their dependence upon Him for every grace and blessing? That the central shaft was higher

than the rest may well remind us that it is written of the Lord Jesus : ' Thou hast loved righteousness, and hated iniquity ; therefore God, even thy God, hath anointed Thee with the oil of gladness ABOVE THY FELLOWS ' (Heb. i. 9).

Is not the golden Candlestick with its seven branches likewise a symbol of the glorious condition and position into which the Church shall by and by be brought, when she appears with her Lord in glory, made ' like Him ; '—presented ' faultless before the presence of His glory with exceeding joy ' ?<sup>1</sup> (Jude 24 ; Dan. xii. 3 ; Matt. xiii. 43 ; Rom. viii. 17, 19 ; Col. iii. 4 ; 1 John iii. 2).

It was the duty of the High Priest to keep the lamps of the Candlestick constantly supplied with oil. ' And thou shalt command the children of Israel, that they bring the pure oil olive beaten for the light, to cause the lamp to burn<sup>2</sup>

<sup>1</sup> In Zech. iv. the future condition and calling of Israel in the millennium, when they shall be ' the light of nations,' are represented under the symbol of a seven-branched candlestick, *all of gold* (see also Isa. lx., lxii. 1, 2, and Rev. xxi. 24).

<sup>2</sup> The word is literally rendered in the margin ' *to ascend up.*' It should be observed that it does not properly mean to burn in the sense of *to consume*, and that it is the word regularly used to express the action of fire upon what was offered to Jehovah.—Rev. S. Clarke.



always.' 'Aaron and his sons shall order it from evening to morning before the LORD' (Ex. xxvii. 20, 21). 'Aaron shall burn thereon sweet incense every morning when he dresseth the lamps; and when Aaron lighteth [*marg.* 'causeth to ascend or setteth up'] the lamps at even' (Ex. xxx. 7, 8). The High Priest was thus to be responsible for the Lamp of God burning always.<sup>1</sup> The dressing and lighting necessary to this could only be performed by priestly hands. Aaron and his sons, however, were but men. It is possible that through

<sup>1</sup> In 1 Sam. iii. 3, we read of the Lamp of God going out. This is regarded by some as the result of carelessness on the part of Eli and his sons. Perhaps, as Dr. Andrew Bonar suggests, the lamps were 'purposely allowed to go out for want of oil and trimming, in order to teach our need of and dependence upon the Holy Spirit for every moment's light and life, and upon the priest's care—even the watchful care of Jesus.' Many writers upon the Tabernacle, including Dr. Fairbairn, are of opinion that the Lamps of the golden Candlestick were lighted only during the night. They regard the words 'always,' 'continual,' as signifying at regular intervals, as in the case of some ordinances and offerings which are called perpetual, though occurring only at intervals. Ex. xxx. 7, 8, is quoted in favour of this view, where Aaron's 'dressing the lamps in the morning' appears to be in opposition to his 'lighting them in the evenings' (see also Lev. xxiv. 3). In this case (since there were no windows by which any light from without might enter the Holy Place) the entrance door would have to be lifted up during the day. It is, however, very improbable that the Holy Place would be thus exposed to view whilst the priests ministered before the Lord.

neglect on their part the lamps of the Sanctuary burned dimly. 'The law made nothing perfect' (Heb. vii. 19). The shadow ever came short of the substance. Jesus Christ, the Anointed Saviour, has both light and life in *Himself*. As the Heavenly Lamp-bearer, He is self-supplying. He is the true olive tree, ever sending forth its fatness. All fulness *dwells* in Him; fulness of light—fulness of life. Be it ours as believers ever to be receiving of that fulness, remembering that faith may draw unlimited supplies. 'Complete'<sup>1</sup> in Christ as to our Heavenly standing, it is our privilege to be receiving constant replenishments of His grace and power for our earthly walk,—to be *filled* with His Spirit,—and thus be strengthened and prepared for 'every good word and work.' 'Children of light,' because born of Him who Himself is Light, and so partakers of Divine Nature—'light in the Lord;' we ought to walk as such, bringing forth in everyday life 'the fruit of light'<sup>2</sup> in all goodness, righteousness, and truth, proving what is acceptable unto

<sup>1</sup> *Replete—filled full.*

<sup>2</sup> *Light* is now admitted to be the true reading, not 'Spirit.'

the Lord' (Eph. v. 8, 10). As vessels of a Heavenly Sanctuary, we need to place ourselves more fully, more constantly under the gracious care and supervision of our glorious High Priest above. Daily and hourly should we apply to the Aaron of our profession to dress and trim the lamp of Divine life within our souls—to pour in fresh oil, and so cause the flame of our faith and love to ascend. Thus we ourselves being filled with Heavenly joy, shall be the means of gladdening and blessing the dark world in which we live.

Are you, my reader, yet without the Sanctuary of God, having no place among its sacred vessels? Are you yet in the world and so destitute of Heavenly light and life? Does Satan still blind your mind, 'lest the light of the glorious gospel of Christ should shine into your heart'? Oh, cast off the vail of unbelief, and 'while ye have light believe in the light, that ye may be the children of light,' 'lest darkness come upon you'—utter hopeless darkness (John xii. 35, 36). 'Give glory to the Lord your God before He cause darkness, and before your feet stumble upon the dark mountains,

and, while ye look for light, He turn it into the shadow of death, and make it gross darkness' (Jer. xiii. 16). 'AWAKE, THOU THAT SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT' (Eph. v. 14).

'Father, we tread the heavenly way,  
Oh, fill our hearts with holy fear!  
Children of light and of the day,  
We have no home or city here.

'Thy Spirit fashioned us anew,  
And dwells in us our gentle Guide;  
With heavenly unction, heavenly dew,  
That we may in Thy love abide.'





## XV.

### *THE ARK OF THE COVENANT.*

'Lo, I come : in the volume of the book it is written of Me, I delight to do Thy will, O my God : yea, Thy law is within my heart.'—Ps. xl. 7, 8.

'Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood.'—Rom. iii. 24, 25.

**T**HE Tabernacle as a whole was God's dwelling - place among His people. But, strictly speaking, His especial and true abode was that part of the sacred building called by the apostle 'the second Tabernacle'—'the Holy of Holies.' Here, 'WITHIN THE VAIL,' was the more immediate presence of His glory,—'the place of His throne,'—'the place of the soles of His feet' (Ezek. xliii. 7). Here the 'Holy One of Israel' fixed His seat.

The Most Holy Place was fenced off from



THE ARK OF THE COVENANT.

SCALE  $\frac{3}{8}$  OF AN INCH TO A FOOT

the Holy Place by the beautiful veil. None but the High Priest was allowed to pass within its hallowed precincts; and he, only at the appointed time and in the manner prescribed by JEHOVAH (Lev. xvi.). The apartment itself was four-square, ten cubits long and ten broad. In height also it was ten cubits (about eighteen feet). Its sole article of furniture was the Ark of the Covenant, with 'the cherubim of glory overshadowing the Mercy-Seat.'

The Ark, which was the first thing in connection with the Tabernacle that the Lord directed Moses to make, was a kind of chest or box, oblong in form, and made of shittim or acacia wood. It was overlaid, within and without, with pure gold. Its height was exactly the same as that of the Table of Shewbread, namely, one cubit and a half, or about two feet eight inches. It was two cubits and a half, or about four feet six inches, in length, and one cubit and a half broad. Surrounding the upper edge was a golden crown or cornice, forming a kind of ledge or groove, into which the Mercy-Seat was doubtless fitted. Four golden rings

were placed in the four corners, 'two rings in the one side of it,' and 'two rings in the other side of it.' Staves of shittim wood overlaid with gold passed through these rings. In this way it was carried from place to place in the march. It is important to notice that the staves were not to be withdrawn. 'The staves shall be in the rings of the Ark: they shall not be taken from it'<sup>1</sup> (Ex. xxv. 15). On the completion of Solomon's Temple, when the Ark and the other vessels of the Tabernacle were brought with great rejoicings from David's city and placed within the House of God, the staves were by Divine permission drawn out. Israel was then at home. All their wanderings had ceased, the staves would therefore be no more needed. They were not, however, removed from the Temple, but were kept as memorials of Israel's pilgrim life; witnesses to the Divine faithfulness and love which had been with them all the days of their journeyings.

<sup>1</sup> The object of this injunction was doubtless to render it quite unnecessary that the Ark itself should be touched, when set down or taken up, by those who bore it on the march (2 Sam. vi. 6, 7).



Besides the two tables of stone, there were deposited in the Ark 'the golden pot that had manna, and Aaron's rod that budded' (Heb. ix. 3, 4). Some think, however, that this was not so, and regard the expression, 'before the testimony,' in Ex. xvi. 34 and in Num. xvii. 10, as pointing simply to a position in the Holy Place, and not necessarily implying that these articles were placed *within* the Ark itself. But in 1 Kings viii. 9 and in 2 Chron. v. 10, we are told that when the Ark was brought into the Temple, 'there was nothing in it save the two tables which Moses put therein at Horeb.' This would seem to imply that during some time in its previous history it was otherwise, and that in addition to the two tables of testimony, it contained Aaron's rod and the pot of manna; and certainly the passage referred to in the Epistle to the Hebrews favours this belief. Whichever view be adopted, it is evident that the contents proper of the Ark were the two tables of the Law, and that it was constructed with an especial view to their reception. It is thus a beautiful type of the Lord Jesus — that

Blessed One who came into the world saying, 'Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, **THY LAW IS WITHIN MY HEART**' (Ps. xl. 7, 8).

The Ark has various names given to it in the Scriptures, such as, 'The Ark of the Testimony' (Ex. xxv. 22). 'The Ark of the Covenant' (Num. x. 33). 'The Ark of the **LORD GOD**' (1 Kings ii. 26). 'The Ark of the **LORD**, the Lord of all the earth' (Josh. iii. 13). 'The Ark of God' (1 Sam. iii. 3). 'The Holy Ark' (2 Chron. xxxv. 3). 'The Ark of Thy strength' (Ps. cxxxii. 8).

The historical records of the Ark are numerous and deeply interesting, and in perfect accord with its sacred import. Miracles were often wrought at its presence. At the passage of the Jordan, no sooner were the feet of the priests which bare this holy vessel dipped in the brim of the river, than the waters 'were cut off from above,' and rising 'up upon an heap,' the people of God passed over on dry ground—'clean over Jordan' (Josh. iii. 14-17). At the siege of Jericho, the Ark occupied a

most prominent position in the daily procession of the tribes around the doomed city. Gilgal was the place of Israel's first encampment after entering the land of Promise, and here doubtless the Ark found its first resting-place (Josh. v. 10). After that it was removed to Shiloh, where the whole congregation of Israel assembled, and the Tabernacle of the congregation was set up (Josh. xviii. 1). Here it remained until the days of Eli, when Samuel ministered as a child before the LORD. On one occasion, when the Israelites were being smitten before the Philistines, it was carried at the suggestion of the Elders of Israel into the battlefield, in the vain hope that its mere presence would turn the tide of victory in their favour. It was, however, captured by the Philistines, and Hophni and Phinehas, Eli's wicked sons, in whose care it was placed, slain. Thus the LORD 'delivered His strength into captivity, and His glory into the enemy's hands' (Ps. lxxviii. 61; 1 Sam. iv. 11). By the Philistines it was taken to Ashdod and placed in the temple of their god 'Dagon,'—and afterwards sent by them to a place called Ekron (1 Sam.

v. 10). After remaining in the country of the Philistines seven months, it was sent back, drawn in a new cart by two milch kine, into the land of Israel, and finds a resting-place in the field of Joshua, a Bethshemite (1 Sam. vi. 12-15). After the slaughter of the men of Bethshemesh for their profane curiosity in removing its sacred cover and looking within, it was taken into the house of Abinadab in Kirjath-jearim (1 Sam. vii. 1).

Twenty years it remained in the care of Abinadab, after which it was brought away by King David to be restored to its proper place in the Tabernacle. Uzzah, a Levite, one of the sons of Abinadab, who accompanied it in its removal from his father's house, was smitten for presuming to touch the sacred vessel, none but the priests being allowed to do this, under pain of death (Num. iv. 15). Terrified by this token of the Lord's displeasure, David feared to remove the Ark to Jerusalem, and it was carried aside into the house of Obededom the Gittite (2 Sam. vi. 10). Here it remained three months; after which it was brought to Zion by the king amid great rejoicings. Upon the

completion of the Temple by King Solomon, the Ark was brought from the city of David by the king's commandment, and placed in 'the oracle' under the spreading wings of the golden cherubim (1 Kings viii. 5, 6). During the reign of some of the idolatrous kings of Judah it seems to have been removed, for we find King Josiah, many years afterwards, on that memorable occasion when he caused a passover to be observed unto the LORD in Jerusalem, thus charging the Levites: 'Put the holy Ark in the house which Solomon, the son of David king of Israel, did build' (2 Chron. xxxv. 3).

When the Temple was burnt by Nebuchadnezzar, the Ark doubtless perished in the general conflagration (2 Chron. xxxvi. 19). Neither Ezra, Nehemiah, the Maccabees, nor Josephus make any mention of an Ark in connection with the second, or Zerubbabel's temple. The last authority expressly states that there was nothing in the Most Holy Place when the Temple was destroyed by Titus.<sup>1</sup>

<sup>1</sup> Certainly no representation of such appears on the arch erected at Rome in honour of that conqueror, and in which the spoils of the Temple are displayed.

The Rabbis have a tradition that a block of stone was set up in its stead. There is a Jewish notion, recorded by Dr. Edersheim in his interesting and instructive work on '*The Temple and its Services as they were at the time of Jesus Christ*,'<sup>1</sup> that ever since the Babylonish captivity the Ark has lain buried and concealed underneath the wood court at the north-eastern angle of the 'court of the women,' and will one day be discovered. Another tradition speaks of its having been removed by Jeremiah before the conquest of Jerusalem in a cave on Mount Pisgah. These and similar stories are undoubtedly fabulous.

#### THE MERCY-SEAT

was an oblong slab or plate of pure gold, not of wood plated with gold, or richly gilt, but of solid gold.<sup>2</sup> It served as a lid for the Ark, and was of exactly the same length and breadth, thus covering its entire surface. A crown or

<sup>1</sup> Religious Tract Society.

<sup>2</sup> The weight of such a slab would be above 750 lbs. troy, and its value about £25,000 of our money.

ornamental border of gold surrounded the upper part of the sacred chest.

Standing on the Mercy-Seat, 'on the two ends thereof,' were two cherubim of gold,—one cherub at each end. Moses was commanded to make these cherubim *of* [*margin*. of the matter of] the Mercy-Seat (Ex. xxv. 19). They were, in fact, a part of it, being beaten out of the same piece of gold. What their form was cannot be determined with exactness. They are generally represented in the human shape. 'Wings and faces' only are mentioned in the text. 'And the cherubim shall stretch forth their wings on high, covering the Mercy-Seat with their wings, and their faces shall look one to another; toward the Mercy-Seat shall the faces of the cherubim be' (Ex. xxv. 20). It was immediately under the outstretched wings of the cherubim that the Shekinah or Divine Presence-Cloud rested.

Concerning the typical import of

#### THE CHERUBIM OF GLORY,

I scarcely venture a remark. There is much difference of view prevailing amongst those

who have written upon the subject. Some regard them as identical with an exalted order of angelic beings in their relation to redemption.<sup>1</sup> Others look upon them as symbols of the executive power of God, variously displayed, according to the connection in which they (the cherubim) are found. Professor Fairbairn, in his valuable work on the '*Typology of Scripture*,' speaks of them as 'ideal representatives of humanity in the highest and holiest places,—representatives not of what it actually is, but of what it is destined to become, when the purpose of God in its behalf is accomplished, and other elements than those now belonging to it have gathered into its condition. God manifested as dwelling between the cherubim, is God appearing in a state of blessed nearness to men, and in covenant for their redemption from sin, that He may bring them to dwell in His presence and glory.' In this particular at least the cherubim and Christ's redeemed Church are at one. They both gaze upon the blood-stained Mercy-Seat. Their faces are

<sup>1</sup> Dr. Cooke, in his work upon the Shekinah, advocates this view with great ability.



