Exodus - Commentaries by Henry William Soltau

The Tabernacle, the Priesthood and the Offerings, Rearing Up of the Tabernacle, The

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Exodus 40:1-33

"And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the vail. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an ever- lasting priesthood throughout their generations. Thus did Moses: according to all that the Lord commanded him, so did he."-Ex. 40:1-16

"And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the Lord; as the Lord commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses. And he put the golden altar in the tent of the congregation before the vail: And he burnt sweet incense thereon; as the Lord commanded Moses. And he set up the hanging at the door of the tabernacle. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the Lord commanded Moses. And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work."-Ex. 40:17-33

A new order of time was instituted by God when Israel was delivered from wrath and from Egypt, through the blood of the paschal Lamb. " And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months, it shall be the first month of the year to you." Ex. 12:1,2. For the first time also was that people nationally contemplated, and constituted an assembly or congregation, (5. 6,) and accounted the hosts of the Lord. 5:41.

The name Israel was then given to them, (5. 15,) and they were reckoned in houses and families. 5:3, 21, 27. Thus they dated their existence as a people from the ordinance of the passover, and their first year commenced.

The months had run out during their sojourn in the wilderness, and now their second year of national existence was celebrated by the erection of the Tabernacle. God selected the desert for this glorious building. He could not dwell in the midst of them in Egypt; but as strangers and pilgrims, redeemed by the blood of the Lamb to Himself, separated off from that land of darkness and of death, He could take up His abode in the midst of them. He could dwell among them and walk among them, and be their God They were His people. A striking type this of God in reality dwelling in the midst of His church, because they are a people redeemed to Him by the blood of the true paschal Lamb. " Not of the world even as Christ is not of the world."

As the people had completed their part of the work according to the minute commands of God; so Moses did " according to all the Lord commanded him, so did he." And seven times is that short emphatic sentence repeated " as the Lord commanded Moses. Ex. 40:19,21,23,25,27,29,32. The tabernacle was made, reared up, filled with its appointed vessels, and set in order for use according to the exact requirements of God. No pin was wanting, no addition to the perfect work was attempted. And the same word " finished," (so Moses finished the work, 5:33,) is emphatically used, as when God had completed His work of creation. " Thus the heavens and the earth were finished: and in the seventh day God ended His work which He had made." Gen. 2:1,2. His creation work was ended on the seventh day. This work of the Tabernacle was finished on the first day. A type of the great redemption work of Christ, which was completed on the day of His resurrection, the first day of the week.

The Tabernacle, the Priesthood and the Offerings, Liberal Offerings, The

Exodus 36:2-7

"And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it: And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded 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. 36:2-7

What cheerfulness, what devotedness, what liberality was here displayed by the people. With what a princely open hand they brought their " free offerings " every morning. Truly the Jacob character had for a little while passed away from them, and they stood forth like the Israel of God. What a contrast this to the subsequent national sin recorded in Zech. 11:12, 13. " And I said unto them, if ye think good, give my price. And if not forbear. So they weighed for my price, thirty pieces of silver. And the Lord said unto me, Cast it unto the potter a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." In this their early history they lavished their gifts for the construction of a passing type. Subsequently they prized the reality, the living Jehovah, Emmanuel in the midst of them, at thirty pieces of silver!

In the very house of the Lord itself, adorned with costly stones, lay the thirty pieces of silver; a witness of the shameful, niggardly price at which they valued God's most precious gift. Do we not in principle see the same things around us at the present day? An edifice dedicated to what are so called " religious purposes," is sumptuously adorned with every kind of human invention and device, to gratify the eye and please the taste. But if the hearts of many of the liberal givers of the gold and silver were searched, what would be the value therein found, of the precious sacrifice, the precious blood of Christ? Whilst the name of Jehovah Jesus is in outward profession honored, is He not in reality despised and rejected? A form, a ceremony, a type, a shadow, can be venerated. The flesh can highly esteem it, because it addresses the senses. But " the Child born," " the Son given," " the unspeakable gift" of God, is unknown. Life eternal, salvation, is neglected. A Cain worship supplants that of the true God. And under the semblance of religiousness, a desperately wicked heart secretly despises the precious blood of Christ.

We have two instances recorded in the Gospels of the liberal heart. One in Mark 14:8, where the highest commendation perhaps ever given is bestowed by the Lord upon the woman who brought an alabaster box of ointment, very precious, and brake it and poured the contents upon His head. " She hath done what she could." How few of the Lord's servants reach this high standard, especially in their manifestation of love for Him.

The anticipation of His burial called forth this expression of her heart's devotion, which others stigmatized as wasteful expenditure. She had a glimpse of the wondrous value of that death of deaths which He was to accomplish; and she anointed with the costly perfume the Head which was to be crowned with thorns, and to be " marred more than any man's "

Oh! that we might follow her example, gathering from the contemplation of His sorrows on the tree, increase of our heart's affections; not counting our lives dear; but ready to spend and be spent in His service, " who made Himself poor that we through His poverty might be rich."

Another case of rich profusion in giving was that of the poor widow, Mark 12:41; Luke 21:1-4. The Lord Jesus was observing how the people cast their offerings into the treasury: many that were rich cast in much. But the two mites, or one farthing of a certain poor widow, so arrested His attention, that He called to His disciples to mark this great gift.

It was all that she had; all her living; and she gave it to God. Did she expect it would add much to the beauty of the house? Or would go far towards some costly ceremonial? No; when the sums were counted over by the treasurer at the close of the day, this farthing was scarcely worth recording in the list of donations.

Men like to head subscription lists with large sums. And the churl is often counted liberal. God looks at the heart, the costly thing in His eyes-" the heart's adoration." The widow in her gift proved her unbounded confidence in God Himself as the giver. She thus expressed to Him her faith-" precious faith," which the Lord Jesus valued; for He had humbled Himself so as to be altogether dependent upon His Father. He was going to enrich God's treasury by giving up Himself, His life, His all, in order to please Him.

We have in 2 Cor. viii. 1-5, another beautiful example of the grace of God bestowed on the churches of Macedonia. Opening their hearts, so that " in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power I bear record, 'yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God."

Is not this a striking antitype of the liberality above recorded respecting Israel? All is traced to the grace of God first bestowed upon these saints and then flowing out in abundance of joy and riches of liberality. The " cheerful giver" whom God likes was here displayed, and the spring of it all must have been their knowledge of the grace of our Lord Jesus Christ. They first gave themselves to God.

In Psa. 22 (that deep psalm of the cross,) the 24th verse might be better translated, " for he bath not despised nor abhorred the poverty of the poor one, neither hath he hid his face from him: but when he cried unto him he heard."

What poverty equal to His upon the cross? What poverty equal to the poverty of death? And such a death! Forsaken of God; forsaken of lover and friend. Nailed in utter weakness to the tree of curse; so that the blessed one exclaimed, " I am a worm and no man." Yet what riches in that death! What glory, what joy to God, what abundance of grace! What treasures of wisdom and power!

In the case of Israel the people had to be restrained from bringing, " for the stuff was sufficient, and too much." But the gold, silver, and brass were reckoned in definite sums.

" All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: a bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.

And the brass of the offering was seventy talents, and two thousand and four hundred shekels. And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about." Ex. 38:24-31.

When we however regard Him of whom these things were shadows; we have to contrast God's great gift with these comparatively small offerings.

What a depth of truth is contained in the verse, " He that spared not His own Son, but delivered Him up for us all." (Rom. 8:32.) God's love flowed out unrestrained, unbounded in the gift of Jesus His only begotten Son. Like a mighty ocean, fathomless, boundless, His love buried every thought of our worthlessness and ingratitude. Went down beneath our deepest need. Raised us up to His highest glory. Overcame every hindrance to our eternal blessing, manifesting itself as it never was seen before, and never can be seen again, in not sparing His own Son.

And can this precious gift be estimated? The apostle is obliged at the close of one of the chapters in 2 Cor. where he had been praising their liberality, to exclaim, when He contemplated the liberality of God, " thanks be to God for His unspeakable gift."

This gift is the measure of God's love to us. Through it we are raised to be sons of God. Placed in closer nearness to Him than any created beings. Loved by Him as He hath loved His Son. Every doubt, every uncertainty, every question of heart, should at once be stilled by the remembrance of this wonderful gift. And our own affections should be stirred up to worship and to praise; and our mouths enlarged to ask what we will, through the deeper meditation of God's love, in delivering Christ up to death for us.

The gold, silver, and brass, contributed by Israel were all reckoned in talents and shekels. So highly did God value these little tokens of their willing hearts, that He carefully records them, even to the very last shekel of brass.

He is not unrighteous to forget any work and labor of love which we show towards His name, in ministering to the need of His saints. A cup of cold water will be remembered. But when we seek to count up His mercies towards us, they are passing knowledge. " How precious are thy thoughts unto me 0 God! How great is the sum of them! If I should count them, they are more in number than the sand." Psa. 139:17,18.

" Many, 0 Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Psa. 40:5. The word here translated " thoughts," may be rendered devices; it is derived from the same Hebrew root as to "devise cunning work." Surely the skilful devices of God's love and wisdom towards us, in the gift and work of His Son, are beyond all calculation. It will take us an eternity of unbroken rest and blessedness to discover them. Well might the apostle to the Gentiles rejoice in having to proclaim " the unsearchable riches of Christ." Eph. 3:8.

Thus far have we pursued the subject of the Tabernacle. What has been written should be regarded rather as suggestions for those who read, not as authoritative expositions of the truth.

The succeeding portion will embrace the Priesthood, forming the second division of the subject.

The Tabernacle, the Priesthood and the Offerings, Coverings of Badgers' Skins, The

Exodus 36:19; Exodus 40:19

Much question has arisen respecting the animal, in our translation called the badger. The Septuagint renders "tachash" or skins of a blue color. Upon comparing the conjectures of many writers on this subject, that suggested by the late Colonel Hamilton Smith seems to be the most probable, viz. that they were skins of a blueish-gray color, from an animal of a stag-goat species, common in the East. Be this as it may, this covering was not measured, and therefore has reference rather to the outward aspect than to the intrinsic costliness of the material. We read of badgers' skins being used for sandals, (Ezek. 16:10;) and throughout the details of the tabernacle, these skins were employed for external coverings to protect the vessels on the march from the sun or rain.

Again, referring to the estimate in which the Lord Jesus was held by the unbeliever, we find it written of Him, " He hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men. He was despised, and we esteemed Him not." Isa. 53:2,3. Persecution, opposition, rejection, a life of sorrow on account of the ruin and misery which He saw around Him; the havoc that sin and Satan had caused; a life spent in ceaseless watchings, prayings, fastings, and going about doing good, had wrought their results on the blessed Lord; so that in Him, there was no beauty to attract the outward eye. And at length when lifted up in shame and ignominy on the tree, bearing in addition to the buffetings of men and. Satan, the outpouring of the wrath of God; men beheld One from whom they would rather hide their faces in dislike, than gaze upon in love and admiration. No one, who looked merely upon the rough badger-skin exterior of the tabernacle, would have conceived that it was the dwelling-place of God. The eye of faith alone beheld in Jesus " the glory as of the Only Begotten of the Father."

The visage marred, those sorrows deep,

The vinegar and gall,

These were His golden chains of love,

His captive to enthrall.

The priest who had title, by reason of his consecration through the blood, to enter within the holy place, saw around him only glory and beauty.

The Church of God, in her wilderness journey, strikingly presents the same features as we have been considering in this type. " I am black, but comely," she can say: black, as to outward appearance and the estimate formed by sense; like the tents of Kedar, the rough dark camels' hair dwelling of the wandering shepherd; black, not by reason of evil or sin, but because the sun of persecution and tribulation in the service of Christ had marred all outward beauty: but comely within, as the curtains of Solomon, the curiously wrought tapestry of divers colors, resplendent with the beauty and glory of her Lord.

" I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me." Sol. 1:5,6. In Psa. 45 the Queen, the king's daughter, is seen after the wilderness journey is passed. The way-worn exterior is no longer presented. It is a resurrection-scene of complete and eternal glory. " Upon thy right hand standeth the queen, in gold of Ophir. The King's daughter is all glorious within (her palace:) her clothing is of cloth interwoven with gold. She shall be brought unto the King in raiment of needle-work." Even now, Christ's estimate of the Church is, that she is as one pearl of great price, (Matt. 13) for the sake of which, He has parted with all, making Himself poor: for He "loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

The tabernacle must have appeared, to the eye of a stranger, as a long dark coffin-like structure. So also must the ark, that Noah built as a place of refuge, have seemed to men around a strange ungainly black wooden building. Christ in His death, presents no object of attraction to the natural heart; while to the believer He is, by reason of that very death, altogether lovely. In like manner, the Church of God is as the filth and offscouring of all things to the world. But the Lord is able to say of her, " Thou art all fair, my love: there is no spot in thee."

False prophets in Israel wore a rough garment to deceive. In modern days, men have affected an outward garb of humility, and separation from the world: while beneath the serge garment and rope of the recluse, or the unadorned vestments of some nominal Christian sects, has lurked a heart of unsubdued pride, and an eager desire for human approbation. The flesh, to accomplish its own ends, can mortify itself. There may be a show of wisdom in will-worship and humility, and neglecting of the body. But by these very things, the flesh may be satisfied. The true badger-skin exterior should be the result of the walk and ways of a risen heavenly man, in the midst of an unredeemed wilderness earth. We must be first transformed, by the renewing of the mind, into the likeness of Jesus, and walk according to the rule of the new creature, if we would not be conformed to this world. Gal. 6:15,16. The unregenerate earthly man may make a fair show in the flesh; may become a devotee, and thereby pacify his own conscience, and gain the esteem of men. But the Lord seeth not as man seeth: for man looketh on the outward appearance; but the Lord looketh on the heart. And the day is fast approaching, when realities will take the place of false appearances. The true follower of Jesus will, by reason of fellowship with God, and a heart set on things above, unconsciously acquire a stranger, and pilgrim-like character. He will be little esteemed amongst men, and may have a Galilean name of reproach, But he is a king and priest to God, and will be soon manifest in the glory of his Lord. The blessed Lord Himself was despised, as of Nazareth. But this very name of contumely was one of distinguished holiness: for it implied entire separation to God.

The Tabernacle, the Priesthood and the Offerings, Free Gifts for the Tabernacle, The

Exodus 35:20-29

"And all the congregation of the children of Israel departed from the presence of Moses. And they came, 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. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Everyone that did offer an offering of silver and brass, brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; "And spice, and oil for the light, and for the anointing oil, and for the sweet incense, " The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work, which the Lord had commanded to be made by the hand of Moses.-Ex. 35:20-29

The people of Israel responded to the words of the Lord, delivered to them by Moses; and the willing heart was, as it were, stamped upon each gift brought by them for the construction of the tabernacle. The bondage under which law placed them, was for a little while broken through or set aside, by this appeal of the Lord to their hearts. For the tabernacle was a type of Christ, God's free gift, and therefore those who contributed towards it, must show some faint token of the same liberal spirit. The word " willing" is sometimes translated "free," 2 Chron. 29:31.; Psa. 51:12. " Liberal," Isa. 32:5,8. Also "nobles,"

Num. 21:18.; Psa. 83:2. And " princes" 1 Sam. 2:8, etc Princely liberality was thus for a little moment exhibited by that people, of whom the Lord afterward complains. " Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.-Isa. 23, 24.

It would seem as if the beauty of the type, the costly gift of God to which it pointed, had suddenly opened their churlish hearts. Alas! soon to close again, and ultimately to reject the very gift itself, which God in the fullness of His love offered to them.

What a truth this tells us, respecting the way in which we should seek to please God! A servile spirit ill befits one who has tasted of His grace. A covetous heart is especially an abomination to Him who has not spared His own Son. Let us only contemplate more deeply, more truly, the vastness of His gift to us. Let us learn a little more and more of the heart of God as shown in His wondrous love in the gift of Christ, and we shall acquire a more princely character-more true nobility of spirit; and we shall be more ready to yield ourselves, all we are, and all we have, a willing offering in His service.

These willing-hearted ones came, both men and women, and brought first, their gold; " Bracelets, earrings, rings and tablets, all jewels of Gold." Their personal ornaments were thus freely given up, as an heave-offering unto Jehovah. And in this women as well as men participated; the weak as well as the strong.

In this respect there is similarity between the gold used in the tabernacle, and the brass employed for the Laver. The brazen mirrors of the women assembling at the door of the tabernacle of the congregation were given up by them, for the laver and his foot. Ex. 38:8. They preferred to look upon a vessel full of cleansing water, instead of contemplating their own beauty in the mirror. Just so a sinner touched by the grace of God ceases to seek comfort or self-congratulation from his own comeliness; and gladly turns away to the laver of regeneration, the death of Christ, which turns his comeliness into corruption, and cleanses him from the filth of the flesh.

In like manner these Israelitish men and women preferred the contemplation of the dwelling-place of God, to personal adornings. They gave up their jewels of gold (which if worn by themselves would have attracted the gaze of others to their own persons,) in order that all eyes and hearts might be set upon the tabernacle of the Most High.

Are we seeking our adornments from Christ? Are we gathering glory, comeliness and beauty by gazing upon Him? Have we the ornament of a meek and quiet spirit-of priceless value in the sight of God; because so eminently displayed in His blessed Son?

After specifying that both men and women brought their jewels of gold it is added, " and every man that offered, an offering of gold unto the Lord." The words " that offered an offering," are peculiar. It is literally every man that waved a wave-offering to Jehovah. The gold is again called a wave-offering. Ex. 38:24. Thus we have the two words used in this chapter with reference to the free will offerings of the children of Israel, " wave-offering," and " heave-offering.' Two portions of "the peace sacrifice," were respectively waved and heaved, " the wave breast," and " the heave shoulder." The action of waving before the Lord that which was presented to Him seems to denote the passing it to and fro before His eyes, so that He may scrutinize every part. Whilst the heaving an offering would represent lifting it off the earth in separation to Jehovah.

Every man in this instance waved a wave-offering of gold to the Lord, distinct it may be from the jewels also presented. In this action he called attention to the preciousness and purity of the mass of fine gold which he offered. It was the first material presented. It may be because it is the precious metal which in type represents the divine glory of the Lord Jesus. as the Son of God.

We find next, blue, purple, scarlet, fine linen, goats' hair, red skins of rams, and badgers skins brought by men. Here all the materials are classed together, which were used for the curtains, hangings, and coverings of the tabernacle. And it is especially said, that " every man" who possessed such, brought it. Every manifestation of the Lord Jesus is precious to God, and is an object for our faith to rest upon, and to be occupied with. A man in Christ, will have the word of God richly abiding in him; his ways will partake of the impress of Christ; and he will be strong in the grace of the Lord, and in the power of His might. Such an one will be acquainted with all the beauteous displays of God and man, which the Lord hath made manifest. Perhaps those who have advanced a little further than others in the life of faith, have found the Gospels to be both the richest, and deepest study for their hearts; and by far the most difficult part of Scripture. For without note or comment, they simply portray Christ, and leave us to gather, or extract the truth and the blessing from them.

The silver and the brass are next linked together as a " heave-offering."

The brass is in Ex. 35:29, called also a wave-offering.

The silver was derived altogether from the atonement-money. This has already been treated of. It is perhaps here connected with the brass, because there were sockets made of both metals. The foundations of the tabernacle and court, were the result of general contributions from the whole company of God's people.

The " shittim wood " was also contributed by every one who happened to have it: and the expression is added " for any work of the service." This wood was used to form the whole framework of the tabernacle, and the greater part of the holy vessels. The Lord Jesus as "the Son of Man," has accomplished God's counsels in redemption. He has been lifted up on the cross. He has been raised to the right hand of the Throne of glory. His great "work of service" has all been accomplished through His having partaken of flesh and blood. This truth of His having come in the flesh is an essential part of the faith of every believer.

" Every wise hearted woman spun with her hands the blue and purple, the scarlet and fine linen." Here the word " woman " in Hebrew is in the singular number. The same word which Adam spoke. Gen. 2:23, when he said, This is now bone of my bones and flesh of my flesh: she shall be called woman, (isha) because she was taken out of man, (ish)

These beautiful colors were handled and spun by each woman. May there not be in this a type of the church, the woman, who delights to trace the beauties of her Lord, and to handle by faith the word of life, which describes His loveliness and the perfections of His character.

" And all the women whose heart stirred them up in wisdom spun goats' hair." Here the women are spoken of collectively in the plural, and they had a heart stirred in wisdom to spin goats' hair. One heart led them to this one work. If it be as before suggested that the goats' hair for the curtains was derived from the sin-offerings of the people, or had an allusion to them; then we can understand the wisdom of earth which led the women to this work.

Surely we shall be showing our wisdom of heart, in contemplating Christ " made sin for us," in contrast with all the folly of this world's boasted wisdom, which despises the foolishness of the cross.

The Rulers brought precious stones for the ephod and breastplate. And spices and oil for the light, and for the anointing oil, and for the sweet incense.

The word "ruler" is sometimes translated "captain." Num. chap. ii. throughout; sometimes " prince." Num. chap. vii. throughout, etc.

They are first mentioned, Ex. 16:22, when the double quantity of manna was gathered, to the surprise of these leaders of the congregation.

Thus we find them first interested in the bread from heaven given by God to Israel, and next, bringing those gems on which the names of Israel were to be inscribed, and the oil and perfumes for anointing the tabernacle, and priesthood, and for the daily incense.

In the Church of God, there are those to whom the Lord has given by the Holy Ghost, the gift of rule. Guides of the flock, and whose especial responsibility is to build upon the foundation, that which shall abide the testing day which is coming.

The foundation has already been laid, Jesus Christ. " but let every man take heed how he buildeth thereupon."

Three durable things, gold, silver, precious stones, if built thereupon will abide the fire. Those who lead on, and instruct the Church of God, will build gold, if they seek to raise the hearts and consciences of the Lord's saints to the heavenly standard, Christ. If they act before them " the Apostle and High Priest of their profession," and, bid them as " holy brethren, partakers of the Heavenly calling, consider Him." The Epistle to the Hebrews is full of the glorious display of this gold, and we are exhorted to consider Him, and to consider one another to provoke unto love and to good works.

Building silver may mean, seeking to lead the people of God to follow the ways of divine purity and holiness manifested in the Lord Jesus in all the actions of His grace and love whilst on earth. Perhaps we may call the Gospel by Luke the Silver Gospel, and that by John the Golden Gospel.

Precious stones manifest light in sparkling varied colors as they are turned about. The Epistle to the Ephesians seems to shed the divine luster of the heavenly calling, and to display the Church as the jewels adorning its glorious Head, the Lord Jesus. This Epistle in its closing exhortations deals with the hearts of the saints, instructing them how to make the highest glories of the heavenly calling shine out in the relationships of this present life. It also exhorts believers to maintain and make manifest the strength and brilliancy of the precious Stone, undimmed by worldliness, and unaffected by the wiles of the devil, or the fiery darts of the wicked one.

To build precious stones would be to lead on believers into the truths contained in this Epistle, so that their lives might openly declare their high standing as quickened and raised up together with Christ, not of the world, even as He is not of the world.

On the other hand, we are warned against building wood, hay, stubble.

Wood is a very useful material for earth; but it will not stand the fire. So it is not the ministry of God's builders to be instructing His saints in what may merely fit them for usefulness in earthly things. Many of what are called philanthropic objects, will do very well for the men of this world; but they will not abide the day that is to try every man's work by fire.

A higher calling is that of the believer. Let the dead bury their dead, but " go thou and preach the kingdom of God," (Luke 9:59,60,) was a command of Christ to one, whom He had called to follow Him. Let the dead world care for its own works of death. Our business is to minister life and righteousness, which shall abide forever.

Hay is a degree lower than wood, as to its usefulness, and will consume more rapidly in the coming fire. It is dried grass and flowers. It has relics of whatever was fair, but is cut down and withered. There are traces of glory and beauty in the natural man, which cannot fail to remind us of his origin; but these very tokens of what he once was, are marred by the presence of sin and death It is not the province of a true servant of God, to cultivate that which seems fair or glorious in the natural man; but rather to deal with the new man, which " after God is created in righteousness and true holiness." Alas! much of the literature of the day is an attempt to make the dried grass and flowers of human imagination and invention, a vehicle for the truths of God. A trashy set of religious fictions-or sentimental tales of imagination, are constantly teeming from the press, (fuel only for the fire,) which never can build up the soul of the child of God in its high and heavenly calling.

Stubble is fit only for burning-it has not even the fragrance, or the remains of beauty which the hay possesses. Have not some of God's own choice servants, (devoted to His work, and loving Him truly,) lent themselves to patronize amusements, such as concerts, and the like, and even popular exhibitions, that must be mere stubble in the sight of God?

" Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1St. Cor. is." The day" is an expression with which we are familiar. It refers to the day of our Lord Jesus Christ. 1 Cor. 1:8, 1 Cor. 5:5, 2 Cor. 1:14, etc., and is contrasted with the darkness of the present night. " The night is far spent, the day is at hand." Rom. 13:12.

We, as believers in Christ, belong to that day-we are of it-we are children of it. 1 Thess. 5: 5, 8. " The day" which we see even now approaching (Heb. 10:25) will commence with the coming of Christ. It will be a day of manifestation, when the secrets of all hearts will be revealed. Then each believer raised at the first resurrection in the glory and likeness of Christ, will appear before the tribunal of Christ, and his works in the service of the Lord Jesus will be tested. That which has been like gold, silver, precious stones, will abide, and he will receive a reward. That which has been like wood, hay, stubble, will pass away forever, consumed as by fire; and he will suffer loss, although his individual personal salvation will not be affected thereby.

Lot was as safe as Abraham during the overthrow of Sodom. He escaped from the doomed city with but little else than his life, whilst Abraham could look over the smoking plain with all his own possessions unharmed, surrounding him.

May we be found in that day to have labored not in vain in the Lord. Taking heed to these warnings of the word of God, lest we be ensnared in this day of expediency by the plausible arguments put forth by men. We live in a time when the rule is, not " what saith the Lord," but " what seems to be most desirable, or most expedient to human judgment or reasoning."

Besides the precious stones, the rulers brought oil for the light and sweet spices for the anointing oil, and for incense. In the Epistle to the Hebrews, the apostle bids them remember their guides, " who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." xiii. 7. Probably the reference here is to those guides or leaders who had departed to be with Christ. They were to be remembered. A little lower down in the chapter, those guides who were then living are spoken of. " Obey your guides, and submit yourselves, for they watch for your souls as they that must give account; that they may do it with joy and not with grief: for that is unprofitable for you." That is that they may watch for your souls; not grieving, but with joy.

Those leaders who had departed, had left a light of faith which was to be followed, or imitated. They had not only spoken the word of God, but they had exhibited it in their ways and life, leaving an example to be copied, the word of God having (as it were) lived before the eyes of the flock.

These Rulers had thus made the light of truth to shine through the power of the Holy Ghost, and fragrant graces of the Lord Jesus had been cultivated by them in their fellowship with the saints. They had " brought oil for the light and sweet spices."

May there not be somewhat of a contrast between, " remember your rulers, who have spoken and lived before you, but who have passed away," and the verse which follows, " Jesus Christ (is) the same yesterday, and to day, and forever." Others, however bright as examples and earnest as instructors, are gone-Jesus Christ ever abides. The one author and finisher of faith-unchangeable in His love, and ceaseless in His living care of His people.

The Tabernacle, the Priesthood and the Offerings, Sabbath, The

Exodus 31:12-17; Exodus 35:1-3

"And the Lord spake unto Moses, saying, Speak thou unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you through- out your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." -Ex. 31:12-17

“And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them, Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day." -Ex. 35:1-3

It will be seen that the Lord closed His directions concerning the tabernacle with the commandment respecting the sabbath day. (Ex. 31:12-17.) Moses commenced his recapitulation of these directions to the people, with the same commandment about the sabbath. (Ex. 35:1-3.) There is therefore evidently an intimate connection between the truths foreshadowed in the tabernacle, and the rest typified by the sabbath.

We read in Gen. 2 " thus the heavens and the earth were finished, and all the host of them. And 160 on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

Everything had been pronounced by the Creator Himself to be good. No sin, no death, had as yet entered to mar the works of God's hands. He could rest, and be refreshed in the contemplation of His own work of creation; crowned as it was with man, the perfection and head of it all. Quickly however was this beautiful scene changed. By the " one man sin entered into the world, and death by sin." " The whole creation was made subject to vanity;" and from that time to this, ceases not to " groan and travail in pain together," having been ruined by the entrance of death, and thereby subjected to the slavery of corruption.

From that time we read no more of God resting. The first intimation of a sabbath for man is in Ex. 16 where this word occurs for the first time in the Bible. God had indeed hallowed the seventh day, having Himself rested on it: but it is not called the sabbath, which means the rest, until the manna was given to Israel in the wilderness. And this is in keeping with the truth. The manna (bread from heaven) was rained down in profusion for a people stiff-necked and murmuring: beautiful shadow of " the true bread from heaven," " the bread of God," " the bread of life," given in the riches of God's love to a ruined world; " of which if a man eat, he shall live forever."

In dose connection with the manna, came the sabbath. " It shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16:5,22,23,26,29,30.

God had so provided for Israel in giving them this strange new bread from heaven, that there was no necessity for their working in any way on the seventh day. Their wants were fully met; so that they could cease or rest from any labor or toil. And here we have for the first time, man able to rest: " the people rested on the seventh day." The first occurrence of the expression in Scripture since Genesis, chap. ii., where it is said, " and he (God) rested on the seventh day." Is not this a very significant type of the blessed truth that God has provided in Christ, the first and only rest that man can know. A perfect and eternal sabbath?

Another peculiar word is employed here for the first time; " the rest of the holy sabbath;" and is subsequently used in Scripture in connection with the sabbath day. " A sabbath of rest." Ex. 31:15;35. 2. " The day of atonement." Lev. 16:31;23. 32. " The day of blowing of trumpets;" xxiii. 24; where it is translated sabbath. " The feast of tabernacles," 23:39; where it occurs twice, and is translated sabbath." And " the sabbatical year," xxv. 4, 5; a sabbath of rest"-" a year of rest." The word in the Hebrew is, shabbah-thohn; it may mean a resting, a time or continued act of resting. It is not unlikely that the word, Heb. 4:9, "there remaineth therefore a rest, (margin, keeping of a sabbath, a sabbatism,) to the• people of God," is a Greek translation of this Hebrew word, although it does not occur in the Septuagint.

Israel kept their first, and perhaps their only saber baptism, in the wilderness of Sin, when the manna was fresh and pleasant to their taste. Who does not know the delight, the peace and joy of the first fresh taste of " the bread of life?" The rest of soul which Christ gives to those who labor and are heavy laden? But, alas! how soon is that rest spoiled by the inroads of Satan and the world; and by the restlessness of self-will, pride, and the flesh. If we would retain the rest, yea, deepen and increase it, we must listen to the Lord's words, " Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28,29. There is a rest that Christ gives, There is a rest we have to find.

In Ex. 16:29, it is written, " the Lord hath given you the sabbath, therefore he giveth you the bread." We first, by faith, receive Christ; the true bread from heaven, given by God, His Father. We eat His flesh, the bread which the Son of Man giveth, and rest from doubt and fear; from works of our own, and from the heavy burden of our sins. We experience the joy and peace of conversion. We cease from our own works, as God did from His on the seventh day. But soon the struggle comes, the conflict between flesh and spirit. Having received rest from Christ as His gift, we have next to take His yoke upon us. His yoke of love, and obedience to the Father; another kind of yoke, an easy yoke; another burden, a light burden; in the place of the grievous bondage under sin and Satan, and the heavy load of guilt and misery. And we have to learn of Him, the meek and lowly one in heart, in order that we may find rest to our souls in the midst of temptation and trial, and difficulties and perplexities in our path. The meekness and lowliness of Christ were evidenced in His constant dependence upon God. Never doing His own will, or pleasing Himself. Never putting forth His own power, but humbly trusting in, and waiting on His Father. And His soul was kept in a perfect sabbath of rest. Circumstances, however sudden or unexpected, never disturbed the serenity of His soul's confidence in God; neither did they cause Him to act independently of God. He trusted not in any resources of His own. He was never surprised into an act of independence, though having almighty power. However adverse therefore the circumstances, the rest and quiet assurance of His soul were unbroken. The tempter might seek to insinuate doubts of His Father's love and care, but such thoughts found no place in His heart. He was deaf to such whispers of the enemy. He was blind as to the circumstances around Him, if those circumstances seemed to militate against the faithful love of God. Such was His rest all through His pilgrimage below, till on the cross the billows and waves of judgment, and the noise of the waterspouts of wrath overwhelmed Him. And yet even then He trusted, and was delivered.

When the sabbath was connected with the gift of manna, there was no commandment, but the sabbath was given; and there was no penalty for the breach of the rest. When the sabbath was subsequently connected with God's work of creation, as in Ex. 20:8-11; 31. 14-17, there was a distinct commandment, and the penalty of death was appended to any breach of it.

This affords a striking contrast, between being under grace, and under law. Israel before they reached Mount Sinai were dealt with altogether in the way of grace: they had come out from Egypt under the shelter of the passover blood. The power of the almighty hand of God had been made manifest in their favor, in opening the depths of the Red Sea, and giving them a passage through on dry land; whilst their enemies had been engulphed in its mighty waters. They had murmured at Marah, and the bitter waters were made sweet. They had found palm trees and wells ready for them at Elim. They had murmured in the wilderness of Sin, and the manna was poured down from heaven in reply. They murmured again at Rephidim and the smitten rock yielded its streams of living water. Thus up to their reaching the mount of fearfulness and judgment, all God's ways towards them were in unwearied goodness and mercy.

The 105th Psalm recapitulates these dealings of God with His people between Egypt and Sinai, and grounds His ways of grace towards them upon His " remembrance of His holy promise, and Abraham His servant," v. 42; and then all the subsequent wilderness journey is omitted, and the psalm concludes with" he brought forth his people with joy and his chosen with gladness; and gave them the lands of the heathen; and they inherited the labor of the people; that they might observe his statutes and keep his laws. Hallelujah." v. 42-45. Is there not in this a prophetic intimation of their entering upon the land and enjoying it hereafter, on the sure ground of promise and unlimited grace? When their true sabbath, their rest shall be connected with the true manna, " the true Bread," and not with a fiery law, they will enjoy it in reality, and retain it without fear of ever losing it.