Christward. Even in glory the ransomed hosts behold Him as a Lamb as it had been slain.

'I stand upon His merit, I know no other stand,  
Not e'en where glory dwelleth, in Immanuel's land.'

It is impossible not to connect the cherubim of the Tabernacle with the seraphim or burning ones which Isaiah saw above the throne of Christ's glory, and who stood there with covered face and feet ready to execute the King's commands, or with the 'living creatures' of Ezekiel, and those which John saw 'in the midst of the throne and round about the throne full of eyes before and behind' (Isa. vi.; Ezek. i.; Rev. v. vi.). The cherubim and seraphim ever appear as foremost worshippers, taking a creature place and performing creature service. They bow in lowliest adoration before their Creator, and speed on swiftest wing in His service. Both their position and ministry are of the highest order. Wherever seen, they are invariably found in direct and closest association with the presence of Jehovah, not only as King of Heaven, but as 'the LORD, the Lord of the whole earth,'—a Divine title especially belonging to

the Ark of the Covenant with which the cherubim were so singularly associated (Josh. iii. 13). At the gate of Eden they are seen guarding the entrance to the tree of life, witnessing to the justice and wrath of God in deposing our first parents from the high estate in which they stood before the fall (Gen. iii. 24). They appear with the Shekinah when it took its departure from the city and temple of Jerusalem, in token not only of the withdrawal of the Divine protection and favour from Israel, but of the loss of their governmental supremacy among the nations of the earth (Ezek. x. xi.). In Isaiah's vision it is the seraphim who cry, 'Holy, holy, is the LORD of Hosts: the whole earth is full of His glory' (Isa. vi.). So also in the vision of millennial blessedness in the Apocalypse, describing what shall be when 'the kingdoms of this world are become the kingdoms of our LORD and His Christ, and He shall reign for ever and ever' (Rev. xi. 15), it is the voice of the living creatures which cry, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever' (Rev. v. 13).

Creature blessedness on earth is inseparable from the coming glory and reign of Christ. Until then, 'the whole creation groaneth and travaileth in pain'<sup>1</sup> (Rom. viii. 22).

Notwithstanding the Ark and Mercy-Seat were inseparable, the latter is frequently spoken of in Scripture as something distinct from the former, and a separate place is assigned it in the various descriptions given of the Tabernacle furniture (see Ex. xxv. 17, xxvi. 34, xxxv. 12, xl. 20). This fact goes far to show that the Mercy-Seat had a special purpose of its own, and was by no means to be regarded simply as the lid of the Ark. The Most Holy Place is designated as 'the place of the Mercy-Seat' (1 Chron. xxviii. 11). This implies that the Mercy-Seat was to be looked upon as the

<sup>1</sup> Yet men dream of peace and honour without God, and manifest eagerness to sever civil rule and religious truth. Even while I am writing this, a Bill is before our House of Representatives, proposing to dispense with a law which requires of every man before he takes his place among the legislators of this professedly Christian country, an open recognition of the being and power of Almighty God. Thus it is that even men bearing Christ's name despise the truth presented to view, when the cherubim and seraphim, as representatives of creation in its completest and most exalted form, are seen yielding deepest homage to God, and that in connection with His redemptive work through Christ Jesus the Lord—Saviour of men, Head of the Church and King of Nations, 'GOD OVER ALL, BLESSED FOR EVER.'

most prominent and important object contained in that part of the House of God, even beyond that of the Ark itself. In describing the ceremonial of the Great Day of Atonement, the Holy of Holies is described as 'the Holy Place within the Vail *before the Mercy-Seat*' (Lev. xvi. 2). Of the Altar of Incense, though it stood on the other side of the Vail in the Holy Place, we read, 'Thou shalt put it before the Vail that is by the Ark of the Testimony, *before the Mercy-Seat*' (Ex. xxx. 6). Again, the blood of the sin-offering was to be sprinkled 'upon and *before the Mercy-Seat.*' God promised Moses He would commune with him from '*above the Mercy-Seat.*'

The position of the Mercy-Seat, therefore, in the Sanctuary was with direct reference to 'the Testimony,' or 'law of the Ten Commandments written and engraven' on the two tables of stone, which were deposited within the Ark. It was placed by Divine commandment upon the Ark. 'Thou shalt put the Mercy-Seat upon the Ark of the Testimony in the Most Holy Place' (Ex. xxvi. 34). It is called in Ex. xxx. 6, 'the Mercy-Seat that is *over the Testi-*

mony;' in Lev. xvi. 13, 'the Mercy-Seat which is upon the Testimony.'

The 'Tables of Testimony,' as they are called in Ex. xxxi. 18, witnessed to the character of God as 'holy, just, and good.' They likewise showed the character of the righteousness needful to be possessed by those who would stand in His presence. Moreover, being an exact counterpart of those other two tables which lay broken beneath the Mount Sinai, they were at the same time a continual witness of Israel's disobedience and consequent guilt. The condition of the Sinai covenant was unbroken obedience to God's law; but this the children of Israel had entirely failed to render. They broke the law the moment it was given, and had thus brought themselves under its awful curse. Suppose an Ark with no Mercy - Seat. The law would then be uncovered. There would be nothing to hush its thunderings, nothing to arrest the execution of its righteous sentence. Could a nation of transgressors stand before it? Could a Holy and Righteous God meet sinners there? Could mercy reign, or grace shine forth from such an

Ark? Impossible! An uncovered Ark might furnish a throne of judgment, but not a seat of mercy. An Ark whence, consistent with the claims of His infinite holiness, Jehovah could commune with sinners must needs be covered. But the covering must be a *complete* covering. No partial concealment of the law will suffice. No part must be exposed. Witness the results of an exposed law, with nothing between its naked terrors and rebel sinners, in the case of the men of Bethshemesh (1 Sam. vi. 19). Thus a Mercy-Seat is provided with precisely the same dimensions as the Ark, everywhere fitting so closely that its very points of contact are hidden by the golden crown encircling it. The covering must also be a *pure* covering. It must answer perfectly to the pure and holy character of Him whose throne it was to be, and whose holy eye would ever be upon it. It must be a covering expressive of that righteousness which becomes the habitation of the Most High, and which He requires in those who would stand in His holy presence. Hence a Mercy-Seat of gold—pure, unmixed gold, ever the

type of that which is divinely precious and excellent.

It must also be a *blood-sprinkled covering*. Blood, as the token of forfeited life,—the just penalty of transgression,—must be upon it, else it could be no place of blessing for sinners. Hence in the service of the Day of Atonement<sup>1</sup> we read, ‘And he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy-Seat eastward: and before the Mercy-Seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the Vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy-Seat, and before the ‘Mercy-Seat’ (Lev. xvi. 14, 15). The golden covering would thus ever bear the marks of the reconciling blood. It would be a COVERING FOR ATONEMENT — a PROPITIATORY COVERING,<sup>2</sup> covering or protecting Israel from

<sup>1</sup> A service which contained (says Dr. Fairbairn most beautifully) ‘the quintessence of all sacrificial service.’

<sup>2</sup> The Hebrew name for the Mercy-Seat is ‘*Kapporeth*,’ or covering, and is never applied to any other but the golden cover of the Ark. In the Greek it is termed *πλαστήριον*, or propitiatory, and is so

the consequences of their sin by virtue of the blood of expiation sprinkled upon it.

Considered in each of these important particulars, of what was the Ark with its Mercy-Seat a type? Of what 'better things to come' did it speak? This question will be best answered by a reference to Rom. iii. 24, 25, where we read, 'Being justified freely by His grace through the redemption which is in Christ Jesus: whom God hath set forth to be a propitiation' (or Mercy-Seat, as the same word is translated in Heb. ix. 5) 'through faith in His blood.' Here is an inspired and therefore authoritative exposition. Christ is proclaimed as the Antitypical Mercy-Seat—the true Propitiatory Covering. His vicarious obedience unto death is declared to be the true and only ground of a sinner's acceptance. He is set before us as the **RIGHTEOUS ONE**, who has met all the law's most rigid requirements,—spread Himself along 'the vast dimensions of its requiring and condemning code.' His blood

rendered by the Septuagint. This is the word used by the Apostle in Heb. ix. 5, where it is translated 'Mercy-Seat,' and in Rom. iii. 25, where it is rendered 'propitiation.'



and righteousness, a mercy-covering for guilty law-breakers.

‘This righteousness is not like ours, too narrow or too short a covering. It makes up for all our deficiencies, besides atoning for all our sins. Our own righteousness is far too scanty a covering in which to wrap ourselves. Christ’s righteousness is the spotless wedding garment which clothes us down to the feet, and makes us fit to appear as priests before God. In Christ the wrath of God is covered as well as the sin of man.’<sup>1</sup>

The Cross has interposed between an accusing law and a just and holy God. The value of the work finished there has been carried by our Great High Priest into heaven itself.

‘Now within the Holiest,  
By His own blood He stands.’

This forms the Heavenly Mercy-Seat, of which the golden covering upon the Ark was but a faint and feeble shadow. Upon it, ‘as the glorious high throne of His sanctuary,’ ‘Grace reigns through righteousness,’ and life ever-

<sup>1</sup> The Rev. J. G. Tanner, M.A., in ‘*The Church in the Cherubim.*’ Hatchard, Piccadilly.

lasting is dispensed to perishing sinners. My reader, have you obtained mercy? If not, may not the reason be that you have not sought for it in the right place, in the BLOOD-STAINED MERCY-SEAT? It may be you are trusting to some fancied merits of your own. If so, you shut yourself out of Mercy's reach. Your own righteousness cannot possibly be a ground for mercy. Mercy can never come to you except from off the golden covering. The propitiation of Christ must be your only plea. Plead this, plead it now. Draw near to God through faith in the blood of Jesus. You need no mere human priest to introduce you. The Heavenly Forerunner is there. The Vail is rent. The way is clear. Enter in. Let there be no delay. You know not what a moment may bring forth. There is a Mercy-Seat to-day; to-morrow, nothing may remain for you but a *Judgment-Seat*, 'fiery indignation and wrath;' THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT YOU 'MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED' (Heb. iv. 16).



## XVI.

### *THE HIGH PRIEST OF ISRAEL.*

‘For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.’  
—HEB. vii. 26.

**T**HE Tabernacle and its appointments show that God’s purpose in man’s redemption was not merely salvation from sin and its penalties, but separation to Himself. The children of Israel were not only to be delivered from the hand of Pharaoh and the defilements of Egypt, but constituted a nation of priests, and so brought near to God. ‘I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, ye shall be unto me a kingdom of priests’ (Ex. xix. 4). Here is a promise of priesthood to the entire nation—a promise as yet only partly fulfilled.

Its full accomplishment remains to be realized in the millennial age, when, brought into new covenant relation with God, and made partakers of His grace in Christ Jesus, their now rejected, but then acknowledged Messiah, Israel shall 'be named the priests of the LORD: men shall call them the ministers of our God; . . . and their seed shall be known among the Gentiles, and their offspring among the peoples' (Isa. lxi. 6, 9).

Beyond being permitted under certain conditions to enter the outer court of the Sanctuary, no ordinary Israelite was allowed to perform any distinctive priestly function. This privilege was reserved exclusively for one family in Israel. Aaron and his sons were alone allowed to minister in the priestly office. The Levites, who were highly honoured in being separated from the other tribes to serve in holy things, were rigidly excluded from the priesthood. They were, as their names import, simply attendants on the priests. Their calling and position are plainly indicated in the following scripture: 'And thy brethren also of the tribe of Levi, the tribe of thy father, bring

thou with thee, that they may be joined unto thee : but thou and thy sons with thee shall minister before the Tabernacle of witness. And they shall keep thy charge, and the charge of all the Tabernacle : only they shall not come nigh the vessels of the Sanctuary and the Altar (that is, for the purpose of offering sacrifices or presenting incense, or such acts as were peculiar to the priest's office), that neither they, nor ye also, die' (Num. xviii. 2, 3). 'The gainsaying of Core (Korah)' (Jude 11) consisted in a presumptuous appropriation of the sacred function of the priests on the ground that 'all the congregation was holy;' a plea the more specious that it was not altogether destitute of truth. Truth perverted to serve an unworthy end is the worst kind of falsehood.

Though called to be 'a kingdom of priests and a holy nation,' Israel had yet to learn that, by reason of their natural sinfulness and repeated breaches of the covenant they had so solemnly entered into at Sinai, they were unfit to stand before God. In order, therefore, to carry out the gracious purposes of His heart to bring them near to Himself, and at the same

time maintain a testimony to His own holiness, the LORD chose out from their number certain men as their representatives, that through these they might come into His immediate presence. Nor could any man take this honour to himself, but he that was called of God, 'as was Aaron' (Ex. xxix. 44; Heb. v. 4). Like the Tabernacle in which they ministered, the priests of Israel were *divinely* appointed. 'Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons' (Ex. xxviii. 1).

Corresponding to the three parts into which the Tabernacle was divided, its ministers may be classed under three heads: the Levites, who assisted in the services of the outer court; the common or ordinary priests, who were permitted to enter the Holy Place; and the high or chief priest, who only was permitted to pass beyond the 'Vail' into the 'Holy of Holies.' This He might do but 'once every year'<sup>1</sup> (Heb.

<sup>1</sup> *I.e.* on one day only in the year.

ix. 7), and then not without bringing an offering for his own sins and those of the people on whose behalf he ministered. He drew nigh to God, but not without sacrifice, which he offered 'first for his own sins, and then for the people's' (Heb. vii. 27).

The essential idea of a priest is one who draws near to God on behalf of others, and that on the ground of a propitiatory sacrifice. Thus when Aaron stood before God, he stood there as the representative of the entire nation. His position was theirs. Where he stood they were found. This can be more plainly evident when we come to consider the priestly garments and their typical significance. It may, however, be here observed that priesthood was an ordinance *peculiar to Israel*. Thus its antitypical privileges pertain to believers, and believers only. Mediatorship has a wider bearing. Christ is a priest only to those who believe—who 'come unto God by Him' (Heb. vii. 25). But He is the 'one Mediator between God and MEN' (1 Tim. ii. 5).

Not only did uncleanness attach to Aaron as a man, necessitating his being washed with

water (Lev. viii. 6) before he could minister in the priest's office; but he was destitute of moral righteousness. He had no perfectness of character to enable him to stand before God on behalf of others. Hence on the day of his consecration he was clad in special garments, called 'garments for glory and beauty,' in order that he might be *typically* what he was not actually. 'And thou shalt make holy garments for Aaron thy brother, for glory and for beauty' (Ex. xxviii. 2). Aaron's priestly dress was but a figure for the time present. It told not so much of his goodness as his badness, not of what he had, but of what he had not. It proclaimed his nakedness in the sight of the Holy One of Israel. At the same time, it pointed to a Priest to come, one who would need no material garments in which to exercise His Priesthood, no mere symbols of the beautiful and glorious, but who would be all this in Himself essentially and really.<sup>1</sup>

The splendours of holiness in which the Lord

<sup>1</sup> 'Thus Aaron was fitted by reason of his garments for this holy office; they dignified his person, covering him with a glory and beauty which in himself he possessed not. To all this the priesthood of the Lord stands out in bright and blessed contrast. The



Jesus Christ appeared were not fashioned by earthly hands, but pertained to Him by virtue of His own inherent excellency. Whilst made like unto His brethren in all other things, He was 'yet without sin,' and needed neither cleansing nor clothing to fit Him to be the True Priest over the House of God. 'The law maketh men high priests who have infirmity (*i.e.* sinful infirmity); but the word of the oath, which was since the law, maketh the Son, who is consecrated (*marg.* perfected) for evermore' (Heb. vii. 28).

The materials, colours, and fashion of the garments were all of Divine appointment. They were made by 'the wise-hearted' in Israel, to whom special wisdom was given by God for the work. 'And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office' (Ex. xxviii. 4). As in all the other arrange-

dignity and glory which are His, and which are His from everlasting as the Son, magnify the office which He holds. The office added dignity to Aaron, whereas Christ dignifies the office.'—*The Tabernacle and Priestly Garments.* Henry W. Soltau.

ments of the Tabernacle and its services, all was according to an inspired pattern. Nothing was left to human choice.

In distinction from the garments common to all the priesthood, those of the High Priest were of peculiar richness and beauty. They were six in number, and are thus described: A 'breastplate,' an 'ephod,' a 'robe,' a 'broidered coat,' a 'mitre,' and a 'girdle' (Ex. xxviii. 4). We will consider each briefly, in the order in which they were placed upon Aaron at his consecration.<sup>1</sup>

#### THE EMBROIDERED COAT.

This was the inner garment, being worn next to the person. It was made of fine white linen

<sup>1</sup> In which ceremonial it is important to notice that Aaron takes no *active* part. Moses does all, as acting for God. Neither Aaron nor his sons do anything. All is the work of another. 'Seven days shall HE consecrate you' (Lev. viii. 33). The cleansing, the clothing, and the anointing with oil, all is of God. He gives, they receive. All their fitness comes from Him. God it is who both calls and qualifies them for the priest's office. He it is who fills their empty hands that they may bring Him gifts which He Himself has first bestowed. Very important is this distinction between 'consecration' and the *results* of consecration. The eighth chapter of Leviticus is wholly taken up with the record of the former, the ninth with the latter

and woven throughout. It differed from the linen coat of the common priests in being embroidered.<sup>1</sup> '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' (Ex. xxviii. 39). Josephus says of the embroidered coat of the High Priest, 'This vestment reaches down to the feet and fits close to the body, and has sleeves that are tied fast to the arms.'<sup>2</sup> We must not confound the coat with the linen robe worn by the High Priest when he entered the Holy of Holies on the Day of Atonement. On that solemn occasion he divested himself of 'the garments for glory and beauty,' and put on a dress of plain white linen.<sup>3</sup> 'Thus shall Aaron come into the Holy Place. . .

<sup>1</sup> Diapered, like a damask cloth.

<sup>2</sup> *Antiq.* Book iii. chap. 7.

<sup>3</sup> 'The garment of plain linen was worn on seasons of humiliation or confession, and when the thought of the holiness of Him who was to be approached was made prominent, and not the condition of acceptance or honour that attached to those who served. Thus on the Day of Atonement—a day when the children of Israel were peculiarly commanded to humble themselves and "to afflict their souls,"—a day whose ceremonies referred to atonement sought, and not to atonement *enjoyed*, the priest was commanded to enter the sanctuary, not with garments of fine linen, but with garments of *plain* linen, all his garments of glory and beauty being laid aside.'—*Thoughts on Parts of Leviticus*, vol. ii. Houlston.

He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired' (Lev. xvi. 3, 4). The embroidered linen is an expressive type of the personal purity of our Great High Priest, of whom it is written, 'Such an High Priest became us, who is holy, harmless, and undefiled, separate from sinners.' It is also typical of that perfection of righteousness with which, as priests unto God, all the children of faith are clothed,—the obedience of the Righteous One, even the righteousness of God, which is by faith of Jesus Christ, and 'unto all and upon all them that believe' (Rom. iii. 22). In the Book of the Revelation we are shown the Lamb's wife so clothed. '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. xix. 8). Whilst no special garment for the body is now needed to distinguish the child of God from other men, the embroidered linen coat with which the High Priest of Israel was adorned, might well remind us that practical purity of heart and life ought always to dis-

tinguish the walk of those who profess to have been brought nigh to God. God's priests should put on righteousness as their daily dress. Claiming the title of priests, they should exhibit the walk of such, and seek to display in all their words and ways those 'fine linen' features of character which alone become those who are chosen to serve in the sanctuary of God.

#### THE GIRDLE.

The girdle was made of fine white linen, and appears to have been common to all the priests. Besides being a sign of office, it served to bind together the embroidered coat. The Scriptures give no dimensions in describing the linen girdle. Josephus, however, tells us it was four fingers broad, and so loosely woven, that 'it might be taken for the skin of a serpent.' He further says, that 'the circumvolution began at the breast, and was there tied, so that it hung loosely down to the ankles.' 'Although the account given by the Rabbis, that the priests' girdle was three or four inches broad and sixteen yards long, is exaggerated, no doubt it

really reached beyond the feet, and required to be thrown over the shoulders during ministration. Hence its object must have been *chiefly* symbolical. In point of fact, it may be regarded as one of the most distinctive of the priestly vestments, since it was only put on during actual ministration, and put off immediately afterwards. Accordingly, when the Saviour is seen "in the midst of the seven candlesticks girt about the paps with a golden girdle" (Rev. i. 13), we are to understand by it that our heavenly High Priest is there engaged in actual ministry for us. The expression "golden girdle" may have reference to the circumstance that the dress peculiar to the High Priest was called his "*golden vestments*" in contradistinction to his "linen vestments," which he wore on the Day of Atonement.<sup>1</sup>

The girdle gives strength and freedom to the wearer, and is uniformly the emblem of readiness for work. A *girded* priest would be one strengthened and prepared for the service of God. Such was Jesus, JEHOVAH'S Righteous

<sup>1</sup> Dr. Edersheim. *The Temple, its Ministry and Services.* Religious Tract Society.

Servant, and our Great High Priest;—He of whom it is written, ‘Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins’ (Isa. xi. 5). The words of the Saviour, ‘The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many’ (Matt. xx. 28), express the fixed purpose of His advent into this world. He, the served of all, became the servant of all. Thus we read, ‘He riseth from supper, and laid aside His garments, and took a towel and girded Himself; after that He poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded’ (John xiii. 4, 5). Are not His disciples to be His imitators in this? As those who are called to the priestly service of a greater Tabernacle than that of Moses, should they not stand always girded ‘ready for every good word and work,’ remembering their Lord’s words: ‘Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when He will return from the wedding; that when He cometh and knocketh, they

may open unto Him immediately' ? (Luke xii. 35, 36).

'Oh happy servant he,  
In such a posture found !  
He shall his Lord with rapture see,  
And be with honour crowned.'

#### THE ROBE OF THE EPHOD.

Over the white embroidered coat was placed the 'Robe of the Ephod,' so called because the ephod was worn upon it. It was a long, loose, blue garment reaching to the feet, and, like our Lord's seamless coat, was woven throughout in one piece (John xix. 24). At the top was an opening for the neck, the edges of which were bound with a strong binding of woven work, to prevent their being torn. 'And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon,<sup>1</sup> that it be not rent' (Ex. xxviii. 32).

Upon the hem or edge of the blue robe was a rich fringe of blue purple and scarlet tassels, made in the form of pomegranates. Between every two pomegranates was a golden bell and

<sup>1</sup> Or coat of mail.



a pomegranate upon the hem of the robe round about. These golden bells, which according to a Jewish tradition were seventy-two in number,<sup>1</sup> would make a tuneful sound as Aaron moved about in the Holy Place. 'And it (the robe) shall be upon Aaron to minister, and his sound shall be heard when he goeth into the Holy Place before the Lord, and when he cometh out, that he die not.'

It has been often said that the chief use of the golden bells was to proclaim to the people without the Tabernacle the glad fact that their High Priest was alive, and appearing on their behalf before the golden mercy-seat. A glance, however, at Lev. xvi. 4, will show that when the High Priest of Israel 'passed the veil, and faced the mercy-seat,' no sounding bells were heard. On every such occasion he was attired in garments of plain linen only. Sweet as was the sound of the golden bells, there was yet a sweeter sound to Him who dwelt between the cherubim upon the mercy-seat—the sound of the atoning blood. Its seven-tongued voice was

<sup>1</sup> Clement of Alexandria says there were three hundred and sixty-five bells, but Scripture is silent on this point.

alone heard beyond the veil (Lev. xvi. 14). Then it is not said that Aaron's sound shall be heard that 'Israel's sons' might know he was not dead, but 'that *he* (Aaron himself) die not.' In other words, that the same doom befall him not which would surely overtake an ordinary priest were he to venture into the Tabernacle whilst atonement was being made. The sound of the golden bells would distinguish Aaron from such. They proclaim his sole right to pass within the door of the Sanctuary at such a time.

The *colour* of the Robe of the Ephod is not without its meaning. It was 'all of blue.' Blue is the predominating colour in the tabernacle. It appeared in the 'gate of the court,' the 'door of the Tabernacle,' the beautiful veil, the innermost curtains, the ephod, the lower fastenings of the breastplate, or ribbon which adorned the mitre, also that on which the holy crown was fastened, the mitre, and the coverings for the holy vessels. Blue is peculiarly a heavenly colour. In the Revelation John saw it in the second foundation of the wall of the heavenly city (Rev. xxi. 19). Moses and

the elders saw under the feet of the God of Israel 'as it were a paved work of a sapphire stone, and as it were the body (firmament) of heaven in his clearness'<sup>1</sup> (Ex. xxiv. 10). We can scarcely help seeing in the Blue Robe of the Ephod an emblem of the heavenly and gracious character displayed by the Lord Jesus when He lived on earth.<sup>2</sup> The golden bells and pomegranates,<sup>3</sup> too, were found in Him as in none other. All the sounds He sent forth were golden. 'Never man spake like this man' (John vii. 46). Every utterance of His gracious lips proclaimed Him the true Aaron, while abounding fruitfulness marked His blessed course from first to last. Here, too, He hath left us an example. Our words and ways should be golden, and our walk fruitful. Daily we should give forth the twofold testimony of the lip and the life. A heavenly disposition and

<sup>1</sup> Next to the diamond, the sapphire is the most valuable of gems, exceeding in lustre and hardness. The Oriental sapphire is of a sky-blue or fine azure colour, whence the prophets described the throne of God as being of the colour of sapphire (Ezek. i. 26, x. 1).

<sup>2</sup> For further remarks on the symbolism of the blue colour, see a new work by the author, entitled '*All of Blue.*' S. W. Partridge.

<sup>3</sup> The pomegranate (*punicum granatum*) or grained apple was a Canaan fruit, beautiful emblem of those 'celestial fruits on earthly ground' which should ever adorn the true believer.

varied usefulness should fringe our life here below. 'The pomegranates should ever adorn our profession.' 'Faith without works is dead.' 'Faith alone justifies, but the faith which justifies is not alone.'

#### THE EPHOD AND THE CURIOUS GIRDLE.

Over the Blue Robe of the Ephod was the Ephod itself. It was both costly and beautiful, and may be regarded as the great official garment of the High Priest of Israel. Its materials were the same as those of the Vail and the innermost Curtains, 'blue, purple, scarlet, and fine twined linen, with cunning (or skilled) work' (Ex. xxviii. 5, 6). With these, however, gold, beaten out into thin plates or wires, was skilfully interwoven. 'And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet and in the fine linen' (Ex. xxxix. 3). The Ephod probably consisted of two separate pieces, one for the front and the other for the back. These were joined together at the two edges by two shoulder-pieces or straps, one over each shoulder. 'It shall have the two shoulder-

pieces thereof joined at the two edges thereof,<sup>1</sup> and so it shall be joined together' (Ex. xxviii. 7).

The girdle or band by which the Ephod was fastened to the person was of the same material as the Ephod itself, and, as it would seem, of the same piece of cloth. 'And the curious Girdle of the Ephod which is upon it (the Ephod) shall be of the same according to the work thereof,<sup>2</sup> even of gold, of blue, and purple and scarlet, and fine twined linen' (Ex. xxviii. 8).

On the two shoulder-pieces of the Ephod were placed two onyx stones<sup>3</sup> set in gold, one

<sup>1</sup> *Lit.* at its two ends.

<sup>2</sup> *I.e.* of like workmanship.

<sup>3</sup> 'The correctness of this rendering has been much disputed. The LXX. give *σμάραγδος*, "emerald," as the Greek equivalent in the present passage, while many argue for the beryl (Winer, Rosenmüller, Boller-mann), and others for the sardonyx. This last rendering has the support of Josephus and Aquila. The sardonyx is in fact nothing but the best kind of onyx differing from the onyx by having three layers, black, white, and red, instead of two, black and white only. When large it fetches a high price, as much as a £1000 having been asked for one by a dealer recently. The probability is that it is the stone here intended. It is an excellent material for engraving. With respect to the possibility of Moses having in the congregation persons who could engrave the sardonyx, we may remark that the Egyptians cut stones quite as hard, from a date long anterior to the exodus.'—*Pulpit Com.*

for each shoulder. These precious stones were called 'stones of memorial unto the children of Israel,' the names of the tribes being engraven upon them like the engraving of a signet, 'six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.' 'And thou shalt put the two stones upon the shoulders of the Ephod for stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial' (Ex. xxviii. 10-12).<sup>1</sup> When, therefore, Aaron went in before the Lord, he carried, as it were, all Israel with him, and stood in the presence of JEHOVAH as their sole representative. Figuratively, it might be said, the burden of

<sup>1</sup> 'A common likeness in glory will finally pertain to all the redeemed, for they will alike rise in the image of Christ, all being like their Lord. This appears to have been typified by the two onyx stones, alike in brilliancy and beauty, bearing the names of the children of Israel. The names were arranged according to their birth; for this likeness in glory is the birthright of all who are born into the family of faith. But connected with and dependent on the gift of the like glory in Christ, are those subsequent exhibitions of glory which will be variously assigned to the saints in the governmental arrangements of the kingdom of God. This appears to be typified by the stones on the breastplate, which were connected with and suspended from the onyx stones set on the shoulders.'—*Thoughts on Leviticus*, vol. ii. Houlston.

the whole nation was upon him. Yet only figuratively. The strength of Aaron was really not sufficient to bear the burden of one of the least among the tribes of Israel. For this Almighty power alone could suffice. There is only one Priest with whom this is found. Of Him we read, 'The government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace' (Isa. ix. 6). With Him and with Him alone is the might of Omnipotence. On His shoulders the entire host of the redeemed are borne. Oh the comfort there is in the assurance that He 'by whom all things were created, and by whom all things consist,' has charged Himself with the care and responsibility of the feeblest member of the blood-bought family! Dear reader, look away from Aaron to the glorious Antitype Himself. Consider Jesus as the great representative of God's Israel. Look to Him as the 'Mighty One,' upon whom JEHOVAH hath laid help — help for you — help for all who come to God by Him. Take Him as your surety. Cast all your

burdens on Him. Here lay them down, nor fear

‘ To impose it on a shoulder, which upholds  
The government of worlds.’

‘Lean hard.’ Do not doubt His ability to sustain you. He will bear you up before God. He will set you as a seal upon His arm—a seal upon His heart—and thence no power in heaven or earth can dislodge you. Only trust Him. ‘Even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you’ (Isa. xlvi. 4).