In the Epistle to the Hebrews, chapters 3 and 4, three rests are spoken of-the rest of Creation; the rest which Joshua gave; and the rest of God. The two former have passed away, for in Psa. 95 I I, God speaks of another day of rest, although His works of creation were finished from the foundation of the world; and the rest which Joshua gave must clearly have been in vain, for otherwise God would not have spoken by the mouth of David, of another day, after the people of Israel had actually been for many years in the land into which Joshua had brought them. There yet remaineth therefore, a celebration of rest, a full enjoyment of it to the people of God. An eternal Sabbatism, when they shall enter into God's own rest, This is yet future. We find that there is a day of new creation yet to come. " And he that sat upon the throne said, Behold I make all things new." Rev. 21:5. The old creation with all its groans-the former things, with their death, sorrow, crying and pain shall have passed away. A new heaven and a new earth, will have replaced the present heaven and the present earth. The holy city, the new Jerusalem, the Bride, the Lamb's wife, prepared as a bride adorned for her husband, will be seen in all her eternal freshness, glory and beauty, coming down from God out of heaven. The Tabernacle of God will be with men, and He will dwell with them. The Lord will have reigned the thousand years, till He shall have put all enemies under His feet, and God will be all in all.

This is the eternal rest of God. Already it can be said, " we which have believed do enter into rest." We have a blessed foretaste of it in the peace of God which passeth all understanding, and in the victory which God giveth us through our Lord Jesus Christ. And we shall begin to keep our Sabbatism at the coming of Christ; when He will Himself descend with a shout, with the voice of the Archangel, and with the trump of God, and when we shall be caught up with the departed saints, all alike, raised and changed into His likeness, to meet the Lord in the air. And so shall we ever be with the Lord.

But even during this thousand years resurrection companionship and reign with Christ, we shall still be looking for " the new heavens and the new earth," the new creation in all its completeness and beauty, the eternal unbroken Sabbatism of God.

The connection of the Sabbath day with the construction of the Tabernacle, may have reference to this rest that remains, of which the Sabbath connected with the first creation, was a type.

A contrast may be drawn between the old creation with the man and the woman, formed at the close of it; and the new creation, of which the man and the woman are the commencement. The first Sabbath was broken (never to be restored) by the entrance in of sin and death. It stood at the close of the week of God's work. The closing act of God's creative power being the making the man and the woman.

The putting forth of God's power in new creation is the resurrection of His Son the Lord Jesus Christ, " the last Adam " " the beginning of the creation of God," and " putting all things under His feet," according to Psa. 8 And the next exhibition of God's mighty power in new creation, will be the resurrection of the Church in glory. The new heavens and the new earth will be the closing manifestation of His creative power.

This new creation begins with the rest of a first day. instead of the sabbath of a seventh: and we esteem the Lord's day to be holy, not because of a legal commandment but upon far higher ground; because the name of the Lord, who died for us upon the cross, and who was raised for us from the grave as head over all things to His body the Church, is placed upon it. We celebrate it, because God is able to rest in the completed work of His blessed Son, and has manifested His delight and joy in His beloved, and in the work He has wrought by raising Him from the dead on the first day of the week-Christ is God's rest. We keep the Lord's day, because we can rest from all fear of wrath and judgment, and because we are new creatures in Christ Jesus, quickened together with Him, and seated in heavenly places in Him, washed, cleansed, justified, and shortly to be glorified. And God can rest in us for He sees in us the skillful workmanship of Jesus. New creation work-resurrection work already begun.1.The Sabbath is called " holy"; " a Sabbath to Jehovah "; " a Sabbath of rest-holiness to Jehovah," and " a Sabbath of rest to Jehovah." Ex. 16:23,25; 31. 15; 35. 2. It was also " holy unto the children of Israel." Ex. 31:14, and a sign between the Lord and them. 31. 13, 17; and was " a perpetual covenant." 31. 16.

We are told in Col. 2:16,17, that the Jewish holy days, the new moons, and the sabbaths, were a shadow of things to come, but the body is of Christ. To be in Christ is to be separated off to God in true holiness. A resurrection separation: to be cut off from the body of the sins of the flesh, and to be risen with Him. In this is true rest, for rest must be holiness. " The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." Isa. 57:20.

The Sabbath was a sign to Israel. A token that they were a people separated off to God, claimed by Himself in a peculiar way as His creatures; and for whom He had prepared a rest in the holy land, provided they kept His law. May we not say that the risen Lord Jesus is a peculiar sign to us; an assurance of rest that yet remains for us. The first-fruits in resurrection. A pledge therefore to us from God that resurrection shall be our portion, and that we are His peculiar people for whom He hath reserved an " inheritance, incorruptible and undefiled, and that fadeth not away."

It will be observed that in Ex. 31:14, " every one that defileth the Sabbath shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people."-5. 15, "whosoever doeth any work on the Sabbath day, he shall surely be put to death." This serves to explain the meaning of being cut off from his people, a phrase of constant occurrence under the law. It is the judgment of death to be inflicted upon the transgressor. Four special occasions may be noted in connection with which this fearful penalty is threatened.

First-If a man did any work on the Sabbath Ex. 31:14.

Secondly-If a man did not keep the Passover Num. 9:13.

Thirdly-If a man eat leavened bread during the feast of unleavened bread. Ex. 12:15,19.

Fourthly-If a man did not afflict his soul in the day of atonement. Lev. 23:29.

May we not gather some instructive warnings from the non-observance of these four feasts?

First-If Christ be not our true Sabbath; if we are mingling works with that rest of God which He has given, are we not endangering Salvation?

Secondly—If we trust in anything but the shedding of blood, the blood of the true paschal Lamb, for the complete answer to God, on account of sin, and for the complete putting away of His wrath, do we not imperil the soul's safety?

If professing " Christ to be our passover sacrificed for us," we indulge in the sinful lusts of the flesh, the lust of the eye, and the pride of life, are we not eating leavened bread, when we ought to be feeding on Him, the unleavened bread of sincerity and truth? and will not our practice contradict our profession, and prove us to be still of the world, and not of the people of God?

Fourthly-If there be no real affliction of heart, because of sin, when the atonement made by the Lord Jesus in the shedding of His blood, is presented to the soul-but if there be a kind of boastful profession of faith in the doctrines of Salvation, without brokenness of heart because of sin, is not such an one in great peril as to eternal salvation, however well acquainted he may be with doctrinal truth?

The Sabbath therefore having this peculiar place in connection with the Tabernacle appears to intimate to us, that a true rest of soul will be maintained only by our realizing the Lord's presence with us, abiding in Him. And that our eternal rest will be attained when we dwell in His presence forever, in the holy perfection of new creation, on the morning of the resurrection.

The Tabernacle, the Priesthood and the Offerings, Principal Workmen, The

Exodus 31:1-11; Exodus 35:30-35

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise

hearted I have put wisdom, that they may make all that I have commanded thee: The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, And the table and his furniture, and the pure candle-stick with all his furniture, and the altar of incense, And the altar of burnt offering with all his furniture, and the laver and his foot, And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.”—Ex. 31:1-11

"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. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.” -Ex. 35:30-35

The names of these two Israelites selected by God for the principal work of the tabernacle are very significant. Bezaleel-means " in the shadow of God."Uri-light of (the Lord.)Hur-white, or splendid." A shadow," is used in scripture as a figure in various ways.

First, the rapidity with which the shadow passes away and leaves no trace behind, is very aptly chosen to represent the rapid decline of life. Job 8:9. " We are but of yesterday, and know nothing, because our days upon earth are a shadow." Psa. 144:4. " Man is like to vanity: his days are as a shadow that passeth away." Eccl. 6:12. " All the days of his (man's) vain life, which he spendeth as a shadow". Eccl. 8:13, " his days which are as a shadow." And the Lord of life and glory in His deep expression of weakness on the cross; cut off in the midst of His days; exclaims, " My days are like a shadow that declineth." Psa. 102:11.I am gone like the shadow when it declineth." Psa. 109:23.

Secondly, it is used in the sense of defense or protection. Num. 14:9, and Eccl. 7:12, it is translated defense. In this sense we find a beautiful allusion to the shadow of the wings of Jehovah. Psa. 17:8. " Hide me under the shadow of thy wings." Psa. 36:7. They " put their trust under the shadow of thy wings." Psa. 57:1. " Yea in the shadow of thy wings will I made my refuge." Psa. 63:7. " Therefore in the shadow of thy wings will I rejoice." The shadow of the Almighty was the safe dwelling-place of Christ. Psa. 91 I. Jehovah upon His right hand was His shadow of defense. Psa. 121:5.

Thirdly, it is used as a shelter from heat, and a place of refuge and refreshment. Sol. 2:3. " I sat down under his shadow with great delight." Isa. 4:6, " for a shadow in the day time from the heat." xxv. 4, and xxxii. 2, " as the shadow of a great rock in a weary land."

In contrast with these we have the expression, " the shadow of death," with its darkness and terrors. Job 10:21, 22.;24:17 Psa. 23:4,107:10,14, etc.

The name of Bezaleel-in the shadow of God. seems peculiarly to point onwards to the Lord Jesus. He came forth from the Father, and abode in the bosom of God, " the only begotten Son which is in the bosom of the Father." Jehovah was His dwelling-place when on earth; and even on the cross, when He was as it were laying the foundations in death for the temple of God; still He trusted in the Lord, and He knew that He should not be confounded.

The son of Uri.-Light of the Lord. God is Light. His blessed Son is the brightness of His glory, and the express image of His Person-and He is the life, and especially manifested as such, in giving light unto men.

The son of Hur.-white, or splendid. Jesus is the spotless one whose white and glistening garments on the holy mount, were emblems of His own white and dazzling purity. Such was the Lord Jesus when here below; the workman selected by God to fashion a dwelling-place for Him, and to make a kingdom of priests unto God and His Father.

Bezaleel was called by name

Filled with the spirit of God

In wisdom

In understanding

In knowledge

In all manner of workmanship

And to devise curious work

The blessed Lord says of Himself, " Jehovah hath called me from the womb; from the bowels of my mother hath He made mention of my name. In the shadow of His hand hath He hid me." Isa. 49 I, 2

The spirit of Jehovah rested upon him

The spirit of wisdom

And understanding

The spirit of counsel

And might.

The spirit of knowledge,

And of the fear of the Lord.

Filled with the spirit of God, the Lord Jesus displayed in His life and ways deep and wondrous bleedings of grace and truth; and having learned obedience by the things which He suffered, He has marvelous skill in dealing with the poor and needy: in seeking and finding the lost: in sympathizing with the afflicted and sorrowful, and in succoring the tried and tempted. " With righteousness shall he judge the poor, and reprove with equity for the meek of the earth."He shall bring forth judgment to the Gentiles. A bruised reed shall He not break, and the smoking flax shall He not quench, He shall bring forth judgment unto truth."

" Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. That thou mayest say to the prisoners, go forth; to them that are in darkness, show yourselves." " The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." " 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; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. Isa. 11:4; Isa. 42:1, 3; Isa. 49:8, 9; Isa. 50:4; Isa. 61:1, 2. Such are some of the "curious works" wrought by this servant of the Lord. Himself being the chief object of our worship, wonder and adoration, displaying the glory as of the only begotten of the Father.

The other principal workman engaged in the construction of the Tabernacle was " Aholiab the son of Ahisamach of the tribe of Dan."

Aholiab means, tent of my Father. Again a significant name embracing also the truth, of God revealed as a Father through His blessed Son, in whom dwelt the fullness of the Godhead bodily. It was peculiarly the delight and constant purpose of the Son to manifest the Father. No one else could reveal that name. Philip, though ignorantly, yet rightly expressed a blessed truth when he said " Lord show us the Father and it sufficeth us." John 14:8. He felt that the knowledge of God as the Father was sufficient for everything-rest, peace, quietness, assurance must be the result. Are we able to say it sufficeth us?-do we find such comfort and confidence through being able to say by the Holy Ghost, " Abba Father," that we lack nothing? Are our murmuring spirits quieted by this blessed knowledge? Is restlessness, is discontent at an end?

What higher word can we utter respecting ourselves than to call God, Father? What greater love can we taste from God than to know Him as having begotten us to be His children? " Behold what manner of love the Father bath bestowed on us, that we should be called the Sons of God."

God commends His love towards us in telling us that even whilst we were yet sinners Christ died for us-Thus proving to us that His love proceeded from Himself-from His own heart; and is not any result of attractiveness or obedience in us.

The wondrous manner of the love bestowed on us, its vastness is evidenced by the Father calling us His Sons. The—measure of the love is known only as we estimate the Father's love for His own Son, " thou hast loved them as thou hast loved me." John 17:23. The Lord answered Philip, by the words, " have I been so long time with you, and yet hast thou not known ME Philip?

He that hath seen me bath seen the Father, and how sayest thou then show us the Father. Believest thou not that I am in the Father, and the Father in me." John 14:9, 10.

Thus the Lord Jesus was not only God manifest in the flesh; but He was the full declaration and manifestation of the Father.

Ahisamach means, brother of support.

Probably this name primarily refers to the fact that Aholiab was a fellow helper to Bezaleel in the work of the Tabernacle. But is it not worthy of remark that while we have in Aholiab the name, Father; we have in the name Ahisamach, the word brother; and may there not be in this a little prophetic hint of that truth contained in Heb. 2:9-I I, in which we find the Lord Jesus raised from the suffering of death to a place of exaltation, where everything is put under His feet, and in which also it is declared that " He (the Lord Jesus) who sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." He is the dwelling place of God, and He is the brother of support to His brethren.

These two leading artificers were respectively of the tribes of Judah and Dan. Judah being the leading camp, and Dan the last camp of Israel. Probably they were selected from these two tribes, in order that all Israel might stand representatively included in these men of the first and last camps.

May there not be also a significance in the names of the two tribes here selected. Judah, praise-Dan, judgment. The Tabernacle of God is a place for worship and praise, because therein is revealed God's great act of judgment upon sin in the sacrifice of the Lamb of God.

Bezaleel is moreover a type of the Lord Jesus in his having been instructed by God to teach others. (Ex. 35:34.) " The Lord 'lath put in his heart that he may teach." Throughout this beautiful description of those who wrought in the work of the Tabernacle; the heart is especially spoken of. " Wise hearted." Ex. 28:3;31. 6; 35. 10, 25; 36. 1, 2, 8. " Stirred up in heart." 35. 21, 26. "Willing hearted." 35. 22, 29.

God deals especially with the heart and conscience; and truth is of little avail, unless it acts not on the head only, but on the heart's affections. Knowledge puffs up; whereas love builds up. The two prayers of the apostle, Eph. 1 and iii. chaps., remarkably deal with the affections of the children of God. In chap. i. 17, he prays that " the God of our Lord Jesus Christ the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your heart being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe." We have in our version, " the eyes of your understanding' being enlightened," but the best authorities substitute "heart" for understanding, and this is in accordance with the whole tenor of Scripture. The affections have to be lighted up by the spirit of wisdom and revelation. We must be " filled with wisdom of heart," in order to know the three wonderful things presented to us in this 1 Chap. of Eph.

1. What is the hope of his calling?

2. What is the riches of the glory of his inheritance in the saints?

3. What is the exceeding greatness of his power to usward who believe?

" The hope of his calling" embraces the hope of Christ's coming; of resurrection; of seeing Him as He is; of seeing face to face; of knowing as we are known; of being like Him; of being forever with Him; of that fullness of joy which is at God's right hand; and of those pleasures which are for evermore.

"The riches of the glory of his inheritance in the saints" directs our thoughts to the glorious riches which God has, may we not say, heaped up to Himself in the saints as His own inheritance. In the Old Testament we read that Israel was especially the Lord's inheritance. "Thy people thine inheritance." Deut. 9:26,29. "The Lord's portion is his people: Jacob is the lot of his inheritance." 32. 9. Solomon also in his dedication prayer claims for the people that they are the Lord's people, and His inheritance; separated from all the people of the earth to that end. 1 Kings, 8. 51, 53. See also Psa. 28:9;33. 12; 74. 2; 78. 7; 106. 5. In many other passages also of the prophets, the same truth is enunciated. Here in Eph., we have the saints as God's glorious inheritance above, of which perhaps Israel was a faint type below. And surely the eyes of our hearts need to be enlightened in order that we may have some deeper knowledge of the delight which God has and will have in us, as part of His own skilful workmanship, new created in Christ Jesus. And the riches of the glory which He will possess when the Church, the fullness of Him that filleth all in all, shall be raised in union with its blessed Head.

" The exceeding greatness of his' power to usward who believe." The Father of Glory has already wrought this mighty power in Christ, raising Him from the dead, from the very lowest depths of humiliation, and setting Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. This is a proof and exhibition of the exceeding greatness of His power to usward who believe. And this power already worketh in us, whereby He is able to do exceeding abundantly above all that we ask or think. And by this mighty power He will raise us up eventually into the same glory as the risen Lord, to those same super-heavenly places into which He hath gone, and to be one in manifested union with Him forever.

The second prayer in this glorious Epistle, is to be "strengthened with might by his spirit in the inner man, in order that Christ may dwell in our hearts by faith.

That we, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth and height, and to know the love of Christ which passeth knowledge.

That we might be filled with all the fullness of God."

Surely these deep and high and blessed prayers savor of heart work. And the blessings which they promise will flow only through the heart's affections and earnest desires stirred up by the Holy Spirit, towards the Father and the Son.

Dimly the Tabernacle with its glorious hangings, its golden vessels: its deeply sunk silver sockets: its lofty capitals: its curiously wrought cherubim of glory upon the mercy-seat: its candlestick of elaborate skilful workmanship: its incense of sweet spices: its fragrant anointing oil: its lamb of sacrifice, all ascending as a sweet savor: its courts: its camp of well arranged hosts numbered in God's book: its cloud of glory, and its pillar of light-dimly indeed, and yet perhaps in measure, this varied assemblage of types may have foreshadowed the objects for which these prayers in the Epistle were offered. Certainly He that filleth all in all, Christ, who is the first and the last, who is all, and in all, is the great subject of the whole type.

The Holy Vessels and Furniture of the Tabernacle, Laver, The

Ex. 30:17-21.-And the LORD spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the 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: 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 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 forever to them, even to him and to his seed throughout their generations.

Ex. 38:8.-And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation.

WE have now arrived at the two principal vessels of the "court of the Tabernacle," namely, the Laver and the Altar of Burnt-offering. Another metal, brass, entered into their composition. Gold was entirely confined to the covered holy places, and to the vessels which stood therein; whilst silver and brass were employed in the construction of the outer court, and the vessels of service which were set there. This latter metal seems intended to typify firmness, solidity, incorruptibility, and power of endurance; whereas the gold, as we have seen, has reference rather to glory and costliness. We read of "gates of brass" (Psa. 107:16), "bars of brass" (r Kings iv. 13), and " fetters of brass " (Judg. 16:2;1), as expressive of great strength and indestructibility. In the visions, also, of the Son of man (Dan. 10:6; Rev. 1 r 5), his feet are like " polished brass," in order to represent the power and strength of Him to whom all judgment has been committed. In the brass of the Laver and the Altar, our thoughts are directed to that firmness of purpose, and divine power of endurance, which were manifested in Christ, as bearing the weight of God's wrath and judgment on behalf of sinners. "He endured the cross, despising the shame." (Heb. 12:2.)

The Laver forms a remarkable exception to all the other vessels of the Tabernacle, inasmuch as it was not, strictly speaking, used for priestly service at all. True indeed, the priests were to " wash their hands and their feet thereat;" but no sacrifice or offering was presented, no sweet savor ascended, no ministration God-ward was there effected. Its purpose was to remove that which would have disqualified for service, its aspect being exclusively towards the priests-a fact which itself affords a clue as to the interpretation of this type; for we shall find, as we further pursue the subject, that the Laver presents to us a figure of Christ, not in any priestly office now in the presence of God for us, but as the one by whose finished work, and in whom, we have ourselves been made priests unto His God and Father.

The brazen mirrors, used by the women " assembling at the door of the Tabernacle of the congregation," were the materials of which the Laver was formed.' The mirror reflects back an image of ourselves; and it is used either to assist in adorning our persons, or to display to our own eyes our natural beauties or defects. If we had any real comeliness-if any beauty of nature yet remained on which we might gaze with complacency, and which might justly raise our self-esteem-then indeed the mirror might be retained, and used with profit and satisfaction.

But if corruption has taken the place of comeliness, and "from the sole of the foot even unto the head there is no soundness; but wounds, and bruises, and putrifying sores;"-if our nature is depraved from its very source, so that we have been "shapers in iniquity"-then the sooner we cease to contemplate ourselves-the sooner we lose sight of our own reflection, and looking away from self, rest our eyes on Him with whom we have been buried, and in whom we have been quickened and raised from the dead, the happier we shall be, and the holier will be our walk through the otherwise defiling paths of this world. Having once for all thoroughly learned what we are by nature, we shall cease to look at ourselves, either with the vain hope of discovering some features of beauty in which we might rest with satisfaction, or to be disgusted afresh with the evil and loathsomeness which a true picture of self cannot fail to exhibit.

It may be observed that the complete ruin of human nature was never distinctly enunciated in the law. The types themselves all fall short of depicting this great fact. We do indeed find some obscure intimations, which we are now able, through the perfect light of revelation in the New Testament, to follow out; and we can perceive that they inevitably lead to the conclusion of the entire fall of man-body, soul, and spirit. But the declaration of this sad truth was not made in all its present distinctness till He came, in “the fullness of the time," who was Himself to be the beginning of a new race of men. Accordingly, we find that the sin-offerings in Leviticus refer to certain actual breaches or transgressions of the law, and do not directly teach the fact of the nature of the sinner being depraved. Leprosy also, one of the types which perhaps approaches most nearly to "sin in the flesh," could only be dealt with when some clear and palpable tokens of corruption were manifested to the senses. Contact with death and uncleanness would defile the Israelite; but he was nowhere taught in the law, that those things which proceed "out of the heart" are really the things which pollute the man. (Matt. 15:18-20.) If the law had once plainly declared the complete and irremediable ruin of the whole man, it could not have been given consistently with itself; it would have been self-contradictory. For of what avail would it be to command righteousness by man's own efforts, if the same word declared his entire impotence and inability to be righteous? How could a physician propose a remedial process, if at the same time he pronounced the patient incurable? One of the purposes of God in giving the law was, by means of its commandments, to bring out into open manifestation the thorough ruin of the flesh. By the law, therefore, "the offense abounded" (Rom. 5:20); "sin became exceeding sinful" (Rom. 7:13); sin was detected, and the secret springs of the heart's evil laid bare (Rom. 3:20; Rom. 7:7, 8); the Jew (the best man in the flesh) as well as the poor outcast Gentile has become " guilty before God." It was needful that such a condition of evil should be manifested, in order that grace and faith in Jesus Christ might be brought in, and righteousness, life, and salvation in Him might triumph. The law served as a test of man's powers, and of man's heart. The pool of Bethesda offered healing to any that had strength to use it: to an impotent man it presented only a tantalizing hope that could never be realized. He might indeed have learned thereby his own thorough impotence, instead of vainly hoping for power to reach the healing waters; but that was all that he could have obtained from the pool. For it is clear, that if the power to step into it had been his, then he might have done without it altogether: he would not have required its transient virtues, seeing he would already have ceased to be impotent before seeking its aid. So in respect to the law: one who had power to obey and keep its precepts would not have needed its restraints or promises, for he would have possessed righteousness and life at the very outset. The law then did not directly instruct respecting the entire ruin of the flesh, though one of its chief objects was to make manifest that fact; and there are allusions incidentally mingled with its teaching, from which it may now be inferred. In the type before us we trace a kind of hint as to the uncomeliness of the flesh, in the fact that the women (the fairest portion of mankind) gave up their mirrors; but even here it is the mere outward appearance, and not the hidden man of the heart that is alluded to.

Blessed instruction may be gathered from the circumstance, that the women " assembling at the door of the Tabernacle" were those whose mirrors were fashioned into the Laver. They had come to the place where the Lord dwelt, and they had probably intended to adorn themselves to their utmost, by the aid of their mirrors, in order to appear before Him in all the beauty they could display; but His presence had dispelled all these visions of their own comeliness, and had made them conscious that it were vain to attempt to please Him by any adornments of the flesh. They therefore stand before Him just as they are: they gather a knowledge of themselves at the door of the Tabernacle more true than even the mirrors could give them: these looking-glasses are consequently laid aside, and the Laver, with its purifying waters, is substituted for them. We find holy men of old learning the truth of the real condition of the flesh much in the same way. Job was a religious man, and perfect in his outward walk, but he little knew the realities of many truths that his head had learned and his lips uttered: he little knew how truly corrupt he was in heart, though he could at times declare the weak and unclean condition of man; but when at length he is brought into the presence of God, then the whole truth of his own corrupt nature bursts upon him: " I have heard of thee by the hearing of the ear: but now mine eye seeth thee: wherefore I abhor myself; and repent in dust and ashes." (Job 42:5,6.) Isaiah had prophesied, and had declared the ruined state of the whole Jewish nation; but he had been a mere spectator of it, till he sees a vision of the glory of the Lord; and then he finds he is himself "a man of unclean lips," as well as dwelling in the midst of a people of unclean lips. (Isa. 6:5.) Daniel, the " man greatly beloved," exclaims, " My comeliness is turned in me into corruption," when he saw in a vision one like unto Him that appeared to John in the Revelation. And Peter is convicted in his own conscience of being "a sinful man," when the miracle at the lake of Gennesaret suddenly makes him realize that he is in the presence of the Lord. (Luke 5:8.) In all these instances there is the discovery of self, brought with power to the soul, not by denunciations of judgment, nor by any, open manifestation of sin, but by the conscious presence of the Lord. God's estimate, and therefore the real condition of the flesh, is learned, and it is learned also where He is manifested, who has made a full provision for the entire cleansing of the whole man.

It is needful to remember that self-contemplation effects no change: could the real condition of the soul be traced as accurately as the looking-glass reflects an image, yet a man would not thereby be benefited. Gazing constantly at the mirror could never alter or improve one feature of the countenance, or wash away one stain of defilement. It is not only necessary that a man should know himself, but that he should also know a way in which he may escape from himself. A poor outcast leper had with muffled lips to pronounce the mournful words "unclean, unclean"-true record of his state-but his leprosy was not thereby lessened. The mirror must lead to the Laver; and God has provided a cleansing bath, to which the poor sinner, conscious of his misery, may at once turn and wash away his sins. But in order that a defiled person may be truly cleansed and rendered fit to approach God, two things are needful: the flesh itself, with all its outward filth and inward sources of corruption, must be purged away, and a new existence, a new life be imparted. The Lord Jesus speaks of these things to Nicodemus, in John 3 This Pharisee came to Jesus "by night," for he had a reputation to lose; he had whereof to glory in the flesh, being according to human estimation a righteous man; as such, he had become a ruler of the Jews, a master of Israel. He had not rightly used the mirror to discover his real condition; or, if he had, he had gone his way, and straightway forgotten what manner of man he was. He knew not that he was a lost sinner, and consequently he knew not Christ as the Savior-the cleansing Laver. He recognized the Lord only as "a teacher come from God; " and came to Him for instruction, not for salvation, conscious that he had something yet to learn, but ignorant that he was totally corrupt. He therefore looked upon Christ as one who was only going to add something to the law of Moses, instead of owning Him as the living source of

grace and truth. The Lord at once declares the great and startling truth, " Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here indeed was the faithful mirror held up to man, which proved that no instruction in righteousness, no law of commandments, could set or keep him right; but that he was so corrupt, so fallen, that he needed a new beginning-a new existence. Nicodemus knew nothing superior to the flesh,-nothing more comely,-and he was unacquainted therefore with any other birth than that after the flesh: " How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? " The Lord then states the necessity of a Laver:-" Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here it is declared, again with the double Amen of God, that two things are needed,-a birth " of water," and of "the Spirit,"-a birth in which a complete cleansing process shall take place, and in which also a life of the Spirit shall be communicated. Man must be born again; and in entering into life the second time, there must be a provision made for the entire and eternal cleansing away of all that appertained to his previous existence in the flesh: there must be a bath which should also be a birth place: washing and a new life must be combined. To enter the second time into his mother's womb would effect no change, for " that which is born of the flesh is flesh: " could a man be thus born again ten times over, it would work no alteration in him; he would still remain the corrupt offspring of corrupt parents. Neither would any remedial process effect any improvement; the flesh under the best discipline could never be converted into spirit: that which is born of the flesh ever remains flesh. The teaching and discipline even of God towards it would not alter its root of evil. Israel was a clear proof of this. Educated under His care, hedged in from the rest of mankind by His laws and ordinances, nurtured by Him as His child, and with His oracles in their hands, yet what had been the result? Was the flesh improved? Had these careful and reiterated processes amended it? Christ's presence was an evidence as well as test of their condition. Nicodemus, a very master of Israel, manifested what their flesh still was-self-satisfied, ignorant of God, ashamed of the company of God's own beloved Son: this ruler of the Jews proved the truth of that sad and solemn word, " He came unto His own, and His own received Him not." It was therefore no gradual alteration, no progressive steps in improvement, no mere advance in righteousness, truth, or holiness, which this "teacher come from God" came to propound or assist. No; the flesh-the whole man-must be destroyed: a Laver must be fashioned containing such waters as should completely and forever purge away the very sources of corruption. And such a Laver is Christ crucified: -thence proceeds the cleansing stream which God has Himself provided for the sinner,-and that stream is blood:-" who hath washed us from our sins in His own blood." (Rev. 1:5.) "They have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:14.) The deep waters of death are those alone which God uses to purge withal; for it is not the washing away the filth of the flesh that could avail, were that possible: the flesh itself must be gone; the body of sin destroyed. This then is one essential part of the new birth-the destruction of the old nature. Christ crucified is our death unto sin: we have been crucified with Him. In His death God has judged and "condemned sin in the flesh" on our behalf. The billows of wrath have closed forever over the flesh: in Him we have been plunged into the deep waters of death, in order that the body of sin might be destroyed. This is the being "born of water." But the death of the Lord is also the cleansing womb from whence a new existence springs: out of that death arises life: His grave becomes our birth-place, and the Spirit is the communicator and power of that life, held as it is by us in union with Christ risen,-a life which is consequently "spirit," as contrasted with flesh. "Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6:8.) If Paul could say, " I have been crucified with Christ," he could also add, " Nevertheless I live; yet not I, but Christ liveth in me." (Gal. 2:20.) And as "that which is born of the flesh is flesh," so " that which is born of the Spirit is spirit." There is no conversion of the one into the other,-no mingling of the two. Blessedly and eternally distinct does the new and everlasting life of the Spirit remain; while the judgment of death abides on all that which is born after the flesh. The Laver is an obscure shadow of these truths of God: its very existence witnessed that all adorning or contemplation of the flesh was at an end; whilst its cleansing waters rendered the priests fit to approach and minister before the Lord.

"And thou shalt put water therein; for Aaron and his sons shall wash their hands and their feet thereat."

There are various typical uses of water in Scripture. Sometimes it represents that which cleanses; in other instances it is an emblem of life. When masses of water, such as the sea, waves, floods, are figuratively employed, it is generally to typify overwhelming judgments or wrath from God. The waters of the Deluge, the waters of the Red Sea, the waters of the deep that encompassed Jonah, have all this latter aspect. We need only compare the language of Psa. 42 and 69. with Jonah 2, and we shall at once perceive the application of this imagery to the sufferings of the blessed Lord on the cross, under the wrath of God.

Many a type in the Old Testament (and the Laver among the number) declared plainly the truth, that without perfect cleanness no one could draw nigh to God. Hence the divers washings and purifyings in which water was employed. But under the law, the link between the water that cleansed and the waters that overwhelmed in destructive judgment was not seen. In other words, it was not made manifest that cleansing by means of death was God's appointed way. The Lord Jesus was the first and last that came by "water and blood; not by water only, but by water and blood." (1 John 5:6.) He came as the fountain of purity and life to sinful men, but not without blood. It is not only Christ, but Christ crucified that must be known, if the sinner would be cleansed and have everlasting life. Here the fountain of life is combined with the cleansing waters of death and judgment. Baptism is a type of these two things-death and resurrection-judgment and life-salvation, but salvation through destruction. The believer, plunged beneath those waters, has vividly set before him the reality that he has been buried with Christ into death, and that he owes his cleanness, and consequent life and fitness for God's presence, to the blessed fact of his having been judged in Christ crucified, and has thereby " suffered in the flesh and ceased from sin." Washing and burial are thus combined, for God's mode of washing the sinner is through death-the death of His Son; out of whose grave, as typified by the waters of baptism, the believer has been raised, quickened into new life, made clean every whit, and brought into the family of God. " Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." (Col. 2:12,13.) A type this, not of the washing away of the filth of the flesh, but of the destruction, in judgment, of the Ash itself; at the same time there results the answer of a good conscience towards God, because the old man has been destroyed, and a new and holy life imparted, through the resurrection of Jesus Christ from the dead. (1 Peter 3:21.)

The Laver, as fashioned by Moses, and containing water, does not directly teach these truths; for the law sought by external cleanings only to render the worshippers fit for God: but in Titus 3:4-6, we have the great fact of regeneration connected by the Holy Spirit with a vessel of this kind: " But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing (laver) of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior." Here the "washing," or "laver" as it may be translated, is that of regeneration: the bath of new birth, analogous to the being "born of water"-born out of the death of Christ, wherein all our sins have been washed away-and " the renewing of the Holy Ghost," answers to the being "born of the Spirit;" a new nature-everlasting life-having been imparted through His power; but besides this,

the same blessed spirit has been "shed on us abundantly." Salvation thus embraces these three unspeakable blessings, the washing from sin in the death of Christ, the communication of a new existence through the action of the Holy Ghost, and the pouring out that same Spirit to be the power, strength, and sustainer of the believer in his walk and service towards God.

One solemn lesson the Laver was well calculated to teach, namely, the holiness of that God to whom the priests were permitted to approach. A little imperceptible dust, unavoidably contracted in their path through the wilderness, was sufficient to render them unfit for His service, and would have exposed them to destructive judgment, had they attempted to minister before Him without its having been previously cleansed away: "When they go into the tabernacle 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." It was not only that gross defilements would unfit them for their ministry, and call down vengeance on their heads, but the slightest contact with an unredeemed world, a speck upon the hand or foot, rendered them obnoxious to the fire of judgment, if they ventured unwashed into the presence of the Lord. This may well direct our thoughts to the holiness of that God " with whom we have to do:" His judgments are not against the great open enormities of vice only, which we see around, or the manifest defilements which we can recognize, but His controversy is with the flesh itself, be its developments what they may: whether from thence have proceeded the open grossnesses of sin, which even men can notice and condemn, or whether there is the evil thought within, in some almost unknown and unnoticed form, still it is the flesh, and in that a man cannot please God; all its desires, motives, and exercises are nothing else than "enmity against Him; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.)