#### THE BREASTPLATE OF JUDGMENT.

The Breastplate was of exactly the same materials and workmanship as the Ephod, to which it was inseparably attached, forming its principal ornament. ‘And thou shalt make the breastplate of judgment with cunning work, after the work of the Ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it’ (Ex. xxviii. 15). It was a span (nine or ten inches) square, and was *doubled*, probably



to give it strength to bear the precious stones which were placed upon it, or else, as some think, to form a kind of bag to receive the Urim and Thummim. The stones of the Breastplate were twelve in number, arranged in four rows, three stones in each row. Each stone differed from the other, yet all were alike precious. So in many respects each of the twelve tribes differed the one from the other, yet all were equally near and dear to God, loved with the same everlasting love. On the stones were engraven, 'like the engravings of a signet,' the names of the children of Israel; 'every one with his name shall they be according to the twelve tribes' (Ex. xxviii. 21). The fact that the order of the names on the Breastplate was different from the arrangement of the same names on the shoulder-pieces was not by accident. Might it not be intended to teach, that whilst all the redeemed are upon an equality, having in Christ a common life—a common salvation, yet, when He shall sit as a priest upon His throne, they, the sharers of His regal glory, will have different positions assigned to them by their Lord and King as a reward of

fidelity? The order in which the names of the tribes appeared upon the Breastplate would probably be as follows:—

<i>Carbuncle,</i> ZEBULON.	<i>Topaz,</i> ISSACHAR.	<i>Sardius,</i> JUDAH.
<i>Diamond,</i> GAD.	<i>Sapphire,</i> SIMEON.	<i>Emerald,</i> REUBEN.
<i>Amethyst,</i> BENJAMIN.	<i>Agate,</i> MANASSEH.	<i>Ligure,</i> EPURAIM.
<i>Jasper,</i> NAPHTALI.	<i>Onyx,</i> ASHER.	<i>Beryl,</i> DAN. <sup>1</sup>

In the 'Revelation' we find that the foundations of the New Jerusalem are represented as

<sup>1</sup> In the above we have followed the Hebrew mode of reading, from right to left. Many attempts have been made by the learned to identify these precious stones, but with little success. There is much wisdom and truth in the following remarks by one who is both a scholar and a theologian:—'If we were able to say with certainty what kind of stones are indicated by the Hebrew words, much additional instruction would probably be gained by considering the special characteristics of each several stone. In the millennial age, doubtless, Israel will be permitted to enter more fully than we into the understanding of such things, and will therefore appreciate better the meaning and applicability of the type. General knowledge we have; for more minute instruction we must wait till the day dawns and the shadows flee away.'—B. W. Newton, *Thoughts on Leviticus*.

being garnished with all manner of precious stones, and engraven with the names of the twelve apostles of the Lamb, whilst the names of the twelve tribes sparkle upon its pearly gates. 'It is curious to notice a connection between *New Jerusalem* glories and the *Breastplate*, and yet more so to observe that both point back to Eden. It may thus be shown. The first precious stone mentioned in the Bible is the onyx stone (Gen. ii. 12). It was this stone that formed the stones of memorial on the shoulders of the High Priest's Ephod (Ex. xxviii. 9), on which the names of the twelve tribes were engraven. Then, further, and more directly as to the breastplate, there is mention in *Ezekiel* (who is the prophet that describes the Cherubim, and most frequently refers to Eden) of the following precious stones having been in Eden:—"The sardius, topaz, and diamond, the beryl, and the onyx, and the jasper, the sapphire, the emerald, and the carbuncle." It would almost appear as if the breastplate of the High Priest pointed back to Eden, promising to God's Israel re-admission into its glories, while *New Jerusalem* speaks of

the same, presenting to the redeemed all, and more than all, the glory of Paradise, into which they are introduced by the Lamb—the true High Priest, who bears their names on His heart.’<sup>1</sup>

The Breastplate was firmly secured to the Ephod by a lacing of blue passing through two golden rings, placed upon the lower corners of the Breastplate, inside, and fastened to two corresponding rings attached to the Ephod, just above the ‘curious Girdle.’ As an additional precaution against its being displaced from the Ephod, it was also fastened to the shoulder-pieces by two golden chains, which were passed through two golden rings in the upper corners, and secured to the ‘ouches<sup>2</sup> or shoulder settings.’ ‘And thou shalt make upon the breastplate chains at the end of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And

<sup>1</sup> Dr. Andrew Bonar, *Commentary on Leviticus*. Nisbet & Co.

<sup>2</sup> “Buttons” according to one view (Cook), “sockets” according to another (Kalisch), “rosettes” according to a third (Keil). Some small ornament of open work which could be sewn on to the Ephod, and to which a chain might be attached, seems to be intended. The object was to fasten the Breastplate firmly to the Ephod.’—*Pulpit Com.*

thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder-pieces of ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the Holy Place, for a memorial before the Lord continually' (Ex. xxviii. 22-29).

The Breastplate would be *always* upon the breast of Aaron, and so the blessing of all

Israel would be perpetually sure. 'It could not fall *below* the heart, for the golden chains held it up; and it could not rise *above*, for the lacing of blue held it fast to the Ephod.'<sup>1</sup> Thus Israel was doubly represented, first upon the shoulders of the High Priest, and again upon his breast.

The Breastplate was joined to the shoulder-settings, and *both* were firmly bound to the Ephod. The union was complete. Is not this to teach us that both the saving strength of Christ's arm and the sweet love of His heart are engaged on behalf of His people?

' Behold those jewels on His breast,  
 Each as a signet graved;  
 Close to that bosom warmly pressed,  
 Lie those by Jesus saved.'

It will be seen that the Hebrew word *khoshen*, translated 'breastplate' (the sole use of which in Scripture is to express this part of the High Priest's dress), means *ornament*; the name given to it by our translators having reference merely to its place in the dress of the High Priest. By the prophet Malachi, God calls His

<sup>1</sup> Soltau.

people 'His jewels.' 'They shall be mine, saith the LORD of Hosts, in that day when I make up my jewels' (Mal. iii. 17). But they can only be this because the preciousness of Jesus attaches to them. Christ first gives them His beauty, and then wears them on His breast as His special ornament. Thus we read: He shall come to be glorified IN His saints, and admired IN all them that believe (2 Thess. i. 10; Ps. xc. 17; Isa. xxviii. 5, lxii. 3).

The Breastplate was called the 'Breastplate of JUDGMENT.'<sup>1</sup> It was doubtless so named because of

'THE URIM AND THE THUMMIM'

which were placed upon or *in* it. 'And thou shalt put in the Breastplate of Judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.' It is impossible to tell what the Urim and Thummim were. The Hebrew words mean respectively 'Lights and Perfec-

<sup>1</sup> 'Decision' (Kalisch).

tions.'<sup>1</sup> It would be idle even to mention all the guesses which have been thrown out upon the subject, some of them exceedingly fanciful and groundless. It has even been supposed that they were two small images, like the teraphim, put into the Breastplate as into a bag. Some have conceived them to be three stones or plates (in addition to the twelve memorial stones), one with the word 'Yes' on it, another with 'No,' and the remaining one left blank. Some, a gold plate with the word JEHOVAH engraved upon it. Others affirm that nothing more is meant by the Urim and the Thummim than the precious stones of the Breastplate, and that the answers to the inquiries of the High Priest were furnished by the letters which were graven upon them. Against this view it may be urged that the text proves the Urim and Thummim to have been something quite distinct from the Breastplate, something *added* after all the stones had been set in it (Ex. xxviii. 29, 30). Others say that the words 'Urim and Thummim' were simply written upon, or woven into, the Breastplate. But these are pure conjectures, without

<sup>1</sup> The plural form is used, implying fulness and completeness.



any scriptural basis whatever. As the learned Matthew Poole says in his *Annotations*, 'It is more modest and reasonable to be silent where God is silent, than to indulge ourselves in boundless and groundless fancies. It may suffice us to know that they were a piece of DIVINE workmanship, which the High Priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give him answers ; which answers God might give him, either by inward suggestion to his mind, or by a vocal expression to his ear ; but which of those ways, or whether by any other way, it is needless now to search, and impossible certainly to ascertain.'<sup>1</sup> Many, however, believe the responses were given in an audible voice,

<sup>1</sup> It is remarkable that nothing is said about the construction of the 'Urim and Thummim.' They must therefore have been objects well known to Moses. This goes far to disprove the notion that they consisted of images or figures placed inside the Breastplate as in a bag. Whatever they were, they were previously known to Moses. 'Thou shalt put on the Breastplate of Judgment, *the* Urim and the Thummim.' *Moses* was to place them (Lev. viii. 8), not the workmen, as in the case of the twelve precious stones (see Ex. xxxix. 9, 10). The following are the several Scriptures where the 'Urim' is mentioned : Ex. xxviii. 30, Lev. viii. 8, Num. xxvii. 21, Deut. xxxiii. 8, 1 Sam. xxviii. 6, Ezra ii. 63, Neh. vii. 65. It is an opinion which has at least the tacit sanction of Scripture, that the mode of consulting the LORD by Urim and Thummim only subsisted under the theocracy,

and some of the passages quoted below favour this view. Of this we can be certain, in whatever way they were given they were unerring. The judgment of the Urim was a *true* judgment.

That the Urim and the Thummim were among the shadows of good things to come there can be no doubt. The blessing of Levi was thus expressed: 'Let thy Thummim and thy Urim be with thy holy one (*i.e.* thy High Priest, let the priestly office be perpetuated in him) whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah' (Deut. xxxiii. 8). Whatever Light and Truth were with Aaron could only be typical of that fulness of illumination manifested in Christ. It is from the celestial Sanctuary where Jesus officiates as our Great High Priest that we receive that 'manifestation of the truth'<sup>1</sup> which corresponds to the clear and decisive answers given by the oracle of the Urim and Thummim. In Him alone 'are hid and while the Tabernacle still remained. There is certainly no mention of any such from the time of the erection to the destruction of Solomon's Temple, and without doubt it did not exist afterwards.

<sup>1</sup> The words *manifestation* and *truth*, used in 2 Cor. iv. 2, are the very words by which the terms 'Urim and Thummim' are rendered in the Septuagint.

all the treasures of wisdom and knowledge' (Col. ii. 3). In the Epistle of James we read, 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him' (Jas. i. 5). Again, in the same Epistle it is written, 'Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning' (Jas. i. 17). In Christ dwelleth all the fulness of the Godhead bodily (Col. ii. 9). All things (all gifts, as well as all authority) are delivered unto Him of His Father: 'and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him' (Matt. xi. 27). With the Lord Jesus Christ as 'The Holy One' is the true Urim-Thummim.

'In Him a holiness complete,  
Light and perfection shine,  
And wisdom, grace, and glory meet—  
A Saviour all Divine.'

#### THE MITRE AND THE GOLDEN PLATE.

One article of the High Priest's dress still remains to be noticed, viz. the covering for the

head. It was called the MITRE. It was made of fine white linen, and was probably bound round the head in long coils like the modern turban.<sup>1</sup> We have before spoken of the fine linen as a type of righteousness. This is doubtless its signification here. Purity crowned the head of the High Priest of God. In one of the visions of the prophet Zechariah, Joshua, the High Priest of Israel, is seen clothed with filthy garments, emblem of the moral pollution which had become the habitual condition of the people. But Divine grace interposes and meets the accusation of Israel's adversary. The filthy garments are removed. 'Behold, saith the LORD, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment' (Zech. iii. 3, 4). But this was not enough for the prophet. He begs as an additional—a crowning proof of Israel's restoration to her priestly purity and dignity, that He would set upon Joshua's head 'a fair mitre.' 'I said, Let them set a fair mitre upon his

<sup>1</sup> Josephus speaks of the High Priest's Mitre (probably as worn in his day) as having a triple crown of gold, consisting of three rims, one above the other, and terminating at the top in a kind of conical calyx (see *Imperial Bible Dictionary*).

head. So they set a fair mitre upon his head, and clothed him with garments, and the angel of the LORD stood by' (Zech. iii. 5). And now, instead of being covered with impurity, Israel, in the person of the High Priest, stood forth, clothed and even *crowned* with righteousness.

The Mitre had a *kingly* as well as a priestly import. Thus Moses was ordered to make a 'plate of pure gold.' Upon it, like the engraving of the signet, was to be inscribed 'HOLINESS TO THE LORD' (Ex. xxix. 36). He through whose imputed holiness Israel thus stood accepted before Jehovah is a Priest after the similitude of 'Melchizedec, King of Salem, Priest of the Most High God' (Heb. vii. 1). Whilst the Tabernacle was standing Aaron was a priest only, whilst Moses was 'king in Jeshurun' (Deut. xxxiii. 5). In the person of Immanuel the regal and the priestly offices combine. He is the antitypical King-Priest—'the BRANCH' of whom it is written, 'He shall grow up out of His place, and He shall build the Temple of the LORD : even He (*lit.* He Himself) shall build the Temple of the LORD ; and He shall bear the

glory (the kingly majesty), and shall sit and rule upon His throne : and the counsel of peace shall be between them both' (Zech. vi. 12, 13). 'So that neither shall the royal eminence depress the dignity of the priesthood, nor the dignity of the priesthood the royal eminence, but both shall be consistent in the glory of the one Lord Jesus.'<sup>1</sup> The peace of this poor distracted world shall thus be secured by the union of the two offices, the sacerdotal and the royal, in the person of Messiah, who by His mediatorial priesthood obtains this peace, and by His kingly rule maintains it. In Him the throne and the temple are united (Rev. vii. 15). 'In the High Priest's garments, as in the Tabernacle itself, the culmination of all is in "HOLINESS TO THE LORD." HOLINESS TO THE LORD was the sum of the ten commandments graven on stone and deposited in the "Ark of the Covenant," and now it must also be graven in gold, set in a setting of heaven's purest azure, and displayed upon the forehead of the High Priest.'<sup>2</sup>

<sup>1</sup> Jerome.

<sup>2</sup> *The Mosaic Era*, by J. Monro Gibson, D. D.

In Lev. viii. 9 the golden plate is called the 'HOLY CROWN.' It was fastened upon a blue band or ribbon and tied round the Mitre, the plate being in the front. 'And thou shalt put it on a blue lace that it may be upon the mitre; upon the FOREFRONT of the mitre shall it be' (Ex. xxviii. 37). This golden frontlet on the brow of the High Priest was a token of kingly distinction and kingly separation, a witness also to the holiness of character and purpose required of those who would draw near to God for others. It would seem to remind Aaron and the children of Israel of the truth expressed in those solemn words of Jehovah, 'I will be *sanctified* in them that come nigh me, and before all the people I will be glorified' (Lev. x. 3). It also witnessed to God's recognition of a holiness in Israel's representative, for the sake of which He would accept both the priest and the people. Hence we read, 'And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things,<sup>1</sup> which the children of Israel shall

<sup>1</sup> Not the *unholy* things. Even our best sayings and doings, our choicest gifts, have the taint of sin upon them. Imperfection characterizes the most devoted, and those who stand in His nearest presence are most ready to confess this, and to acknowledge their

hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the LORD' (Ex. xxviii. 38). Of the blessed inhabitants of the heavenly city it is written, 'They shall see His face, and *His name shall be in their foreheads*' (Rev. xxii. 4). The holiness of Aaron, as we have often remarked, was but typical holiness. In Christ alone we find true HOLINESS TO THE LORD. He it is that beareth the iniquity of our holy things, and, standing in the presence of God, wears on high for us the holy crown. In Him JEHOVAH beholds our shield, and looks upon the face of His anointed. Soon He will come forth, and like Melchizedec, when he met Abraham returning from the field of victory, will bless His people. Then shall His enemies be clothed with shame, but 'upon Himself shall His crown flourish' (Ps. cxxxii. 18). Then shall we see Him as He is, not as now, through a glass darkly, but FACE TO FACE. Then as we look back upon the view of His holiness and grace,

need of a High Priest who by the power of His priestly service shall secure for them and their offerings a continual acceptance before God.



given us in the types of the Tabernacle, we shall exclaim, 'The half was not told us.'

'All were too mean to speak His worth.'

But not only shall we *see* Him, we shall be *like* Him,—made perfect through His comeliness which He will put upon us. 'In Him new drest.' (Ezek. xvi. 14 ; 1 John iii. 2, 3.)

'See Aaron, God's anointed Priest,  
Before the Vail appears,  
In robes of mystic meaning drest,  
Presenting Israel's prayers.

'The plate of gold which crowns his brow,  
His holiness describes ;  
His breast displays in shining rows  
The names of all the tribes.

'Urim and Thummim near His heart  
In rich engravings worn,  
The sacred light of truth impart  
To teach and to adorn.

'He bears the names of all His saints  
Deep on His heart engraved,  
Attentive to the state and wants  
Of all His love has saved.

'In Him my weary soul has rest,  
Though I am weak and vile ;  
I read my name upon His breast,  
And see the Father's smile.'



## XVII.

### THE BURNT-OFFERING.

'Sacrifice and offering, and burnt-offerings, and offering for sin, Thou wouldest not, neither hadst pleasure therein, which are offered by the law. Then said I, Lo, I come to do Thy will, O my God.'—Ps. xl. 6, 7.

'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'—Rom. xii. 1.

**T**HE offerings which were to be brought before the door of the Tabernacle were of five kinds: the *Burnt-Offering*, the *Meat-Offering*, the *Peace-Offering*, the *Sin-Offering*, and the *Trespass-Offering*. To each of these were attached certain specific laws, the strictest observance of which was essential to the acceptance of the sacrifice (Lev. x. 16–20). The distinctive character of each offering would thus be maintained, and the great object which God had in their institution secured. What that object was, has been well

expressed by Dr. A. Bonar in his valuable work on Leviticus, in which he says, 'The Holy Spirit takes truth in portions, and seems sometimes to turn our eyes away from one portion of truth on purpose to let us see better some other portion, by keeping our attention for a time fixed on that alone.'<sup>1</sup> In each offering some special aspect of Christ's great sacrificial work is shadowed forth,—some particular relation in which His one perfect and complete offering stands towards His believing people.<sup>2</sup> In the 'Burnt-Offering,' for instance, we have one predominant feature, which distinguishes it from all the other offerings; while in many respects it corresponds with them. This is what we might expect, since in all the Levitical sacrifices, under whatever class or grade they may be arranged, Christ is seen as the believer's all-sufficient Substitute. Thus, whilst there may be *contrast*, there cannot be opposition. Whether viewed separately or as a whole, they

<sup>1</sup> *Commentary on Leviticus.* Nisbet & Co.

<sup>2</sup> 'The aspects are various, but the sacrifice is one; just as the colours of the rainbow may for instruction's sake be presented to us separately, but the rainbow which they unitedly constitute is one. After we have learned in distinctness we combine in unity.'—*Thoughts on Leviticus*, vol. i. Houlston.

set forth with greater or less distinctness the same glorious truth—CHRIST FOR US. For us, at the Altar of Burnt-Offering, whence ‘an odour of sweet-smelling savour’ continually ascended to God. For us, outside the camp, in the place of the sin-offering, where, as an accursed thing, the unblemished victim met and satisfied the devouring fire of JEHOVAH’S wrath. So Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, ‘Cursed is every one that hangeth on a tree’ (Gal. iii. 13).

Besides the five great divisions enumerated above, the offerings may be further classified as *offerings for ‘a sweet savour’* (or savour of satisfaction), and ‘*sacrifices for sin.*’ The Burnt-Offering belonged to the former class; it was pre-eminently a sweet-savour offering. It is thus described: ‘A burnt-sacrifice, an offering made by fire (or a fire-offering) of a sweet savour<sup>1</sup> unto the LORD’ (Lev. i. 9).

The derivation of the Hebrew word for

<sup>1</sup> ‘This expression: “a sweet savour” unto JEHOVAH, is applied to offerings of all kinds which were burnt on the Altar; but it finds its fullest application in the whole Burnt-Offering (Lev. ii. 12, iii. 5, 16, iv. 31; Num. xv. 7, 10, etc.). It may be regarded as belong-

'Burnt-Offering,' indicates the leading feature of the sacrifice. It means an *ascending* offering, an offering which ascends or goes up to God with a grateful savour. It is often called in Scripture the '*whole* burnt - sacrifice.' 'They shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense before Thee, and *whole* burnt - sacrifice upon thine altar' (Deut. xxxiii. 10). So also in the *Psalms*, 'Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of Righteousness, with burnt-offering and *whole* burnt-offering: then shall they offer bullocks upon Thine altar' (Ps. li. 19). This marks its chief distinction from the other sacrifices. It was *wholly* consumed upon the Altar. In it the holy fire found that on which it could feed with satisfaction. Such was its excellency that it ascended to JEHOVAH as fragrant and grateful incense—'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God' (Phil. iv. 18).

ing more especially to the "Burnt-Offering," as the phrase "to make an atonement" belongs more especially, but not exclusively, to the "Sin-Offering."—Rev. Samuel Clarke, M.A.

Only a male animal (expressive of superior strength and energy) could be presented as a Burnt-Offering. *All* its parts were consumed on the Altar. 'The priest shall burn <sup>1</sup> *all* on the altar' (Lev. i. 9).<sup>2</sup> No part was to be kept back from the Altar-fire, thus showing forth God's claim upon His people for an *entire* surrender of all that they have and are to Himself. By one man only has such a claim been fully met—the Man Christ Jesus. It is He who, as the true Burnt-Offering, cries in the fortieth Psalm, 'Lo, I come; in the volume

<sup>1</sup> 'The verb here translated *burn* (*hiktir*) is applied exclusively to the burning of the incense, of the lights of the Tabernacle, and of the offerings on the Altar. The primary meaning of its root seems to be *to exhale odour*. It is in some places rendered in the margin of our Bibles "to cause to ascend" (Ex. xxx. 8; Lev. xxiv. 2, etc.). The word for burning in a common way is quite a different one (*saraph*), and this is applied to the burning of those parts of victims which were burned without the camp (Lev. iv. 12, 21; Num. xix. 5, etc.). The importance of the distinction is great in its bearing on the meaning of the Burnt-Offering. The substance of the victim was regarded not as something to be consumed, but as an offering of sweet-smelling savour sent up in the flame to Jehovah. The two words are distinguished in the LXX., the Vulg., Geneva Fr., De Wette, and other versions. Mr. Sharpe renders the sacrificial word, "to burn as incense."—*Speaker's Commentary*.

<sup>2</sup> The skin only was excepted. This was given to the priest who offered (Lev. vii. 8). It needs a priestly eye to discern the preciousness of Christ's righteousness, and a priestly hand to appropriate the same.

of the book it is written of me, I delight to do Thy will, O my God. Yea, Thy law is within my heart' (Ps. xl. 7, 8). Again, in the Gospels, 'I seek not mine own will, but the will of the Father which hath sent me' (John v. 30). Isolated acts of devotedness we may, and do see exhibited by many Christians; but even amongst the most devoted none can say as Christ said, 'I do *always* those things that please Him' (John viii. 29). And again, 'My meat and my drink is to do the will of Him that sent me, and to finish His work' (John iv. 34). He truly loved and served 'the Lord his God with *all* His heart, His soul, His strength,' and so meets in every respect the requirements of the type before us.

Before the victim for the Burnt-Offering was placed upon the Altar, it was flayed and cut into pieces, and the parts thereof, 'the head and feet,' were laid 'in order upon the wood.' 'And the priests, Aaron's sons, shall lay the parts, the head and the feet, in order upon the wood, that is, on the fire which is upon the altar' (Lev. i. 8). This was a testing process, and served to prove the animal's fitness for the

sacrifice. The Lord Jesus Christ was thus tried. He was tried by man. He was tried by Satan. He was tried by God. His thoughts, the feelings of His heart, His words, His every act,—all were laid bare to the eyes of Him with Whom He had to do. Yet all bore the test. The minutest examination of His inner, as well as His outer life, failed to disclose aught but pure and perfect devotedness to His Father's will. He Himself could say, 'Thou hast proved mine heart; Thou hast visited me in the night; Thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress'<sup>1</sup> (Ps. xvii. 3). Whilst His Father from the excellent glory declared, 'This is my beloved Son, in whom I am well pleased' (2 Pet. i. 17). In other words, 'I rest in Thee, and am satisfied. My holiness rests in Thee, and is satisfied. My justice, my truth, all the essential attributes which I possess as JEHOVAH, *all* rest in Thee, and are satisfied. All my most righteous

<sup>1</sup> 'Thou hast tested my heart, hast held visitation by night; Thou hast assayed me, and findest nought. Resolved am I (Jer. iv. 28), my mouth shall not swerve.'—*Dr. Kay's Translation.*



claims are met to the full. Thou art unto me a perfect Burnt-Offering.' A sacrifice 'for a sweet-smelling savour' (Eph. v. 2).

Not only was the Burnt-Offering a 'sweet-smelling savour' to God, it was rich also in results to the offerer. It stood in His stead. All its perfectness was regarded as if it had been His. In its acceptance he was accepted. This perfect identification of the offerer with his offering is shown by the words, 'He shall put his hand upon the head of the Burnt-Offering, and it shall be accepted for him to make atonement for him' (Lev. i. 4).<sup>1</sup> This teaches us that in the Burnt-Offering the *whole* value of Christ's one obedience is presented for us

<sup>1</sup> 'Lit. "to place a covering over him." In the word translated "accepted," there is the thought not of the offering being received merely, but received as grateful and excellent in the sight of Him who accepts. Thus, that which covers us over not only protects us, it does more, it *covers us with its excellency*. A shield or canopy may be strong to protect, yet it may have no intrinsic value. But it is not so with the Burnt-Offering. In protecting, it also covers us with its excellency. Its acceptableness is imputed to us. Hence, justification always includes the notion of imputation of righteousness. Hence, when God justifies, He not only refuses to impute guilt, He also attributes righteousness. Thus, when the apostle speaks of Christ as the "Chief corner-stone, elect, precious," he adds, "to you who believe that preciousness" (viz. the preciousness of that stone) attaches.'—*Thoughts on Leviticus*, vol. i. Houlston.

to God, that we might be accepted for its sake, and

‘Stand in Him,—in Him alone,  
Gloriously complete.’

The Burnt-Offerings of the Tabernacle were not all of equal value. The highest grade among the divinely-appointed victims was a bullock, ‘A burnt-sacrifice from the herd’ (Lev. i. 3). The next in value was an ‘offering of the flocks,’ a sheep or a goat (Lev. i. 10). The least valuable consisted of ‘an offering of fowls,’ a turtle-dove or young pigeon (Lev. i. 14). This was a merciful provision to meet the varying circumstances of the offerers. It enabled the poorest in Israel to approach the Altar of God, and become a sharer in the blessing connected with the presentation of a Burnt-Offering to JEHOVAH.

The difference in the value of these offerings indicates the difference in the spiritual apprehensions among equally true believers of the excellency of the sacred person and sacrificial work of the great antitypical Burnt-Offering. The preciousness and perfectness of the Lord Jesus are imputed alike to every one

who lays the hand of faith upon His head. But whilst no believer, thus identified with His infinite meritoriousness, can stand more or less accepted before God than another, there must be a vast difference between the measure of spiritual apprehension which some have of their Saviour's excellency, and that which is possessed by others. To one class of Christians Christ may be as an offering from the herd—a bullock. They have large and comprehensive views of His fulness and worth. They are able also to discriminate between those distinctive personal characteristics displayed in His life and walk on earth. In the very nature of the case, the first two classes of offerings, that of the herd and of the flock, would afford greater opportunity for minutely distinguishing between the several portions of the sacrifice than that of the fowls. These were merely divided, there was no dissection of their various parts. Then the offerer was brought less into contact with his offering than in the case of the bullock or lamb. These the offerer himself slew. But when a pigeon was sacrificed, the *priest* killed it. The offerer did nothing but

bring his offering to the Altar-side. A general knowledge of Christ as our atoning Saviour is blessed indeed, but happy are those who, knowing the Lord, '*follow on to know*' Him, and daily seek a deeper acquaintance with His blessed person and work. But whether an inferior or a superior offering was brought to the Altar, both alike were regarded as true Burnt-Offerings, and so accepted by JEHOVAH. Whilst it is highly needful both for our usefulness and happiness that we should have full and discriminating views of Christ as our Saviour, mercifully neither our present acceptance nor our ultimate blessing are dependent on our ability to discern all the fulness of His worth. We are blessed as believers, not according to our own, but *God's* appreciation of the excellency of our great Burnt-Offering. For every child of faith, however slender his attainments in spiritual knowledge, Christ is the same 'sweet savour of rest to JEHOVAH.'<sup>1</sup>

<sup>1</sup> It should be remembered, however, that for lack of considering Christ in all His completeness, many are weak and sickly. Feeble apprehensions of His sufficiency have their fruit in feeble service, and so not only detract from our usefulness and real comfort here, but diminish our crown and reward hereafter.

Whilst the distinctive feature of the Burnt-Offerings was that of full-hearted devotedness, entire surrender of the whole man to God, it united in itself all that was signified by the other offerings, and so may be regarded as the main sacrifice connected with the worship of the Jewish sanctuary. Thus the brazen Altar at which every offering was first presented was called the 'Altar of Burnt-Offering.' The Burnt-Offering was a 'continual' or standing sacrifice in Israel (Ex. xxix. 42; Num. xxviii. 3-8). Two spotless lambs, as a continual Burnt-Offering for the whole congregation, were sacrificed daily, one in the morning, and one in the evening.<sup>1</sup> This is a striking type of a better sacrifice to come—'the Lamb of God' (John i. 29), provided not for Israel only, but for the whole world (1 John ii. 2). Jesus died 'not

<sup>1</sup> On the Sabbath, in addition to the daily sacrifice, two lambs for a Burnt-Offering were offered, morning and evening (Num. xxviii. 9, 10). On the first day of every month (Num. xxviii. 11), during the seven days of the Feast of Unleavened Bread (Num. xxviii. 24); on the 'Day of the First-fruits,' the Feast of Harvest or Pentecost (Num. xxviii. 26); on the 'Feast of Trumpets' (Num. xxix. 2; Lev. xxiii. 24); on the 'Great Day of Atonement' (Num. xxix. 7, 8); and on the eighth or closing day of the Feast of Tabernacles (Num. xxix. 35, 36),—two bullocks, one ram, and seven lambs were offered as a Burnt-Offering (with this exception, that on the two

for that nation only, but that also He should gather together in one the children of God that were scattered abroad' (John xi. 52). Behold in Him the true, the *very* Burnt-Offering, who, as a willing victim, bound Himself to the horns of the sacrificial Altar by the strong cords of His mighty love.

' My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine.'

In considering the typical signification of the Burnt-Offering, we should be careful not to overlook its practical teaching. Besides exhibiting that aspect of the one perfect offering of Christ in which our blessed Lord is seen as the devoted man, offering 'Himself without spot to God' for us, does it not remind us of our personal obligation, as believers, to wholly serve the God of our salvation? Viewed simply

last occasions, one bullock only was offered). Burnt-Offerings were offered on many other occasions, such as the consecration of the priests and Levites (Lev. ix. 2, 12-14; Num. viii. 12); the purification of women (Lev. xii. 6); the cleansing of the leper, etc. (Lev. xiv. 13, 19, 20; Num. vi. 11, 14). Burnt-Offerings in abundance were presented on the occasion both of the consecration of the Tabernacle and Temple (Num. vii. ; 1 Kings viii. 64). The Burnt-Offering was the most ancient of all sacrifices (Gen. viii. 20, xxii. 2, 13; Job i. 5; Ex. x. 25).

as a substitutionary sacrifice, it can receive no fulfilment in anything we can do. As a symbol, however, of entire surrender and devotion to God, it is surely our example. 'Bought with a price,' we are no longer our own. All that we have, and are, belongs to God. It is easy enough to write this—easy to confess it in so many words; but to act upon it, what grace is needed! Not a few seem to limit their ideas of consecration<sup>1</sup> to some one special occasion, but the Scriptures always speak of it as a daily—hourly surrender, extending along the whole line of our Christian life. This is clearly taught in the apostolic exhortation, to 'present our bodies a living sacrifice, holy, acceptable unto God,' which is our reasonable service (Rom. xii. 1)—in a word, to yield up our whole life, with all its energies

<sup>1</sup> In Scripture language 'consecration' is God's act, a *Divine* work wrought upon and in us when we first believe. God it is who fills our hands and hearts with Christ, and all the value of His great sacrificial work, by which we are not only cleansed of our sins, but completely qualified for service (John xvii. 19). As the word is usually applied, it points rather to the *results* of consecration—to self-surrender and whole-hearted devotedness, which are its after fruits. We receive in consecration that we may give back again in willing, grateful service to our God and Saviour, what He has first bestowed on us (1 Chron. xxix. 14).

and capabilities, to the service and glory of God. What more fitted to move us to this than the close and constant contemplation of Christ as our continual Burnt-Offering before God? So will His love constrain us, because we thus judge, that if one died for all, then all died; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again (2 Cor. v. 14, 15).

‘No blood, no altar now,  
The sacrifice is o'er;  
No flame, no smoke, ascends on high;  
The lamb is slain no more!

But richer blood has flowed from nobler veins,  
To purge the soul from guilt, and cleanse the reddest stains.

‘We thank Thee for the blood,  
The blood of Christ Thy Son;  
The blood by which our peace is made,  
Our victory is won:

Great victory o'er hell, and sin, and woe,  
That needs no second fight, and leaves no second foe.