Any outward contact with death, or, as in this case, the hands and feet accidentally sullied, rendered the priests defiled: with us, before we were converted, it was the inward source of corruption, which no external cleansing could remove, that made us unfit for the presence of God-a corruption that manifested itself in all the varied exercises of thought and imagination which external scenes and associations excited, or which developed itself in the grosser works of the flesh, either actually committed or inwardly cherished. As we read in the Epistle of James, 1:14,15, "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Again, ignorance of the defilement was no proof that it did not exist; the priests were to wash whether they knew themselves to be soiled or not. The Laver was not to be neglected because they might fancy themselves clean. So as to man: whether conscious of it or not, he is unclean and unfit for God; he is not the judge of his own condition, neither is his conscience the true index of his state: God alone is the judge of that; and He has provided the precious blood of Christ, a witness on the one hand of what His estimate is of the sinner's ruin, and on the other, the full and eternal remedy for all that ruin. Lastly, no washing would have sufficed save that which was conducted at the vessel appointed by God to hold the purifying waters. If, having their eyes partially opened to their unclean condition, the priests had sought to purge themselves at some washing-place of their own construction, instead of at the Laver, they would have exposed themselves as much to the wrath of God as if they had altogether neglected His commands. He had provided a vessel constructed according to His own will, and which He knew would fit them for His own service. Had they sought another, it would have proved that they either despised His commands, or undervalued what He had furnished for their use. In either case they would have been guilty of a direct insult against the holiness, majesty, and wisdom of God. God has lifted up the Son of man on the cross, that cleansing and life might be the result to every one that believeth. No process, either instead of faith in the cross, or mingled with it, will avail. If anything in the soul either precedes or follows the cross, as a means of healing, Christ is made of none effect. Let even one little ordinance be added, and God is insulted; the soul has fallen from grace. In these days it is not likely that anything would be directly substituted to the exclusion of faith in the blood of the Lamb, as a means of fitting the sinner for the presence of God; but the great spreading snare of Satan is to suggest some additions to faith in that sacrifice, in order to the sinner's justification. The Laver is not altogether set aside, but some attendant vessels, not commanded by God, are arranged for use around it. But if the soul looks to any process antecedent to faith in Christ crucified as necessary to salvation, or makes any addition to that wondrous cleansing bath, so as to attach value to some subsequent efforts of its own, or some ordinances of God as securing redemption, in either case Christ is made of none effect. It was so with some of the Galatians of old. They had not openly set aside the cross of Christ, but they had added to faith a ceremony as a kind of completion of salvation, and thereby they had spoiled the Gospel; Christ profited nothing; they were bewitched by an evil power; they had fallen from grace. And do we not see this evil extending far and wide at this very time? Are there not around us those on the one hand who preach some gradual steps up to Christ, and on the other those who add ordinances to faith in Jesus as in some sense necessary to salvation? Is not baptism itself made to be a rite admitting the person baptized into a something connected with salvation, or a vehicle of some sort of grace linked on with redemption? And are not even the Lord's people almost afraid to lift a clear and warning voice against this subtle setting aside of the cross? Are not many of the saints of God bewildered on the subject, and consequently slow to cry aloud against this dishonor done to the work and person of the blessed Lord Himself? Would that an energy of the Holy Spirit might arouse the Church of God to cry "anathema" on such as bring in "another Gospel, which is not another, but there be some that trouble, and would pervert the Gospel of Christ"!

The Laver had to be resorted to again and again by the priests; the cleansing and sacrifices under the law had constantly to be repeated, for the worshippers were never purged thereby; the "conscience of sins" still remained, for the blood of bulls and goats could never take away sins; the waters of the Laver could never reach the heart. All was external, and cleansing never penetrated to the source of corruption. But by the offering of the Lamb of God, those that are sanctified are "perfected forever." The Laver of regeneration has effected a complete putting away of the flesh: through that the believer is at once and forever "made meet to be partaker of the inheritance of the saints in light." Still indeed the flesh is at work; the conflict between flesh and spirit will ceaselessly continue whilst we are on earth; but the practical victory over evil within, is to be maintained on the ground of the victory already accomplished in Christ for us. We are to mortify our members on the earth, because we have in Christ died to sin, and are risen together with Him. We "have put of the old man," and consequently we are to put on the practical ways of a believer. (Col. 3:9-I 2.) We are to walk in the Spirit because we are alive in the Spirit. (Gal. 5:25.) Here it is that many of the children of God mistake, through want of a clear perception of the great truths of salvation. The teaching of the Spirit of God is (if we may use the expression), from heaven to earth, and not from earth to heaven. He would fix our faith steadfastly on the fact that " old things are passed away, and all things are become new." He would instruct us as to the entire destruction of the flesh in the death of Jesus for us, and in our consequent life and resurrection with Christ risen and glorified; and having fastened our souls on these blessed facts, and thus rooted and grounded us in Christ, He would then make these truths to be the practical power of our walk and conduct on earth; so that we come back again to earth from heaven, to walk here below as a heavenly people, following the steps of that blessed one who came forth into the world from the Father. Unhappily too much of the teaching of the present day is of the reverse order-an attempt to lead to heaven by means of a clean walk on earth, instead of presenting a clean walk on earth as the result of being already "seated in heavenly places in Christ."

The apostle, when writing to the Corinthians, though he had to rebuke them for many sins allowed in their midst, yet confidently says, " But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11)

r Ex. 40:7.-And thou shalt set the laver between the tent of the congregation and the altar. Ex. 40:30-And he set the laver between the tent of the congregation and the altar. IN the arrangement of the vessels in the Court of the Tabernacle, there seems to be an intention to denote the advance in truth which the soul makes, as it learns in the presence of the Lord, and by the teaching of His Spirit, the vast and varied blessings connected with redemption. We first approach the "gate of the court," and pass through it into the Court of the Tabernacle. " I am the door," said the good Shepherd; "by me if any man enter in he shall be saved, and shall go in and out and find pasture." (John 10:9.) Here is one great truth of salvation learned-Christ as "the way" through whom the believer enters into God's presence. We next approach the Altar of Burnt-offering, having passed through the gate; the blessed truth of acceptance would here be realized; so that not only is the believer saved from wrath and sin, and a way made for him into the presence of God, but he is accepted according to all the perfectness and sweet savor of Christ. Again, a little further on we find the Laver between the Altar and door of the Tabernacle. At this vessel we are instructed in other truths, namely, as to the cleanness required in those who would serve God, and that He has provided that wherein the very source of evil has been washed away, and whereby the believer, as a new and risen person, is made meet for and has access into the heavenly courts, having a heavenly calling. The door of the Tabernacle may now be entered, the glory and beauty of the risen Lord be known, and the high standing and exaltation of the saint, as united to Him, be appreciated. Thus the progress of the soul of a believer in truth may be gathered from the arrangements of the Court and Tabernacle; though we must remember that all these blessings are the portion of every believer from the moment of his conversion, however little they may at first be realized.

One observation may be made in conclusion, and that with reference to John 13 The action of the Lord, related in this chapter, of washing the feet of His disciples, has been thought by some to refer to the priests washing at the Laver. This, however, seems hardly to be sustainable; for the priests were to wash their hands as well as feet: whereas the Lord says, " He that is washed needeth not save to wash his feet." Again, the priests were to wash themselves, and that on pain of death: in John 13. on the contrary, it is the Lord who washes the disciples, and they are instructed to wash one another 's feet. Some priestly work of His own towards the believer is hereby manifestly typified; a service in which the saints themselves may participate. The act seems to refer to His constant watchfulness over His saints, in order that no carnal defilements, which they contract during their path along this world, might render their feet unfit to tread the heavenly courts above, or exclude from conscious fellowship with the Father. The Laver, on the other hand, leads our thoughts to the mode in which our unclean nature itself has been purged away.

It will be observed that in the drawing of the Laver which accompanies this exposition, the circular shape in which it is ordinarily represented is not preserved. There is, in fact, no direction given in the Word, either as to the form or dimensions of this vessel; but it may be inferred that it was not circular, from the fact of the brazen scaffold used by Solomon (2 Chron. 6:13), which was called by the same name, " being five cubits long, five broad, and three high, and consequently of a rectangular form. It is remarkable that these are exactly the dimensions of the Altar of Burnt-offering, whilst the name Laver is given to this brazen scaffold. Solomon kneeled down on its summit, and spreading forth his hands towards heaven, uttered that beautiful prayer for blessing upon Israel in connection with the temple. May it not be hereby intimated that the Altar and Laver are but one vessel, cleansing and acceptance being derived from the same source? And is not a time here pre-shadowed when the King and Priest shall, by virtue of His own blessed work, as the basis of His exaltation in glory, call down, with uplifted hands, blessings from heaven upon the head of His ancient people?

The shape of the Altar would have been preserved in the drawing of the Laver, had it not been thought that some confusion between the two might have resulted; and, accordingly, an hexagonal form has been substituted. The "foot" or "base" is represented by the stand on which the vessel containing the water rests.

The Holy Vessels and Furniture of the Tabernacle, Altar of Incense, The

Exod. 30:1-5. -And thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim-wood, and overlay them with gold.

Exod. 37:25-28.-And he made the incense altar of shittim-wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. And he over-laid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves of shittim-wood, and overlaid them with gold.

THERE were two Altars attached to the Tabernacle-one the Brazen Altar, called also the Altar of burnt-offering, which stood in the court,-the other, the Golden Altar, or Altar of sweet incense, which stood in the holy place. All Israel had access to the former; but the priests alone could approach the latter. On the one death was perpetually recorded, and blood was sprinkled and poured out; on the other no sacrificial victims were to be offered, but the fragrance of sweet spices was constantly to ascend from thence to God. Truths connected with atonement for sin; cleansing from defilement by means of blood, and acceptance through the death of the victim, were more immediately taught by the ministrations at the brazen altar; whilst the high calling and standing of the saint, the preserving him in that standing, so as to offer acceptable worship in the heavenlies, and maintenance of communion and intercourse with God, are subjects more directly connected with the altar of gold. Yet both are intimately and inseparably linked together. The Incense Altar owed its standing to the blood of atonement (Ex. 30:10): it was an altar and therefore had reference to, and was the result of, a sacrifice already presented; and the holy fire which caused the sweet perfume to ascend, was that which had first descended and consumed the victim on the altar of burnt-offering.

It is to be observed that the Incense Altar is not described in due order with the other vessels of the Tabernacle. The 25th chapter of Exodus, as we have seen, describes the Ark, Table, and Candlestick; the subject then suddenly changes, and instead of getting, as we might have expected, the account of this altar, the 26th chapter opens with various details respecting the construction of the Tabernacle; then follow descriptions of the brazen altar, and the court of the Tabernacle, succeeded by two chapters containing directions for making the garments of glory and beauty, and for the consecration of the priesthood; and the 30th chapter reverts to the interior of the holy place, and opens with the description of the Altar of Incense. Especial importance is thus given, and peculiar interest attaches to this golden vessel. It was one which betokened the highest priestly ministration: its place was within the Tabernacle: it represented therefore a ministry in heaven itself. From its summit a cloud of fragrance constantly rolled upwards before the Lord, typifying an active ministry in His presence. The Tabernacle is first described, wherein this fragrance was to be developed; the brazen altar is also previously appointed, because this priestly service was a result of the value and efficacy of the sacrifice; and the garments, and consecration of the high priest and his sons are detailed, in order that the glory, beauty, and lofty standing of those who were to serve at this altar might be set forth, before the vessel itself is described.

The Dimensions Of The Altar ALL the altars described in Scripture were "foursquare," their length and breadth being equal. (Ex. 38:1; Ezek. 43:16.) A square is a compact, even-sided figure; and seems to have been especially selected for the form of the altars, in order to represent the completeness and fullness of the work effected thereon, whether of sacrifice or incense. The same perfect measure and estimate was thus presented every way, whether towards God, or towards man. Firmness also, and stability, are betokened by the square figure.

This altar stood above the other measured vessels of the Sanctuary; the Ark and Table of Shewbread being only a cubit and a half high, whereas the height of this vessel was two cubits. Thus it took the lead in the Tabernacle; its summit rose more to a level with the dwelling-place of God, "between the Cherubim, over the mercy-seat;" and thence was wafted the fragrant cloud, which sheltered under its perfume both the priest who ministered, and the other vessels of the Sanctuary. This teaches us the lofty standing of our great High Priest in the glory of God. His first entrance there from the earth-a man in resurrection-added a new and sweet odor to the dwelling-place of God. A cloud of human fragrance rolled up, and could mingle itself with the cloud of divine glory, and the heavenly Tabernacle was filled with the holy perfume. The intercession of Him who "is pure and holy," still meets the light and glory of God's presence in our behalf. It covers over every ill-savor that otherwise might be wafted from the worshipper on earth into the holy place; it presents fragrance immediately " before the Lord," so that no weakness, no failing on the part of His people, may hinder their ready access to the throne of grace. What must the heavenly calling of the saints be, when such an High Priest was not only needed, but "became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26.)

In the drawings of the Incense Altar it will be perceived that it stands corner-wise; having an angle, and consequently a horn, turned towards the spectator, instead of a side. This position has been adopted from a consideration of the text, with reference especially to the staves. It will be seen from Ex. 30:4, and 37: 27, that there were only two rings for the staves, instead of four; and that these rings were placed at two corners, immediately under the crown. This would necessitate the vessel being carried corner-wise, instead of what we should familiarly term square; and as it was carried, so it would be deposited, and stand in the Tabernacle. The object of this variation from all the other vessels of the Tabernacle which had staves (each of the others having four rings), was, it is believed, in order to direct a horn of the Altar towards each part of Israel's host. The Tabernacle itself stood east and west; and the four camps of Israel took up their several positions with reference to this holy dwelling; Judah, east; Reuben, south; Ephraim, west; and Dan, north. If the Altar were turned angularly in the holy place, a horn would then point towards each of these four camps, and the incense from its summit would have equal reference, in all its value and power, to each portion of the hosts of the Lord. Does not this afford us a true type of the intercession of Christ, offered alike in all its value and fragrance for every portion of His people?-the savor of that sweet perfume ascending with reference to the north, south, east, and west; and its efficacy and fullness alike presented on behalf of every believer. Now that the people of God are scattered, as it were, to the four winds of heaven, separated one from another, and broken up in little fragments, how comforting is it to remember that all are presented by Christ in unbroken unity, and in full perfectness before God! All are sheltered under the one fragrant cloud of incense; all are alike accepted in the Beloved; and He who is " pure and holy," ever liveth to make intercession on behalf of all.

The Place Of The Altar As we have before observed, the situation of the Incense Altar was in the holy place. It had also direct reference, as to its position in the Sanctuary, to the Ark and Mercy Seat. " And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee." (Ex. 30:6.) " And thou shalt set the Altar of gold for the Incense before the Ark of the testimony." (Ex. 40:5.) This command Moses fulfilled, as related (Ex. 40:26), by placing the "golden Altar in the tent of the congregation before the vail." From these passages it appears plain that this vessel was set in the holy place, so as to be directly opposite the Ark; and though the vail intervened, separating the holy place from the most holy, yet this Altar was considered to be immediately "before the mercy seat." One of the names also characterizing it, and distinguishing it from the Altar of Burnt-offering, is the Altar "before the Lord." (Lev. 4:7, 18 Lev. 16:18.) In Rev. 8:3, it is designated as "the golden Altar which was before the throne." As to its position, it had direct reference to God's presence "between the cherubim, over the mercy seat," standing in the path which led into the holiest, where His glory was manifested; and any one who would approach thither, so as to enter the very dwelling-place of God, must pass this Altar in the way.(1) We are hereby reminded of our need of the sweet fragrance of the name of Jesus, and the value and power of His intercession, in order that we come into the presence of God with confidence, and present acceptable worship to Him. Our watchful High Priest, like the golden Altar in the way, stands ever ready to add fragrance to our petitions, and render sweet our service. He bade His disciples ask in His Name, that they might receive, and that their joy might be full. (John 16:24.) We speak in His name to God: all its preciousness attaches to our prayers; and that because He, the living witness of purity and holiness, is ever before the Lord for us Himself a speaking testimony and proof of the value and efficacy of His name " Who is He that condemneth? It is Christ that died, yea rather, that is riser again, who is even at the right hand of God, who also maketh intercession for US: (Rom. 8:34.) No vail now intervenes to hinder our approach into God's presence and not only have we access with boldness into the holiest through the blood, but there is also "an High Priest over the house of God," who has living active sympathies, ever presenting on our behalf a sweet fragrance of holiness and purity before the throne of grace. Well, therefore, may the word of exhortation be, " Let us draw near with a true heart, in full assurance of faith. (Heb. 10:19-22.)

The Times Of Burning Incense TWICE a day was the holy perfume to ascend fresh before the Lord. (Ex. 30:7.) "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations." Reference has already been made, whilst treating of the Candlestick, to these two periods of time, evening and morning. It only remains to be observed that the object of burning incense at these

two seasons was, that the fullness of fragrance might perfume the Sanctuary during the ministration of the priest at the Candlestick. When the Lord returned to the glory and joy of the Father's presence above, having accomplished His work on earth, He entered " the better Tabernacle," not for Himself, not on His own account, but as the head and representative of the Church which He had loved, and for which He had died. The light of the Sanctuary then shone forth with its perfect seven-fold luster; and at the same time that there was thus presented to God a blessed and living witness of the glory and perfectness of that Church which He had loved, and chosen in Christ before the foundation of the world, a fragrant perfume also ascended on its behalf. For, notwithstanding the heavenly calling of the saints, in union with the Lord, yet their real condition of weakness and failure on earth needed the ceaseless living power of His intercession. The golden Altar rolled forth its perpetual cloud of incense during the night, while the lamp shone out with all its perfect light. And again, at the close of this night of darkness and evil, when the day is just about to dawn, and Christ will present the Church in all its full and undimmed radiance before God in heaven, the last fragrant cloud of perfume will ascend on its behalf; the full value of His intercession, "saving to the very uttermost," will be manifested; and the saints will be presented in His glory faultless, because of the preciousness of Him in whom they are accepted, and fully perfumed with all the sweet spices. There are two beautiful little scenes in the Canticles, which point onward to that happy time: " Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" 6.) And, "Who is this that cometh up from the wilderness, leaning upon her beloved?" (8:5.) The bride is here represented coming up out of the wilderness, her tedious journey, her toils and dangers at an end, and entering her rest in triumph, like pillars of smoke, covered with all the fragrance and varied perfumes of the merchant. The barren and waste howling desert has been to her the very garden whence the spices might flow out. The soil least adapted, apparently, to produce such perfumes has been found the most fertile place for their development: for the graces and sweetness of Christ flourish best in scenes of trial, conflict, and danger. His bride will be found, at the close of her wilderness journey, to come up out of the trying and wearisome path covered with all His fragrance, perfumed with all His sweet powders. The other little verse also presents her emerging from the same perilous and toilsome path, " leaning upon her beloved;" sustained alone by Him, and brought up out of the wilderness in safety alone by His strength; conscious of her need of dependence on His arm, even in the very last step of the way, and never more trusting in His care and power than when taken by Him forever out of the scene of her trial, and placed, perfumed with all His fragrance, in the glory.

The Incense And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; 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 together, pure 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 with 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 Loan. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people. (Ex. 30:34-38.)

THREE sweet spices are here mentioned, "stacte, onycha, and galbanum," the names of which nowhere else occur in Scripture; neither is there any apparent meaning in the Hebrew words thus translated, so as to lead our souls to any particular truth intended to be typified by them. The perfumes are unknown to us. They may have been selected on that very account; in order thereby to designate a sweetness and fragrance not appreciable to human sense, but understood and valued alone by God. Who is able to enumerate the varied graces of Christ? or who can estimate their value? Our souls may and do indeed say, "He is precious;" the fragrance of His sweet perfumes is wafted towards us; but our thoughts are poor, our words and expressions weak, when we seek to portray the beauties and excellencies of His person. All, however, has been presented to God; every varied grace has yielded its sweet odor to Him; and He has delighted in, and appreciated each perfume, as from time to time it has been developed in the thoughts and ways of His Son.

To these three unknown spices pure frankincense was added; of each there was to be " a like weight;" the four ingredients were to he skillfully mingled together, "a confection after the art of the apothecary, tempered together, pure and holy." It has been truly observed by another, "that there was no unevenness in Christ, nothing salient in His character, because all was in perfect subjection to God, and had its place, and did exactly its service, and then disappeared." 2 Just so these perfumes which formed the incense were of even weight; no one preponderated over the other; varied as each was, yet one did not overpower another; but each lent its one peculiar fragrance to the whole, and one sweet cloud went up, curiously compounded of various scents-sweet as to each ingredient that composed it, and most sweet as to its combined odor. How true a type does this afford of the character of the blessed Lord! Grace, mercy, righteousness, truth, all had their place in Him, and gave their fragrance to each thought, word, and action. There was no preponderating feature in His character, so as to overpower or eclipse other graces: all was perfect, and of even weight. Righteousness was not overpowered by mercy; holiness and love were not opposed; all were tempered together, and could blessedly mingle; a will in subjection to God could skillfully combine every varied fragrance. And when He acted or spake, all were present: the sweet spices, marvelously compounded together, sent forth their one full and blended perfume. In men it is just the reverse: they have features of character that become prominent, and thereby distinguish one man from his fellow; the very names and epithets bestowed on mere human beings are proofs of this. Even that which is naturally sweet and lovely is not held in an even balance. Mercy is applauded at the expense of justice; charity is advocated to the sacrifice of truth; all is uneven and distorted. But in Christ every grace had its due proportion, and its right place.

Some of this sweet compound was to be beaten very small, and put before the testimony. The object of finely pounding the incense was in order that its fragrance might be the more developed, and to evidence the fact that each minute fragment had all the varied perfumes of the whole. So was it in respect of Him to whom this incense points. It was not only on great occasions that the graces of His character manifested themselves; neither was it effort, or the force of circumstances, that produced them: in the smallest as well as greatest action, all that was well pleasing to God was developed. True indeed, the last wondrous act of obedience unto death, even the death of the cross, yields " the hands full of incense; " but in every previous scene, in every little detail of life, all was also present. The varied circumstances through which it pleased the Father that His beloved Son should pass have each in their turn called forth a holy and pure and sweet perfume, which has sanctified each scene, and made the most trivial action to become precious and pleasing to God. The more, under the guidance and teaching of the Holy Spirit, we ponder over the minutest sayings and actions of the Lord, the more shall we be lost in wonder and praise at the combined perfection of grace, wisdom, and truth manifested by this blessed One in all His paths below.

The prevailing odors which this incense exhaled, when its various ingredients had been tempered together, are expressed in those words, "pure, holy." Together with all the sweetness exhibited in the ways of Christ, and the grace and love displayed by Him, so attractive to the poor weary soul, there ever ascended also to God the fragrance of perfect purity and holiness. In the spontaneous outflowings of His gracious character, no motive intruded for His own glory or self-exaltation. The very compassion of His heart beat in unison with the will and purposes

of God. When weary and thirsty at the well, He rejoiced in pouring into the heart of a poor sinful woman words of life and healing; still He adds, "My meat is to do the will of Him that sent me, and to finish His work." (John 4:34.) He tastes this joy, because it is in accordance with the will of God. And when about to lay down His life for the sheep, because of His deep and boundless love for them, He yet speaks of that act as in obedience to a commandment He had received of the Father. (John 10:18.) Here was purity, unmingled with one particle of human taint-motives that may be sifted, and most minutely scrutinized, and which will be found altogether fragrant, and free from the slightest shade of that selfishness and independence of God which so pervade even our best and fairest actions. What holiness also was manifested in the exercise of all His grace! Does sin lose in our estimate any of its evil or corruption though we may hear Him pardon the sinner? Did the poor slave of sin feel less her fearful guilt when she heard those gracious words, "Neither do I condemn thee; go and sin no more "? Or did the woman "which was a sinner" forget the holiness of Him whose feet she had washed with her tears, and wiped with the hairs of her head, though she received from His lips that blessed sentence, "Go in peace"? Surely, in reading such histories of the Lord, our souls are filled with a secret consciousness that we are "on holy ground;" and whilst we rejoice at the spontaneous and rich outflowings of such mercy, we dare not for a moment trespass on the grace that could so readily pardon; but are arrested rather by the purity and holiness of Him who had power on earth to forgive sins, at the very moment that His love and pity for the poor ruined sinner so manifest themselves. The blended perfumes of the sweet incense ascend, " a confection tempered together pure, holy."

The precept, "And thou shalt put of the incense before the testimony in the tabernacle of the congregation, where I will meet with thee," was fulfilled by putting incense on the golden Altars Thus directly before the throne of grace, in the presence of Him who is light, and in whom there is no darkness at all, the Lord Jesus as our High Priest offers a ceaseless intercession; deriving its value and power from the eternal glories of His person. "Because of the savor of thy good ointments, thy name is as ointment poured forth." (Sol. 1:3.) Not only has the blood of atonement made peace, and caused all wrath and vengeance to pass away forever, but the value of that precious blood is still maintained in all its freshness and cleansing, by our great High Priest. His intercession perpetuates all that is precious, ever causing the sweet savor of His name to abide before God on our behalf; and saving " to the uttermost," or, as it might be rendered, " on to the very end, those that come unto God by Him." Salvation, once commenced, rolls on unchecked to its full consummation in the glory. Jesus carries forward, to the termination of our path here, the perfect and abiding value of all His blessed work. We boast not a mere temporary deliverance; it is not a fluctuating completeness in which we stand; the living presence, power, and value of Christ before God ever attest our full and eternal salvation. No ill savor of our failures or weaknesses can intrude to hinder our blessing, where the cloud of incense rolls forth its sweet fragrance: the heart of God can there rest respecting us; for, under the shelter of all the grace and holiness of Christ, He views us from off the throne of mercy; and, " perfumed with all powders of the merchant," we have full and confident access at all times into the Sanctuary. It is true that Satan, with restless malice, accuses the brethren day and night before God (Rev. 12:10); and oftentimes there may be valid ground for his accusations; but "we have an advocate with the Father, Jesus Christ the righteous." He presents a sufficient answer to every plea. He is our " interpreter " with God, one among a thousand, who can show on our behalf uprightness: one who is able to unravel the mystery of God's justice, and our salvation; who can vindicate holiness, and yet cover our every defilement. The presence and power of Christ in the glory for us are results of His wondrous finished work on the cross. On the ground of atonement, effected through the shedding of blood, the Incense Altar yearly took its stand. (Ex. 30:10 Lev. 16:18,19.) So the present living service of Christ is the telling out, in God's presence, all His own fragrance, which was so fully manifested in His obedience unto death; and all the priestly offices He bears are so many proofs of the dignity and _glory of Him who shed His blood upon the cross. He who is our advocate, and our great High Priest, is also "the propitiation for our sins."

No imitation of this holy perfume was to be made. " 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." There are many attempts made to follow Christ, and to imitate Him, which spring from the desire to gratify self, and to have something of our own which we may admire, and which may quiet and give rest to the soul. Thus, how much of what passes for Christian grace and sweetness is really but a spurious fabrication of the human heart, for its own self-exaltation, and the feeding of its own vanity! An apparent austerity passes under the name of holiness; a seeming lowliness gets the credit of humility; a smoothness or liberality, which speaks well of all, is called charity; and many an act which is attributed to self-denial nourishes the flesh instead of resisting it. These are perfumes which men make for themselves, to gratify their own hearts; they are not like the incense of the Sanctuary, all for God, all presented to Him. Self had no place in the ways of the blessed Lord. He courted not, but shrunk from, the applause of men. May we glory in nothing else but in Him, and not manufacture, as it were, perfumes to smell thereto, to nourish self-complacency, or to gratify our own hearts; but may whatever we do, as the saints of God, whether in word or deed, be alone to His glory!

IT may be seen, on reference to many passages of Scripture, that it was considered a high act of priestly service to present incense on the Altar. "And to the office of Eleazar, the son of Aaron the priest, pertaineth the oil for the light, and the sweet incense," &c. (Num. 4:16.) " They (the tribe of Levi) shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine Altar." (Deut. 33:10.) "And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me?" (1 Sam. 2:28.) "But Aaron and his sons offered upon the altar of the burnt-offering, and on the Altar of Incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel." (1 Chron. 6:49.) "Behold, I build an house to the name of the Lord my God, to dedicate it to Him, to burn before Him sweet incense." (2 Chron. 2:4.) "And they (the priests) burn unto the Lord, every morning and every evening, burnt-sacrifices and sweet incense." (2 Chron. 13:11) Indeed, the intervention of a priest was necessary, if an Israelite would offer anything to the Lord; for it pertained to the priests alone to minister at the altars, and to draw nigh to God in the holy places of His Tabernacle. But now the true worshipper of God is identical with the priest; the poor sinner, who is washed in the blood of the Lamb, is also made a king and a priest. (Rev. 1:5,6.) The whole family of God compose the royal priesthood; so that it is alike in the power of every believer to draw nigh, even into the Holiest, and to offer spiritual sacrifices acceptable to God by Jesus Christ. (Heb. 10:19-24; 1 Peter 2:5, 9; Rev. 5:8.) All worship, prayer, or praise is a priestly service, and appertains alone to those who have been redeemed by Christ. The prayers of such ascend like incense (Psa. 141:2), for they are perfumed with the name of Christ; and the fragrance of His intercession renders all sweet and holy before the Lord. (Rev. 8:3.) We have a striking instance, in the history of Uzziah, of the watchful jealousy of God, that none unsanctioned by Him might intrude into the priest's office. (2 Chron. 26:16-19.) He was one who had run well in the early part of his reign, as long as he had a wise counselor in Zechariah; but when he was strong, his heart was lifted up to his destruction. He took upon himself the service of the priesthood, and presuming on the favor and prosperity he had already found at the hands of the Lord, he ventured to offer incense upon the Altar, which alone pertained to the priests. What should have been the place of communion with God, became to him the place where the fearful corruption of the flesh was manifested to its full extent. In the very act of presenting incense, "the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the Incense Altar. And Azariah, the chief priest, and all

the priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence; yea himself hasted also to go out, because the Lord had smitten him." This attempt to serve the Lord only brought out the more the secret evil that was lurking within. A leprosy of the very worst kind (Lev. 13:44) showed itself; and instead of being fit for the presence of God, he was thrust out as one "utterly unclean." Is there not in this a solemn warning for those who, not called of God, and not washed in the blood of Christ, yet assume the place of worshippers before Him; and, like Cain of old, with sin unatoned for " lying at the door," think they may take the place of believers, or seek to render God propitious by some spiritless worship or offering that they present? All such attempts only end in a more fearful manifestation of the evil of the flesh in His presence. The person must be first clean, before he can render acceptable service to the Lord. The blood of the Lamb, and the anointing of the Holy Spirit, must be first known and applied, before any true worship can be presented to God. All endeavors to approach without this only make more apparent the desperate leprosy of the nature: a leprosy not showing itself in the ordinary outbreaks of evil, but in its worst form, as appreciated by a priestly eye; a leprosy of the head-the mind, the understanding darkened, the power of reason perverted, and pride of intellect assuming a title to draw near to God; instead of the poor ruined sinner, conscious of his utter vileness, seeking first mercy and grace through the precious blood of Christ. In order to be a servant of God there must be freedom from sin, through the death of the Lord Jesus. (Rom. 6:22.) It is not his service to his new master that frees a man from his former one; but death alone, the death of Christ, sets the sinner at liberty from the thraldom of the flesh; and new life, and the power of the Spirit, enable him to obey and bring forth fruit unto God. May our souls value and stand fast in the blessed liberty wherewith Christ hath made us free; and may many a poor leper hear the gracious words of Him who alone could say, " I will-be thou clean!"

In Luke 1:8-11, we read of Zacharias offering incense, and the people praying without at the time of incense. This period for united prayer seems to have been selected by the Jews, from some secret consciousness of the fitness of such a season, whilst fragrance was going up from the golden Altar to God, for supplication on the part of His people respecting their wants. The contrast to believers is exceedingly beautiful. Our High Priest does not at stated intervals, morning and evening, present incense, but He ever liveth to make intercession for us. (Heb. 7:25.) " He maketh intercession for us." (Rom. 8:34.) The consequence is, that the hours of prayer of the believer are not only at certain seasons, but "praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18.) "Continue in prayer, and watch in the same with thanksgiving." (Col. 4:2.) "Continuing instant in prayer." (Rom. 12:12.) Our access into the Holiest is always open, and the sweet savor of the name of Jesus, and the very person of the Lord Himself, are ever our fragrant memorial in the presence of Gode (1. In the usual pictorial illustrations of the Tabernacle, the Altar of Incense is represented as standing between the Table and Candlestick, on a line with them, close up to the vail. The author, however, believes that its proper position was about midway in the holy place, between the vail and the Tabernacle door. It will be found, on comparing the portions of Scripture which refer to the placing and covering the Incense Altar, that it was placed last, and covered up last, in the Tabernacle. Whereas, if its position had been between the Table and Candlestick, it would have been deposited and covered in due order after the Table, and before the Candlestick. The path, also, of the high priest lay by this Altar, when he went to light or dress the lamps, which would imply that he met it first in his entrance into the Sanctuary.n his entrance into the Sanctuary.

2. This extract is taken from a tract entitled "The Types of Leviticus," to which the reader is referred for much rich and blessed truth respecting the person and work of the Lord.

3. It has been stated above that the place of the Incense Altar was directly in the way up to the Ark, and that this position was equivalent to its being placed "before the Ark of the Testimony." Incense, therefore, put on this altar was placed "before Me Testimony." Some, in reading this passage in Exodus, have supposed that some of the incense, unburnt, was kept in the Holiest before the Ark. But we shall nowhere find this to have been done by Moses or the priests; nor was incense ever presented to God without being burnt. It will be found that the only way in which the precept was fulfilled was by placing incense on the Altar, as Moses did (Ex. 40:27), when he accomplished all the commands of God respecting the Tabernacle and its furniture.

In the enumeration of the vessels of the Tabernacle, in Heb. 9:1-5, no mention is made of the Incense Altar. The reason of this omission seems to be, that the truths mainly treated of in the chapter are those connected with the great day of atonement, when incense was not burnt on the golden Altar, but was carried within the vail, and placed on burning coals in a golden censer directly before the Ark. The golden censer took the place of the Incense Altar on that day, as to the burning of the incense in it; and it is enumerated consequently in the 9th of Hebrews, amongst the vessels of the Tabernacle, as placed in the Holiest. The vail which divided between the Holiest and holy place being now typically rent (Matt. 27:51; Heb. 10:20), the Incense Altar sends forth its holy cloud unhindered, directly before the Mercy Seat. Our access is also into the Holiest, where our great High Priest ministers.)

The Tabernacle, the Priesthood and the Offerings, Gate of the Court, The

Exodus 35:12; 30:34; 40:21; Numbers 4:5; Numbers 3:26

At the east end of the court, the curtain for the gate hung from four pillars. This hanging was twenty cubits long; and as the width of the court was fifty cubits, there were thirty cubits left. The gate being in the center, these thirty cubits were divided, fifteen on each side: three pillars, with the hanging of fine twined linen suspended from them, filled up these respective spaces.