‘We thank Thee for the grace  
Descending from above,  
That overflows our widest guilt;  
The eternal Father's love,

Love of the Father's everlasting Son,  
Love of the Holy Ghost—Jehovah, three in One.’





## XVIII.

### *THE MEAT-OFFERING.*<sup>1</sup>

'Who did no sin, neither was guile found in His mouth.'—1 PET. ii. 22.

'He that saith he abideth in Him, ought himself also so to walk, even as He walked.'—1 JOUN ii. 6.

**T**HERE were three kinds of Meat-Offerings. The first, or highest class, was made of fine flour (that is, flour fully ground, and finely sifted) with frankincense (Lev. ii. 1-3). The second consisted of unleavened cakes or wafers, baked either in an oven or on a flat plate [marg. 'frying-pan'] (vv. 4-8). The third, of freshly-gathered ears of corn, dried or parched by the fire, with frankincense (vv. 14-16). Salt and oil

<sup>1</sup> Luther renders it Food-Offering; and our translators followed him, applying the word 'Meat,' according to our old usage, as a general term for food. It might be well rendered Meal- or Bread-Offering.

were ingredients in every Meat-Offering (vv. 13-16), but honey and leaven were wholly excluded when the oblation was burned upon the Altar.

Leaven is invariably used in Scripture as an emblem of that which is evil and corrupt (Matt. xxii. 33, xvi. 6; Luke xii. 1; 1 Cor. v. 6-8). It was therefore, along with honey (which, sweet as it is, quickly becomes sour and leads to fermentation), regarded as unfit to be offered upon the Altar of God. The presence of leaven in the two wave-loaves, which formed the new Meat-Offering appointed to be brought at the end of the harvest (Lev. xxiii. 17-20), is quite consistent with this view of the symbolical import of leaven. The new Meat-Offering is evidently typical of the Pentecostal Church. It was offered fifty days after the sheaf of first-fruits, a type of Christ as the *risen* Saviour, 'the first-fruits of them that slept' (1 Cor. xv. 20; Col. i. 18). No leaven is found conjoined with the Meat-Offering. For in Him, who is its antitype, no corruption, no evil had any place. But in the new Meat-Offering, a type of His people, it is otherwise.

The two wave-loaves were 'baken with leaven,' a symbol of indwelling sin and corruption. To profess sinless perfection is a proof either of self-deception or wilful falsehood. 'If we say we have no sin, we deceive ourselves, and the truth is not in us' (1 John i. 8). Corruption marks the saintliest among the saved (Isa. vi. 15). To be in Christ is to be fully accepted. Thus the loaves were waved before Jehovah in token of such an acceptance, but they were not burned on the Altar, for they contained leaven. The *ground* of their acceptance was doubtless found in the other offerings which were offered at the same time. 'And ye shall offer with<sup>1</sup> the bread

<sup>1</sup> 'Or more literally "*over*," as if the sacrifice brought a protection or sanctifying power on that which was under it. The loaves having leaven in them could not be accepted except they were accompanied by atoning sacrifice. The loaves, therefore, and the sacrifices were presented together, and this is expressed by the word "*with*." But the sheaf of the first-fruits was *not* presented *with* sacrifice. The commandment is given thus: "Ye shall offer *that day* when ye wave the sheaf, an he-lamb." A sacrifice was to be offered on the same day in connection with the presentation of the first-fruits; but the sacrifices and it were offered separately. The first-fruits did not need, like the loaves, the consecration of sacrifice. The reason why sacrifice was offered in connection with the sheaf, though not over or with it, was that *our* claim to be associated with the acceptance of the first-fruits must be grounded on sacrifice.'—*Thoughts on Scriptural Subjects*. Houlston.

seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be for a Burnt-Offering unto the Lord, with their Meat-Offering and their Drink-Offerings, even an offering made by fire, of sweet savour unto the Lord' (Lev. xxiii. 18).

Unlike the Burnt-Offering, a *part* only of the Meat-Offering was consumed upon the Altar for a memorial. The remainder became the portion of the priests, by whom it was eaten with unleavened bread in the Holy Place. 'And he (the offerer) shall bring it to Aaron's sons, the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire of a sweet savour unto the LORD. And the remnant of the Meat-Offering shall be Aaron's and his sons; it is a thing most holy of the offerings of the LORD made by fire' (Lev. ii. 2, 3).<sup>1</sup>

It is important to observe that *before* the

<sup>1</sup> There was an exception to this rule in the case of the Meat-offering for the priests. 'Every meat-offering for the priests shall be wholly burnt, *it shall not be eaten*' (Lev. vi. 23).

priests might eat of the offering, a portion thereof was burnt on the Altar as a 'memorial'—a bringing to remembrance before God a holiness and an excellency for the sake of which the offerer might find acceptance. The order is instructive—Christ must first be seen as the perfect one given to God *for* us, and then He may be contemplated as God's gift *to* us—given, not only for our salvation, but for our sustenance,—not only that through Him we might obtain life, but that through Him we might *live*—that He may not only be our life, but the strength, the stay, the life of that life. The food of a true Israelite is not common food. That which feeds the life of one whose hopes are earthly cannot satisfy the man who has been born from above. He has meat to eat that the world knows not of. He feeds upon altar-food, Christ is his daily bread, according to the words of Jesus Himself, 'As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me' (John vi. 57).

The Meat - Offering was generally, if not always, accompanied by a Burnt-Offering. The

words 'Burnt-Offering and its Meat-Offering' frequently occur. There is no instance in Scripture of a Meat-Offering being offered by itself. The Jealousy-Offering, in connection with which no other sacrifices were offered, was not a true Meat-Offering. It was not composed of fine flour, but of rough barley meal. No oil or frankincense was put upon it, for it was a memorial of iniquity (Num. v. 15).

The 'continual Burnt-Offering'—the morning and evening lamb—had a Meat-Offering attached to it called 'the Meat-Offering perpetual' (Num. xxviii. 2-8). Thus, as in the Burnt-Offering, the excellency it represents is ever present for us to the eye and heart of God; ever sending up its sweet savour to Him who alone can estimate its preciousness.

As we have before remarked, the various offerings presented at the door of the Tabernacle were appointed to set forth various aspects of the one great offering, each containing within itself some main distinguishing feature as marking the special truth which that particular offering was intended to illustrate. All preach Christ in one or other of His manifold

relations to God and to His people. Thus in the Burnt-Offering in which a slain animal was laid on the Altar, we see rather the *activities* of the man Christ Jesus as the devoted servant, surrendering Himself to do the whole will of God even unto death. But in the Meat-Offering His disposition or character, exhibited in His blameless, spotless life, is brought to view. That the Meat-Offering was laid on the Altar fire connects it with Christ's sacrificial death for us. But death is not the predominating thought. The type points not so much to Christ's atoning death, as to His incorruptible life. In the *bruising* of the corn necessary to the formation of the flour,—the *baking* of the cakes or wafers in the second division of the offering—the *scorching* of the green ears of corn in the oblation of the first-fruits,—the thought of suffering is doubtless present, but it is not the special feature of the type. The fact, however, that the Meat-Offering was burned upon the Altar (not the Altar of Incense, but of Burnt-Offering), and was always accompanied by an animal sacrifice, proves that it is, in fact, but another aspect of the

great sacrificial work of Christ,—a work, to the accomplishment of which the unblemished but suffering *life* of the Saviour was as needful as His death.

It will greatly help our perceptions of the special teaching conveyed in the ordinance of the Meat-Offering, if we look a little at the several materials of which it was composed. Its main ingredient, as we have seen, was 'fine flour,' that is, flour of wheaten bread, finely sifted, flour fully ground or bruised. The fine flour of the Meat-Offering proper had none of the roughness which distinguished the barley meal used in the Jealousy-Offering. Here is the point of the type. 'Fine gold' is gold of the purest metal, gold undimmed by the least tarnish. Fine linen is linen of the finest thread; so fine flour is flour of the first quality, flour freed from every particle of grit or coarseness.

How exactly does this description agree with all that we learn of the Man Christ Jesus—the Christ of the Gospels! In Him was no defect, nothing to mar His absolute perfectness. His character was truly 'as fine flour unleavened.' There was also the most perfect harmony in the



several features which made up its entirety. In Him every virtue was found in due proportion. There was no excess of one grace at the expense of another. With us it is far otherwise, one excellency is often sacrificed to another. Whilst we are bold in the faith, how often do we lack gentle-mindedness; or if we are tender in heart, we are often wanting in fidelity; whilst we may show much meekness of spirit, we have but yet displayed little energy of purpose. Our patience often degenerates into indifference, and our love into weakness. Alas for our irregularities and deficiencies! How unlike are we to fine flour unleavened! When we look at the character of our Lord, we see all its parts beautifully balanced. He was a pure Meat-Offering of fine flour unleavened. He was *all* this *always*. As a babe, He was 'that holy thing' (Luke i. 35), in contrast to the best of nature's sons, all of whom are 'shapen in iniquity' (Ps. li. 5). As a child, He was subject to His parents, and 'increased in wisdom and in stature, and in favour with God and man' (Luke ii. 52). As the Man too, the working Man, all through the space of those thirty years,

day by day, hour by hour, not on great and public occasions only, but in all the minutiae of what we might be tempted to call a monotonous life, a life of hard drudgery. In *all*, and *always*, He was the perfect Man. As a son to His parents, as a Friend and Teacher to His disciples, or as His heavenly Father's servant, how perfect! 'Fine flour unleavened.' Oh, let us seek to realize more and more, not only the perfectness of His finished, sacrificial death, but the perfection of His blessed life! Priest-like, let us fill our hands with this fine flour as we stand by the Altar of God and under cover of His excellency, with whom by faith we have become identified, and there let us learn, not only what He is to us, but what we ought to be to Him!

If we may learn much from the *absence* of certain ingredients, such as honey and leaven, in the constitution of the Meat-Offering, we may also be instructed by the presence of others, such as *salt*, *oil*, and *frankincense*.

Salt was never absent from any sacrifice brought to the Altar of God. 'And every oblation of thy meat-offering shalt thou season with

salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering : with all thine offerings thou shalt offer salt' (Lev. ii. 13). *Salt*,<sup>1</sup> which is contrasted with honey in the type before us, is an emblem of that which is pure and healthful. Its power to preserve from corruption is well known, and the mind at once associates with it that which is true and transparent. Thus our speech as disciples of Christ is to be always with grace, seasoned with salt (Col. iv. 6). So also our actions, both alike should be characterized by a spirit which savours of God rather than of man. Only thus shall we fulfil our high calling to be the 'salt of the earth,' and be worthy to be named followers of Him whose every word and act was penetrated with the salt of sincerity and heavenly truthfulness.

Oil, too, was mingled with each kind of meat-offering burned on the Altar of God. Oil is in Scripture a type of the Holy Spirit, and its invariable presence in the offering we are

<sup>1</sup> 'Its properties repel corruption and defy decay. Where it is sprinkled, freshness lives. At its approach time drops its spoiling sand.'—Law.

considering indicates how entirely the walk and ways of Christ were under the guidance and power of the Holy Ghost. In the highest kind of meat-offering, that of fine flour, oil was *poured* upon it. Thus it is written of Messiah, 'Grace is poured into Thy lips, therefore God hath blessed Thee for ever. Thou lovest righteousness and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows' (Ps. xlv. 2, 7). Witness His baptism, also His priestly consecration, when the Holy Ghost descended upon Him visibly, and He, being '*full of the Holy Ghost*, returned from Jordan and was led by the Spirit into the wilderness' (Luke iv.). Again His own testimony in the language of the evangelist of the Old Testament, 'The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound' (Isa. lxi. 1). The oil was ever present with the true Meat-Offering in richest measure. Should it not also be found in us who profess

to be His disciples? Ought not we, who say we abide in Him, to 'walk even as He walked'? (1 John ii. 6).

Another ingredient in the Meat-Offering was frankincense. Frankincense was a most precious and fragrant perfume. It was mingled with the spices in the composition of the sweet incense offered upon the golden Altar. It covered also each of the twelve shewbread loaves, which were made of the same materials as the Meat-Offering. Upon the golden Table the pure sweet-smelling frankincense on the top of the loaves would be a memorial of everything that was lovely and of good report; and so also, when added to the Meat-Offering, it told of the purity and preciousness of Him whose Name is as 'ointment poured forth,' and of whom it is written, 'All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad' (Ps. xlv. 8). The life and walk, the character and ways of Christ, were as frankincense. The loveliness, the pureness, the trueness which characterized His life on earth, proclaim Him as the great antitypical Meat-Offering. Not even His

enemies could detect a flaw in *His* character; whilst in every thought, word, and feeling He manifested what God Himself could pronounce Holy, Just, and Good. 'Full of grace and truth,' the unction of the Holy Ghost, the oil, was ever and without measure upon Him. 'All His actions were subordinated to the will of God, all were according to the Spirit.' Every incident in His perfect life was fragrant with the precious frankincense, whilst the healthful savour of the salt impregnated everything He did and said. No corrupting leaven, no mere superficial honey-like sweetness (which in us is often called, or *mis-called*, 'our good nature') characterized the conduct and conversation of the Anointed Man. View Him under what circumstances you will, whether in the society of those by whom He was loved, or surrounded with men who went about to kill Him, He is ever the same, truly a PERPETUAL PURE MEAT-OFFERING (Lev. vi. 20). Would that we, who profess His name, were more like Him; then we should be better able to discern the beauty of His character, and as a consequence to appreciate the deep significance of the type

before us. But to be like Him, we must look to Him. We must consider Him. Our hearts must dwell constantly on His words and ways. True, while we are in the flesh, neither our conduct nor our gifts can *fully* answer to the pure, unleavened Meat-Offering. As, however, we are exhorted to make Christ our example in becoming whole burnt-offerings, presenting 'our bodies living sacrifices, holy and acceptable unto God' (Rom. xii. 1), so we should seek to exemplify His purity and perfectness as our Meat-Offering, pleasing not ourselves, even as 'He pleased not Himself;'—'like-minded one toward another, according to Christ Jesus' (Rom. xv. 5);—making Him, and not men, our pattern always, and so growing 'up into Him in all things, which is the head, even Christ' (Eph. iv. 15).

'Jesus, how much Thy name unfolds  
To every opened ear!  
The pardoned sinner's memory holds  
None other half so dear.

'Thy name encircles every grace,  
That God as man could show.  
There only could He fully trace  
A perfect life below.'



## XIX.

### *THE PEACE-OFFERING.*

‘Peace through the blood of His cross.’—COL. i. 20.

**A**S its name indicates, the Peace Sacrifice, like the Burnt-Offering and Meat-Offering, was an ‘offering of a sweet savour to the LORD,’—an offering in which there was a distinct recognition on God’s part of a sweetness or perfectness which rendered it acceptable in His sight. Peace-Offerings were of two kinds, offerings for thanksgiving and offerings for a vow ; or freewill offerings, or offerings of praise for mercies already received, and offerings for blessings yet to come, the one with a view to past benefits, the other to future obligations (Lev. vii. 11-17).

Thus the Peace Sacrifice was intended to represent the outcome of a thankful heart.



It was a festive-offering, and so is found associated in Scripture with the days of Israel's gladness, or seasons of great rejoicing. 'Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God: I am the LORD your God' (Num. x. 10).

Peace Sacrifices were offered in abundance at the dedication of Solomon's Temple. 'And Solomon offered a sacrifice of peace-offerings which he offered unto the LORD, two-and-twenty thousand oxen and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD' (1 Kings viii. 63). So also at the coronation of Saul as King of Israel. 'And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly' (1 Sam. xi. 15). Again, when David brought up the Ark of God to

Zion: 'And they brought in the Ark of the LORD, and set it in his place in the midst of the Tabernacle that David had pitched for it; and David offered burnt-offerings and peace-offerings before the LORD' (2 Sam. vi. 17). No limit was placed upon the number of peace sacrifices to be offered. They were to be brought freely, as the feelings of the worshipper prompted.

The Peace Sacrifice was usually accompanied by both a burnt-offering and a meat-offering, *always* by the latter in the case of a Peace-Offering for thanksgiving. 'If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings' (Lev. vii. 12, 13).<sup>1</sup>

<sup>1</sup> The *unleavened* cakes are a symbol of what Christ is—pure without the admixture of the least impurity; the leavened cakes represent what *we* are, and what must always characterize the best that we can offer.

'My best is stained and dyed with sin,  
My all is nothing worth.'

The Peace Sacrifice differed in several particulars from the Burnt-Offering. First, *The animal sacrificed might be either a male or a female*, whilst in the Burnt-Offering a male only was permitted. 'And if his offering for a sacrifice of peace-offering unto the LORD be of the flock, male or female, he shall offer it without blemish' (Lev. iii. 6). Secondly, The Peace-Offering differed from the Burnt-Offering in that *a part only was burned on the Altar* (in the highest class only a very small part). In the Burnt-Offering, as we have seen, the whole was consumed. In both offerings we behold Christ presenting Himself wholly to God for our acceptance, but in the former we learn that it is our privilege to enjoy blessed and peaceful fellowship with God, as His guests, partaking of the food supplied from His own table.

It is interesting to notice the particular parts of the victim which, in the case of the Peace - Offering, were burned on the Altar. 'And he shall offer of the sacrifice of the Peace-Offering an offering made by fire unto the LORD; the fat that covereth the inwards,

and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver with the kidneys, it shall he take away' (Lev. iii. 3, 4).

These descriptions include all the internal parts of the victim, those parts which in life would be hidden to view, but after death laid bare to the eye of the offerer, the priest, and God Himself. The fact that these hidden and vital parts were appointed for the Altar, help us greatly in determining the special aspect of truth intended to be set forth by this particular offering; for, as we have before noted, whilst in each offering there are certain *main features of agreement* whereby we may trace certain *general* truths pertaining to one and all, yet the very fact that there are five distinct offerings, each regulated by a distinct set of laws, shows that it is intended that in each our thoughts be led in some one definite direction. Hence, whilst there is agreement there are also differences, and it is on these differences that we must fasten our attention if we would find out the particular truth shadowed forth by each offering.

Thus, in the fact that such prominence is given to the *inward* parts of the animal, and that these and these *only* are burned on the Altar, has led to the belief that in the Peace-Offering our thoughts are directed not only to sins, but to *sin*; not only to those sinful activities which are the exhibition of a depraved nature, but to that nature itself,—not so much to the doing of sin as to its *being*,—not to that which comes out of our mind, is wrought by our hands, or flashes forth from our eyes,—not deeds of sin which are without, and which show me to be a sinner before man, but that *condition of sin* which is within, and which constitutes me a sinner before God. To quote the words of a master in Israel, ‘Before any apprehension of good or evil has dawned upon our hearts, before we have uttered a word or conceived a thought, sin, essential sin, is found to dwell in us. He who searcheth the reins and the heart, finds it there. From the first moment of our existence it is the tenant of our frame. Bound up with our being, it enters into every sensation, lives in every thought. If the senses by means of which we communicate with the

external world had never acted, if our eye had never seen or our ear heard, if our throat had never *proved* itself to be an open sepulchre breathing forth corruption, if our tongue had never *shown* itself to be set on fire of hell, still sin would have been the mistress within us, and every hidden impulse there would still have been enmity against God. God alone understands what sin is. He alone has the title to speak authoritatively concerning it; and such He declares to be its relation to the nature of fallen man' (Rom. viii. 7).<sup>1</sup>

This is a true witness, and the conscience of every true believer must attest it. Even after we have been renewed by the Spirit of God, the constant presence of *sin* within us remains a solemn reality; nor is its real character in the least altered. It is just the same hateful, rebellious thing as before. Indeed, it is not till the Spirit of God takes up His abode in the heart that we become alive to its true nature. Then and not till then do we know what it is for 'the flesh to lust against the Spirit, and the Spirit against the flesh.' Still

<sup>1</sup> B. W. Newton, *Thoughts on Leviticus*, vol. i.

we are brought nigh to God. We stand as accepted worshippers at His Altar, and are given a place at His table,—this not because of any good in us, but that God has been pleased to regard us as covered with the perfectness of One in whom was no sin, One *inwardly* as well as outwardly perfect (Ps. xvii. 3).

The Peace-Offering proclaims not only the *fact* of our peace or reconciliation with God, as also its measure. It does this, as we shall see, but it exhibits likewise the *ground* or *foundation* on which that peace rests. It shows us Christ presenting to God what we ourselves are unable to bring, a perfect offering, perfect not only outwardly, as viewed in His manifested devotedness of life and walk, but in His inward thoughts and feelings. In the Peace Sacrifice we have the *inside* view of Christ as presented to the eye of God, and accepted for us. Could *we* bear to be so presented in ourselves? Could the very best of us bear to have every feeling and thought of our heart laid bare even before our fellow-men? Yet all things are 'naked and open to the eyes of Him with whom we

have to do ;' 'for the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart' (Heb. iv. 12).<sup>1</sup>

The third and chief particular in which the Peace Sacrifice differed from that of the Burnt-Offering is seen in the fact that *both the offerer and the priests were permitted to feed upon the flesh of the sacrifice*. As we have noticed, the choicest and most inward parts were burned on the Altar, and in the case of a Peace Sacrifice of the herd they were laid upon the wood of the Burnt-Offering. 'And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire; it is an offering made by fire of a sweet savour unto the Lord' (Lev. iii. 5).

Special instructions are given as to the disposition of the other parts of the sacrifice. The

<sup>1</sup> A man who was much maligned, on being urged by his friends to defend himself, only replied, 'Though what I am accused of cannot be laid to my charge, yet if my heart were worn outside my waist-coat instead of in, the very boys of the street would hoot and pelt me.'



breast, after it had been waved before Jehovah, was given to Aaron and his sons as their portion ; and the right shoulder, after it was 'heaved' or lifted up before God, to indicate that it really belonged to Him and came from Him, was given to the officiating priest. 'The breast shall be Aaron's and his sons', and the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings' (Lev. vii. 31, 32). Thus by divine appointment were the various parts of the Peace Sacrifice distributed. 1. The inward parts were given to the Altar. 2. The breast became the portion of Aaron and his sons. 3. The right shoulder was given to the officiating priest. 4. The rest was eaten by the offerer and his friends. Very little time was permitted to elapse between the offering of the particular part specified as the portion of the Altar, and the spreading of the table and the eating of those portions reserved for the priests and the offerer. At the longest two days. When the Peace-Offering was presented as a token of thanksgiving, the flesh of the sacrifice was to be eaten the *same* day that it was offered ; when offered as a vow, it

might remain till the morrow. On the third day the remainder was to be burned with fire. If eaten *after* the second day, its excellency was not imputed to the offerer. 'And the flesh of the sacrifice of his Peace-Offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his Peace-Offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity' (Lev. vii. 15-18).

The place, as well as the time of eating, was strictly enjoined. It was to be eaten 'before the LORD' in the near neighbourhood of the Altar. 'Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy

oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings or heave-offering of thine hand : but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates : and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto' (Deut. xii. 17, 18).

Thus carefully does the type guard us against separating between the Altar and the Table, the fact of reconciliation and the fruits thereof, between the peace *of* God and peace *with* God, between the atonement once for all accomplished by Christ on the cross and the blessed results of that atonement, in our being brought into friendly nearness to God as our Father. The Peace Sacrifice teaches us to glory in the Cross, as the basis of all our spiritual blessings, the foundation of our fellowship, both with God and one another. The place of sacrifice unquestionably answers to the cross where 'Christ was once offered to bear the sins of

many.' The feast which followed corresponds to the Lord's Supper. It was not until the animal had been slain, and its inward parts burnt upon the Altar 'for a sweet savour to JEHOVAH,' that either the priests or the offerer might partake of the sacrifice. Thus the Table comes *after* the Altar. There is no feeding at the one until the claims of the other have been met.

Those who call the Lord's Table an 'Altar' utterly fail to see the finished character of Christ's sacrificial work on the cross, and deny the Scripture which declares, that we 'are sanctified through the offering of the body of Jesus Christ ONCE for all' (Heb. x. 10). They actually say that Christ has *not* 'made peace through the Blood of His Cross,' and therefore needs to die again. Others, it is to be feared, do not sufficiently distinguish between the blessed results of reconciliation and that sacrificial act by which reconciliation was effected. In either case there can be no enjoyment of God's peace, no real rest of conscience.<sup>1</sup>

<sup>1</sup> Thus, when the Peace Sacrifice was offered as an accompaniment of the Burnt-Offering or Sin-Offering, it always came last in order. Expiation Godward must precede reconciliation manward.

Instead of the LORD'S Table being an Altar, the very fact that it is spread, proves the work of the Altar has been accomplished. The Table is of course connected with the Altar. But in this sense, that had not the claims of the latter been met, the former could never have been furnished with its sweet, refreshing food. If the Altar work be unfinished, there is no Table at which a sinner may sit in happy fellowship with a holy God. The offerer and priests could not have fed upon the Peace Sacrifice if they had not first given to the Altar its portion. Even to postpone the feast beyond the third day was an abomination. How plainly does this show the close connection between acceptable worship and Atonement, and that it is only on the ground of Christ's finished cross-work that we can have real communion with God and one another! The 'penance' idea of the Lord's Supper is utterly unscriptural. It is an eucharistic feast in which the elements of joy and thanksgiving mingle. It is a feast for the saved, and not a means of salvation.

*Cleanness was a special requisite to participation in the sacrificial meal. 'The soul that*

eateth of the flesh of the sacrifice of Peace-Offerings that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people' (Lev. vii. 20). Only those of whom the Saviour can say, 'Now (already) ye are clean through the word which I have spoken unto you' (John xv. 3), may come to the Lord's Table without incurring guilt. How needful in a day like the present, therefore, that we remember the apostolic exhortation, 'Let a man examine himself, and so let him eat of that bread, and drink of that cup; . . . for if we would judge ourselves we should not be judged' (1 Cor. xi. 28-31). Thus 'peace through the blood of His cross,' reconciliation 'in the body of His flesh through death,' 'fellowship with the Father and with His Son Jesus Christ,' are the great leading truths in the Peace Sacrifice. The prodigal's repentance—the return home—the ready embrace—the ring—the rich feast within the house—the mutual rest and rejoicing,—all are there; nothing is lacking to assure our hearts before God. If there be any lack, it is our want of ability to appreciate the rich and varied grace

displayed in every particular of this offering. Happy is it for us that the possession of its blessings does not depend upon the measure in which we understand the type. 'The peace of God which passeth all understanding' is the portion of all the justified. It belongs to the babe in Christ as much as to the more advanced in Divine knowledge. May its full enjoyment be realized by my reader, upon whom, I pray, the priestly blessing may rest, the eighth-day blessing wherewith Aaron blessed the people when he came down from offering the sin-offering, the burnt-offering, and the peace-offering :—**'THE LORD BLESS THEE, AND KEEP THEE ; THE LORD MAKE HIS FACE SHINE UPON THEE, AND BE GRACIOUS UNTO THEE ; THE LORD LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE.'**

'Sweet feast of love divine !  
 'Tis grace that makes us free ;  
 To feed upon this bread and wine,  
 In memory, Lord, of Thee.

'Here conscience ends its strife  
 And faith delights to prove  
 The sweetness of the Bread of Life,  
 The fulness of Thy love.'



## XX.

### *THE SIN-OFFERING.*

‘Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.’—HEB. xiii. 12.

**A**CCORDING to our views of sin, so will be our appreciation of the value of those Scriptures which treat so largely of sacrifice. If our self-knowledge be superficial, they will be but feebly estimated. On the other hand, in proportion as we are brought to know the exceeding sinfulness of sin, and its many and diversified workings within our own hearts, we shall learn to prize such a presentation of truth as that which is before us in the offerings of Leviticus. Our faith, hope, and love cannot but be exercised in view of the rich and varied provision for our need as sinners, which they disclose. Instead of their number and variety tending to



distract our thoughts from the contemplation of the undivided character of the ONE atonement of Christ, they will greatly help our apprehensions of its completeness. Tracing out their oft-times dim and shadowy lines in dependence upon that blessed Spirit, by whom even the faintest of them were drawn, we shall be carried forward on to their one grand point of convergence — ‘THE CROSS OF OUR LORD JESUS CHRIST.’ All terminate there. There, all find their true and perfect fulfilment. Thus, in studying even the more minute particulars in which the various grades of an offering differ from one another, every stroke of the inspired penman becomes precious to us. Instead of dry, wearisome detail, all is full of beauty and meaning. They give to the dying words of the Saviour, ‘it is finished,’ a force and a fulness which can be but feebly appreciated by those who practically regard the Book of Leviticus as superfluous and unprofitable, as ‘the mere record of an obsolete economy inapplicable to our times, and containing little or nothing of practical value to us.’ The three offerings which have already been under

consideration—the Burnt-Offering, the Meat-Offering, and the Peace-Offering—were all offerings for a sweet savour of rest unto Jehovah. In distinction from these, the Sin-Offering, as also the Trespass-Offering, was a sacrifice for sin. Not that the thought of acceptance was excluded from the Sin-Offering any more than the thought of expiation was excluded from those offerings which were for a sweet savour. All were presented for atonement, but atonement under distinct yet conjoined aspects. In the one case we see more especially what we are covered *with*; in the other what we are covered (or protected) *from*. While we stand by the Altar, and watch the fire as it feeds with satisfaction upon the offering, we behold, in a figure, The Lord Jesus, presenting to God on our behalf His one precious obedience. ‘ACCEPTED IN THE BELOVED’ is the truth here. Going ‘without the camp,’ where the fire fiercely consumes the body of ‘the bullock for the Sin-Offering,’ we see the same Blessed One

‘Charged with the complicated load  
Of our enormous guilt,’



W. DICKES.

LONDON.

THE HIGH PRIEST OF ISRAEL  
ON THE GREAT DAY OF ATONEMENT.

*Leviticus Ch. IV.*

bearing our judgment,—meeting the wrath due to us as sinners. ‘NO CONDEMNATION’ is the teaching here. In both of these aspects of Christ’s sacrificial work we have before us the great truth of imputation. In the one we have what is imputed to *us*, for the sake of which we are counted righteous. In the other, what was imputed to *Christ*, for the sake of which ‘He was numbered with the transgressors.’

Moreover, by a law of the Sin-Offering some of the internal parts of the victim, expressive of the hidden springs of thought, feeling, desire, and affection by which outward conduct is determined, represent in the type before us the natural perfections of the man Christ Jesus. The fact that these parts were placed on the Altar of Burnt-Offering shows how careful we should be, whilst marking the predominating feature in each type, not to lose sight of the truth that it required the combination of the several offerings to set forth the service and sacrifice of Christ, the one great offering for us sinners. The Lord Jesus, whilst on the Cross, was not at one moment the Burnt-Offering, and at another the Sin-Offering. He

was at one and the same time both of these. Never was He more acceptable to the Father than when He laid down His life for the sheep, *therefore* did His Father love Him (John x. 17). Whilst the stroke due to our transgression fell upon Him without the gate (Ps. lxxxviii. 7), that very moment the excellency of His spotless and devoted life ascended as an offering of a sweet smelling savour unto God. He ceased not to be the 'Righteous Servant,' and the One who knew no sin (by personal experience), at the very time He was being made sin, that is, charged with the guilt of our sins, and treated accordingly.

Another law of the Sin-Offering tends to confirm the truth we have been advancing. After the fat and certain inward parts of the Sin-Offering had been placed upon the Altar of Burnt-Offering, the whole bullock was carried forth without the camp to a clean place where the ashes of the Burnt-Offering had been deposited, and there burned on the ashes of the Burnt-Offering. The law runs thus: 'Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes

are poured out, and burn him on the wood with fire : where the ashes are poured out shall he be burnt' (Lev. iv. 12). Thus is established the close connection between the two offerings. The fragrant excellency of one underlying, and giving value to the other.