The word Hanging (mah-sahch) is in the Hebrew, exclusively used for the vail-for the door of the tabernacle-and for the gate of the court. When connected with the vail, it is often translated Covering. Ex. 35:12;39: 34; 40:21; Num. 4:5. It is once translated Curtain. " The curtain for the door of the court." Num. 3:26. The peculiar use of this word serves to connect together in type, the vail, the door of the tabernacle, and the gate of the court. Each of these hangings covered or hid the interior from the eyes of one approaching from the outside. Each had the character of a door: indeed, the word door is once used for the gate of the court. (Num. 3:26.) " The curtain for the door of the court." All three were made of the same materials, arranged in precisely the same order; " blue, and purple, and scarlet, and fine twined linen:" and all three were of the same dimensions, as regards their area, for, the gate of the court was twenty cubits long by five high, making a hundred square cubits. The door-curtain and vail each occupied a space of ten cubits wide by ten high, or a hundred square cubits each.

The same truth seems therefore to be embodied in each of these typical curtains. The same Jesus, God manifest in the flesh, is portrayed in each There could be no access to God, of any kind, whether of comparatively distant worship, or of closest intimacy, but through the one

door, the Lord Jesus. " I am the door." John 10:7.

The Israelite, who came to the brazen altar with his sacrifice or gifts, must first pass through the gate of the court. The priest, that placed incense on the golden altar within the tabernacle, entered through a second door-curtain. The high priest, who alone had access into the holiest, passed through the vail, a third hanging of the same kind; and realized the thrice repeated truth of the only way to God.

Cain was the first who tried another path: and instead of being able to draw near, his very attempt ended in his going out from the presence of God, into the land of banishment. The path, thus at first trodden by only one evil man, has since become a broad way, " the way of Cain." Thousands follow in his footsteps, and think to worship and to offer, without passing through the door.

Salvation and worship are inseparably united. The Samaritan, who had his holy mount Gerizim, and a liturgy derived by tradition from Jewish sources, though acknowledging the name of Jehovah, worshipped an unknown God, as much as the Athenian, who knew not the very name of the true God: for neither the one nor the other knew God's way of salvation.

The Lord Jesus, in John 10, seems to have these two thoughts in His mind. Himself the door to God; and the door of salvation. The Pharisees, who had usurped the place of shepherds in the Jewish fold, had cast out one of the true sheep. The Good Shepherd found this outcast one, and spoke to him: and the sheep immediately heard His voice. The Lord then proceeded to speak the parables recorded in John 10, respecting the Shepherd and the sheep. He had first proved Himself the Shepherd, by entering in by the door, the way appointed by God. To Him the porter had opened.

It has been suggested, and probably with truth, that the porter, who ushered the Lord Jesus into the fold, was John the Baptist. He had been sent to prepare the way of Jehovah, and stood in a remarkable place, at the end of all the prophets, proclaiming the kingdom of heaven as at hand, and announcing the Lamb of God. The sheep, hearing the Shepherd's voice, followed, and were led by Him out of the fold.

Up to the time of the Lord's death, there had been a people, separated off from the other nations of earth, into a locality chosen by God, and fenced in with a pale of ordinances and commandments; the effect of which was still to preserve them folded off from the rest of mankind. But directly the Lord Jesus had established His title to be the Good Shepherd, by giving His life for the sheep-from that time, no bond of creed or confession, of ordinances or liturgical ceremonies, distinguished the sheep from other men. Jesus Himself became alone the object, the life, and the leader of each individual member of His flock. The badge and safety of the sheep were recognizing His voice, and following Him. To draw to Himself, away from every support; to be the one object of the heart's affection; to be known, trusted, loved, followed, and worshipped, was, and is the great purpose of Christ. And so, in this beautiful chapter, He presents Himself as leading them out, and putting them forth, in order that no hedges or barriers might keep them in the right track, but that they might alone be dependent on His voice, and trace His footsteps.

The Lord then speaks of Himself as the door of the sheep; a remarkable expression: not the door of a sheep-fold; but the door of the sheep. The door of their life, of their existence as sheep. The door which constituted them sheep; the door to God, the Father and Owner of the sheep. Again the Lord repeats the words, " I am the door," and then adds, " By me if any man enter in, he shall be saved." He gives the general invitation, "if any man." Jew or Gentile, enter into God's presence by Him, salvation is the immediate result. He opens wide the door to the whole world, as we find throughout this Gospel of John.

"Whosoever believeth..."3:15. "If any man eat ... "6:51."If any man thirst... "7:37. "If any man enter in..." 10:9, are all so many intimations of salvation presented in Christ to the world, instead of being narrowed up, as heretofore, to Israel. The brazen serpent; the manna; the smitten rock; and the gate of the court, are all thus offered to any one, be he who he may, Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bond or free.

"And shall go in and out, and find pasture." The sheep, saved by entering in through Christ and Him crucified, would be safe henceforth in all circumstances; and would find pasture, whether in immediate worship within the tabernacle before the Lord, or whether passing through the wilderness paths of the world. In contrast with Israel of old, who were obliged to go up to Jerusalem, in order to feast in the presence of the Lord; and who, if they wandered from their own land, could not sacrifice, or serve God.

One privilege of a believer now, having life through Christ, and union with Him, is to find in every circumstance of common life, an occasion for trusting God, and for the exercise of faith, and for blessing to the soul. Pasture now springs up in the wilderness. As the Apostle expresses it, "The life, which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." The valley of Baca, the dry valley of grief, becomes a well; the rain also fills the pools. Psa. 84:6

"I am come, that they might have life, and that they might have it more abundantly." John 10:10. Christ is the door of life; the way, the truth, and the life; eternal life already to every one that enters in by Him. Life in all its fullness also in the day of resurrection: in accordance with the words before spoken by the Lord in chap. vi. 40, 54. "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day."

"I am the good shepherd. The good shepherd giveth his life for the sheep." John 10:2 Again the Lord returns to the fact of His being the Shepherd; but now adds the word good, and proves His right to that title by giving His life for the sheep. For them, He would die; He was the Shepherd that was to die. To them, He was the door, by whom they could draw nigh to God; the way of life. The Shepherd and the door are remarkably interchanged.

"I am the good Shepherd, and know my sheep, and am known of mine, like as the Father knoweth me, and as I know the Father: and I lay down my life for the sheep." ver. 14, 15. The Lord Himself was the Lamb of God. He knew the shepherdly care and love of the Father. In like manner as the Father knew Him, He knew His own sheep; and as He knew the Father, His own sheep knew Him.

"And other sheep I have, which are not of this fold. Them also I must bring; and they shall hear my voice; and there shall be one flock, and one Shepherd. ver. 16. Our version has inaccurately used the word fold, instead of flock, in the latter clause of the verse just quoted. There was indeed a Jewish fold: but out of that, the sheep were to be brought: and other Gentile sheep, who had never been of any fold, Jesus would also bring to Himself. Lifted up on the cross, He would draw all men unto Him. Jew and Gentile would lose all characteristics of the flesh, and

become sheep alike belonging to one flock of God. Saved by the death of the good Shepherd, and placed under the care of the great Shepherd of the sheep.

There seems therefore, in this discourse of our Lord, to be an intimation that the door-gate of the tabernacle-court would be alike open to Gentile as well as Jew. The righteous, whoever they might be, justified in the way of faith, would enter this gate of the Lord, (Psa. 118:20,) this door of faith, opened to the Gentiles.

This Gate of the Court, or hanging, was suspended from four pillars. Being twenty cubits long, ample space would be allowed between each pillar for the admittance of the altar of burnt-offering, which was five cubits in breadth. The curtain for the door of the tabernacle hung upon five pillars: as it was ten cubits wide, the separation between each pillar would be two cubits and a half, which would exactly admit the ark of the testimony.

It is possible that these measurements had reference respectively to these two principal vessels of the court and tabernacle, In Ex. 38:18, where the gate of the court is again described, these words are added: " And the height in the breadth five cubits, answerable to the hangings of the court." The height is here considered breadth. This may arise either from the fact that the gate of the court was so hung, as to make the spaces of entrance exactly five cubits square, so that the breadth and height were equal; or because of the contrast between the mode of measuring the court-gate, and the mode adopted in measuring the curtains of the tabernacle. In the case of the curtains, their height from the ground is called their length; whilst their extent from west to east is called their breadth. This is exactly reversed in the gate of the court, where the length is its breadth from south to north, and its breadth its height.

The court itself, with the exception of the gate already mentioned, was closed by a hanging of fine-twined linen, five cubits high. As it has been before remarked fine linen seems to be used in Scripture as a type of righteousness-a righteousness equal to all the demands of God; enabling him who possesses it to stand in God's glory: in contrast with sin, by reason of which, all come short of the glory of God. The Israelite, who entered through the gate of the court, would be encompassed, shut in, and protected, by this hanging of fine twined linen. Though in a wilderness, he stood on holy ground; and the fine linen by which he was surrounded, shut out from his eye the dreary barren prospect, through which he was wending his way. The lovely tabernacle of God stood partially revealed to his gaze. The courts of the Lord's house, overshadowed by the cloud of glory, were before him. The altar, with its lamb for the burnt-offering, sent up an odor of a sweet savor on his behalf. The laver, filled with water, told him of a fountain, filled with life and purity, which would cleanse away even the ordinary defilement contracted whilst passing through a wilderness of death. He had entered through the gate of the court, the appointed doorway: within, every object proclaimed life, peace, righteousness, acceptance, and nearness to God. Well might the Psalmist say, " How amiable are thy tabernacles, 0 Lord of hosts! My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Psa. 84 I, 2. Moreover, no deadly foe could enter those precincts. The. presence of the living God, manifested over the ark of His strength, abode there. The hosts of His people encamped in close and well-ordered ranks all round; and the court of the tabernacle itself was screened even from the gaze of an adversary.

Thus this court presented a place of security, of holiness, and of intercourse with God. Jerusalem on earth will hereafter afford some such place of refuge for the nations of the earth. On referring to Rev. 11:1,2, we distinctly learn, that Jerusalem, the holy city, was in type represented by the court of the temple.

The court of the tabernacle had much the same analogy as regards the tabernacle itself, as the court of the temple had with respect to the temple. So that we may without much fear of mistake, suppose that the earthly Jerusalem, as it will hereafter be fashioned, subsequently to the Lord's return, is prefigured by the court of the tabernacle. It will be a strong city; its strength consisting in salvation. " In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." The righteous nation will enter in through its gates; righteous, because justified by faith in the Lord Jesus; the sheep who have entered in by that door. " Open ye the gates, that the righteous nation, which keepeth the truth, may enter in." The Rock of ages will manifest Himself there. Living waters will flow from that city. A fountain will there be opened to the house of David for sin and uncleanness. It will be the city of the Great King. God will be known in her palaces for a refuge. The house of prayer for all nations will stand there. The uncircumcized and the unclean will no more enter within those walls. It will be a city of solemnities. The light of God's glory will stream down upon it from the heavenly courts above, the dwelling-place of the risen saints of God; those mansions of glory, which Christ is gone to prepare. Blessed time! when Satan shall be bound; and the Lord, the Prince of Peace, will reign gloriously with his church, (the sharer of His throne, and the army of His power,) and will subdue all things under His feet.

The pillars of the court were surmounted with chapiters or capitals of silver, with fillets and hooks of the same precious metal; the fine linen curtain, which enclosed the court, being suspended from these silver hooks. The silver, thus employed, was the remaining portion of the atonement-money. " And of the thousand seven hundred and seventy-five shekels, he made hooks for the pillars, and overlaid their chapiters, and filleted them." Ex. 38:28.

The fact of the fine linen curtain hanging from silver hooks, fillets, and capitals, which were made of the atonement-money, very significantly directs our thoughts to the inseparable connection between Christ our righteousness, and Christ our redemption.

These two truths have, in systematic theology, been too often severed; so that it has been taught, that we are saved from sin by the death of Jesus; and that we are made righteous by the imputation of His life of obedience.

This virtually depreciates the wondrous cross, and loosens the fine linen hangings of the tabernacle-court from the silver capitals. The truth is, that the justification of a sinner depends alone on the death of the blessed Lord Jesus, succeeded by His resurrection, as a necessary consequence of the value of His death.

The one offense of Adam ruined us all. Sin was introduced by him into the world; and death, with all its miseries, entered in consequence. Every child of Adam inherits the complete ruin in spirit, soul, and body, which was the result of his sin. Filthiness of the flesh and spirit, a desperately wicked heart, a carnal mind at enmity with God, together with mortality, arid its inseparable attendant, corruption, are the melancholy ills, to which men in the flesh are heirs. One finished righteousness has forever canceled all this list of fearful evils, and justified ruined sinners for life and glory. The payment of the true atonement-money, the precious blood, not only cancels every debt which stands against the sinner, but entitles him to be entered in the book of life as a son, and servant of God. In Rom. 5:9, we find justification attributed

immediately to the blood: and in a subsequent part of the same chapter, it is attributed to one righteousness, v. 18. This verse, (" as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life ") would be more accurately translated, if " one fence" were substituted for " the offense of one," and " one righteousness" for " the righteousness of one." It manifestly exhibits a contrast between the one breach of commandment, committed by Adam, and the one perfected righteousness accomplished by Christ on the cross. The word translated " righteousness " (dikaioma) see also Rom. 8:4, is peculiar. It expresses a completed act, a finished righteousness; and must refer, not to a variety of actions spread over a whole life, but to some deed of perfection, in itself complete, which has made righteousness manifest in every possible sense, in every variety of aspect. Such was the cross of Christ. Faithfulness, obedience, subjection, and dependence upon God, were there perfectly exhibited by the blessed Lord. He trusted, though cast off: He prayed, though unanswered: He loved, though overwhelmed with wrath and judgment. He vindicated the honor, majesty, and truth of God, though Himself unprotected, unavenged, and given over to shame and dishonor. He justified the holiness of God at the very time He was bruised by His hand for no iniquity of His own. The two great commandments, " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and " Thou shalt love thy neighbor as thyself," upon which hang all the law and the prophets, had their fulfillment under circumstances of trial, to which no other being has ever been, or could ever be subjected. And the two were so marvelously blended, that they became as it were but one. For the blessed Lord loved man because He loved God. He died to save the sinner, because that sinner was dear to His own heart, being dear to the heart of God. " Thine they were, and Thou gavest them me... All mine are thine, and thine are mine."

Adam's offense was the disobedient act of eating the fruit of the forbidden tree. Christ's righteousness was manifested in suffering curse, shame, obloquy, death, on the tree, in obedience to the will of God. He tasted death: His bread was ashes.

The tree of knowledge of good and evil was pleasant to the eyes. It attracted and rivetted the gaze of the woman; and as she looked she forgot the commandment, "Thou shalt not eat thereof." The Lord steadfastly set His face toward the tree of the curse; it was the one object that filled His sight. He beheld it wherever He turned. A groaning creation around called up the cross before Him. The sin, misery, death, and ruin, of every perishing sinner that crossed Him in His path, were so many appeals to His heart, urging Him (may it not be said?) on to Calvary. Every sacrifice; every smoking victim; every flame of fire on the altar; every feast; every sound in the temple; told the same tale; and in type and shadow presented to Him the fearful tree. The bread that He brake; the ears of corn which afforded a scanty meal to His disciples; the waves that rose and filled the sinking bark in which He sat; all, all had voices to His ear, telling Him of the bruising, the stripes, the smiting, and the judgment to which, each moment as it passed hastened Him on.

The whole world, the heavens above, the earth beneath, the trees, the withering grass, the fading flowers, everything seemed designed to perpetuate to His eye and ear, the one purpose of His entrance into this world the Cross: and in humble true hearted obedience to the will of God, He kept the tree in sight.

And who can tell the wondrous appreciation of good and evil realized by the Son of Man, when hanging on the Cross, the holy judgment of God on account of sin, caused Him to sink in deep mire, where there was no standing; and when He confessed the innumerable iniquities of others as His own, estimating to the full the fearful evil of every act of disobedience and instruction; and feeling the dreadful heavy weight of the wrath of God pressing upon His soul? And what instruction of wisdom was poured into the heart of the Lord! What a tongue of the learned did He gain from that Cross; that He might speak a word in season to him that was weary!

The Epistle to the Romans, having contrasted the one offense, with the one righteousness; next changes the terms, and proceeds to contrast the disobedience of one, by which many were made sinners, with the obedience of one, by which many were made righteous. Justification, having been previously attributed to the blood, is here declared to be the result of Christ's obedience That obedience therefore, is His death upon the Cross. If the sin of an ungodly person be blotted out by the blood of Christ, that person must be righteous: there can be no neutral condition. If sin be not imputed, righteousness is imputed This is very plainly declared in chap. iv. where the blessedness of the man to whom God imputes righteousness, is described by a quotation from Psa. 32 which speaks of the blessedness of the man to whom the Lord will not impute sin, because it has been forgiven and covered.

Moreover, righteousness and life are inseparable. The death of Christ can never be severed from His resurrection. He was delivered because of our offenses, and raised because of our justification. Sin having been borne, atoned for, put away, purged, by the Lord in His death, the believer is quickened together with Christ, is accepted in Him, is righteous in Him. " He is the Lord our Righteousness." " He hath made Him to be sin for us, that we might be made the righteousness of God in Him."

The type we are considering seems to present some shadowy outlines of these blessed truths. The wor shipping Israelite saw that the boards of the tabernacle owed their stability and sustainment to the fact of a full atonement-price having been paid: since they were sunk deep into, and rested firmly on the silver sockets. He would also perceive, that the fine linen curtain, with which he was encompassed, hung securely from silver chapiters, which were part of the same ransom-money. So the believer stands before God, upon the ground that he has washed his robes, and made them white in the blood of the Lamb. He is righteous, because a full atonement has been made: and he perceives that the new heavens and the new earth, (the whole of God's glory in the new creation,) are the result of the complete answer for sin, which the blessed Lord has made on the cross; and that heaven itself, the true holy places, into which Christ the great High Priest has entered, is erected upon the sure foundation laid in His death.

May not the silver sockets, and silver capitals, also present unto us Christ, as the foundation-stone, and head-stone? He is the first and the last. The beginning and the ending. The socket and the capital. The Rock of Ages. The Father of eternity, on whom rest all the everlasting purposes, counsels, and glories of God. He bears up the pillars of the heavens and earth. He is crowned with glory and honor. Head over all things; filling all in all. The commencement and the completeness of righteousness, holiness, power, wisdom, and glory. The size of the court was determined by the length and breadth of the fine linen hangings. The pillars. from which these hangings were suspended, must have stood within the court. Any one therefore, who approached the tabernacle without entering the gate, could not know upon what the curtains hung. He would see the fine linen, but would not be aware that it hung from hooks and capitals of silver.

This is like the Socinian's gaze at Christ. He to a certain extent, appreciates the righteous character of the Lord Jesus: he may speak of His spotlessness and purity, and may admire the righteous precepts which the Lord has spoken. But he enters not by the door, and therefore perceives not the glory and costliness of the ransom paid on the Cross. He values not the precious blood, and knows not Christ as the Son of

God. The perfection of righteousness and obedience, as manifested by the blessed Lord when suffering under the wrath of God, are unknown to this follower of Cain. He sees no beauty in the marred visage and form of the Blessed One when made sin for us. Salvation must ever precede true worship. The Lord Jesus can never be rightly known, till He is known as the Savior, who has given His flesh and blood, in order that the sinner may eat, and live forever.

A distant view of the tabernacle and its court would present nothing attractive to the eye. The spectator would only see the top of a long dark coffin-like structure, surrounded by a white linen hanging. The priests, who had entered through the door, were those alone who beheld the wondrous costliness and beauty of the building as viewed from within. And so it must ever be, as it regards our contemplation of Him, to whom this type directs us. A distant view of Christ is ignorance and unbelief. Faith draws near: because faith owns the fact that we, who were once afar off, are made nigh by the blood of Christ.

The vail is rent: the way into the holiest is laid open. The glory of the Lord can now be gazed upon with unveiled face. No bounds, about a mount that might be touched, keep at a distance either the worshipper, or even the ruined sinner. No terrific sounds, or sight of wrath and judgment, scare away the affrighted beholder No privileged class are now entitled to wrap up in mystery the things of God, and to keep far off the helpless stranger. The leper full of leprosy, the unclean Gentile dog, the sinner dead in trespasses and sins, may at once approach the very throne of glory. He has but to come, to return: at his first step, he is healed, cleansed, and fully made meet for the immediate presence of God. Christ in all His fullness, Christ in all His glory, is the gift of God to the lost, far-off sinner. And one glance by faith on the Lord Jesus is life, and healing, and nearness to God. The saved sinner is not only loved, and washed in the blood, but made a king and a priest, and stands as high as any other of the redeemed family, having but one priest, but one intercessor, the Lord Jesus Himself. Superstition, which is another form of unbelief, talks of holy mysteries of religion, and appropriates peculiar ceremonies to a consecrated class; seeking to shroud in obscurity the bright and glorious truths, which God has made as manifest as the sun in the heavens, and as free for all as the very air we breathe. It exalts poor wretched sinners, by some human contrivance, into a place of professed nearness to God, which others are not supposed to have. A priestly or ministerial class, to whom is entrusted by men the office of dispensing the sacraments, thus in a measure closes the rent vail, usurping the priestly place, formerly held by Aaron and his sons, but now forever abolished; practically adopting the words-" Stand by, I am holier than thou."

All these attempts are, in reality, denials of the full efficacy of the blood, and the full glory of the resurrection. Ever since the wondrous cross, a human being is either in the first Adam, utterly ruined, sinful, dead as it regards God, and at an unspeakable distance from Him; or, he is in the last Adam, quickened, raised up, seated in heavenly places, and thus brought and ever kept near to God in Christ. To be one with Christ: to have Christ as the life; to eat the flesh and drink the blood of the Son of Man, and thus to have that life sustained; to have Christ as the object of the heart's one affection, and as the prize ultimately to be reached; to contemplate Him, and to have Him dwelling in the heart by faith; to abide in Him, and thereby bear much fruit, to behold Him, and thus to be changed into His likeness from glory to glory; these are the pursuits and privileges of every child of God: this is the life of a believer. It was for this David longed. " One thing have I desired of the Lord; that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Psa. 27:4. And again, " How amiable are Thy tabernacles, 0 Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Psa. 84:1,2. And, " 0 God, thou art my God: early will I seek thee. My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary."' Psa.73:1, 2.

All difficulties are solved, when the believer enters the sanctuary, and learns the purposes, and mercy, and love of God, as therein manifest. Two Psalms remarkably declare this. In the 73., the writer draws a vivid contrast between the outward prosperity of the ungodly, and the sorrows and afflictions of the righteous. He is stumbled at the seemingly strange and unequal dealings of God; and is induced, by this survey of mere present things, and circumstances, almost to regret his own path of godliness and purity. But, when he enters the sanctuary, all is made plain to him. There, he discerns the end of the wicked. He learns to estimate, as a vain dream, the life of apparent prosperity, which they are leading. He also perceives that the path of tribulation, through which he is passing, is according to the guidance.of God's counsel, and is the sure way to glory: and the beauty of the Lord so engrosses his soul, that he exclaims-" Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

In Psa. 77, the same psalmist describes his own feelings of dismay and desolation, because he receives not an immediate response from God to his petitions; the deliverance he expected does not come. In the sanctuary, however, he learns God's way-His unchangeable course of acting-the eternal purposes of the most High. God's great power to redeem is there displayed. He ever acts upon the same principles, throughout the circumstances of the believer's life. He hath delivered, doth deliver, and will deliver. 2 Cor. 1:10. And the mighty work of redemption, which He has already displayed in Christ, and which was typified in Israel's deliverance out of Egypt, is the sure pledge that He will ever so deal, in mercy and in power, with His own. If looked at down here, God's way is in the sea, and His path in the great waters. His footsteps are not known. Everything seems to be left in confusion. Satan has his way apparently unchecked: and man cannot understand the mystery of God's dealings. But let the saint get his acquaintance with God, and with the ways of God, from the sanctuary: let him trace the marvelous counsels of wisdom and love, which God has, step by step, unfolded in the gift of His blessed Son: and then let him wait, and patiently expect to see the same skill of wisdom and power, unraveling every tangled intricacy of human life, and bringing to pass His eternal purposes of love and mercy; so as to lead His people by the right way like a flock, skillfully guided into their rest and everlasting joy.

The Tabernacle must have been pitched on level ground; so that those who walked in its precincts stood secure. An allusion is made to this in Psa. 26 David, trusting in the Lord, knew that he should not slide. He loved the habitation of God's house, the place where His honor dwelt. Here he found fellowship and safety. His foot stood in an even place; and in the congregations he blessed the Lord. And so it must ever be. If we walk in the light, as He is in the light, we walk securely. There will be no sliding of the foot: but our feet will be like hinds' feet; and we shall be able to stand firmly on our high places. We shall also have fellowship one with another; true oneness of heart, and communion in the blessed things of peace, joy, and glory, which appertain to us. Moreover, while thus abiding in the holy place, we shall experience the value of the blood as cleansing us from all sin As regards all wrath and condemnation, we have been already justified by the blood. But, in proportion as we abide in the secret place of the Most High, we shall discover sins, spots, and defects, of which we were unconscious when out of His presence. The garment which seems to be white, when viewed by the light of a taper, will appear comparatively dark and soiled, when brought into the blaze of sun-light. So it is with the believer. If he be content to pass his time in the busy activities of life, apart from constant intercourse with God, he will not have a tender conscience, or a soul enlightened as to sin, in its defiling and polluting power. He will not

perceive the many stains he is daily contracting from the flesh and from the world.

But if he make the dwelling-place of the Most High his habitation, and seek to walk in the light of the glory of God, he will find the unspeakable value of that precious blood, which has not only cleansed, but still maintains its efficacy, and cleanseth from all sin, presenting him spotless in the very brightness of God's unveiled light, and enabling him to abide without fear in the presence of the Holy, Holy, Holy, Lord God Almighty.

The Tabernacle, the Priesthood and the Offerings, Atonement Money, The

Exodus 30:11-16

"And the Lord spake unto Moses, saying, when thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. 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. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls." Ex. 30:11-16

We have another metal presented to us, in the construction of the tabernacle-Silver.

The word in the Hebrew is frequently translated Money. It was indeed, the precious metal ordinarily in use, in all transactions of buying and selling: and even at this day, in many countries, it is the current money of the merchant. Francs, dollars, thalers, scudi, are all coins of silver: and mercantile transactions are generally calculated in one or other of these coins, in most of the countries of Europe, and indeed of the world.

We have two memorable instances in Scripture, where life was bartered for silver; Joseph for twenty, and the Son of God for thirty pieces. The idea therefore, of price or value, especially attaches to this metal. It ranks also with us, as one of the precious metals: and though not displaying the brilliant glory of the gold, it is yet especially beautiful, by reason of its soft purity and unsullied whiteness: and like the gold, it corrodes not, and wastes not in the fining pot, though subjected to the intense heat of the furnace. The silver, used in the construction of the tabernacle, was all derived from the Atonement money. The whole range of God's truth rests upon two great verities:-the Lord Jesus, the Son of God, the Son of Man-and His work of atonement on the cross. Throughout the history of God's ancient people, type after type, and shadow upon shadow, reiterated the absolute necessity of atonement. And while the Law prescribed commandments, to obey which, Israel fatally pledged themselves, it at the same time, contained abundant ritual observances, which testified to man's incapability and need, and prophesied of One, who while they were yet without strength, should, in due time, die for the ungodly. As a covenant of works, it was a ministration of death. But to one who was really a child of Abraham, it must have shone out, like the face of Moses, with a prophetic glory; and have pointed onwards to the Lamb of God; in whom all the shadows of good things to come passed into substance.

This type before us, of the atonement-money, preached a very clear and blessed Gospel. It told out the great truth, that birth in the flesh availed nothing. An Israelite might trace up, in unbroken succession, his descent from Abraham, or from one of Jacob's sons. Still, that sufficed him not, if he desired to be entered on the roll as one of God's soldiers and servants. The Jews, in the time of the Lord, could say, " We be Abraham's seed:" and the Samaritan sinner claimed Jacob as her father. But they were captives of the devil, and of fleshly lusts; and their human pedigree had not raised them out of the dominion of sin. God had therefore enjoined, that, whenever Israel were numbered as His people, every man must give a ransom for his soul. The price was fixed by God Himself. Each man, whether poor or rich, must bring the same. One could not pay for another; but every one must tender his own ransom-money, of pure silver, and of perfect weight. "Half a shekel, after the shekel of the sanctuary, (a shekel is twenty gerahs,) a half-shekel shall be the offering of the Lord." (Ex. 30:13.) Other Gospel truths here shine out. When the question came to be one of ransom; the poor and the rich, the foolish and the wise, the ignorant and the learned, the immoral and the moral, stood on the same level. Each person was estimated by God at the same price. He proved Himself no respecter of persons. And so it is still. The third chapter of the Epistle to the Romans defines the state of every one in the whole world, and levels the way for the Gospel. John the Baptist prepared the way of the Lord by his voice, calling all to repentance, declaring all to be in one condition, needing change of heart. And the Lord Jesus began to speak of the great salvation to hearts thus prepared. The chapter above referred to makes the path straight for the proclamation of justification through faith in Christ, by pronouncing that all are under sin; that every mouth must be silent; that all the world is guilty before God; and that there is no difference between the religious Jew, and the irreligious Gentile: for, "all have sinned, and come short of the glory of God."

Another truth enunciated in this type is, that salvation must be an individual, personal matter; between the soul and God. Every man has to bring his own half-shekel. One of the devices of Satan, at the present day-and it is spread far and wide-is the way in which he obscures this truth, by inducing whole communities to believe they are Christians; made such, either by baptism, or by some formal profession of religiousness; and placing, in the lips of thousands, " Our Savior," and " Our Father;" and thus beguiling them into the thought, that they are included in a general redemption of mankind, which affects the whole human race. Constantly therefore, in speaking to persons, we find the reply:-O yes, we are all sinners: and Christ has died for us all.

Each individual Israelite had to present himself to the priest, bringing with him his own piece of money as a ransom: and his name would then be entered in God's book. The Lord Jesus, in the 6th of John says: Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Eating and drinking are actions which one cannot perform for another. The food, taken into the mouth, becomes one's own, and ministers strength and nourishment to the body. So, the death of Christ must he appropriated by each to himself. The soul has to say, My Savior; My Lord; My God. I have been crucified with Christ. Christ loved me, and gave Himself for me. Just as assuredly as the Israelite of old, had to eat the manna he had collected for his own sustenance; or according to his eating, to make his count for the lamb.

The half-shekel was to be of silver; the unalloyed, unadulterated metal. Three things are probably here presented to us in type: the Lord Jesus as God-as the pure and spotless One-and as giving His life a ransom for many. The silver, being a solid imperishable precious metal, may have this first aspect: its chaste whiteness representing the second; and its being ordinarily employed as money or price, may point out its fitness as a type of the third.

The weight was also defined by God: -" the shekel of the sanctuary;" kept as a standard in the tabernacle; and perhaps bearing some stamp or inscription to authenticate it. Its weight was twenty gerahs. The half-shekel, brought by each man who desired to be numbered, was to be compared with this. God kept the just weight and the just balance; and his priest would neither take dross instead of silver, nor receive less weight of the precious metal than was required by the Lord. With confidence the true-hearted Israelite, would ring out the silver sound, from his half-shekel before the priest: with confidence would he see it put into the balance. And, in the blessed antitype, with confidence does the believer sound out, in the ears of God, and of the great High Priest of His sanctuary, his full dependence on Christ and His precious blood. He knows that that price is up to the full estimate demanded by God. He has one standard of perfection and purity, against which He weighs the hearts, spirits, and actions of men. Everything short of this standard, every one who fails to reach this sterling value, will be condemned; like the Babylonian prince, who was weighed in the balances, and found wanting. To come short of the glory of God, is to be in the distance and darkness of corruption and death. How wondrous the grace, which has provided One, in whom we are raised from the depth of human misery, degradation, and ruin, to the height of the throne and glory of the Most High! How passing knowledge, that love of God, which has not hesitated to plunge into judgment and wrath, His only-begotten Son, and to shed the blood of Christ like water, in order to redeem, from filthiness and sin, the worthless and the vile; and to number them among the hosts of light and glory, in the courts above!

There is a manifest allusion to the atonement-money in 1 Peter 1:18. " Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." An allusion, by way of contrast. What men consider precious metals, and free from impurity and corrosion, God calls " perishable" and " corruptible." He says, that gold and silver " canker" and " rust.''

The man who amasses wealth is an object of praise and envy. " Men will praise thee when thou doest well to thyself." (Psa. 49:18.) But in this epistle, gain is denominated filthy lucre, The redemption, which God has paid for us, is no amount of corruptible things, as silver and gold. Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. Nothing less than the precious blood of Christ would avail. God has valued our salvation at no less cost, than the pouring out of His soul unto death.

The Hebrew word, from which the words ransom and atonement are derived, has a variety of senses all bearing on the same truth. Thus, we find, the word includes the thought of covering over our sin; as a covering of pitch covers over the wood on which it is spread. (Gen. 6:14.)

The blood of atonement blots out the page of sin, and hides it from the eye of God. The secret sins, which have stood out in their glaring evil, in the light of His countenance, are hidden by the blood sprinkled on the mercy-seat. It also means, to appease or pacify. Thus Jacob sent a present to (atone or) appease his brother Esau. (Gen. 32:20.) " The wrath of a king is as messengers of death: but a wise man will (atone or) pacify it." (Prov. 16:14.) " That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am (atoned or) pacified towards thee." (Ezek. 16:63.)

This is the sense of the word in the New Testament-propitiation; God's wrath being appeased in Christ through the shedding of His blood. 1 John 2:2 and 6: 10.

Pardon and forgiveness are included in the word. Deut. 21:8, " The blood shall be (atoned, or) forgiven them."

Hezekiah prayed, " The good Lord (atone, or) pardon every one." 2 Chron. 30:18. Also, to reconcile. " A sin-offering brought in (to atone, or) to reconcile withal, in the holy place." (Lev. 6:30.

" And when he hath made an end of (atoning, or) reconciling the holy place." Lev. 16:20.

" Poured the blood at the bottom of the altar, and sanctified it, to make (atonement, or) reconciliation upon it." Lev. 8:15.

" So shall ye (atone, or) reconcile the house." Ezek. 45:20; also 15 and 17.

In the New Testament also, the word atonement is synonymous with reconciliation.

" To make reconciliation for the sins of the people." Heb. 2:17.

" We have now received the atonement." Rom. 5:2 (Margin-Reconciliation.)

" Reconciling of the world." Rom. 11:15.

" That he might reconcile both unto God in one body by the cross." (Eph. 2:16.)

By Him, to reconcile all things to Himself." Col. 1.20. To put of, or expiate.-" Mischief shall fall upon thee: thou shalt not be able to put it off." (Margin-Expiate.) Isa. 47:2.

To disannul.-" Your covenant with death shall be disannulled." Isa. 28:18.

Ransom, or, satisfaction.-" Deliver him from going down into the pit: I have found a ransom." Job 33:24.

" A great ransom cannot deliver thee." Job 36:18 " Nor give to God a ransom for him." Psa. 49:7. Satisfaction.-" Ye shall take no satisfaction for the life of a murderer." Num. 35:31.

In the New Testament.-" To give His life a ransom for many." Matt. 20:28; Mark 10:45.

Lastly: To purge or cleanse.-" Purge away our sins, for Thy name's sake." Psa. 79:9.

" By mercy and truth, iniquity is purged." Prov. 16:6. " This iniquity shall not be purged." Isa. 22:14.

" By this, therefore, shall the iniquity of Jacob be purged. Isa. 27:9.

" The land cannot be cleansed of the blood." Num. 35:33.

We shall perceive, from these various quotations, that the same Hebrew word translated Atonement, signifies also, Covering over; Appeasing; Forgiveness; Reconciliation; Expiation; Disannulling; Ransom or Redemption; Satisfaction; and Cleansing.

One sense of our word Atonement is, At-one-ment; two opposing parties being brought together in agreement as one. And the means whereby this is effected, the payment of a price, ransom or satisfaction. So, this beautiful type of the half-shekel of silver, shadows forth the precious blood of Christ, as the redemption price provided by God. And, when the sinner estimates its all-sufficient value in the presence of God, he answers the action of the Israelite in paying down the silver half-shekel; as it is beautifully expressed in 1 Peter 2:7: " Unto you which believe, He is precious:" or, as it might be rendered, " He is the preciousness;" your full satisfaction, and value also before God, We have also another important aspect of truth portrayed in this type-viz. that redemption brings us to, and fits us for God. The Israelite, who paid his ransom-money, was numbered as a soldier and a servant for God. A place was assigned him in the battle-field: and he had his position in the camp, appointed with reference to the tabernacle, the dwelling-place of God in the midst of the hosts. From henceforth Jehovah was his Leader, his Lord, his King. In like manner, the believer is redeemed to God, by the blood of Christ, from the world, and from slavery to sin and Satan; that he may be a soldier and a servant of the Most High; to be led, guided, and sustained by Him, who has called him out of darkness, into His marvelous light.

Two other words deserve our notice in this passage. Ex. 30:13,14. "Every one that passeth among them that are numbered." and the word "offering," 13-15. The allusion, in 13, 14, is to the sheep passing under the rod of the shepherd, as he numbers them. Ezek. 20:37. "I will cause you to pass under the rod: and I will bring you into the bond of the covenant." The priest took the place of a shepherd, counting the sheep of God's hand. And as the true mark of the sheep came under his eye, in the ransom-money offered by each, he entered each in the book of the covenant. So the good Shepherd has laid down His life for the sheep; and they are entered in the Lamb's book of life, because the atonement-price has been paid for each.

The word Offering is a peculiar word in the Hebrew, signifying something that is lifted off the ground, and presented on high; and is the word translated heave-offering. All the various offerings brought by the Israelites, as contributions for forming the tabernacle, and enumerated (Ex. 25:2 -7) are called heave-offerings. This atonement-money was a peculiar piece of silver, separated off to God, and lifted, as it were, from the earth, with the special object of being paid into His treasury, as a ransom for the soul. So has the Lord Jesus been lifted up, first on the cross, to pour out His blood a ransom for many; and secondly, He has been exalted, and made very high, "to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts 5:31.

This ordinance was transgressed by David, as related in 2 Sam. 24., 1 Chron. 21. Israel had settled down in self-contentedness and pride; David their king and shepherd, himself drinking into the same spirit. Satan, by God's permission, was allowed to tempt the king, and provoke him, by whisperings of vanity and self-exaltation, to number Israel. The desire in David's heart was, not that God might be glorified, and His promise made manifest, in the vast increase of His people; but that he, the king, might congratulate himself on the number of his subjects. "Number ye the people, that I may know." "Bring the number of them to me, that I may know it." Joab, to whom the command was given, though himself an ambitious worldly-minded man, yet was keen-sighted enough to perceive, that this desire of his master was not of God. He even had some insight into David's sin. He looked upon Israel as a people belonging to Jehovah; and on David, as committing a trespass in having them numbered for himself. But, like all unbelievers, though he could point out the fault, he was not able to direct David to the remedy. He did not allude to the atonement-money. One result of this numbering was, that even cities of the Hivites, and the stronghold of Tire, were included in the tale: which could never have been the case, had the silver half-shekel been required. At the present day, unconverted inhabitants of earth are too often classed as of the Church of God, by reason of the same neglect, viz: that they are not required to confess openly their confidence in the precious blood of Christ, before being reckoned among the hosts of God.

David's heart soon smote him, after the numbering was completed: he fully confessed his own sin and folly; he at once cast himself on the mercies of God for pardon, and preferred being dealt with in chastisement immediately from the Lord, rather than fall into the hands of men. Accordingly, the plague, (which had already been threatened, in Ex. 30:12.) broke out amongst the people: and the destroyer stayed not his hand until the Lord, listening to the humiliation of David, and appeased by the burnt-offering presented at the threshing-floor of Oman the Jebusite, said-"It is enough." David, in his intercession, manifests a soul restored to the Lord; and proves that he has discovered his former error: for, he speaks of Israel as sheep, and as the people of the Lord; whereas he had numbered them as fighting-men, and for his own glory.

Also the price of the spot for the altar is paid in shekels of silver. There may be some reference in this, to the atonement-money. The apparent discrepancy, between the fifty shekels, mentioned as the purchase-money in 2 Sam. 24:24, and the six hundred shekels of gold in 1 Chron. 21:25, may be reconciled on the supposition, that the former money was paid for the mere spot, on which the altar itself was erected; whereas the latter, was the purchase-money for the whole place of the threshing-floor.

The blessed words-It is enough-were again, in principle, uttered by Jehovah from heaven, when He raised the Lord Jesus from the dead. Satisfaction had been completely made: the sword of vengeance had been buried in the heart of God's own Son; the precious blood had been poured out; the full redemption-price had been rendered; and Jesus was raised from the dead; at once the proof of the perfect value of His own death, and to receive the due reward of His loving faithful obedience. " It is enough" may be a fitting superscription for the half-shekel ransom-money.

It appears that the question asked of Peter, (Matt, xvii. 24.) "Does not your Master pay tribute?" (or, according to the margin, the didrachma) had reference to this ransom-money. Probably the payment, which had been instituted in Ex. 30 of a half-shekel, when the Israelites were numbered; had in course of time, been converted by the Jewish rulers into a kind of poll-tax, payable for the uses of the temple. Peter, with his usual readiness, or rather rashness, answered the question in the affirmative, without referring, as he should have done, to the Lord Himself for a reply. And when he was come into the house, Jesus anticipated his request for the ransom-money, (to the payment of which, he had just committed the Lord) by putting the question, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers"?" The Lord thus addresses him as Simon, instead of Peter. The Apostle had relapsed into the natural man: and Jesus uses the name, which Peter had received from his earthly parents, instead of the new name, given him on his confession of faith.

Peter had forgotten the late glorious scene of the Transfiguration, when the voice had sounded from the excellent glory, "This is my beloved Son: hear ye Him:" and he had committed two errors. Instead of hearkening to Jesus, and learning of Him, he had acted on his own self-confident judgment: and instead of owning the Lord, as the Son of God, he had lowered Him down to the position of a stranger, or captive, from whom a ransom was demanded by God.

This serves to explain the Lord's question quoted above. Peter replies to it-to his own condemnation-" Of strangers." Jesus saith unto him, "Then are the children free." Jesus came to declare the Father. "He that hath seen me, hath seen the Father." He had come to redeem them that were under the law; that those who believed on Him might receive the adoption of sons. Liberty of sonship, and not the bondage of servant ship, not the slavery of bondmen confined under rigid commandments, was the liberty that Christ came to proclaim. The law, even in its type of the atonement-money, did not intimate the blessing of sonship. Grace and truth, which came by Jesus Christ, placed the believer in the freedom of new birth; as many as received Christ, were born of God. But Peter had not yet received the spirit of sonship. The Holy Ghost had not yet been sent from the risen Christ; and thus the apostle mingled up and confounded adoption and bondage, and lowered the Son down to the position of a stranger.

This is an instructive lesson to our souls: for the spirit of bondage is constantly working within us. It is of the flesh; of nature. It springs from Simon, the Son of Jonas; instead of from Peter, a child of God. If we have known God, or rather, are known of God, we are no longer aliens or strangers, but children and heirs; and the spirit of slavery cannot dwell with the spirit of the Son. Law and grace can never be united.

The Lord Jesus, having claimed for Himself and Peter the liberty of children, adds: " Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh; and when thou hast opened his mouth, thou shalt find a piece of money, (a stater:) that take and give unto them for me and thee." Thus, one piece of silver, brought up from the depth of the sea, was paid into God's treasury; in which piece Jesus and Peter were both included. There seems to be a wonderful significance in this. The sea yielded up the precious ransom-money. The depths, with their billows and waves of wrath and death, were, so to speak, the birth-place of atonement. Jesus rose not alone, but inseparably linked on with His Church-one with Him in all His own preciousness-presented in Him to God in glory-laid up and hidden in God's treasury above.

Whatever God's demand against Peter, the blessed Lord was involved in the same demand: Peter's responsibility became Christ's:-" for me and thee:"-and thus is Jesus now in the presence of God for us, to answer every liability; to render payment in the full for all our infirmities and sins; to save, to the very end, all that come unto God by Him. He has bound us up with Himself, in one bundle of life: and we can never look upon Him now, without also beholding, in union with Him, the whole ransomed church of God, one precious piece of silver in God's temple above.

The Tabernacle, the Priesthood and the Offerings, Food of the Priests, The

Exodus 29:31-37; Leviticus 8:31-36

"And thou shalt take the ram of the consecration and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof because they are holy. And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall he an altar most holy: whatsoever toucheth the altar shall be holy." -Ex. 29:31-37

"And Moses said unto Aaron and to his sons, boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, so the Lord bath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded. So Aaron and his sons did all things which the Lord commanded by the hand of Moses." -Lev. 8:31-36

Hitherto Aaron and his SONS had been comparatively passive; the only action on their part was the laying their hands upon the heads of the various sacrifices. They were now however commanded to eat the flesh of the ram of consecration, (the ram with which their hands had been filled,) and the remainder of the bread of consecrations, (with which also their hands had been filled.) They were to be strengthened for the Lord's service by feeding on " those things wherewith the atonement was made, to fill their hand, to sanctify them." Ex. 29:33. Atonement, consecration, and sanctification were all included under the one sacrifice of the ram, and the bread which now became their food, or as it were the source of life to them.

So it is also with the believer. He recognizes Christ as having in His death made a full atonement for his sin, and as having thereby consecrated and sanctified him as a king and priest to God; and the very act of thus contemplating Christ by faith, is life, is Christ within him. Paul as Saul of Tarsus had a revelation of Christ from heaven to him, and this was by the operation of God the revelation of Christ in him. Gal. 1:15,16. If Jesus be the object to which as sinners we turn, then we receive him by faith, and " Christ is in us the hope of glory." Col. 1:27. Faith and life go together. They are synchronous, we cannot place one before or after the other. Christ as our object, becomes Christ in us. And so also as to the nourishment of that life afterward. We grow, and are strengthened, exactly in the same way in which life was originally communicated to us; that is by contemplating the same object, Jesus Christ, and Him crucified. Looking at Him as an external object, molds and fashions within into His likeness. " We all, with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Moses wist not that his face shone, when he came down from the mount. He had been in converse with God, and had unconsciously to himself, caught some of the glory of the Lord upon his countenance. We

shall as surely, though perhaps imperceptibly to ourselves, be transformed into the image of Christ if we keep him constantly before us. Looking within ourselves will not advance us in spiritual growth; neither will mental efforts of our own advantage us; looking of ourselves unto Jesus, will have a transforming power.

The eating of those things wherewith the atonement was made, may have this truth in type. The Lord in John 6, to which reference has already been made, identifies his flesh and blood with bread; and identifies faith, and coming to Him with eating. "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35. " That he that seeth the Son and believeth on Him may have everlasting life," 40. " Verily, verily, I say unto you, he that believeth on me hath everlasting life," 47. " I am that bread of life "-" that a man may eat thereof, and not die "-" if any man eat of this bread he shall live forever." " Whoso eateth my flesh, and drinketh my blood, hath eternal life." " He that eateth of this bread shall live forever," ver. 48, 50, 51, 54, 58.1 Thus the appropriation of Christ to oneself by faith, believing on Him, is eating His flesh and drinking His blood. It is " to taste that the Lord is gracious." 1 Pet. 2:3.

Eating is also a type of communion, or fellowship. It is so used in 1 Cor. 10:18-21. " Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? ' They typically partook of the same sacrifices of which God had partaken from off the altar. There can be no partaking with another of the same food, unless there be peace and friendship between the two. (* An interesting question occurs in reading this chapter. Why does the Lord suddenly make use of another Greek word not commonly employed, when He speaks of eating His flesh? The word trogo. v. 54. "Whoso eateth my flesh." 56. "He that eateth my flesh," 57. "So he that eateth me," 58. "He that eateth of this bread." The Lord has all through this chapter previously employed another word, phago; and once only uses this latter word when speaking of eating His flesh. 53. Except ye eat the flesh of the Son of Man." The word trogo in Liddell and Scott's Greek Dictionary, is translated to gnaw or chew, especially of herbivorous animals; and when used "of men, to eat raw vegetables, opposed to eating dressed food." Is this word selected by the Lord, in order to connect more intimately His flesh and blood with the word Bread, and with the manna? It may be proper to observe the use of the participles in the Greek, throughout this chapter. "He that believeth on me," ver. 35.40, 47. "He that eateth," ver. 54, 56, 57, 58. " He that drinketh," ver. 54, 56. In all which instances the present active participle is used to express a continuous action. Not a mere eating and drinking once for all, hut a habit. Faith is an active, continuous habit of the. Soul; it is the constant expression of life-and life is eternal.)

Atonement having been made, and perfect reconciliation established, the priests could eat of the sacrifices in the presence of God; could have fellowship with Him in those very things with which that atonement had been effected. In like manner the Lord's table becomes to the believer a place of fellowship with the Father and the Son. As a saved sinner he takes a place at that table, to remember Christ in God's presence, to worship and bless God for the gift of His Son, and in some measure to enter into God's joy and God's thoughts respecting that Great Salvation effected by Christ. What a wondrous invitation is that given by the Father in Luke 15:23: " Let us eat and be merry." And again, " It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found,' ver. 32.

Do we as we might, and as we ought, enter even now into the joy of our Lord? Do we believe that God has greater delight in saving us, than we have in being saved? Do we gather round the Lord's table that we may rejoice with God in the death of His Son, and delight ourselves in Christ?

Peter in the vision of the sheet let down, had instruction conveyed to him respecting intercourse and fellowship with the Gentiles, under the type of eating He said to Cornelius and those assembled, " Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath skewed me that I should not call any man common or unclean." Act x. 28. And he subsequently related the vision to the saints at Jerusalem, in answer to their objection to his having gone to men uncircumcised and having eaten with them. Acts 11 Here again eating is employed as a type of intercourse.

We have also a very distinct reference to the same truth in Heb. 13:10-14. " We have an altar, whereof they have no right to eat which serve the tabernacle. 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. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come."

A very full and remarkable passage, to which reference has already been made in page 322, but which it may be well to enter into more fully. We are first told that we have an altar, in contrast with those who serve the tabernacle, and who have no right to eat of our altar. The altar here seems to be identical with the cross-the cross (if we may so say) transferred to the glory. We have a right to eat of the flesh and blood of the Son of Man, slain upon the tree. That flesh and blood was first eternal life to us, and next becomes the sustainment of that life, and enables us to abide in Christ. " He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6:56. The word here translated dwelleth is the same that is elsewhere translated abideth. See John 15 throughout.

The secret of abiding in Christ is to be feeding on Christ, especially as crucified for us. Some of the Lord's own people, it may be, desire to abide in Him, and yet know not how to arrive at that blessing. Two things were apparently in the mind of the Lord in John 15 First, that we should abide in Him; and next, that His words should abide in us, so that we might keep them. John 15:4,7,10. The former is practically attained by constantly eating His flesh, and drinking His blood; the latter will result from a frequent meditation on His life and words. Ever remembering that we have the words of the Lord expanded, if we may so say, in the Epistles.

They who serve the tabernacle have no right to eat of our altar. They have no right nor power to eat of the flesh and blood of Christ. And who, it may: be asked, answer at the present day to those to whom the apostle thus alludes in his day? As a matter of fact there were none, even in Paul's day, who were serving the tabernacle; for the tabernacle had for some centuries been superseded by the temple. But the Spirit of God writes, throughout the Epistle to the Hebrews, as if the tabernacle were still in existence; because the principles to be maintained were such as had their more correct types during the tabernacle dispensation, and the sins to be avoided had been brought out in Israel's history during their sojourn in the wilderness, whilst the tabernacle was standing.

So at this present time, although both tabernacle and temple are gone, yet we as believers are looked upon as in the wilderness on our way to our rest; and the same errors are continued, the same false principles openly advocated, as if the tabernacle and temple were still standing. Any that proclaim efficacy in sacraments; any that uphold an order of priesthood distinct from all who are truly believers; any that arrogate to themselves or on behalf of others, the power to convey the Holy Ghost, or to qualify others for spiritual offices in the Church of God; are still serving the tabernacle. They have no right to eat of our altar. And for this reason, they have not owned a sacrifice sufficient to sanctify the people. They contend that something more than " Christ and Him crucified" is needful. They seem to think that the anointing of the Holy

Ghost is not solely the consequence of a believer being at his conversion baptized into the body of Christ. They practically deny that " Christ hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests to God and his Father." And they think that priests are to be made after a tabernacle fashion; a human consecration.

The apostle enforces his argument upon the ground that in the tabernacle service, " the bodies of those beasts, whose blood is brought into the sanctuary for sin, are burned without the camp." When a sin-offering was slain of such a high character that its blood was carried either into the holy or most holy places, then the body of the victim was burned outside the camp-no portion was eaten by the priests-all was consumed. In the Antitype, " Jesus that he might sanctify the people with his own blood suffered without the gate." He was the true offering for sin. He suffered outside the gate of Jerusalem; outside that city of solemnities, in reproach and dishonor-outside all ceremonial religion, all observances of fleshly religiousness; outside all formalities. A wondrous reality; not a type or shadow; but the substance of all type and shadow. A true Christ; a true sacrifice; the true " Lamb of God." No human priest had to do with that sacrifice-no fleshly ceremonial was connected with it. Man in all his true-hearted hatred to God was there, an active agent in the work of slaughter. The serpent was present to bruise the heel of the woman's seed; the " sword of Jehovah of hosts smote the man that was his fellow." The marvelous reality made all rituals of priestly service, all sacrifices of old, all type and shadow fade away into insignificance.

The victim on that tree of curse, who shed His own blood of such unspeakable value, made the blood of bulls and of goats utterly worthless. " Lebanon was not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering." The offerer who " offered up himself," forever set aside the Aaronic high priest with all his outward glory and beauty, and all his offerings. The stripes upon the soul of Jesus, which extracted healing virtue for us poor sinners, forever made of none effect, even " ten thousand rivers of oil." The precious blood was borne into heaven itself by the great High Priest in resurrection, and all holy places made with hands were set aside. Henceforth the true worshipper enters with confidence through the blood into the holiest of all, the very presence of the living God, and finds the only Priest he needs already there for him. Sanctified once for all by that one offering, and perfected forever by it, the believer, a true priest himself to God, feeds on the flesh and blood of Him who is the sin-offering; setting aside by that act, even the very form of the Jewish ritual. He needs no outward dress to make him holy; no imposition of human hands to separate him to God; no license from man " to serve the living God," He claims his sanctification, his separation, his consecration, his priesthood, his salvation from Him who suffered without the gate; the Son of God Himself-who has shed His own blood; and he boldly says to all mere human pretenders, to all who trust in carnal ordinances, " you have no right to eat off our altar."2

But what follows this simple dependence upon Christ, this full reliance on His death, and on His death alone as all sufficient; " Let us go forth therefore unto him without the camp, bearing his reproach." Outside the gate of Jerusalem where the blessed Lord suffered is again exchanged for "outside the camp." The church is looked upon like the camp of Israel of old, with the golden calf in the midst. A worldly religion, suited to the flesh, and adapted to keep the consciences of unregenerate sinners lulled in the sleep of death, has been universally adopted. The people can " sit down to eat and drink, and rise up to play," and have their religious ceremonies, and prayers, and ordinances, and priesthood, at the same time; and with the name of Jesus mixed with it all. What then is to be the course pursued by the true-hearted worshipper? " To go to Jesus without the camp bearing his reproach " We have been brought nigh to God by His blood within the wail; our path here below is to be outside all human order, all mixed worship, all priestly ceremonial. But it is to Hum; it is to Jesus the crucified, the risen one, that we go; to walk with Him in holy, happy fellowship; to learn from Him the ever deep mysteries of His cross; to glory in that cross, whereby " the world has been crucified to us, and we to the world; " to lean on Him for support and strength, and to bear His reproach.

From whence did that reproach come upon Him? Not only from the openly profane; Herod and his men of war did indeed set him at naught; but chiefly from the temple worshippers, from the established priests and religious sects of the day. They cast Him out; they crucified Him in a place to which they would on no account themselves go, lest it should defile them-" the place of a skull." They preferred to keep the shadow, to trusting the substance. They were careful not to enter the hall of judgment lest they should defile themselves, " but that they might eat the passover," whilst the Lamb of God was in reality suffering on the tree outside the gate. A solemn thought this. The shadow may and does at this very day in ten thousand cases supersede the substance. Men will earnestly contend for a form, a ceremony, a shadow, whilst they utterly reject Him to whom the shadow points. We are exhorted " earnestly to contend for the faith;'' " to hold fast the common salvation," the " great salvation." Common alike to all the Lord's people; alike great to all that receive it. Men will be valiant on behalf of a sacrament, or of a holy day, when they trample at the same time, on the precious blood of Christ, and shrink in every respect from "His reproach."

When superstition is exposed, or when the believer ceases to consent to belong to a worldly church, he will suffer the reproach of Christ. Let but a trifle be added to the truth, and the reproach of Christ will cease. If Paul would only have added an ordinance to justification by faith, the offense of the cross would have been at an end, and he would no longer have suffered persecution. Gal. 5:11.

Oh may we be ever in the holiest true worshippers of the Father, and feeding on the Lamb; and know the companionship of Jesus here with us outside the camp; and have the honor and glory of bearing somewhat of His reproach.

"For here have we no continuing city, but we seek one to come." When the worship of Israel became mixed with idolatry, they made the wilderness their home. " They sat down to eat and drink, and rose up to play." A religion of form and ceremony, which is in truth a religion mixed with idolatry, will always consist well with worldliness. But we have no continuing city here; this is not our rest; the wilderness is no place for pastime; we are strangers and pilgrims. The blood of the Lamb has separated us to God and to glory. May it be so in truth! May our lives belie our words! Let us remember the beautiful order of these truths. Eat of the altar in the holiest first; go outside to Christ next, and we shall have His reproach; lastly, seek the future city; look earnestly onwards to the coming of the Lord, when that glorious heavenly city will be revealed.

Aaron and his sons were finally directed to abide seven days, day and night, at the door of the tabernacle, and to keep the charge of the Lord. During all this time, a bullock for sin was daily offered upon the altar for atonement. Ex. 29:36. They were to be habituated to abide before the Lord; and they were to realize the value of the sin-offering, as thus enabling them so to abide there. The seven days of their week of consecration, may in type prefigure the whole of our earthly life. Our whole week of service. We are to accustom ourselves to be in the presence of our God. Our life is to be spent there; only we have the privilege of abiding, not at the door, but in the very holiest of all. May we rejoice to use this wondous liberty of access, and not only " draw near," but " abide under the shadow of the Almighty; " " trusting under his wings." And what will be our help and power for this? The sin-offering of atonement constantly realized, by the help of the Holy Spirit. The precious blood recognized as upon the mercy-seat, and before the mercy-seat, carried into the holy of holies.

The chapter concludes with a change of the oft-repeated sentence, " as the Lord commanded Moses," to " So Aaron and his sons did all things which the Lord commanded by the hand of Moses." They had themselves, through their consecration and the feeding on the sacrifice, power to fulfill God's commands, and to act independently of Moses. The power and intelligence of priests.

The Tabernacle, the Priesthood and the Offerings, Ram for the Burnt-Offering, The

Exodus 29:15-18; Leviticus 8:18-21

"Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. And thou shalt cut the ram in pieces, and wash the inwards of him and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar; it is a burnt offering unto the Lord: it is a sweet savor, an offering made by fire unto the Lord."-Ex. 29:15-18

"And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savor, and an offering made by fire unto the Lord; as the Lord commanded Moses."- Lev. 8:18-21

Next " he brought the ram for the burnt-offering." The burnt-offering is the highest sacrifice in Scripture, for all of it ascended from off the fire of the altar as a sweet savor unto the Lord. The Hebrew word (ohlah) translated "burnt-offering," means in reality that which " ascends," or " goes up." It designates a sacrifice which entirely ascended in fragrance. Noah's offerings when he came out from the ark into the new world, were of this character. Gen. 8:20,22. " The Lord smelled a sweet savor," or as it is in the margin, " a savor of rest," and said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more everything living as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Abraham was also directed to offer Isaac for a "burnt-offering." Gen. 22:2-13.

Whilst God's perfect rest, satisfaction and delight in this sacrifice were expressed by its all ascending as a sweet savor; the devotedness also, and perfect obedience of Him whom it portrayed, are implied in the words recorded of the offerer, Lev. 1:3, " he shall offer it of his own voluntary will." And throughout this 8th chap. of Lev. the words "and he brought," ver. 14, 18, 22, express the readiness of the victim to draw near the altar, like the phrase, Isa. 53:7, " he is brought as a lamb to the slaughter;" or as it is in Acts 8:32, " he was led as a sheep to the slaughter."

In the Gospel of John we have this Scripture remarkably fulfilled. "And they led him away to Annas first-then led they Jesus from Caiaphas." Chapter 18:13,28. " Then came Jesus forth wearing the crown of thorns. He brought Jesus forth. They took Jesus and led him away. And he, bearing his cross, went forth." xix. 5, 13, 16, 17.

" And Aaron and his sons laid their hands upon the head of the ram, and killed it," ver. 18, 19.

Again, they identified themselves with the victim. All their sins and failures in obedience being transferred from themselves to it. Immediately this was done, Moses killed the ram. Death instantly succeeded the laying of their hands upon its head.

" And Moses sprinkled the blood upon the altar round about." Thus the altar was completely consecrated by blood. Blood had been put upon the horns of it round about; had been poured at the bottom of it, and now was sprinkled round about it. The top, base, and sides presented in every direction the records of death; for there can be no access to God, and no worship, save through death, the death of Christ.

" And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar," ver. 20, 21.

Every portion of the ram came under the eye of Moses. The head, the seat of mind and intellect: the inwards, the seat of the will and affections: the legs, the tokens of the outward walk and conduct. All were scrutinized, and presented in perfect cleanness to God, upon the altar. The type this of the unblemished ways, and spotless intrinsic purity of Christ.

" In Him is no sin." 1 John 3:5.

" He knew no sin." 2 Cor. 5: 21.

He did no sin." 1 Pet. 2: 22.

And though tempted in all points like as we are, He was " without sin." Heb. 4:15. A blessed fourfold testimony to the perfection of Christ. But this is not all. Not only sinless, so as to be personally ignorant of sin; without it under every temptation; and never doing it; but actively devoting Himself to God throughout the whole course of His life on earth, and at last in perfect subjection and obedience, yielding up that life on the cross; giving " Himself for us an offering and a sacrifice to God for a sweet smelling savor." Eph. 5:2. In all the full value of Him, who thus gave Himself, we are accepted. The same burnt-offering whose blood was poured out as an atonement for sin, was burnt as a sweet savor upon the altar. And the priests who laid their hands upon it, found remission of sin through the shedding of its blood, and at the same time perfect acceptance with God, according to the full value of the spotless victim consumed on the altar.

Although the sin-offering presented most strongly and vividly the aspect of Christ's death under wrath, because of sin, yet even in that case portions of the sacrifice were burnt as a sweet savor upon the altar. And the burnt-offering, which has regard more especially to the death of Christ as that through which we are perfectly justified, and according to the value of which we are accepted of God; still keeps in view the fact, that that death has also atoned for us as sinners. In the shedding of blood, sin, the cause of death, is always acknowledged. And as without shedding of blood there could be no remission; so also, there can be no justification but by the blood. The song of (Rev. 5:9,12) is, "Thou art worthy for thou wast slain, and hast redeemed us to God by thy blood."

" Worthy is the Lamb that was slain," seems especially to contemplate the death of the Lord Jesus, in all the value of the burnt-offering. We claim His worthiness, whilst we own our worthlessness. We are accepted in the Beloved, whilst in ourselves, " we were by nature the children of wrath, even as others."

The fourth part of the chapter here concludes with the same words before repeated, "as the Lord commanded Moses."

THE RAM OF CONSECRATION

" And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. " Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about."- Ex. 29:19-20

" And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. " And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. "And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about"-Lev. 8:22.-24

THE last sacrifice offered was " the Ram of Consecration." Two rams were brought, (5:1;) one was offered for a burnt-offering, and the other is called " the ram of consecrations;" or, of filling (the hands.) The word consecrations is in the plural, and is found in Ex. 29:22,26,27: " for it is a ram of consecrations"-" the ram of Aaron's consecrations"-" the ram of the consecrations." Lev. 9:22, 29. In Ex. 29:34, the word occurs in the plural-" flesh of the consecrations," as it ought to be throughout.

Aaron and his sons laid their hands upon the head of this ram, and Moses slew it, as in the two former cases. The death of the victim following immediately upon this act of identification.

" And Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet." Thus the ear, the right hand, and the right foot of Aaron and his sons, were dedicated to God by blood. From henceforth their ear was to listen to no sounds, but such as might be heard in connection with the blood of the sacrifice.

So also the believer at the present time. His ear has been consecrated to God, through the death of Christ, that he might hearken to His voice; inclining his ear to hear heavenly words; and listening to the voice of the Good Shepherd. He is to allow no whispers of temptation, and no sound of human revelry or ambition, to enter his priestly ear: but to be deaf as his Lord was, opening the ears of others, whilst He Himself heard not the temptations of the enemy. Isa. 42:19,20. That perfect servant of Jehovah was blind and deaf-blind to all fascinations of the world, and deaf to every suggestion of Satan. And when at last led to the slaughter, He was dumb, uttering no words of reviling or threatening when falsely accused; not opening His mouth when buffeted, spit upon, mocked, and crucified.

May we set before ourselves the blessed example of our Lord, and remember that by His blood we have a priestly circumcised ear.

The thumbs of the right hand were also touched with the blood. The right hand is in Scripture used to express power. " Thy right hand, O Lord, is become glorious in power; thy right hand, 0 Lord, bath dashed in pieces the enemy." " Thou stretchedst out thy right hand, the earth swallowed them." Ex. 15:6,12.

And also skill. " A wise man's heart is at his right hand, but a fool's heart, at his left." Eccl. 10:2. That is, he guides the activities of his hand with wisdom: he is prompt also to execute the counsels of his heart.

" If I forget thee, O Jerusalem, let my right hand forget (her cunning.) Psa. 137:5. The psalmist finds it as impossible to forget Jerusalem, as it would be impossible for his right hand not to act with rapidity and skill at the prompting of his will.

The thumb is that part which peculiarly distinguishes the human hand from the paw of those animals, which in appearance most resemble the human form.. It is the most valuable finger of the hand; without it, this member of the body would be comparatively useless.

The priestly hand touched with the blood was consecrated to handle gifts and sacrifices for God. Its skilfulness was devoted to the Lord's service, and the priest was not to touch any unclean or dead thing. Another beautiful type of the occupations of the believer, whose business in life is to serve God in all that he undertakes. Even when handling the things of this world, he is to do so to God's glory. His faculties, his powers of mind and body, are for the Lord; the precious blood has separated him off to God, and the most ordinary actions of life, which as an unbeliever he performed in self-will, and for mere self-pleasing, he is now to do " to the glory of God."

In all things he is to " seek first the kingdom of God and his righteousness;" and strange as it may seem, he is not to labor for the meat that perisheth, but for that meat which endureth unto everlasting life. This latter precept of the Lord Jesus has been softened down by some to mean, that " we are not to labor inordinately, or exclusively, for the meat which perisheth, and that if the text were taken without some qualification, it would encourage idleness." In answer to this, it may be said that we have no right to qualify the text. The words of the Lord are distinct and emphatic, " labor not for the meat which perisheth." The difficulty is easily solved. We are, even in the necessary occupations of life, to make the Lord's glory our object, and not to be laboring for the meat which perisheth, as if that were our only purpose- We are to do all things in such a way, that we may be exhibiting ourselves as sons of God without rebuke, shining as lights in the world. Phil. 2:14,15; and we are not to live as if we had two existences, a secular, and a religious.

Lastly, the blood was put upon the great toes of their right feet The Hebrew word is the same for great toe as for thumb. The principal finger of the most active hand, and the principal toe of the most active foot, were alike touched with the blood. No pathway was to be followed, in which the priest could not walk with the blood anointed foot. His feet being holy, he was ever to tread upon holy ground, passing his life in the precincts of the sanctuary. So the priests to God of the present time are to be careful in their walk and conduct, lest they be found treading unholy paths, mingling themselves in the world's follies and amusements, forgetful of the blood whereby they have been sanctified. Our feet were naturally swift to shed blood-destruction and misery were in our ways-the way of peace we once knew not. Rom. 3:15,17. Now, our path is to be that of the righteous; our feet are to be beautiful, as messengers of glad tidings 1 our ways are to be ways of pleasantness and peace May we avoid all companies into which we cannot go with the blood sprinkled feet; into which we cannot carry the good news of the blessed name of Jesus. The ear, the hand, and the foot are the Lord's. " Ye are not your own, for ye are bought with a price, therefore glorify God in your body." 1 Cor. 6:19, 20.