Whether the animal which was brought before the Tabernacle of the Congregation was for a 'Sin-Offering' or for a 'Burnt-Offering,' it was in each case to be '*without blemish*' (Lev. i. 3-iv. 3). The offerer also in both instances leaned his hand upon its head, as an expression of his identity with his offering. So, however distinct the relations which Christ sustains towards us in atonement, whether it be that which is shadowed forth in the Burnt-Offering upon the altar of brass, or that which is prefigured in the Sin-Offering without the camp, in both we see Him set forth as the great substitutional offering for His believing people. While we cannot too strongly insist upon these and other points of similarity between the two classes of offerings, we must be careful not to lose sight of those important particulars in which they stand contrasted.

These are to be found principally in *the treatment of the blood*, and in the disposal of the body of the victim. In all other offerings the blood of the victim was simply poured round about the Altar. In the Sin-Offering the blood was variously applied, according to the position of the offerer. For a ruler, or for one of the congregation, the blood was put by the finger of the priest upon the horns of the Burnt-Offering Altar (Lev. iv. 25, 34). For an anointed priest, or the whole congregation, the blood was brought within the Tabernacle of the Congregation, and was sprinkled 'seven times before the Lord, before the veil of the sanctuary.' Some of the blood was also put upon the Altar of Incense in the Holy Place (Lev. iv. 6, 7, 17, 18). The remainder, as in every Sin-Offering, was poured round about the Altar.

On the Great Day of Atonement, when Aaron entered the Most Holy Place, he was commanded to take with him the blood of the bullock of the Sin - Offering, which was for himself, 'and sprinkle it with his finger *upon* the Mercy-Seat eastward.' He was further to sprinkle it *before* the Mercy-Seat with his

finger seven times. This was repeated in the case of the goat of the Sin-Offering that was for the people. 'Then shall he kill the goat of the Sin - Offering that is for the people, and bring his blood within the Vail, and do unto that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy-Seat, and before the Mercy-Seat' (Lev. xvi. 14, 15). Thus, in both instances, the blood was carried into the immediate presence of Him against whom the sin for which it was shed had been committed. Sin had penetrated even to the Holy of Holies itself, which must needs be purified before God could speak peace from it to His people.

The priest of Israel was a representative man. When he sinned he not only defiled himself, but brought guilt upon the whole nation. Thus his sin was more heinous in the Divine estimate than that of an ordinary Israelite. A *special* guiltiness attached to it. His privileges too were greater. He alone could enter the Holy Place. On this account, and in order that the sphere of his ministry might be purged from his sin, the blood of his Sin-Offering was taken into the Sanctuary.



These frequent and varied applications of the blood in connection with the Sin-Offering agree with the peculiar import of the type. They direct our minds more especially to the doctrine of Divine satisfaction through death, of which the blood was the memorial; and powerfully attest the truth of those Scriptures which declare that 'without shedding of blood is no remission,' and that it is 'THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL' (Heb. ix. 22; Lev. xvii. 11).

Another particular in which the Sin-Offering appears in direct contrast with the other sacrifices was *the disposal of the body of the victim*. In all other offerings the sacrifice was consumed either wholly or in part upon the Altar of Burnt-Offering.

In the Sin-Offerings, however, which were brought for the high priest and for the congregation, the *whole* animal (with the exception of the fat which covered the inwards, etc., which was burned upon the Brazen Altar) was carried, as we have already noticed, without the camp, and there consumed. 'And the skin of the bullock, and all his flesh, with his head,

and with his legs, and his inwards, and his dung, even the whole bullock shall he carry without the camp unto a clean place : where the ashes are poured out shall he be burned' (Lev. iv. 11, 12).

Thus the two great leading features which distinguish the Sin-Offering are the taking the blood into the Sanctuary, and carrying the body outside the camp. In both of these we cannot fail to trace its resemblance to the great Sacrifice itself, especially in the light of that reference to it in the Epistle to the Hebrews, where we read, ' For the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate ' (Heb. xiii. 11, 12). Here is Divine authority for regarding Christ Himself as the great antitypical Sin - Offering. ' Without the gate ' and ' without the camp ' are correlative terms. The place of the burning of the Sin-Offering is the Calvary of the wilderness. Thus the types of Leviticus were prophecies, proclaiming One to come.

When the blood of the Sin-Offering was not taken into the Holy Place (as was the case when 'a ruler or prince' or one of the common people had sinned), instead of the flesh being consumed without the camp, it became the food of the priests. 'The priest that offered it for sin shall eat it: it is most holy. And no Sin - Offering whereof any of the blood is brought into the Tabernacle of the Congregation, to reconcile withal in the Holy Place, shall be eaten: it shall be burnt with fire' (Lev. vi. 26, 29, 30).

The Sin-Offering was specially appointed to meet the cases of those who sinned through ignorance. 'If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them, then let him bring for his sin which he hath sinned a young bullock without blemish unto the Lord for a Sin-Offering' (Lev. iv. 2, 3). Thus a man may have acted with the best of intentions, and even up to the full light of his knowledge, and yet be judged a sinner in the sight of God. The Sin-Offering was God's

gracious provision to meet the need of such, and would be welcomed just in proportion as the sinner on coming to the knowledge of his sin realized its guiltiness. Many in the present day seem to speak as if they thought sins of ignorance were not sins, and that the man who lives up to the standard of his own conscience is not a sinner. Hence a profession of sinlessness is often made by those who, if their eyes were opened to see themselves and their doings as God sees them, would, like Job of old, abhor themselves, and 'repent in dust and ashes' (Job xlii. 5, 6). Sad indeed that we should make our ignorance of what is pleasing or displeasing to God (which ignorance is often grossly culpable because of our refusal to come to the full light of the Divine Word) a cover for our guiltiness. What is this but to glory in our shame, and to offer a premium to our easily deceived selves and to others to *abide* in ignorance; its very darkness making us less likely to be disturbed from our dream of perfection. Even where one is able to say with the Apostle Paul, 'I know nothing by (against) myself,'—that is, my conscience

accuses me of nothing ; I am allowing myself in no known transgression, — ‘ yet am I not hereby justified ’ (1 Cor. iv. 4). A man’s conscience, though he be an apostle, is not the standard by which his state must be determined before God. Even Paul, with his marvellous breadth and depth of spiritual knowledge, shrank from such assertions as are so lightly made by many in the present day (often by those who are the least instructed in the word of God). A happy and uncharged conscience is the privilege of every believer, whatever be the measure of his attainments. The divine law of the Sin-Offering, however, should suffice to keep us from all such unscriptural palliations of sin as are involved in the doctrine, unhappily so prevalent, that ‘ sin is only sin when we are conscious of its sinfulness, ’—a doctrine in some respects more dangerous than that of Rome, by which sins are classified into venial and mortal, and concupiscence not regarded as sin. Sin is sin whether known or unknown, intentional or unintentional ;<sup>1</sup> and the remembrance that it is

<sup>1</sup> Nor is this statement invalidated by the fact that Scripture recognises a distinction between sins arising out of the imperfection

embodied in our very nature should serve to deepen within us a sense of our need, moment by moment, of the antitypical covering of the Sin-Offering. 'If' (because we are ignorant of its presence, which in itself is a sin) 'we say we have no sin, we deceive ourselves, and the truth is not in us' (1 John i. 8). 'If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.'

May I, before concluding this chapter, affectionately inquire of you, my reader, whether you have any spiritual apprehensions of these truths? Do you in your heart know Jesus as *your* Sin-Offering? Can you say, 'His blood cleanseth *me* from all sin;' 'He bare *my* sin in His own body on the tree;' '*I* have redemption through His blood, even the forgiveness of sins'?

Furthermore, have you such an estimate of

of our nature and a course of willing, wilful transgression, for such there is no offering provided. A *continuing* in such a course and divine childship are incompatible, for 'whosoever is born of God doth not commit sin' (1 John iii. 9),—that is, sin has ceased to be the habit of his life, he no longer loves, but hates it, and does all he can to avoid it. He is 'not of them who draw back unto perdition, but of them who believe to the saving of the soul' (Heb. x. 39).

the preciousness of Jesus as your Sin-Offering, that you are willing to 'go forth unto Him without the camp, bearing His reproach'? (Heb. xiii. 13). Is the language of your life, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world'? These questions are asked under a deep sense of their vital importance. This is a day of expositions and teachings. It is to be feared, however, that many are content with such a knowledge of the truth as leaves the conscience untouched, and the life just what it would have been had Christ never died. The best commentary upon the Sin-Offering is a holy conversation—a life made conformable unto His death. A mere intellectual acquaintance with the realities of redemption is of little worth in the sight of God. We may have much of this, and yet be found 'Enemies of the Cross of Christ.'

'Lord, I desire to live as one  
Who bears a blood-bought name;  
As one who fears but grieving Thee,  
And knows no other shame;

- 'As one by whom Thy walk below  
Should never be forgot ;  
As one who fain would keep apart  
From all Thou lovest not.
- 'I want to live as one who knows  
Thy fellowship of love ;  
As one whose eyes can pierce beyond  
The pearl-built gates above ;
- 'As one who daily speaks to Thee,  
And hears Thy voice divine,  
With depths of tenderness declare—  
Beloved ! thou art mine.'







## XXI.

### *THE TRESPASS-OFFERING.*

'Having forgiven you all trespasses.'—Col. ii. 13.

**T**HERE is a great resemblance between the Trespass-Offering and the Sin-Offering, so that at first sight but little difference appears between them. Each, however, is regulated by a separate set of laws, and a comparison of these will not fail to disclose many interesting and instructive points of distinction.

Some have thought that the difference between the Sin-Offering and the Trespass-Offering is founded on the fact that in the one the sin was *knowingly* committed, while in the other it was done *in ignorance*. If, however, we compare Lev. iv. 2 with Lev. v. 15 and vi. 2, we shall see that the offence for

which both the Trespass- and Sin - Offerings were to be brought, might be included under either or both of them. Some have said that the one was offered for sins of *omission*, the other for sins of *commission*. We find, however, instances of both offerings being brought for direct *acts* of transgression. Others conceive that the Sin-Offering was offered for *open* transgressions, the Trespass-Offering for those offences which were of a more *private* nature, and known only to the conscience of the offender. Granting this last distinction to be found in the type, does not the *main* difference between the two offerings lie in the fact that the one had respect more especially to the *moral condition* of the person who had sinned (it might be ignorantly or knowingly, privately or publicly), the other to the *character* of the offence committed? Hence the several grades in the Sin-Offerings (to meet the rank or circumstances of the offerer) are wanting in the Trespass-Offering. The reason for this seems obvious. In the former case the attention is fixed rather upon the *persons transgressing*, in the latter upon the *offence or transgression*.

In the Sin-Offering, on what we *are*; in the Trespass-Offering, on what we have *done*.<sup>1</sup> The distinction is surely not unimportant, and when seen, must tend to deepen our appreciation of the grace which has provided ONE sacrifice to meet the sin of our nature, as well as those actual transgressions which are its fruits.

Trespasses for which offerings were to be brought were of two kinds. One consisted in wrong committed against the LORD, the other in wrong done to a *neighbour*. A trespass committed against a neighbour was regarded as wrong done to God also, who thus identified Himself with the injured party.<sup>2</sup> 'If a soul sin and commit a trespass against the LORD, and lie unto his *neighbour*, in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour . . . he shall bring his Trespass-Offering' (Lev. vi. 2-6).

<sup>1</sup> 'Whoever brought a Trespass-Offering was convicted by his own conscience, but he who brought a Sin-Offering was convicted of a definite, yet unconscious sin.'—Winer.

<sup>2</sup> For an illustration of this, see 2 Sam. xii. 13: 'I have sinned against the *Lord*,' and again: 'Against *Thee*, *Thee only*, have I sinned' (Ps. li. 4).

One distinguishing characteristic of the Trespass-Offering should be noticed. It was usually offered on account of injuries done to the *property* of persons where actual loss was incurred. Hence we find the Trespass-Offering always accompanied by a *pecuniary fine*, in which the offender was mulcted. Not only had he to pay an amount equivalent to the injury inflicted, but also a fifth part of that sum in addition, as *compensation*. 'He shall make amends for the harm he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest' (Lev. v. 16). In the case of trespass committed against a neighbour, restitution to the amount of the wrong done was to be first made to the injured person, with the addition of a fifth part as compensation. 'He shall even restore it in the principal, and shall add the fifth part more thereunto, and give it to him to whom it appertaineth in the day of his Trespass-Offering' (Lev. vi. 5). After this the offering might be brought to the priest, and atonement made. In the Sermon on the Mount this law of the Trespass-Offering is enforced by Christ Himself (Matt. v. 23). Is

there not a lesson of deep practical import here? In this day there is a sad lack of consideration for one another, even amongst the Lord's people. Debts are incurred, and breaches of trust committed; little or no regard being paid to the loss and wrong thereby entailed upon a brother. Much of this looseness is sought to be covered by that terribly abused text, 'We are not under law, but under grace.' True, it ill becomes those who have been forgiven 'ten thousand talents' to go and take by the throat their fellow-servants, and demand the 'hundred pence.' But while grace does not teach us to *exact* restitution for injury received at the hands of another, and especially of a brother, it does teach us to 'do to others as we would be done unto.' We are exhorted by the Apostle Paul to recognise 'whatsoever things are "*true,*" "*honest,*" "*just,*" "*pure,*" "*lovely,*" and of "*good report*"' (Phil. iv. 8). He is blind indeed who cannot see the difference between 'standing up for one's rights' (as so many who, nevertheless, boast of being 'saved by grace' miserably express themselves) and doing violence to the simplest principles of

honesty and truth. Dr. Andrew Bonar, in his remarks on Lev. vi. 23, says: 'A lent book or borrowed umbrella would come under this law; and how few have the sincere honesty of that son of the prophets, vexed, because the thing injured in their hands was a borrowed thing; "Alas, master! for it was borrowed" (2 Kings vi. 5). The Lord expects, in such case, complete disinterestedness; the man is to do to others as he would have others do to him. Any denial of having received the thing, any appropriation of it to himself, any carelessness in the keeping of it, is a trespass in the eye of God. You have wronged God in wronging your neighbour.'<sup>1</sup>

The victim of the Trespass - Offering was always of a certain fixed value, estimated, according to Moses' estimation, by shekels of silver, after the shekels of the Sanctuary. 'If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel

<sup>1</sup> *Commentary on Leviticus.* A. Bonar, D.D.

of the Sanctuary, for a Trespass-Offering' (Lev. v. 15). The children of Israel were unable to measure for themselves the degree of guilt attaching to their several transgressions; and so it was not left to them to determine the value of the offering which their trespass demanded. Is it otherwise with us? Are *we* able any more than they to measure our transgressions, or to sound the depth of criminality in our manifold offences? 'Who can understand his errors?' God only knows either their number or their nature. He alone can judge the degree of guilt attaching to our trespasses. He alone, therefore, is competent to say what offering is needed to make atonement. In Christ Jesus, the *true* Trespass-Offering, God has provided an offering after *His own* estimation. 'RESTITUTION,' 'COMPENSATION,' and 'EXPIATION,'—all are found in Him. When He gave His life a ransom for many, the fullest satisfaction was made to God and for man. *God* is glorified in Christ crucified. A crucified Christ is *our* glory. 'Christ is God's,' and God's Christ is ours. Such is the wondrous mystery of grace displayed in the aspect of redemption furnished by

the Trespass-Offering. Well may we exclaim with the apostle, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!' (Rom. xi. 33). How comforting is the assurance that one day we shall know these things as we cannot know them now! Meanwhile, may the Holy Spirit of God lead both writer and reader into a fuller understanding of the Scriptures of truth—those Scriptures which so abundantly testify of Christ. May the Bible, undervalued and despised as it is by so many, become daily more precious to our hearts.

'Oh, may its heavenly pages be  
Our ever dear delight;  
And still new beauties may we see,  
And still increasing light!'

Happy indeed will be the author of these few remarks upon the offerings of Leviticus, if by them any shall be brought to a greater love for the inspired Word. He has felt much more than he has known how to express. He humbly hopes what has been written may by God's blessing enable the inquirer after truth to see



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