Moses next " sprinkled the blood upon the altar round about." vet 24. The same blood which had been put upon the priests, was sprinkled on the altar. Thus the vessel at which they habitually ministered was alike separated off to God with themselves. The patterns of things in the heavens being purified with these typical sacrifices, whilst the heavenly things themselves with better sacrifices than these. Heb. 9:23

"Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration;

"And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: "And out of the basket of unleavened bread, that was before

"And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord. "And thou shalt put all in the hands of Aaron, and in the hands of his sons; and thou shalt wave them for a wave offering before the Lord. "And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savor before the Lord; it is an offering made by fire unto the Lord. "And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the Lord: and it shall be thy part. "And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: "And it shall be Aaron's and his sons' by a statute forever from the children of Israel; for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the Lord.-Ex. 29:22-28

the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: " And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord. " And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savor: it is an offering made by fire unto the Lord. " And Moses took the breast, and waved it for a wave offering before the Lord: for o! the ram of consecration it was Moses' part; as the Lord commanded Moses.-Lev. 8:25-29

SEVEN portions of the ram were thus taken by Moses: the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder.

The word for " fat" has especial reference to the inside fat of the victim, and is in the margin of Lev. 3:3, translated " suet." Three portions of fat were taken; the fat, all the fat that was upon the inwards, and the fat of the kidneys. This proved the healthiness, the inward vigor of the animal. No human eye could perceive this development of life, until the victim had been slain. Beautiful figure this of the complete devotedness of Christ, as to all His inward affections, and will, and desires, to please God; He could say, " I delight to do thy will O my God-yea thy law is within my heart." Psa. 40:8. The truth of this wonderful inner life, in all its richness and fullness dedicated to God, was made manifest when the Lord hung upon the tree, " obedient unto death, even the death of the cross." We can now look back upon the life and ways of the blessed Lord, and see in them that humbling of Himself; that dedication to God; that one object of pursuit, to glorify God; the one motive of His heart, which He finally so marvelously displayed in laying down His life at the commandment of His Father. He that discerneth the thoughts and intents of the heart, could be appealed to by Christ in the words of Psa. 139:23, " search me, oh God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me," or (margin) " way of pain or grief." He could challenge the eyes of Him to whom all things are naked and opened, to search His inmost soul, well knowing that there was not a thought within, which would grieve His Father, but that He would have the ready response, " my beloved Son in whom I am well pleased."-" mine elect in whom my soul delighteth." Love to God being the pure motive from which all His actions took their rise, He could with truth say, " I do always those things that please him." John 8:29. Blessed perfectness, sinless purity, unswerving obedience! How contrasted with the mixed motives, the unclean desires, the constant unbelief and disobedience which meet the eye of our heavenly Father, as He marks our thoughts and intents, as He searches our purposes and our ways.

" The caul above the liver." It will be perceived on referring to the margin of the Bible, that " midriff"

is substituted for " caul." Ex. 29:13; Lev. 3:4. And this probably is the right translation, midriff, or diaphragm, being the portion here specified. This is a muscular membrane, dividing the body into two parts, and is the great organ by means of which the breath is inhaled. It is in the type always mentioned in close connection with the liver.

The word " above," or upon the liver is used in Ex. 29:13; Lev. 3:4,10,15 Lev. 4:9 Lev. 7:4 Lev. 9:10. This word " above" is omitted in Ex. 29:22; Lev. 8:16,25 Lev. 9:19, in which passages, the caul would almost seem to be identified with the liver.

Thus the organ by which the victim breathed, (the midriff,) and which was closely connected with that (the liver) wherein gall and bitterness were naturally secreted,1 was wholly presented to God. In the Antitype the whole power of His inner life, every breath He drew was altogether for God-and there was no gall or bitterness in Him; no envy or malice to taint the inward feelings of His soul. He was " meek and lowly in heart."

Two other portions, " the rump, and the two kidneys," were also selected. The kidneys are elsewhere translated, reins. God is said to try, to search, and to see the heart and reins. Psa. 7:9; Jer. 11:20;17. 10; 20: 12. He searches the inward motive, and the secret affection. The hidden desire is known to Him. The Lord Jesus could appeal to the judgment of God, and say, " Judge me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord: I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart." Psa. 26:1, 2. He was the only one who could claim an integrity of His own. And this word integrity is interesting, because it is almost the same as the Thummim; the perfections, the uprightnesses, placed in the breastplate His inward perfections were the power of His outward walk-like the upper and hinder part of the victim's legs, presented with the kidneys. So also He could say, " I shall not slide." His own integrity, and His ceaseless trust in Jehovah preserved His foot in an even place. And not only so, but when proved and tried, yea, and scorched with the refining fire of God's holiness, His reins and His heart were fit for the altar, and yielded nothing but the sweetest savor to God.

The word, try my reins and my heart, is that used for the refining of metals in the furnace. This blessed one could also say, " I will bless the Lord who bath given me counsel; my reins also instruct me in the right seasons." Psa. 16:7. The counsel He received from Jehovah found an immediate response from His own will. And in that one night of fearful sorrow, that unnatural night-when the sun was darkened at noon-day, His own desire to accomplish the commandment of God, instructed Him to lay down His, life of Himself, even though in so doing He had to bear sin and shame, and curse and wrath.

Wondrous perfection, when the inward will and strength of the Son of Man, answered completely the mind and purpose and counsel of God.

The right shoulder completed these precious portions of the ram of consecrations, expressive of the power patiently to endure, all that might be laid upon the victim by the hands of another.

There was strength in Jesus adequate to the heavy burden laid upon Him by God-in nothing did He fail. He bore the weight of our sins upon the tree, till He knew that the stripes of God upon His soul had reached the appointed number, and till the bruising of Jehovah ended in His yielding up the ghost. God could, according to the infinite measure of His own holiness, and His infinite judgment upon sin, say, " it is enough." The burden had been borne-the chastisement of our peace was completed. The strength of the blessed victim had sufficed, and the body of the Lord laid in the tomb in the helplessness of death, witnessed that sin was put away, and remitted-and that the great object which from all eternity had been in the counsels of God, was completed. The way of access for the sinner to the glory was made-the way into the holiest was laid open.

Moses next took out of the basket three sorts of bread-one unleavened cake—one unleavened cake mingled with oil-and one wafer, unleavened, anointed with oil.

Leaven is universally used in Scripture, as a type of sin spreading its corrupting influence. A secret working of evil, which may not be outwardly manifest, but which arises from a corrupt nature within. All types therefore of the blessed Lord, which refer to Him as the bread from heaven, are without leaven. No leaven could be burnt on the altar in any offering of the Lord made by fire; because God could not accept a sacrifice in which there was the slightest taint or corruption.

Three aspects of Christ as the bread of life are presented to us in these three portions selected from the basket of unleavened breadFirst, His sinless purity, the unleavened cake. Next, as the Christ of God-from His birth filled with the Holy Ghost, the unleavened cake mingled with oil; and thirdly, as anointed by the Holy Ghost with power to accomplish the most minute precept of God, the unleavened wafer, anointed with oil. He is the unleavened bread of sincerity and truth-the true bread from heaven-the bread of life- the living bread-the bread of God-the bread which God has provided. The sixth chapter of John seems to be the Lord's exposition of the manna, and the meat-offerings. And we find in that chapter, He mingles the thought of flesh and blood with bread. " The bread that I will give is my flesh."-" whoso eateth my flesh and drinketh my blood hath eternal life."-" for my flesh is true meat, and my blood is true drink."-" he that eateth me even he shall live by me."-" this is that bread which came down from heaven-he that eateth of this bread shall live forever," verses 51, 54, 55, 57, 58. Thus the Lord closely connects the fact of His death, with His being the bread of life. Indeed there is no feeding on Christ except in close connection with His death on the cross. The contemplation of His life of perfect obedience, will not avail us, or strengthen our souls to follow His example, unless we connect such meditations with the sacrifice of Himself upon the tree. These cakes therefore were presented to God, already baken in the oven-a type of Christ contemplated in His death.

Filling the hands. Moses put these unleavened cakes " on the fat, and on the right shoulder, and put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord," verses 26, 27.

Here we have an explanation of the word "consecrations" -in the Hebrew literally—"fillings." (of the hand.)

The word is used in the following connections " The ram of consecrations." Ex. 29:22,26,27; Lev. 8:22,29.

" The flesh of the consecrations." Ex. 29:34.

" Basket of consecrations." Lev. 8:31.

" Days of consecrations." Lev. 8:33.

" Consecrations* for a sweet savor." Lev. 8:28.

The peculiar meat-offering recorded in Lev. vi. 1923, which was offered by Aaron and his sons on the day when he was anointed, is also called " consecrations." Lev. 7:37.

Aaron's hands and his sons' hands were filled with parts of the ram, and the unleavened cakes. They handled the most precious portions of the sacrifice-thus appreciating their value; their hands had previously been laid upon the heads of the victims, and thereby they had in figure transferred their own sin, guilt, and need to those victims. So these hands thus emptied of their The word " consecration" is plural in all these passages. own guiltiness, were then filled with peculiarly choice parts of the slain ram, and with unleavened cakes of fine wheat flour-wondrous transfer! May we behold by faith, all our sin and misery laid on Jesus crucified, and may we have our hearts filled with contemplations of His preciousness.

We may be assured that our hands and hearts will be occupied with one thing, or another. Either the world with its vanities, and the flesh with its lusts will take their place within-or Christ and His comeliness, His beauty, His perfections, will fill our souls.

It seems as if the priests were waved with their hands thus filled, as a wave-offering before God. The attention of Jehovah was called to contemplate them. His eyes might be invited to search them, because their hands were filled with the costly consecrations. They were identified with, and became one with the hallowed things which they handled. This was one peculiar and especial part of priestly consecration. The priests had to estimate for themselves the value of the sacrifices, and to handle various portions thereof, that they might know how to approach and worship God, and might stand in the place of intercession for others.

The apostle John opens his epistle with a declaration of somewhat of this priestly experience, " that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifested, and we have seen it, and bear witness, and skew unto you that eternal life which was with the Father, and was manifested unto us-that which we have seen and heard declare we unto you." 1 John 1:1-3.

We have first to know for ourselves, and to see for ourselves, and as it were to touch and handle for ourselves the sacrifice, in its sweet savor and acceptableness to God; before we can testify to others of its value, or can worship God in spirit and in truth. A witness must not ground his testimony upon mere hearsay reports which he has received from others; but must himself know and comprehend the facts to which he testifies. The Lord Himself in speaking to Nicodemus says, " verily, verily I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness." John 3:11. He speaks in the plural number, including all true witnesses with Himself, the faithful and true witness.

Are our hands so filled with Christ, are our hearts so occupied with Him, that we have no desire to meddle with the things of the world, and that out of the abundance of the heart the mouth speaketh?

All these parts of the sacrifice, and the unleavened bread, which had filled the hands of the priests were taken by Moses " from off their hands and burnt on the altar, upon the burnt offering: they were consecrations for a sweet savor, it is an offering made by fire unto the Lord," 5:28.

The priests were by this act identified before the Lord with the burnt-offering, and accepted according to its sweet savor. They had been cleansed, atoned for, personally dedicated, had their hands filled, and were accepted, in the full value of the offerings which had been presented on their behalf to God, and according to the preciousness of the blood shed for them. One portion of the ram of consecration was especially reserved for Moses: he " waved the breast before the Lord, for of the ram of consecration it was Moses' part," v. 29.

Throughout this scene Moses acted on the part of Jehovah-as a substitute accurately fulfilling His commands. And the breast of the ram of consecrations became his portion on that account. He was to enter with something like the estimate of God, into the love of Him, who was portrayed in these sacrifices. The breast is a type of the seat of the affections. To God alone primarily belong the affections of Christ. To the Son of God alone primarily belong the affections of God.

Who can estimate, save the Father, the love of His Son; and who can enter, save the Son, into the full understanding of the love of the Father?

And yet, wondrous grace! we hear the Lord saying, " thou hast loved them as thou hast loved me "—and it is said by the Holy Spirit of Him, " He loved us and gave Himself for us." God has given to us to know the love of Jesus towards us. He has given us His own heart's affections, and the affections of His Son. And Jesus has revealed to us the deep secret of the cross, viz., that it was love for the Father, and love for us because we are loved of the Father, that led Him to lay down His life. O mystery of love! the subject for our everlasting contemplation, and for our eternal fellowship and joy.

Here closes the fifth portion of the chapter with the words again repeated, " as the Lord commanded Moses."

"And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him."-Exod, 29: 21

" And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him," -Lev. 8:30

If we compare the parallel passage in Ex. 29:21, we shall find a remarkable alteration both in the arrangement of the verses, and in the order in which the blood stands It will be observed in the passage in Exodus, that this sprinkling upon Aaron and his garments, is placed immediately after the blood is put upon Aaron's right ear, etc.; and the filling of the hands of Aaron and his sons comes afterward.

In this chapter of Leviticus which we are contemplating, the hands of the priests are filled before the sprinkling takes place; and immediately after their ears, etc., are touched with the blood. In Exodus also the blood is mentioned before the oil. In Leviticus the anointing oil precedes the blood.

There may be a purpose in this variation, to link so closely together the anointing oil and the blood, and the blood and the anointing oil, that we may not either sever the one from the other, or give precedence to one before the other.

There has been a thought expressed by some of the Lord's people, that there may be an interval of time, between the salvation of a sinner through the application of the precious blood of Christ to his heart and conscience, and the anointing of the Holy Ghost. There has also been a tendency in writers on the work of the Holy Spirit, to attribute redemption to Christ, and sanctification to the Holy Spirit exclusively. The type we are contemplating negatives both these suppositions.

Immediately the sinner believes on the Lord Jesus he is born again; the power of the Holy Ghost communicating to him life and faith in Jesus Christ, and Him crucified. The same Spirit baptizes him at the same moment into the one body, and he receives the Holy Ghost as the indwelling Spirit of God, because he is a child of God, and is united to the living Christ, the Son of God, a member of His body, of His flesh, and of His bones. But besides this establishing of the believer in Christ, he is also anointed with the Spirit of God. He is united to a Christ, an anointed one, and therefore has the Spirit of God. And he also receives a special anointing of the Spirit, enabling him to fulfill his duties as a member of the body, and giving him a gift in accordance with that membership.

The Spirit of God is also the seal, or stamp of God, upon the believer, proving by His very presence with, and in the believer, that he is a child of God-that he is a new creation of God-a deed executed by God-a fiat of God's love and power. The Spirit also is the earnest in the believer's heart of the future glory-a pledge from the right hand of the throne of God-from the risen Christ, of the glorious resurrection which shall be his when Christ returns. An earnest of the bright inheritance which awaits him, and which will be his in possession when Jesus comes.

The anointing oil and the blood go together. Redemption through the blood of Christ, and the anointing of the Spirit, are simultaneous. " Now he which stablisheth us with you in Christ, and bath anointed us, is God; who bath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1: 21, 22.

" In whom (Christ) ye also trusted after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13,14.

In this passage the words " after ye believed," do not imply any interval of time: they might better be rendered, " in whom having believed, ye were sealed;" or, according to our English idiom, we should insert the word, " and;" "in whom ye believed and were sealed." Here the presence of the Holy Ghost with, and in the believer as God's seal, and as the earnest of the glory, is immediate upon faith.

We have a striking illustration of this in the case of Cornelius and his household, recorded in Acts 10 An interval had elapsed between the conversion of the Jewish believers, and the descent of the Holy Ghost upon them at Pentecost. But there was no such interval in the case of these first Gentile converts, Immediately Peter in his discourse had reached the point where he declared that " through his name whosoever believeth in him shall receive remission of sins; while he yet spake these words, the Holy Ghost fell on all them which heard the word." Or as Peter himself declares, when subsequently relating the circumstance-"And as I began to speak the Holy Ghost fell on them, as on us at the beginning." Acts 11:15. The word of faith was heard and believed, and the Spirit of God at once attested the fact by His presence and anointing. It is also interesting to remark, that Peter made use of the words " whosoever believeth in him," the very words of the Lord Jesus Himself, when preaching the Gospel to Nicodemus.

Sanctified.-Let us turn now to the subject of sanctification. It may be observed that the object of the whole ritual described in Ex. 29 and Lev. 8 was to sanctify Aaron and his sons, in order that they might be priests. "And this is the thing that thou shalt do to hallow (or sanctify) them." And this sanctification is expressly repeated in connection with the blood and the oil: " And he shall be hallowed, (sanctified,) and his garments, and his sons, and his sons' garments with him." Ex. 29:21. And sanctified Aaron and his garments, and his sons, and his sons' garments., with him." Lev. 8:30. The sacrifices, the blood, and the oil, were the means employed in this sanctification.

Sanctification implies separation "from," and separation "to." Separation from sin and sinners, unto a holy God. A very concise and yet full definition of this occurs in Lev. 20:26. " And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine." Israel had been severed from Egypt, and set apart to God in distinctness from all other nations of the earth. This separation had been effected through judgment. They had been redeemed from wrath, through the blood of the Paschal Lamb; and had been redeemed out of Egypt and from Pharaoh's power, through the waters of the Red Sea.

Thus they had been sanctified to God. The family of the priests were still further sanctified; being separated from the rest of Israel, and brought peculiarly nigh to God. The believer is by the blood of the Lamb, separated from the flesh, from sin, from the world, to be a child of God, a king and priest; quickened together with Christ, risen with Christ, one with Christ, and therefore holy unto God his Father.

The Word of God speaks of sanctification as effected either by the will of God; by the Holy Spirit as the agent; by the offering of Christ as the means; or, by the Word of God, as the instrument.

By the will of God-" by the which will we are sanctified, through the offering of the body of Jesus Christ once for all." Heb. 10:10.

This passage attributes sanctification to the eternal purpose of God, whose will it was to separate to Himself a family of priests; and the way in which He was able to accomplish His will was through Christ coming to do it, and offering up Himself as a sacrifice for sin.

Paul, when relating before Agrippa the history of his wonderful conversion, gives a striking summary of the commission he then received from the Lord, to preach the Gospel to the Gentiles: " To open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18.

Faith in Christ is here declared, by the Lord Jesus Himself, to be the sanctifying power; separating off the Gentile to be holy to the Lord, and to an inheritance with the saints in light. It is a " most holy faith," through which we Gentile sinners have been severed from the world around us,

to be God's holy ones; and it is a " most holy faith " upon which we, thus sanctified, are to be constantly building ourselves. Jude 20.

In Jude, ver. 1, we have sanctification attributed to God the Father, or rather, the passage may be rendered, " sanctified in God the Father; " the security of the believer is contemplated, for he is looked at as holy, because of his union with the Father and the Son.

We find the phrase "called saints" occurring more than once in the epistles. In our version the words "to be" are unhappily inserted; they tend to impair the real force of the expression. We are actually made " saints," or holy ones by God's call; for we are " Holy brethren, partakers of a heavenly calling." " Who bath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 9: 9. " Ye also are the called of Jesus Christ, beloved of God, called saints." Rom. 1:6,7. " All things work together for good, to them that love God, to them who are the called according to his purpose." Rom. 8:28. " To them that are sanctified in Christ Jesus, called saints." 1 Cor. i. 2. " Preserved in Jesus Christ, called." Jude 1 From all these passages it is clear God's call is not an exhortation from Him to us, requiring us to accomplish a holiness of our own, but that His calling is His own effectual act, separating us as holy ones to Himself. We are partakers of His calling; we are saints, made so by His calling. The voice of His power sounding effectually in our hearts, has transformed us from sinners to saints, has created us anew in Christ Jesus. We cannot be too particular as to this truth-for on the one hand there is a kind of inherent notion that in some way or other death purifies the sinner and makes him holy; and on the other hand there is a common belief even amongst the children of God, that the work of the Holy Ghost in the believer gradually renders him more holy, and more fit for heaven. Both these very current opinions are contrary to God's truth. A believer in Jesus is not sanctified by death, but he is sanctified in Christ Jesus. Neither is it any gradual operation of the Holy Ghost in us that makes us holy, so as to render us fit for God and His glory. The song in the glory will be " Worthy is the Lamb that was slain," and has “redeemed us to God by His blood."

The sinner is already saved through faith in the Lord Jesus, and has to give thanks to the Father that already "He hath made him meet to be a partaker of the inheritance of the saints in light;" that already "He hath delivered him from the power of darkness, and bath translated him into the kingdom of his dear Son;" " In whom" (His Son) already "he hath redemption through his blood, the forgiveness of sin." Col. 1:12-14.

Sanctification attributed to the Holy Spirit-" that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 15:16. The apostle speaks of himself as a priest presenting to God a meat-offering of the Gentiles; like the new meat-offering on the day of Pentecost, when two wave loaves were waved before God as bread of first-fruits.

This type of first-fruits was fulfilled as regards the Jews on the day of Pentecost. There were no Gentiles present when the Holy Ghost was poured out. Paul being especially the apostle to the Gentiles, and writing his epistle to believers dwelling in the ruling Gentile city of the world, speaks of the presentation to God of Gentiles converted through his preaching, as a similar meat-offering; sanctified by the Holy Ghost; manifested as holy, by the presence and indwelling of that blessed Spirit. Like the oil poured upon a meat-offering.

Again, " God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

And, " Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Peter 1:2.

In both these texts, the Spirit is presented as separating off in holiness the believer through belief in the truth in the first case; and in the latter, separating him off unto the obedience of faith, and unto the sprinkling of the blood of Jesus Christ. The Holy Spirit being the agent employed by God the Father to accomplish His will, in communicating faith in the precious blood of Christ to the sinner, in order to his salvation.

Sanctification is attributed to Christ. " Christ loved the Church and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the word." Eph. 5:25,26.

The Lord's death is presented to us in this passage as accomplished by Himself, that He might thereby sanctify and cleanse the Church. The cleansing power of the blood being applied by the word of God.

The Lord Jesus is also called the Sanctifier, " both he that sanctifieth, and they who are sanctified are all of one-for which cause he is not ashamed to call them brethren." Heb. 2 II. And the means whereby He accomplishes this is His own precious blood-" Jesus also that he might sanctify the people with his own blood suffered without the gate." Heb. 13:12.

And believers are of God, "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." A very blessed passage tracing our new creation up to God, in union with Christ, and telling us that Christ is made to us the full and blessed treasury of all wisdom, righteousness, holiness, and redemption. If we lack wisdom, God has given us all wisdom in Jesus. If we are conscious of unrighteousness, Christ is our righteousness. If we are conscious of our unholiness, He is our sanctification. If we look around us upon the world and find ourselves differing but little from the unredeemed, He is our redemption. We are in God's sight severed as far from this world, and as distinct from it, as the Lord Jesus Himself is at the right hand of God.

The Lord Jesus Himself was separated off as Goes elect and sent into the world-that holy one, the Son of God. John 10:36. And He sanctified Himself for our sakes-separating Himself unto God through the death of the cross, that we might be sanctified through the truth. His prayer to the Father was, " sanctify them through thy truth, thy word is truth." John 17:17.

The Holy Spirit uses the word of God, first to communicate life in separation to God; and next, to cleanse us practically from the defilements and uncleannesses constantly attaching to us through the flesh, and the world. Practical holiness in our walk and conversation is only to be obtained through the word of God under the power of the Spirit of God. We are saints, we are holy, we are washed, we are sanctified, we ate justified in the name of the Lord Jesus, and by the Spirit of our God. We have to be practically clean, and practically holy-and that through the same power and means by which we have been already saved. The word of God, testifying to the precious blood of Christ, applied by the Spirit of God. Thus the oil and the blood are inseparable. The Holy Ghost testifies to Jesus and His Cross.

We should aim to be what we really are. Our struggles, our conflicts should result from the fact that we are children of God, that we are seated in heavenly places in Christ, that we are alive in the Spirit, that we are God's holy ones. If we turn the eye within, we have no power;

we shall only discover unworthiness, weakness, and sin; and this will give us no strength for conflict. We must keep our eye fixed on Jesus. Looking away from all other objects unto Him, the Author and Finisher of faith. And as we contemplate Him, we gain strength, we become practically more holy; we are changed into His likeness, we grow up into Him.

This was the last act of Moses, sprinkling the oil and the blood upon Aaron and his sons, and upon their garments. They and their garments were sanctified. It is to be observed that Aaron's sons, and his sons' garments are closely linked in this sprinkling with Aaron himself-" upon his sons, and upon his sons' garments with him."-This is four times repeated. Ex. 29:2; Lev. 8:30.

Their persons were first sanctified, then their garments. And thus they stood a hallowed family in connection with Aaron their head.

May we not see in this a little figure of the truths expressed in the epistle to the Hebrews, though at the same time there is a contrast. Aaron and his garments had to be sanctified. Christ sanctified Himself for our sakes. Aaron's sons derived no sanctification from any act of Aaron. Christ's house derive all their sanctification from Christ their Head, and High Priest.

Thus far there is a contrast-but we read, " he who sanctifieth, and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." and, " holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 2 II; iii. I. Here is the fulfillment of those little words "with him," we are all of one with Him that sanctifieth us. We are partakers of that wondrous calling of which He is the High Priest. We are " holy brethren," and " He is not ashamed to call us brethren "-a priestly family-a spiritual house, builded by God, belonging to the Son of God, over which He is the Head.

Wondrous calling! accomplished by a wondrous God, Father, Son, and Holy Ghost. A family, named of the Father; children and heirs of God, and joint-heirs with Christ: brethren whom Jesus is not ashamed to own as His brethren. An assembly in the midst of which He will sing praise to God-a congregation of priests anointed with the Holy Ghost-an holy priesthood, a royal priesthood, "to offer up spiritual sacrifices, acceptable to God by Jesus Christ," and " to show forth the praises (virtues) of him who bath called us out of darkness into his marvelous light." 1 Pet. 2: 5, 9

The Tabernacle, the Priesthood and the Offerings, Bullock for a Sin-Offering, The

Exodus 29:10-14; Leviticus 8:14-17

"Thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it. upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar, But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering." Ex. 29:10-14

"And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew it: and Moses took the blood and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp, as the Lord commanded Moses." Lev. 8:14-17

The first offering brought by Moses was " the bullock for the sin-offering," or as it might be better rendered, " the bullock the sin." The word " offering" is never found in the Hebrew, connected with the various sacrifices.

" And Aaron and his sons laid their hands upon the head of the bullock, the sin."

This word " laid" has sometimes the thought of laying, or leaning the hand heavily-thus in Psa. 88:7, it is translated " thy wrath lied) hard upon me."

The priestly house had to become acquainted with the sin-offering. They were the first portion of Israel that ever knew an offering for sin. Hitherto every sacrifice which had been presented to God, from Abel downwards, had been a burnt-offering; and even when the covenant was confirmed by the shedding of blood, Ex. 24 that blood was procured from burnt-offerings and peace offerings. Thus an offering solely and peculiarly appropriated to sin, had never been known until the consecration of the priests. We must remember that this 8th chapter of Leviticus which we are considering, in point of time, preceded the first seven chapters of that book, for the events therein related took place when the tabernacle was first set up. Ex. 40:12-15.

Aaron and his sons by laying their hands heavily upon the head of the victim, recognized their identification with it, typically transferring their sin from off themselves, to the bullock thus appointed to bear it. It was like the act of faith in a sinner when he first trusts in Jesus, and who believes that his sin has been borne by Christ; like the verse of our well-known hymn,

By faith I lay my hand,

On that dear head of thine,

Whilst like a penitent I stand.

And there confess my sin."

Moses then slew the bullock. Death at once followed the transfer of sin upon its head-death by the hand of another. Throughout this scene Moses seems to take the place of God-Aaron and his sons are completely passive-he deals with them as God commands.

The grand aspect of Christ's death is that He suffered at the hands of God. God provided the Lamb, " and it pleased the Lord to bruise him." God made " his soul an offering for sin."

Moses next took the blood, putting it on the horns of the altar, (of burnt-offering) round about with his finger, thereby purifying the altar-and poured the blood at the bottom of the altar and sanctified it, to make reconciliation upon it.

This action of putting the blood with the finger on the horns of the brazen altar is confined to the blood of the sin-offering. Lev. 4:25,30, 34.

It is perhaps expressive of a knowledge of the value of the blood, as to its cleansing power-Moses the clean person handling it, and applying its value to the horns of the altar; the horns representing the power, or the strength of the altar. The blood of the sin-offering alone was poured at the bottom of the altar. Ex. 29:12; Lev. 4:7, 18, 25, 30, 34.

The altar was thus established upon blood-poured out blood was the very basis upon which it stood. It was Israel's place of access to God, where gifts also were presented. It was founded upon the blood shed. In Psa. 22:14, we have the blessed Lord on the cross uttering his deep sorrows in death to God, and saying, " I am poured out like water "-and again in Isa. 53:12, " he hath poured out (or emptied) his soul unto death." To this also the Lord makes allusion when on the night of His betrayal, " He took the cup, and gave thanks, and gave it to them, (His disciples,) saying, drink ye all of it, for this is my blood of the new covenant, which is shed for many for the remission of sins." Matt. 26:27,28; Mark 14:24. And again, " this cup is the new covenant in my blood, which is shed for you." Luke 22:20.

The great canon of truth " without shedding of blood is no remission," is here typically declared.

Three chief uses of the blood are emphatically declared in this 15th verse of Lev. 8 purification, sanctification, and reconciliation.

The word which we translate cleanse, or purify, is the same as is elsewhere translated " to sin"-only a little varied in its inflection. How remarkably the Spirit of God calls our attention (even by the use of words) to the fact that we can only be cleansed from our sins, by the blood of Him who was made sin. A serpent of brass raised up upon a pole, was presented to the eye of a dying Israelite, as the only object that could give him life, when he was suffering from the bite of a fiery serpent. Num. 21:8.

The blood put with the finger, purified. The blood poured our, sanctified, and reconciled. So it is with the saved sinner. He is reconciled to God-atoned for by the shedding of the blood of Christ. Through that one offering also, he is sanctified; and the blood applied to his heart purges him from an evil conscience.

The priests had themselves first to realize the value of the blood; its power to purify, sanctify and atone, constituting them worshippers of God. After this they could present a sin-offering for other Israelites, with some appreciation of its value.

Portions of the bullock, all the fat that was upon the inwards, and the caul above the liver, and the two kidneys and their fat, were next burned upon the altar by Moses-but the bullock itself and his hide, his flesh, and his dung he burnt with fire without the camp.

Two distinct words are employed for these two burnings, and they are never interchanged. The one is always used when either the whole animal, or portions of it were burned upon the altar of burnt-offering; the other, when the victim was burnt for sin outside the camp. In the first the thought of a sweet savor going up to God is connected with the. word. Incense is derived from it-we find it in the following cases.

The burnt-offerings. Lev. 1:9,13,15,17.

Meat-offering. Lev. 2:2,9,16.

Parts of the peace sacrifice. Lev. 3:5, 11, 16.

Parts of the sin-offering. Lev. 4:10, 19, 26, 31, 35. Incense. Ex. 30:7,8 Ex. 40:27.

In the second the idea of fierce consuming fire is attached to it. It is generally connected with the word fire; and is used for burning in wrath. For instance, where Nadab and Abihu were burnt, Lev. 10:6; Korah's company, Num. 16:37.

Its use is confined (amongst the sacrifices) to the consuming of the sin-offering outside the camp. Ex. 29:14; Lev. 4:12,21 Lev. 16: 27, 28; and the red heifer, Num. 19:5.

In this beautiful type we have two thoughts inseparably connected together. The death of the Lord Jesus under the wrath of God on account of sin, consumed like the victim outside the camp, at the same time that death was the odor of a sweet savor to God; like the portions burnt as incense on the altar of burnt-offering.

The third portion of the chapter closes here, with the words again repeated, as the Lord commanded Moses.:

The Tabernacle, the Priesthood and the Offerings, Consecration of the Priests, The

Exodus 29:1-6; Leviticus 8:1-9

"And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the miter upon his head, and put the holy crown upon the miter."-Ex. 29:1-6

"And the Lord spake unto Moses. saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the miter. upon his head; also upon the miter, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses."-Lev. 8: 1-9

It is interesting to observe that seven different things were necessary for the consecration of the priests.

Aaron and his sons were to be

Taken,

Brought,

Washed,

Clothed,

Anointed,

Their hands filled,

And they were to be sanctified.

" Taken.' " Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel." Ex. 28:1. Take Aaron and his sons with him." Lev. 8:2. Allusion is probably made to this in Heb. 5:1, " every high priest taken from among men.

Aaron was thus " called of God" unto the priesthood. He did not take this honor unto himself, or assume it out of his own fancy or self-will. " So also Christ glorified not himself to be made an high priest." Heb. 5:5. He was God's servant, His elect in whom His soul delighted. He was the called of Jehovah. " I the Lord have called thee in righteousness." " The Lord hath called me from the womb." Isa. 42:1, 6 Isa. 49:1. And finally God raised him from the dead, saying unto Him, " thou art my Son, this day have I begotten thee "and, " thou art a priest forever after the order of Melchizedeck "-thus taking Him from among the dead, and giving Him His call in resurrection, " called of God an high priest after the order of Melchizedeck." Heb. 5:10.

What was true of Aaron was also true of his sons; they were also " taken," or called unto the priesthood. And the Lord severely judged the sin of Korah, when he endeavored to assume the priesthood, although he had apparently a nearer title to it than any of the other tribes, seeing he was of Levi.

And what is true of Christ as the High Priest is also true of all His priestly house-They are called of God. " We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called." Rom. 8:28-30. " Holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Christ Jesus." Heb. 3:1.

Sonship afresh declared in resurrection was joined with God's oath calling the Lord Jesus to be a Priest. So also, Christ's own house of priests are children of God, "of one" with Him that sanctifieth them, so that He is not ashamed to call them brethren. Of one life, of one Father, of one resurrection; of one family with Him who is the Head. If the Lord so judged the sin of Korah for attempting to intrude upon the earthly priesthood, what will be His solemn sentence against those who assume to be of the heavenly priesthood, taking their authority from mere human appointment, but who are still of the world, unconverted lost sinners-ignorant of God and of Christ, and leading into the ditch the blind, having their own eyes darkened.

" Brought." " Aaron and his sons, thou shalt bring unto the door of the tabernacle of the congregation." "Moses brought Aaron and his sons." Ex. 29:4 Ex. 40:12; Lev. 8:6. Having been selected from the rest of Israel, and from the tribe of Levi, Aaron and his sons were brought before the Lord, to the door of the tabernacle of the congregation, where already the assembly was gathered together. The whole ceremony of their consecration was conducted in the presence of the Lord, and in the presence of the people, The objects for which they were sanctified as priests, were twofold first, that they might be brought near to God, and secondly, that they might use the access which was given to them, for the benefit and blessing of the people The Lord Jesus was brought again from the dead as the great shepherd of the sheep, and the High Priest of His people. "He is now in the presence of God for us." " He ever liveth to make intercession for us." His interests, His affections, His intercourse with God, are all in full ceaseless exercise on behalf of His own. His thoughts, His heart are with us here.

Ourselves being priests brought nigh to God, children of God, and of the household of Christ, we should have our interests, our affections occupied in the work and service of God on behalf of His saints. There is now no assembly distinct from the priestly house; but all who compose the assembly of God are kings and priests alike. In this respect therefore, there is a contrast between the scene in Lev. 8, where, Aaron and his sons, were distinct from the congregation; and the church of God, which is composed of the saints of the Most High, all alike loved by the Father, and by Christ-all alike washed in His precious blood-all children of God, and " kings and priests unto His God and Father."

Resurrection is, we may say, the new standing which God has given all that are His. It is a calling above the heavens, super-heavenly. The believer begins his existence as raised from among the dead-receiving a life in union with the risen Christ, " quickened together with him," brought nigh to God in Christ Jesus, by the blood of Christ; partaker of a super-heavenly calling, which has left the flesh and the world, and death, far, far behind; separated off forever to God in Christ; a calling of which Christ Himself in glory is the pattern; a profession of which He is the apostle, instructing the saints in all its blessings and glories; and of which He is the High Priest, ministering the power of such a wondrous calling, and sustaining the believer unceasingly in its height and glory.

" Washed." " And shall wash them with water." " And washed them with water." Ex. 29:4 Ex. 11:12 Lev. 8:6. This was the only time when Aaron and his sons were washed by another with water. Other washings they had constantly to observe, such as washing their hands and feet, but on this occasion they were washed all over. It is very interesting to remark here, that although in the Hebrew the same word (rah-ghatz) is used for both bathing or washing the whole of the body in water, and for washing the hands and feet; yet, in the Septuagint two words are employed; the one (louo) for the washing the whole body: (Ex. 29:4 Ex. 40:12; Lev. 8:6) and the word (nipzo, in later Greek nipto,) for the washing the hands and feet. Ex. 30:18,19,20,21 Ex. 40:30, 31, 32.

The use of the two words appears to be kept very distinct in John 13 where the Lord employs them both. When he speaks of washing the disciples' feet, He uses the word " niplo;" but when He alludes to their having been altogether washed from their sins, and being personally clean, He uses the word " louo." John 13:10; " he that is washed " louo " (or that has been perfectly washed all over,) needeth not save to wash his feet, " niplo," but is clean every whit; and ye are clean but not all." They were all personally clean except Judas, for they had all in truth believed on the Lord Jesus, with the exception of that false professor-and subsequently when he was gone out, the Lord could say of them all, without an exception, " ye are clean." John 15:3. So the believer at the present time has been once for all washed, and is clean. But he contracts daily defilements, which need to be washed off through the constant intercession of Christ, and ceaseless cleansing power of the blood-although he never again has to be rewashed all over, but is every whit clean, and made meet for the inheritance of the saints in light.

This washing of the priests is evidently a figure of the complete cleansing, through which the sinner passes when he is saved, the washing of regeneration. It is the blood of Christ applied to the person by the Lord Himself, through the word, and by the instrumentality of the Holy Spirit. Thus in Rev, 1:5, it is said, "Unto Him that loveth us and washed us from our sins in his own blood." Here the precious blood is the bath in which we have been washed from our sins, by the Lord Jesus. In Eph. 5:25,26, it is written, " Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." In this passage, the same word is employed for washing as that in Titus 3:5, " the washing of regeneration." The word of God is here designated as the bath of water in which the church is cleansed: the Scriptures of truth revealing the death of Christ, and when received by faith, cleansing the sinner, and being also the incorruptible seed of life.

In John 3 the Lord Jesus says to Nicodemus, " Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here the new birth is effected by that which cleanses, and by the power of the Holy Ghost. The blood of Christ revealed in the Word of God and applied by the power of the Holy Ghost, regenerates the soul. Subsequently in the same chapter the Lord explains the mystery, by stating that the Son of Man must be lifted up upon the cross, and that whosoever believeth in Him should not perish, but have eternal life. Christ crucified, gazed upon by faith, becomes thus the source of life to the sinner perishing in his sins.

In 1 Cor. 6:9-11, the apostle describes a variety of fearful uncleannesses and sins, which shut out those that commit them from the kingdom of God; and then adds, " Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." In this beautiful passage we have the threefold condition of the saved sinner: washed, made holy, and made righteous; and all through the power of the name of Christ, applied by the Spirit of God. The consecration of priests which we are considering presents also three aspects of the work of Christ.

They were washed, Lev. 8:6; they were sanctified, 5.30: and clothed with the linen garments, 5, 13, emblems of righteousness.

The most direct reference to this washing is in Heb. 10:22. " 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."

In this chapter the sinner is through the one offering of Christ, forever sanctified and perfected for priesthood. A striking contrast is instituted between the outward sprinkling of the blood upon the persons and garments of the priests in Leviticus, and the inward sprinkling of the blood by the Spirit of God, upon the hearts of believers; cleansing them not only from sin, but from an evil conscience, which would otherwise keep them at a distance from God. Their bodies also are said to be washed with pure water, like the priests in Lev. 8 The word " pure" being added in order to distinguish the cleansing water of the New Testament from the mere typical water of the Old Testament.

The precious blood of Christ, the true Laver of regeneration, not only cleanses, so as to free us from wrath and judgment, but makes us altogether personally clean, in order that we may with confidence draw near to God. Ours is not a mere salvation from sins, and the penalty due to them; but it is a salvation of our whole persons; so that our bodies are the Lord's, and we are redeemed to God by the blood. It is this perfect fitness to stand in the presence of God which is here represented by the bodies washed with pure water. All distance between ourselves and the Most High has been abolished; we are made nigh by the blood of Christ, and it is our responsibility to know and use this nearness of approach, in the full assurance of faith.

" Clothed." Aaron and his sons were all washed together. In this perhaps there was a shadow of the resurrection of Christ and the Church, accomplished in the sight of God at the same time. Aaron was however "clothed" separately and before his sons. Ex. 29:5,6 Ex. 40:13 Lev. 8:7-9.

It is interesting to observe the order in which the garments were placed upon Aaron by Moses. The words in the Hebrew also are varied. First, he put upon him, (or literally, gave to him,) the coat. This is the embroidered coat described in Ex. 28:39, and already referred to in page 281 of this work.

Next, " he girded him with the girdle." The girdle of needle-work. Ex. 28:39; and 39:29,

(page 289) these were the two innermost garments. Then " he clothed him with the robe," " the robe of the ephod," Ex. 28:31-35, (page 256:) and put the ephod upon him, (literally gave to him, the ephod;) and girded him with the curious girdle of the ephod-or, the ephod-belt-and bound it unto him therewith: (literally ephodized him therewith.) Ex. 28:6-8. (pages 198, 200.)

And he put the breastplate upon him, (literally placed;) also he put in (or gave to) the breastplate the Urim and the Thummim. Ex. 28:15-30, (page 203.)

And he put (or placed) the miter upon his head: also upon the miter upon his forehead did he put (placed) the golden plate, the holy crown. Ex. 28;36;38. (page 266.)

Thus Aaron was fully clothed in the garments for glory and beauty: and here is marked the first division of the chapter we are considering, by the words, " as the Lord commanded Moses."

This seems again to be an intimation of the separate glorious standing of the High Priest in his representative capacity on behalf of others; and may also dimly intimate the fact of the Lord Jesus, being raised as the Great High Priest for His people, previous to their being actually raised, as they will be at His second coming. Before that great day of manifestation arrives, we already by faith see Jesus at the right hand of God, " crowned with glory and honor.'

The Tabernacle, the Priesthood and the Offerings, Linen Breeches, The

Exodus 28:42-43; Exodus 39:23

"And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute forever unto him and his seed after him."-Ex. 28:42-43

"And linen breeches of fine twined linen."-Ex. 39:23

A remarkable exception here occurs, a difficulty is also presented, respecting the materials of which this article of priestly dress was made. In Ex. 28:42, the word linen is used; but in the Hebrew "bad " is employed to express this, and not " shehrh." This last is the word used in all other instances, and denotes the only material of the kind said to be brought by the people; the word is usually translated fine linen. This is not all: for in Ex. 39:28, both words occur, which may be translated " and the breeches the linen (bad); fine linen twined (Jhehrh-mash)". It may be, two sorts of linen were woven together.

In the other places whey a these vestments are mentioned they are only called breeches of linen" (bad.) Lev. 6:10;16. 4. The garments for glory and beauty apparently close at Ex. 28:40, and they seem to be the only garments needed for the consecration of the priests: see 5:41, and Lev. 8:7,9,13. But when officiating in certain service, Aaron and his sons had to put on the linen breeches. " When they came in unto the tabernacle of the congregation, or when they came near unto the altar to minister in the holy place, (5:43.) That is, when they came into the covered building, or when they ministered at the incense altar, which is the altar in the holy place. It is probable therefore, that in all ordinary ministrations at the altar of burnt-offering, they were not worn. The two ceremonies recorded Lev. 6:10 and 16:4, being exceptions and peculiar.

The first result of the entrance of sin was to discover to man his own nakedness. The feeling of shame, a guilty feeling crept over his soul and his attention was immediately directed to some mode of quieting his conscience in this respect, that he might appear unabashed in the presence of his fellow. No thought of his fall as regarded God, or of his inability to stand in His presence, occurred to him. And so it is to this day. The great object which men propose to themselves is to quiet their own consciences, and to stand well with their neighbors. To this end they invent a religion. As soon as we have to do with God, the conscience is convicted, and the guilt and shame which before were quieted, spring up within, and nothing can still the restless uneasiness of the heart. We become aware that all things are naked and opened to the eyes of Him with whom we have to do. The soul in vain attempts concealment. The still small voice of God sounds within, and drags the culprit out to stand before Him.

It is here that a righteousness not our own becomes unspeakably precious to the soul. A covering that both blots out all sin, and forever clothes the sinner with spotless purity; which conceals from the searching eye of God all iniquity, and in so doing completely justifies the sinner before Him. Psa. 32 r, 2.

The sinner not only needs, for the sake of his peace, to know that his innumerable transgressions are forgiven, but also, that the sin and iniquity of his evil heart, his evil nature, his corrupt self, is gone forever from the sight and remembrance of God. The nakedness of the flesh must be obliterated, otherwise there can be no confidence of access to God's presence-there can be no true-hearted service rendered to Him.

These last mentioned garments of the priests directly shadow this truth. They were " to cover the flesh of their nakedness," and to reach " from the loins to the thighs." The whole strength of nature was thus to be concealed; that strength of evil which would be manifested in the walk of the sinner, and which would oppose God with all its energy, as in the case of Jacob with whom the angel wrestled.

This part of the dress was especially required when the priests entered the more immediate presence of God. They would know more of their own iniquity in proportion as they drew near unto Him. And He provided that covering in order that they might not bear their iniquity and die. There seems to be here a beautiful allusion to the truth, so often expressed in the Word of God, viz., that the righteousness of God by faith is justification through the blood. If sin be covered from the eye of Jehovah, He sees perfect righteousness. If the priest could hide his nakedness, " the nakedness of the flesh" from God, he would no longer bear his own iniquity and die. And how can this be accomplished? Isa. 53 reveals the way. God's righteous servant justifies many through faith in Him, by having borne their iniquities.

This is one of those eternal statutes, an irreversible decree of the Lord which cannot be evaded. Whoever draws nigh to God, must previously have had his guilt and ruin buried out of sight.

In connection with this type, another precept of the Lord may be noticed. " An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Ex. 20:24-26.

We have here three directions respecting altars which might be erected in certain cases.

If God were to record His name in some peculiar place, an altar might be erected there for burnt-offerings and peace-offerings; but it must be of earth. This commandment necessitated that the name of Jehovah must first be known and trusted, before sacrifice could be presented to

Him. He must have displayed His own power and mercy, so as to record His name, and then the Israelite was at liberty to perpetuate his remembrance of that name, by offerings of sheep and oxen upon an altar of earth.

The altar was not to be the object. In idolatrous worship, the shape and costly materials of which the altar is composed especially engross the thoughts of the worshipper, and it becomes the attractive object. But the name of Jehovah was that which the Israelite had to remember. And earth ready on the spot was to be used for building up a sacrificial place.

Are we not here taught, to lay no stress upon the imposing ceremonials, with which men seek to please the eye and gratify the imagination in religious observances? " Worship in spirit and in truth" is what God requires; and the very absence of pomp and fleshly dignity, will conduce to lowliness of heart and self-abasement, and will at least help towards reality in drawing nigh to God. The altar of earth was a lowly thing, and stood out in contrast with the high places, selected by the heathen nations of Canaan, for their places of worship. Calvary was a place of no esteem. The Cross had no attractiveness for the eye, and He who hung on it had " no beauty that we should desire Him."

If the Israelite made an altar of stone he was not to build it of hewn stone. The rough unhewn stones around him were to be taken; and no shapeliness to please the natural eye was to be attempted. " To lift up a tool" upon it would pollute it. Here again the same truth is recorded with additions. The Cross of shame, and woe, and curse has in modern days been turned into an ornamental device. It is stamped in gold; emblazoned in colors; and worn as an ornament of female dress. Truly it is polluted by being thus handled by human fancy!

We have two kinds of religion running in powerful streams around us; a Cross without a Christ; and, a Christ without a Cross.

In the first case the mere emblem is cherished and portrayed in every variety of form; whilst the living Christ, who died, is not trusted. The emblems of His flesh and blood it may be, reverenced: His flesh and blood in reality not eaten and drunk. Outward adornments of holy things carefully and elaborately wrought. Vestments, and buildings, and altars, studied with deep interest, formed after patterns recovered out of by-gone days of darkness and idolatry; whilst the true priests washed in the precious blood of the Lamb are almost unknown. The building of " living stones" in union with " the living stone," is disregarded; and the tree of curse, and He who hung on it, are in reality despised.

In the latter, a Christ without a Cross, a wide-spread taint of Socinianism pervades vast numbers of the religious publications of the day. Christ is presented as an example to the unbeliever, instead of being exalted as a Savior through the blood of His Cross. Mankind is supposed to have been raised in the scale of existence by the Son of God having become man. A kind of regeneration of the human race is preached through " the Word having been made flesh," and the sinner is directed to cultivate his own better thoughts and feelings, and to aim at a kind of mystical abstraction of soul, instead of being pointed to the Son of Man lifted up upon the tree. What is all this but trampling under foot the blood of Christ?

" Steps" were not to be made to God's altar. It was to stand on the level ground, upon the dust of the earth, so that any one might approach it immediately, without having to advance higher and higher to reach it. Beautiful type this, of the universal aspect of the Cross of Christ, presented by God to the whole needy world. No priest stands between the sinner and God to intercede for him, or to help him in his approach, for he needs none. In his ungodliness, his sins, his uncleanness, degraded, lost, undone, a prey of Satan, and steeped in iniquity, he may at once accept the gift of God's love, His blessed Son. Neither has he to advance step by step in reformation or improvement, before he may venture to draw near to the sacrifice God has provided. Every attempt Godward, every step higher, is only a further discovery of the nakedness of the flesh. Every outward amendment, as a plea for the mercy of God is a fresh exposure of the uncleanness and evil of the heart. It is a slander on the death of Christ; it impugns the love and mercy of God. He has fully calculated the sinner's corruption and sin, and He has provided according to that divine calculation, a sufficiency in the blood of the Lamb to meet every necessity; to blot out all iniquity, and to give everlasting righteousness.

If we would see our nakedness in all its evil, God had laid it bare in the death of His Son; and that same death clothes us forever, and fits us for His glory. A sinner is either far off from God in the distance of utter condemnation; or, he is made nigh by the blood of Christ. There are no steps of approach or improvement. There can be no interval between death and life: between lost and found.

This concludes the priestly garments for glory and beauty. There were other garments which will be hereafter noticed, mentioned in Leviticus.

When all the work of the tabernacle was finished it was brought to Moses.

" Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they.

"And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, " And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, " The ark of the testimony, and the staves thereof, and the mercy seat, "The table, and all the vessels thereof, and the shewbread, "The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, " And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, " The brazen altar, and his gate of brass, his staves, and all his vessels, the laver and his foot, " The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, " The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

"According to all that the Lord commanded Moses, so the children of Israel made all the work.

"And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them."-Ex. 39:32-43

THE enumeration of the things thus made, is divided out into seven portions, as may be perceived on looking down the verses: connecting those together which begin with the word " and." For instance, verses 33 and 34 are the first portions, viz, the tabernacle and vail.

Verse 35, the second, the ark and mercy seat.

Verse 36, the third, the table of shewbread and its vessels.

Verses 37 and 38, the fourth, including the candlestick, the golden altar of incense, the anointing oil, and the tabernacle door.

Verse 39, the fifth, the brazen altar and the laver. Verse 40, the sixth, the court of the tabernacle.

Verse 41, the seventh, the cloths of service, and the priests' garments.

There is in this enumeration a classing together of certain things which are more intimately connected, and which it is interesting to contemplate. The vail is classed with the tabernacle itself: because it divided the building into two distinct parts or rooms, and it is called the vail of the covering because it covered or hid the ark and mercy-seat, and holy of holies. (Allusion has been before made to this in the exposition of the vail.)

The candlestick, golden altar, anointing oil, and sweet incense, are classed together, because there was a close connection between them. Incense was burned upon the altar when the lamps were dressed and lighted. One constituent also of the anointing oil, was the same kind of oil as that for the light. Light, fragrance of Christ's work, and the graces of the Holy Spirit, are closely connected together. The hanging of the tabernacle door was also classed with these, because, by means of that door, the way of access was provided to these vessels of priestly service.1 The brazen altar and laver are connected, for no ministry could take place at the former, unless the priests had washed their hands and feet at the latter. It is to be observed also, that all the vessels of service were presented to Moses, ready for use. The mercy-seat was brought with the ark and staves. The shewbread was presented with the table. Oil for light with the candlestick, and sweet incense with the golden altar.

This betokens an understanding of the objects for which these various holy vessels were made. We should do well to imitate this by seeking to know more of the various blessed occupations of our High Priest in the presence of God for us.

This is the only chapter in the Bible where it is recorded of a people, that they finished and did all that the Lord commanded. This is thrice repeated.

" The children of Israel did according to all that the Lord commanded Moses, so did they."

" According to all that the Lord commanded Moses, so the children of Israel made all the work."

" They had done it as the Lord had commanded, even so had they done it." Ex. 39:32,42,43.

What a high commendation is this! Where shall we find a people who have followed this example? Can it be said of the Church of God-according to all that the Lord has commanded, so have they done. Have we attended as minutely to His directions, as this people followed accurately the commandments of the Lord given to them by Moses. His word to us, is, " If ye love me keep my commandments." Alas! we seem to think we may dispense with this little precept, or vary that appointment as we think fit. We hear of " nonessentials," and " things that are immaterial." Sometimes even the question is asked, " what does it signify?"

Could the Lord have placed this thrice repeated commendation of the children of Israel, at the close of this book of Exodus, if they had felt at liberty to omit some little '.' border " of a holy vessel-Eme " pin " or " cord;" or if they had thought the golden altar too plain, and had added ornaments to it: or the dress of the priests too common, and had embroidered it with more costly materials? If God's directions were enough for them, and they kept within His commandments, adding nothing to them, and omitting none of them; ought we not to consider that His words in the New Testament are sufficient for our instruction and guidance, in all matters of Gospel truth, worship, and service? Would it not be well for us to confine ourselves within the limits of His holy word, and also to hold all the truths it contains?

We have moreover an infallible interpreter ever present with us, and dwelling in us; the Spirit of truth, the Holy Ghost; so that we are without excuse if we abide by human traditions, instead of cleaving to the word of God; or if we willingly remain in ignorance of what that word declares.

The blessing of Moses rested on the people, when he saw how they had carried out to the letter the will of God. The blessing of a greater than Moses will abundantly rest on us, if we diligently give ourselves, first to ascertain the mind of God as revealed in His word; and next, seek to the utmost of our power by the help of the Holy Spirit, to carry out the mind and will of God. As we do His will we shall still know more of His teaching. Our path will become more and more the path of the righteous, of the obedient ones, shining more and more unto the perfect day. And we shall find our prayers more fully answered, and our hearts more full of joy. And our fellowship with the Father and with His Son, Jesus Christ, and with one another will be more complete and uninterrupted. " If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7. " If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." 14:23.

The Tabernacle, the Priesthood and the Offerings, Bonnets, The

Exodus 28:40; Exodus 39:28

"And bonnets shalt thou make for them, for glory and for beauty.-Ex. 28:40

"And goodly bonnets of fine linen.-Ex. 39:28

The word (migbahgohth) translated " bonnets " only occurs four times, and is exclusively used for the head dress of the priests. It is derived from a verb signifying " elevation," often used for a hill. They apparently differed from the miter of the high priest, in the fact that they were bound round the heads of the priests, which is never said of the miter.

And put (margin bind) the bonnets on them. Ex. 29:9.

And put (margin bound) bonnets upon them. Lev. 8:13.

They were probably rolls of fine linen, folded like a turban round the head. The word translated " goodly," (Ex. 39:28,) is worthy of notice. It is rendered " bonnets." Isa. 3:20,; Ezek. 44:18,; " tire of the head." Ezek. 24:17,23,; "beauty." Isa. 61:3.; " Ornaments." Isa. 61:10, and is derived from a verb, signifying " to beautify, or glorify."

These head dresses were therefore for exaltation, for ornament, and for glory and beauty.

It has been before remarked that the covering of the head betokened subjection, and the recognition of being in the presence of a superior. The Jews to this day, always keep their heads covered in the synagogue; and even in private, when a strict Jew opens the Bible he covers his head. A priestly standing is one of constant subjection to the revealed will of God; and of abiding consciousness of His presence. And this is true dignity. God has raised us up in perfect righteousness, complete in Christ, ever to abide before Him; His kings and priests. And in this height of elevation, we walk in the liberty of Christ, holding Him only as our Head, subject to Him in all things, and " not the servants of man." The righteousness of faith-the obedience of faith, instead of the self-will of the flesh, and the unsubject mind, is the truly priestly clothing from head to foot. Being made free from sin we are servants of righteousness, servants of God. Rom. 6:18,22. Our blessed occupation is during this night of the world's darkness, to stand in the house of the Lord to praise His name. Psa. 134:1 Psa. 135: 1-3.

These head-tires of white are said to be goodly or ornamental. There was nothing of display to attract the common gaze, but like the adorning recommended for Christian women, (1 Pet. 3: 4, 5,) they were types of the meek and quiet spirit which in the sight of God is of great price. Like the holy women of old who trusted in. God, and thus adorned themselves, in subjection to their own husbands.

There is a " glory and beauty" in spotless righteousness which may be little accounted of by men, but which enables us to approach God with confidence, and fits us for His Holy presence. Such was in type the dress of Aaron's sons the priests. Psa. 132:9.

The Tabernacle, the Priesthood and the Offerings, Girdles

Exodus 28:40

"And thou shalt make for them girdles."-Ex. 28:40

We have no mention of these girdles as subsequently made in Ex. 39 But Moses is directed to gird Aaron and his sons with girdles. Ex. 29:9. And he does so as related in Lev. 8:13. We have allusions in the New Testament to the girdle, both as a portion of the believer's armor, and as a part of his ordinary garments.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." Eph. 6:13-17.

This Epistle which begins with the perfect rest, and blessing of believers in Christ, (" blessed with all spiritual blessings in heavenly places in Christ:" "raised up together, and made to sit together in heavenly places in Christ Jesus." i. 3, ii. 6.) closes with a description of the most severe struggle and conflict, to which we are continually exposed. It tells us we are seated, and afterward bids us " stand." It assures us of an inheritance obtained in Christ, but exhorts us to wrestle against enemies usurping possession of the place of our inheritance. It extends the sphere of conflict from the world to the highest heavens; and whilst telling us of the exceeding greatness of God's power towards us, and in us, according to the working of the might of His power which he wrought in Christ when He raised Him from the dead, at the same time encourages us to be strong in the Lord and in the power of His might. This is ever the order of the Epistles. Our full blessings with all their stability and irreversible security in Christ are first declared; and then follow exhortations to realize and use them, and to live in the power of them. God ever declares the victory won before He sends us into the conflict. We must by faith realize our perfect rest and peace and security, before we attempt to stand in conflict with the foe. We fight from rest and victory, instead of for them.

In this Scripture we are told to put on the whole armor of God, that we may be able to stand against the wiles of the devil; to wrestle against the vast principalities and powers of wicked spirits, rulers of the darkness of this world; and to quench all the fiery darts of the wicked one. A wonderful combination of evil spirits with deceits, dark delusions, and fiery weapons arrayed against us. Little do we comprehend the vastness of the struggle, and alas! slow are we often to perceive the snares and guileful devices laid for us. We need to take unto us, and to put on the whole armor of God, that we may " withstand " and " stand." Twice we are exhorted to " stand," for we have no ground to gain; we have only to hold our own. God has raised us up in Christ to the loftiest height of glory—we cannot attain a higher place, for there is none. All we have to do is to maintain our footing firm in the super-heavenly places. The armor for offense and defense has been provided by God, and the strength alone is His.

It is to be observed that the Girdle is mentioned first. Girded about, as to your loins with truth."

And the sword is mentioned last; "the sword of the Spirit which is the word of God." The girdle and sword must be closely connected together, and all the rest of the armor seems, as it were, to be included within these two pieces. Truth is unchangeable, eternal; it can never alter or vary with time or circumstances. It is fixed like the everlasting hills. It is the word of God. It is Christ. The whole strength of the warrior to stand and wrestle depends upon the close fitting of this firm girdle. If his loins be weak, and not knit firmly by this sinew of strength, Satan will soon cast him down from his excellency, and he would then cease to stand in his high calling, and would probably sink into some darkness of the world's delusions: ensnared either by its vanities and glittering honors, or its learned speculations of so called wisdom. Truth, that is, the word of God, all that centers in Christ and proceeds from Him, is our only support and our only weapon; our girdle and our sword.

The Girdle is also an important part of the ordinary garments of the believer, as a priest and servant.

In Luke 12:35,36, the Lord exhorts His disciples to be ready for His return. " Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."

They are to have the true attitude of expectancy, which can only be maintained by constant activity in service, and letting the light of truth shine out. The hope of the Lord's return will not really abide in the heart, unless we keep our loins girded as engaged in our Master's work, and let our light shine out before men. An inactive believer is sure to become a worldly minded one, and he will begin to eat and drink with the drunken. He will have companionship with the men of the world, whose intoxicating pursuits of avarice, ambition, and pleasure, deaden their hearts and consciences to all the truth of God. "Occupy till I come," is another precept of Jesus of the same kind, as " let your loins be girded." The light also must not be hidden. The bed and the bushel are two snares to the believer. Men indeed do not put the candle under either; for the children of this world are in their generation wiser than the children of light. Indolence and supineness, of which the bed is an emblem, enervate many of those who ought to let their light shine brightly; whilst the active and engrossing pursuits of life, legitimate in their way, trade and commerce, of which the bushel is a " resemblance." Zech. 5:6, alas! too often bury out of sight the manifestation of the life and light of the believer.

We find another exhortation 1 Peter i. 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought unto you at tie revelation of Jesus Christ." Here believers are especially addressed as strangers and pilgrims on their journey through a foreign country into their own land, where an inheritance incorruptible and undefiled, and that fadeth not away is reserved for them.

Two subjects of an all engrossing nature are presented to them. Subjects which the very prophets who spoke of them understood not, though they inquired and searched diligently, and which the angels of glory desire to look into: " the sufferings of Christ, and the glories after these." If we would press on as strangers and pilgrims, we must gird up the loins of our mind, to the constant contemplation of the great Salvation, which comprises these two subjects.

A man who allows his garments to be loose, and who girds not up his loins, will make but little progress on his journey. We must therefore gather in our loose floating thoughts and wandering imaginations, and learn to fix more continually our minds and understandings upon the death, resurrection, and coming of Jesus, and the great truths connected therewith, if we would pursue our path with less distraction. The girded priest and pilgrim must also be sober. The Lord gave a precept to Aaron and his sons, not to drink wine or strong drink when officiating in the Tabernacle. Lev. 10:9. The pilgrim also will walk unsteadily if he indulge himself in intoxicating drafts. We live in a world especially given up at the present time to drunkenness of all kinds. Men are hurrying on their projects with a determination of purpose, an eagerness of mind which prove that they have drunk largely of Babylon's golden cup of abominations. What with science, commerce, exhibitions, politics, wars, commotions, men have no time for considerations respecting eternity. The god of this world has filled up with consummate skill every moment of human existence; and all hurry with railroad velocity, along the broad road that leads to destruction. In the midst of this scene the girded servant of the Lord must be sober, and hope on to the end, assuredly knowing that grace will be brought to him, (even the glory itself, for glory is grace,) at the revelation of Jesus Christ. 1 Peter 1:13. The revelation of that hidden One whom the world has rejected, and of whom it is willingly ignorant.

In the Revelation, the Son of Man, as seen in visions by John, was "girt about the paps with a golden girdle." The object of this girdle seems not to have been to strengthen Him who wore it for priestly service of judgment, but rather to bind the robe of blue-the robe of heavenly love and peace firmly around His heart, so that in the midst of searching words of reproof and warning, mercies might be poured forth from breasts of consolations.

In Rev. 15:6, the seven angels having the seven plagues, are seen coming out of the temple clothed in pure and white linen, their breasts girded with golden girdles.

Here again the girdle is not upon the loins, the emblem probably being, that the heart of the angels to whom the vials of wrath were entrusted, needed to be strengthened for their terrible work of judgment. The fine linen, expressive of righteousness was therefore firmly girt with gold around their breasts.

The Tabernacle, the Priesthood and the Offerings, Garments for Aaron's Sons, The

Exodus 28:40; Exodus 39:27-28

" And for Aaron's sons thou shalt make coats. And thou shalt make for them girdles, and bonnets shalt thou make for them for glory and for beauty."-Ex. 28:40

" And they made coats of fine linen of woven work for Aaron and for his sons. " And goodly bonnets of fine linen."-Ex. 39:27, 28

The Garments for glory and beauty with which the sons of Aaron were clothed, consisted of coats, girdles, and bonnets of fine twined linen. There was no ornament or embroidery: no gold or brilliant colors. They were arrayed in pure white garments.

Aaron, as the high priest, appeared in the presence of the Lord in a representative character, personating we may say, the whole nation Israel, and upholding it in the glory and beauty required by God; bearing the names of the tribes on his shoulders and breastplate, graven on precious stones. His sons the priests stood in no such official dignity, but had access into the holy place and ministered at the altar, on behalf of the people, not as representing them, but rather as leaders of their worship, and instructors of them in the holy things of God. They were types of one aspect of the church of God-the heavenly priesthood. In the Revelation, the four and twenty elders have a priestly standing; they form the heavenly council, being elders, and therefore also judges. They are seated on thrones, because kings. They are clothed in white raiment, as priests, and they have on their heads crowns of gold, that is, victor's crowns, or chaplets. Chapter 4:4.

The countless multitude are also seen clothed with white robes; a priestly company serving day and night in the heavenly temple. Chapter 7:9. The Lamb's wife is seen arrayed in fine linen clean and white: for the fine linen is the righteousness of saints. Chapter 19:8.

We have white raiment also alluded to in Rev. 3:4,18; and in 6:11.

Thus the priestly dress of fine linen, and the garments of unsullied whiteness represent the same thing-spotless righteousness. The standing of the believer in Christ before God; not having his own righteousnesses, but the righteousness which is of God by faith.

There is an interesting passage in Isa. 61 to, " I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

It will be observed from the margin that this might be translated, " as a bridegroom decketh himself as a priest with ornaments," and the word for ornaments is the same as that used Ex. 39:28, "goodly bonnets." The garments of salvation, the robe of righteousness, are like the bridegroom's priestly glory; and like the bride's adornments. May not this passage in Isaiah have been in the mind of the Spirit of God, when inditing that portion of Rev. 19:8, referred to above.

The bridal ornaments are the priestly robes of fine linen. Christ our righteousness. The Church will shine forth in His spotless white and glistening raiment, clean and bright, clothed with Christ.

We are exhorted Rom. 13:14, to " put on the Lord Jesus Christ," and in Gal. 3:27, it is said, " as many of you as have been baptized into Christ have put on Christ."

As believers in Jesus we have already put on Christ. He is our spotless robe of righteousness. But we have also to remember the exhortation to be constantly putting on the Lord Jesus Christ. Our conduct and walk should correspond with our real standing before God, and our way to aim at this is by setting the Lord alway before us, and seeking to walk in His steps; remembering ever to connect our thoughts and meditations of Him with His death upon the cross; for thereby we shall get the strength we need, at the same time, that we have before us the perfect example.

In this respect the Lord's people often fail and are discouraged: they very properly look at the Lord Jesus as the pattern of what they should be in their Christian course, but they fail to realize the power required in order to follow Him. This arises from their not eating His flesh and drinking His blood whilst they gaze on Him.

We shall find many beautiful illustrations of this truth in the Epistles. Paul, when he says, " the life which I now live in the flesh I live by the faith of the Son of God," immediately adds, " who loved me, and gave himself for me," proving that all his strength was derived from this remembrance of the love of Christ, manifested in His death. Both the Epistles to the Corinthians are filled with direct or incidental allusions to the death of Christ. They are Epistles containing many rebukes, and much practical exhortation. When the apostle Peter puts before those to whom he wrote, the exceedingly difficult grace of bearing patiently sufferings wrongly inflicted, he presents Christ as an example, and adds " who his own self bare our sins in his own body on the tree-by whose stripes ye were healed."

The Tabernacle, the Priesthood and the Offerings, Girdle, The

Exodus 28:4,39; Exodus 39:29

It has been before observed, that " the curious girdle of the ephod" was not a girdle in the ordinary sense of the word, (see page 200.) The true girdle, (avneht,) is here described. The Hebrew word is exclusively used for this inner girdle, and that of the high priest on the day of atonement, and for the girdles of the priests; except in one other instance, Isa. 22:21, where Eliakim is to be clothed with Shebna's robe, (coat,) and strengthened with his girdle.

The use in this passage of the two parts of the priestly dress, coat, and girdle, may intimate, that the treasurer and ruler of David's house stood in a kind of priestly capacity: and may afford another instance of the frequent incidental allusions in Scripture to the future glory of the Lord Jesus; who will combine with His office of Priest, that of King, Lord, Treasurer, Governor, and Ruler.

This girdle was made of the same materials as those of the vail; but the order of their arrangement was that of the innermost curtains of the tabernacle, viz. fine linen, blue, purple, scarlet."

The fine linen, type of righteousness comes first, answering to that beautiful passage in Isa. 11:5.

Righteousness shall be the girdle of his loins, acid faithfulness, the girdle of his -reins." Righteousness and faithfulness which the Lord Jesus has made perfectly manifest, and proved to the utmost in His death upon the cross. Faithfulness is the same word as truth.

The object of the girdle was to strengthen the loins for service. And the high priest, beneath his outward garments of majesty, glory, brilliancy, and power, still preserved his place, as the girded righteous servant of the Lord. So the Lord Jesus upon the throne of glory, having all power in heaven and in earth, and with the name above every name, yet delights to maintain His place as God's servant, fulfilling the Father's counsels, and accomplishing His will in the salvation and ultimate perfection of those that are His.

We have in John 13 a striking illustration of our blessed Lord's holy service; deeply instructive to us in two ways; first, as teaching us what His present occupations are in our behalf, and next, as giving us an example which we have to follow, if we would taste of His happiness and joy.

The chapter opens with these words: " Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

The cross was thus before Him, that strange pathway of sorrow by which He was to depart out of this world unto the Father. The joy was before Him of being with the Father; but His love, unshaken by the fearful prospect of woe, or by the joyous hope of unspeakable rest and gladness, abode firm in His bosom towards His own. " He loved them unto the end." Faithfulness of true affection for them, and true devotedness to God, was the girdle of His loins.

The supper which afforded emblems of His broken body and shed blood, was still before them. The devil had now full mastery of the heart of Judas. Thus in figure the Cross was passed. Satan had accomplished his purpose. Jesus took His stand as one who had gained the victory. He knew that the Father had given all things into His hands., All power in heaven and earth was His. He had come from God, and He was going to God. " He had come forth from the Father and had come into the world; again, He was about to leave the world and to return to the Father."-John 16:28.

Here is the true power for lowly service. The consciousness of a height of glory and exaltation beyond all mere human reach; and the knowledge that God is the strength, as well as the object of all service.

We have next a picture of the perfection of service, a seven-fold action of the Lord.

" He riseth from supper." He ceases to rest in the interchange only of thought and feeling in fellowship with " His own." He stands as one who has a work to accomplish.

" And laid aside his garments." He divests Himself of any robe of dignity that might impede his lowly and active ministry.

" And took a towel," or linen cloth. The girdle of righteousness; the righteousness of true obedience to God.

" And girded himself." Thus standing before His disciples and before His Father as the true servant. delighting in His Father's will, and rejoicing in His purpose to bless others.

" After that he poureth water into a basin." The words " after that" may be significant. The first part of this wonderful scene may be typical of the deep and blessed service of Christ on the cross, whereby He provided that cleansing which should not only purge the sinner so as to make a full atonement for him and justify him, but should also cleanse him and keep him clean on to the end of his course. The precious blood, in the shedding of which there is remission of sins, and which cleanseth us from all sin.

And began to wash the disciples' feet." They sat whilst the Lord stooped to wash even their feet. He bent down to their need, that He might cleanse away every stain of defilement which they had unavoidably. contracted, in passing through a world of sin and death. A priestly ministration this of the Lord in glory: keeping us from falling, upholding us by His living intercession. Daily and hourly cleansing us from ten thousand contacts with evil, of which we are not conscious, that He may finally present us faultless in the presence of His glory with exceeding joy.

" And to wipe them with the towel wherewith he was girded." Using the spotless girdle to wipe off all remaining traces of defilement, so as to complete the cleansing. In this action two thoughts are embodied. The cleansing power of the blood itself, and the application of it by the living High Priest, who though exalted in glory, still ministers to us in humble, lowly service.

It may here be remarked that the Lord uses two words subsequently, in answer to Peter. " He that is washed, needeth not save to wash his feet." That is, he who has been once completely washed all over, only needs afterward to have his feet washed, but is clean every whit.

The first words, " he that is washed," is the same as that in Rev. 1:5. " Unto him that loved us and washed us from our sins in his own blood." Expressing the complete priestly cleansing, which the sinner first receives, making him at once clean for God. The subsequent cleansing having reference to his conduct and his ways, rather than to his person " So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things happy are ye if ye do them." The question often occurs, how should this precept and example of our Lord and Master be carried out? One way in which we may wash one another's feet is by prayer and intercession for one another: especially where we know that the world and Satan are presenting snares and temptations, which may turn the feet aside into paths of defilement. " Looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:15.

Another mode of fulfilling this direction of the Lord is by seeking to deliver any of the Lord's people, that may be ensnared, from the entanglements into which they may have fallen. But the example of the Lord must be accurately followed, when we attempt to deal with the failures of our brethren. Many have been fastened more firmly in that which is evil, through the proud and ungracious way in which they have been dealt with. Herein therefore this beautiful action of Christ is of great value. He divested Himself of all seeming superiority, though He was truly " Lord and Master." He stooped to the feet of those He washed. He did it calmly, gently, and effectually; and failed not to wipe the feet after He had washed them. In all this we have a pattern of meekness, grace, and compassion, which we should do well to imitate.

In John 17, Jesus takes the place by anticipation beyond the Cross. He speaks of His having glorified the Father on the earth, and having finished the work given Him to do. And says, " now I am no more in the world;" looking back to the time as passed when He was with His disciples in the world. This wonderful chapter especially reveals to us, the subjects of deepest interest to the heart of Christ, and of constant intercession between Him and the Father. It opens to us the holiest, and tells us what the converse is there between the Son and the Father; the High Priest, and God. We find the Lord still keeping His place as the righteous servant, rendering an account of His work, and asking to be glorified, in order that He may pursue the same object for which He came down to die, viz. to glorify the Father, " Glorify thy Son that thy Son also may glorify thee." He closes His prayer with the words, " I have declared unto them thy name and will declare it, that the love wherewith thou hast loved me, may be in them and I in them." He serves us still in making known to our souls the unspeakable value of the name, Father. And through the revelation of that name instructing our hearts in the Father's love towards us, as towards His own blessed Son.

The fine linen coat, and girdle of needlework, were as much garments for glory and beauty, as the gorgeous ephod with its breastplate of precious stones. Who shall estimate the glory and beauty of the Lord, as God's servant, who has glorified Him on earth and glorifies Him still? The glory and beauty of spotless righteousness and obedience, manifested to the full here below in every scene and circumstance of human life: perfected in the suffering of the cross in death, and now perpetuated forever in the holiest above.

Exodus 28:39; Exodus 39:27

"And thou shalt embroider the coat of fine linen."-Ex. 28:39	"And they made coats of fine• linen."-Ex. 39:27

The portion of the High Priest's dress called the coat, was more properly a tunic; the Hebrew and Greek words being very similar. It was the innermost garment worn by the high priest, being placed first upon him. after he was washed. Lev. 8:7. It seems to be derived from a verb meaning " to cover, or hide." It is called a broidered coat. Ex. 28:4, and in the 39th verse of the same chap., " thou shalt embroider the coat. When made it is said to be of woven work. (39: 27.)

The word embroider (shahvatz) only occurs once more. Ex. 28:20, " they (the precious stones) shall be set in gold." In 2 Sam. 1: 9, the same word in the Hebrew is translated "anguish is come upon me: " the margin however reads " my coat of mail, or my embroidered coat hindereth me."

Ouches, or settings (Ex. 28:11, 13, 14, 25; also 39:13, 16) is derived from the same word as embroider. Psa. 45:13, the king's daughter is represented as having a clothing " of wrought gold." Here " wrought " is again the same word. Judging from the various uses of the word which we have above, it may be concluded that the fine linen coat was interwoven, like net, or checker work, so as to present, what in modern days we should call, a damask appearance, combining weaving with a species of embroidery. " Fine twined linen" was used for the door curtain; the vail; the ten curtains; the court of the tabernacle; the gate of the court; the high priest's ephod; the curious girdle of the ephod; and the breastplate.

" Fine linen," without the word " twined," was employed in making the miter and broidered coat of the high priest: and the coats and bonnets of the priests. It is difficult to say why this variation occurs. The word " twined" would imply that the fine linen was twisted into a strand of many threads, before it was worked into the curtains and garments. It may be in order to give it more strength.

The blue robe, and gorgeous ephod, with its cluster of brilliant precious stones on the shoulders and breastplate, would entirely conceal from the eye of an observer this fine linen coat. Beneath therefore the splendid dress of the high priest there was a more humble attire of pure white, though it was still a " garment for glory and beauty." The outer garments were distinctly of a representative character: that is, they bore the names of Israel before the Lord. And also, the pomegranates around the hem of the robe, had relation to that people as bearing fruit to God. But in this under tunic there was no apparent connection with that people. It was rather the personal clothing of the high priest; manifesting him, beneath all his official glory as one who could minister before the Lord in a perfect righteousness of his own. A glory and beauty no less costly and precious than was displayed by the other garments, though to the eye of sense not so striking in appearance.

In fact, the high priest could not have worn his magnificent apparel unless he could previously exhibit a spotless purity, diversified in every possible way like the embroidered fine linen coat.

The Lord Jesus, in the days of His flesh, passed through an ordeal of temptation and suffering, throughout which He evinced His complete fitness to be the great High Priest in resurrection, showing forth a righteousness and holiness, as well as grace, sympathy and tenderness which proved Him perfectly suited for the high dignity and responsibility to which God called Him by an oath, " thou art a Priest forever after the order of Melchisedek." " King of righteousness," first, by reason of His own intrinsic righteousness. " King of peace," next, because able to introduce perfect peace into His dominions.

This coat is the same word as we find in Gen. 3:21, 4. unto Adam also and his wife did the Lord God make coats of skins, and clothed them." Disobedience had made them sinners, and naked to their shame. They had invented a mode of concealing that shame from one another, and it answered their purpose well for a time, until the voice of the Lord God was heard in the garden.

Man's ingenuity was thus first developed through sin. His inventive faculty showed itself in devising a way by means of which he hid his own shame from the eyes of his fellow, and pacified a disquieted conscience.

Cain was the next to exhibit still further this remarkable power of invention, fostering his pride in the very act of worshipping God. He began by what may be called religious inventions; and when they failed turned his attention to others of an entirely worldly kind. He and his family were the great architects, agriculturists, artificers, and musicians of the antidiluvian world, as well as founders of a self-righteous religious system.

The aprons. Of fig leaves which gave self-complacency to the man and woman after the fall, proved of no avail when God manifested His presence in the garden. Fertile in expedients, our first parents next sought amongst the trees of the garden a hiding place from the presence of the Lord, and Adam confessed that his nakedness had made him fear, although he had before attempted to conceal that nakedness, and had for a time effectually done so, so far as Eve and himself were concerned.

The religious garments which men devise to hide their nature of sin and shame, become mere " spiders' webs" when the presence of God is realized. " The covering is narrower than that he can wrap himself in it." " They weave the spider's web." " Their webs shall not become garments, neither shall they cover themselves with their works." Isa. 28:20;59. 5, 6.

After that wonderful interview between the Lord God and fallen man, and after Adam had shown an entirely new intelligence, the intelligence of faith, by calling his wife's name Eve, (life) because she was the mother of all living, " unto Adam also and his wife did the Lord God make coats of skins and clothed them."

These coats were for clothing as well as to hide their shame. They were not their own; not of their own invention, but made by Jehovah from skin taken off some slain victim, and placed by His hand upon the man and woman who needed them.

It may be here observed that "skin" is in the original in the singular number, and not plural as in our version, apparently to make the type more significant; one victim supplying the whole covering. Also the Hebrew word translated skin, is derived from a root, signifying to be

naked. The victim was made naked, stripped of its skin, that a covering might be provided for the naked ones. What a type of Him who went into the shame and nakedness of death, that we through His obedience might be made righteous.

The high priest's coat of fine linen, woven in a beautifully embroidered pattern, may appropriately represent the righteous servant, " By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." Isa. 53:11. God's righteous Servant has borne our iniquities, and in that death upon the cross has made His obedience, His righteousness manifest to the full. He now therefore justifies us by His blood. He has washed us from our sins in His own blood. This justification becomes ours in the way of faith, " by his knowledge," that is, " by the knowledge of him " through faith.

Because He justifies us by having borne our iniquities, He is our advocate with the Father. One who completely identifies Himself with us and maintains our cause, notwithstanding our sin and failure Jesus Christ the righteous, personally spotless in righteousness and holiness; and at the same time, the propitiation for our sins. A representative who can appear for us before God, on the ground of His own perfect obedience and purity; and who can present for us the "precious blood which cleanseth us from all sin," the efficiency of which is daily and hourly perpetuated, preserving us in perfect cleanness in the presence of the Father, as His children, kings, and priests.

How the blessed Lord was vindicated as the righteous man at the very moment of His condemnation.

Judas was obliged to confess to the chief priests and elders, that he had sinned and betrayed innocent blood. The pieces of silver which he returned were silent witnesses to this truth. Matt. 27:4.

Pilate thrice repeated the words, " I find no fault in Him," and declared that He was a righteous person. John 18:38. xix. 4, 6. Matt. 27:24. The wife of Pilate sent to beg he would have nothing to do with that righteous man. Matt. 27:19.

Herod also could discover no evil in the ways of Jesus. Luke 23:15

On the cross, a malefactor condemned himself whilst he vindicated Christ, " this man hath done nothing amiss." Luke 23:41.

And the Gentile Centurion was the first after the Lord had given up the Ghost, to glorify God, by proclaiming the truth, " certainly this was a righteous man." Luke 23:47.

Three times in the Acts is the Lord called the Righteous One. Peter in preaching to the Jews, says: " Ye denied the holy one, and the Just," (or righteous one,)

Stephen, in his last address, tells them " that their fathers had slain them who showed before of the coming of the Just One." vii. 52.

And Paul in relating the facts connected with his conversion, repeats the words of Ananias to him. " The God of our fathers bath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth." xxii. 14. God has vindicated His Son by raising Him to His own right hand of power and glory; and the Holy Ghost come down from heaven is witness of the exaltation of Jesus, and of the guilt of the world in putting Him to death.

The world is condemned under a threefold sentence; and the Holy Spirit is by His presence here, an evidence of its solemn judgment.

In John 16:7-11, the Lord Jesus promises to His disciples, after His departure, to send the Comforter: " And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." That is, the presence of the Comforter here, abiding with God's people, would of itself be the sentence of conviction of the world. Not that he would convict the souls of all men in the world, of sin. The Lord was not speaking of this action of the Holy Spirit upon the heart and conscience of the sinner; but of the solemn fact, that the personal presence of the Comforter with the children of God, would be the condemnation of the world as in God's sight. First, on the ground of sin, " because they believe not on me." The fact of Christ's absence, and the result of that absence, the presence of the Holy Spirit here, proves that the world was guilty of the deepest sin, viz. unbelief of Him.

This is the crowning sin of all others. If the world had believed, had known and owned Him, its princes would not have slain Him. But they manifested their complete ignorance and unbelief by killing the Lord of glory; and under the guilt of this sin the world lies. The Spirit of God having come, sent by the crucified and risen Christ, is the conviction of the world upon this ground.

Secondly, " of righteousness, because I go to my Father, and ye see me no more." God and the world are fearfully at issue upon the question of righteousness. And the question has been brought to a definite point by the death of Christ. The world has slain Him as a malefactor, hanged Him upon a tree with thieves: preferred an abominable criminal, guilty of robbery, sedition, and murder, to the Son of God. But God has raised the same rejected and despised Christ to the throne of His glory, and counted Him worthy of sitting at the right hand of His Majesty in the heavens.

What a solemn difference thus exists upon the question of righteousness, between the world and God. Why is Jesus gone to the Father? Why do His people see Him no more? Why has the Holy Spirit come? Because He has been murdered and slain; rejected and disowned; scourged, spit upon, stripped naked, and crucified. He has been dealt with thus, as an unrighteous one by the world. God has received Him as the righteous one to glory. And the people of God have the Holy Spirit as the Comforter, because of Christ's rejection, and His exaltation to the highest heavens.

Lastly, " of judgment, because the prince of this world is judged."

Three times in the Gospel of John is the title " prince of this world" given to Satan by the Lord Jesus.

" Now is the judgment of this world; now shall the prince of this world be cast out." 12; 31.

This the Lord spoke in contemplation of His Cross. His being lifted up upon the tree, was at the same time the judgment of the world, the dethronement of its Prince as to the final result, and offered a new source of attraction, powerful enough to draw unto Himself away from the allurements of the world, and the seductions of Satan.

" Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me." 14:30. The Lord's converse with His disciples was about to cease, for He was to meet and resist unto blood the closing fierce attacks of the adversary. But that prince would find nothing in Christ of which he could obtain one moment's possession. No shaft of the tempter could lodge in that bosom of purity. No temptation would have any response from that Righteous One. The prince of this world had no possession of any kind in Christ. For the first and last time he found a Man, proof against every inlet to sin, every suggestion of evil. One of whom it could be said, " Jehovah is well pleased for His righteousness' sake." And though the serpent was permitted to bruise the heel of the woman's seed, in that very act he hurled down destruction upon himself. The cross of Christ, and its inseparable result, resurrection, was the judgment of the prince of this world.

The coming of the Holy Spirit from the throne of glory, to which God had exalted His Son, is the evidence that this is a judged world, because Satan its prince has been vanquished, made naught of, and judged. Thus we live in a place already sentenced. The blood of the Lamb has redeemed us out of it to God: and we must look away to another region, to another country for righteousness and holiness. " Delivered out of the power of darkness, and translated into the kingdom of God's dear Son," our life, our hopes, our affections, and our fellowships are above. Christ is there, God's righteous servant, our Great High Priest, " who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

The Tabernacle, the Priesthood and the Offerings, Golden Plate, The

Exodus 28:36-38; Exodus 39:30,35

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the miter; upon the forefront of the miter it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord."-Exod, 28:36-38

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the miter; as the Lord commanded Moses."-Ex. 39:30, 35

This golden plate is described before the miter, (see chap. xxviii. 39) the object of the miter being, to enable the high priest to wear this plate of gold before the Lord.

The word plate (Tzeetz) is elsewhere, with but one exception, translated flower. For instance, Psa. 103:15, 16, " As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."-Isa. 28:1, 4,, " Whose glorious beauty is a fading flower,"-Isa. 40:6,7,8, " All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth."

May not this word have been chosen to direct our thoughts to the contrast between the beautiful, though fading flower of the field, to which man in his glory is likened, and the imperishable glory of the flower of gold, borne on the forehead of the high priest, with its holy inscription? Deeply engraved on this golden plate, like the engravings of a signet, was the writing, HOLINESS TO JEHOVAH. One short expressive sentence, indelibly fixed upon the forehead of the high priest, without which he could not appear in the presence of the Lord, on behalf of Israel.

What a volume of truth does this little sentence contain! How expressive of Him, who alone has title to bear it, the true Priest! A life of holy separation to God, ending in the Nazarite separation of the cross, made manifest the fitness of God's blessed Son, to be the priest forever. God has exalted Him, because of His deep and holy self-humiliation, in first emptying Himself, taking upon Himself the form of a servant, and in being made in the likeness of men; next, in humbling Himself, and becoming obedient unto death; and lastly, to such a death, even the death of the cross:-a wondrous threefold humiliation. Throughout this lowly course, Holiness to Jehovah was the ruling purpose of His mind.

The forehead is especially that portion of the human countenance on which is depicted the purpose, will, and mind. Impudence and self-will are marked there. Jer. 3:3, " Thou hast a whore's forehead."-Ezek. 3:7,

All the house of Israel are impudent (margin, stiff of forehead.) and hard-hearted."-Isa. 48:4, " I knew that thou art obstinate, and thy neck as an iron sinew, and thy brow brass." Stern resolution, also, in a good cause, is expressed by the forehead.-Ezek. 3:8. 9, " I have made thy forehead strong against their foreheads As an adament, harder than flint, have I made thy forehead."-Isa. 1. 7, " The Lord Jehovah will help me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

The worst species of leprosy, as described in Lev 13:42, 44, was when that fearful plague made its appearance in the forehead. " He is a leprous man; he is unclean; the priest shall pronounce him utterly unclean; the plague is in his head." The self-will of our evil hearts exhibits itself in two ways; in the indulgence of the lusts of the flesh; and in the insubjection of the mind and reason to the word of God. Leprosy of the forehead is of the latter character, of which we perceive abundant traces at the present day. Men seem to think that their minds, as well as their lips, are their own: " Who is Lord over us? " Psa. 12:4. And thus, speculations of every kind are indulged at the expense of the word of God, though under the pretense of maintaining, defending, or explaining it. And the children of God themselves give heed to these things, and read, admire, and praise them. Death is openly declared to have existed prior to the fall of man. This world is said to be a creation out of pre-existent creations: and men have even gone so far as to write about a pre-adamite man The deluge also, is openly declared to have been so slight and partial, that no traces of it remain. The marvel is, that God's saints should for a moment, allow their minds to indulge in these unhallowed triflings with His truth.

But the Word of God is powerless against these speculations. What with the oppositions of science falsely so called, on the one hand, and superstitious indulgence of human traditions and fancies on the other; truth is well nigh fallen in the street. " Yea, truth faileth; and he that departeth from evil maketh himself a prey," (margin: is accounted mad.) Isa. 59:14,15. Yes, the time is come, when those who will cleave to the Bible, and nothing else, must be content to take the place of fools in the estimation of men around them; or to be accounted mad, as the prophet says; and to wait for the coming of the Lord, when the secrets of all hearts will be revealed, when " the wisdom of this world, and of the princes of this world, will come to naught." " Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" "

The Lord alone shall be exalted in that day."

One remarkable case of leprosy in the forehead, is recorded in 2 Chron. 26. Uzziah, king of Judah, sought the Lord and prospered, as long as he was under the instruction of Zechariah, who had understanding in the visions of God. He was a man also of simple tastes, loving husbandry; of much power and skill in invention; and a philanthropist. He fortified Jerusalem; built towers in the desert; digged many wells. Moreover, he had a powerful army, and his name spread abroad: for he was marvelously helped till he was strong. But when he was strong, his heart was lifted up to his destruction. He showed his self-will in transgressing against the word of God: for he went into the temple of the Lord to burn incense on the altar of incense. He thus arrogated to himself the place of priesthood, though God had not called him. The high priest, Azariah, with a company of priests of the Lord, valiant men, withstood the king, and said: " It appertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honor from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense-altar. And Azariah the chief priest, and all the priests, looked upon him; and behold, he was leprous in his forehead; and they thrust him out from thence; yea, himself basted in go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, a leper for he was cut off from the house of the Lord."

This history of God's sudden judgment upon the king stands out remarkably in the midst of the history of the kings of Judah; a solemn warning against all self-willed perversions of the truth of God. Idolatries had been practiced; and yet those kings who sanctioned or led the way in such evil courses, had not been smitten. But here was a man who had more light and truth, and whom God had greatly prospered. The very mercies and blessings he had received from the Lord, raised his pride; and his heart was lifted up to his destruction, so that he committed a fearful religious error; something of the same character as that which had been manifested before in Korah.

God had appointed an ordered priesthood of His own selection: and what right had any one, however exalted, to interfere with that order, or to usurp its holy offices?

God has also His own order of priesthood at this time, of which the Lord Jesus, the great High Priest, is the head. The priesthood is a family loved of Christ; washed from their sins by Him in His own blood; anointed with the Holy Spirit; and separated off to God from the world, in the power of eternal life, in resurrection; a risen company, quickened together with Christ, raised up together with Him; including all true believers. How the leprosy of arrogant self-will and pride, shows itself in those who usurp the place of nearness to God as His priests, when they have not been washed from their sins, and have not the gift of the Holy Ghost bestowed upon them! Surely this is a leprosy of the very worst character; a leprosy of the forehead; a grievous sin in the sight of God, because it is a consecration of the very filthiness of human self-will; an attempt to make pride and assumption a holy thing; a pretense of the flesh, as if God could be deceived.

We are naturally prone to weigh and measure sins by certain conventional standards. Immoral practices of the flesh are openly stigmatized: natural conscience can appreciate their evil. On the ether hand, self-indulgence of the mind is little, if at all, condemned. Men account those comparatively blameless who take upon themselves the conducting of all kinds of religious observances towards God, although they be, in His sight, still dead in trespasses and sins.

" Satan is transformed into an angel of light;" and no marvel therefore, that his devices take the form of religious devotedness, or of approving the Scriptures, all the time that he is insidiously attempting to undermine them.

May we be preserved from in any way countenancing such leprosy of the forehead: and having such great and precious promises as are given to us by God in His Word, may we " cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1)

The inscription, HOLINESS TO JEHOVAH, upon the golden plate, affords us a beautiful type of the truth legibly written on the forehead of our great High Priest, in contrast with the constant spots of leprous defilement which God sees in our holy things. The Lord Jesus, a little while before His death, in His last prayer amidst His disciples, said: " For their sakes I sanctify myself, that they also might be sanctified through the truth." Holiness to the Lord expresses that great truth which the Cross manifested. There the Lord Jesus sanctified Himself to God, a sacrifice wholly presented to Jehovah And again, in resurrection, " holiness to the Lord" is declared in the High Priest. It is written, (Heb. 7) " Such an high priest became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens." A wonderful way of speaking of the High Priest, with reference to ourselves. It is not here said that we needed such an high priest; but that such an one became us. What must be the height of glory and holiness into which we shall be raised, since such is the High Priest whom God has chosen to be our representative and head I

This sentence was indelibly engraved, " like the engravings of a signet " or a seal, on the plate of gold. It is also called " a writing." It was the stamp of Jehovah's name upon the forehead of the high priest, claiming him as His own; as one peculiarly separated off' in holiness to Himself. In like manner we read in Rev. 7:2-4, of an angel sealing the servants of God in their foreheads with the seal of the living God; and in chap. xiv. I, we read of a company standing with the Lamb on Mount Sion, " having His Father's name written in their foreheads." Here again this remarkable type is used. God selects, out of a multitude given over to destruction, a company for Himself. Also in Rev. 22:4, where the servants of God are described in the heavenly city, it is said, " they shall see his face, and his name shall be in their foreheads." What a contrast this, to the fearful judgment upon those who have not the seal of God in their foreheads, but who bear the mark of the beast instead. Rev. 13:16, and 20: 4.

The days are approaching when men will be manifestly ranged on one side or the other. Their very countenances will proclaim whether they belong to God and the Lamb, or to Satan and Antichrist. No half-measures will be allowed; but men will be compelled definitely to make their choice, and to be numbered either for God unto eternal life, or for the man of sin unto eternal perdition.

Although the Aaronic priesthood did not combine in its order, king and priest together, yet there seems to be in the garments, prophetic indications of a time when such would be the case. Thus we have the word robe given to one portion of the dress; and the miter, with its golden plate bound round it by a lace of blue, formed a very near approach to the attire of royalty in some of the eastern monarchs. The miter is translated diadem. Ezek. 21:26. In the latin translation by Montanus, it is called cidaris, which was the royal bonnet worn by the kings of Persia, encircled by a blue ribband called the diadem.1 This ribband may be observed round the head of George 3. on some of our coins. In

Rev. 12:3, the Dragon is represented as having seven diadems upon his seven heads; and in chap. 13:1, the beast has ten diadems upon his ten horns. Here evidently these diadems are emblems of royalties. And in chap. 19:12, the Lord is represented as coming forth, having many diadems, He being King of kings.

The other Greek word used for crown (Stephanos) properly refers to the crown that was bestowed upon a conqueror as a reward of victory, or which was given to the successful competitor in the ancient contests for strength or swiftness. In this sense it is commonly used in the New Testament. Thus we have the crowns of " life," " righteousness," and " glory."

This golden plate has the word crown attached to it: " the plate of the holy crown." Ex. 39:30, Lev. 8:9, and in Ex. 29:6, it is designated as " the holy crown," including the golden plate and the blue lace. The Hebrew word for crown, here employed, is nezer, found also 2 Sam. 1. to, (Saul's royal crown,) 2 Kings. 11: 12, and 2 Chron. 23:2, (the royal crown placed upon the head of Jehoash when he was proclaimed king.) Psa. 89:39, and 132:18, where also the crown royal is manifestly intended. It is a remarkable word, because throughout Num. 6, it is translated Nazariteship, Consecration, and Separation, and is thus beautifully applicable to the golden plate upon the forehead of the high priest, whose true royalty consisted in being separated off in holiness to Jehovah.

The Lord Jesus, because He preserved throughout His life, and when made sin, and in death, His holy Nazariteship to God, has been raised the High Priest and King forever, after the order of Melchizedek. The same Psalm, 110., which speaks of Him as David's Lord, who is to rule in kingly power hereafter in the midst of His enemies, smiting through kings in the day of His wrath, and wounding the head over many countries, (the willful king, the Antichrist.).-the same Psalm also declares Him the Priest, made so by God's oath.

Surely " holiness to the Lord " is true royal dignity and glory. Where that truth is inscribed upon the forehead, there will be no servile subjection to sin or Satan. There will not be the yielding to self, or the indulging of a will contrary to that of the Lord. Neither will there be any cringing to man, but complete unswerving devotedness of heart and mind to Him whose name is " holy," the unchangeable I AM, with whom is no variableness, neither shadow of turning. Would that we might follow more closely the ways of our great High Priest, perfecting holiness in the fear of the Lord!

The holy crown was fastened " on high" upon the miter, (Ex. 39:31) and was always to be on Aaron's forehead, (Ex. 28:38) that he might " bear the iniquity of the holy things, which the children of Israel should hallow in all their holy gifts, that they might be accepted before the Lord." The eye of Jehovah was to fall first upon this holy plate, with its deep inscription; therefore it was to be borne on high. The high priest, also, must never be without it: but, as continually as the lamb was presented on the altar for a burnt-offering; and as the show-bread stood perpetually in the presence of God; and the seven-branched candlestick shed forth its constant light in the sanctuary; and lastly, as the incense constantly ascended in a fragrant cloud from the golden altar; so the living high priest always presented himself to Jehovah, in holy devoted separateness, as the representative of the people. He was to bear the iniquity of their holy things; that is especially of the holy gifts, which the children of Israel might give to the Lord.

In his representative character, Aaron clothed with " garments for glory and beauty," was to bear the names of the children of Israel before the Lord upon his two shoulders for a memorial. He was also to bear their names in the breastplate upon his breast, for a memorial before the Lord.

He was to bear the judgment of the children of Israel upon his heart before the Lord.

And he was to bear the iniquity of their holy things.

Thus the shoulders of his strength, the heart of his affections, and the forehead of his mind and counsel, were all employed on behalf of the people, for whom he ministered before the Lord.

We may, by means of this type, be enabled to distinguish between the sacrifice bearing sin in the way of wrath, and the priest bearing the iniquity of an already saved people. When the question of judgment upon sin was involved, nothing could expiate but the shedding of blood; for, without shedding of blood there is no remission. But, after sinners are perfectly saved as regards deliverance from wrath, and have forgiveness of sins, they stand before God in an entirely new relation. They are children, saints, priests, kings, and worshippers. In their very best services however, sin still cleaves to that which they do. Even the gifts they sanctify to God are tainted with their own iniquity. It is on this account that they need a High Priest, to stand in His presence, presenting to the Lord the very contrast of what they are; holy, where they are unholy; righteous, though they be sinful; pure, though they be defiled;- a High Priest, who is also the propitiation; and whose intercession of perpetual fragrance sustains them in continual acceptance, and carries on their salvation to the very end. It is with reference to this truth that we read, "This One (the Lord Jesus,) because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost, (to the very end,) that come unto God by Him; seeing He ever liveth to make intercession for them." Heb. 7:24,25. And again: " If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." 1 John 2 I, 2. And in Rom. 5:9,10, " Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life:" (or rather, in His life.) Justification is stated to have been accomplished by His blood; now accomplished. But there is another salvation also intimated, to which the words " much more " are attached. Having been already justified by His blood, much more then shall we be saved from wrath through Him. This evidently has reference to the Lord Jesus as the High Priest, saving to the end those that come unto God by Him. Again, we have another " much more " in the following verse. Whilst enemies, having been reconciled to God by the death of His Son; much more, we shall be saved in His life. For, the Lord Jesus is not only our living representative before God, and ever living to make intercession; but we, as reconciled persons, have a salvation in union with Him. He is our life: and there is an indissoluble life-existence between the believer and Christ.

Aaron could only present " Holiness to Jehovah " engraved upon the holy crown, on his forehead. Christ is Holiness to Jehovah. Aaron stood only on behalf of Israel, before the Lord. Christ not only stands on behalf of His people, but they are united to Him in His life. We are members of His body, of His flesh, and of His bones.

What a remarkable connection: " Iniquity of holy things!" Could we ever have conceived that two such words could be united? Yet so it is. Our very best gifts to God are defiled by the iniquity of the giver Our purest worship is mingled with infirmity and sin. Our most devoted acts are tainted with self-pleasing, pride, and complacency. What a merciful provision has been made for us in this living Christ; who even now

appears in the presence of God for us, and through whom we can draw near with boldness, and present gifts and sacrifices acceptable to the Father.

The Tabernacle, the Priesthood and the Offerings, Miter, The

Exodus 28:39; Exodus 39:28

"And thou shalt make the miter of fine linen."-Ex. 28:39

"And a miter of fine linen."- Ex. 39:28

The Hebrew word Mitznepheth, here translated Miter, is used exclusively for the head-dress of the high priest, except in one passage, Ezek. 21:26. It is derived from a verb signifying " to roll, or wind round;" possibly intimating that the high priest's miter was wound round his head, like a tiara.

There is another word kindred to this, Tzaneeph, translated Diadem. Job 29:14.; Isa. 62:3.-Hoods, Isa. 3:23.-and Miter, Zech, 3:5. But this word probably means a band or fillet; which was an emblem of royalty in the East; and in Zech. 3:5. there may be an intimation of the change of the priestly order from that of Aaron to that of Melchizedek. Joshua, the high priest, is first represented standing in priestly garments, which are filthy. These garments are removed from him; his iniquity passes away; he is clothed with other garments; and a fair diadem is placed on his head. A kingly as well as priestly dignity is conferred on him.

The different purposes mentioned in scripture, for which the head was covered, appear at first sight somewhat contradictory: but these may be reconciled, if we take into account the various ways in which this was done. For instance, 2 Sam. xv. 30., " David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered; and he went barefoot; and all the people that was with him covered every man his head; and they went up, weeping as they went up." -Esther 6:12., " Haman hasted to his house, mourning, and having his head covered."-Jer. 14 iii., "They were ashamed and confounded, and covered their heads." In these cases, probably a mantle or sackcloth was thrown over the head. covering the usual head-dress, and to some extent enveloping the person. This was done as a token of self-humiliation, grief, and shame. In modern days, the hood worn as an outward sign of mourning, may have been borrowed from this ancient custom. On the other hand, to have the head uncovered, that is deprived of its ordinary dress, was also an expression of shame and dishonor. The leper was commanded to have his head bare. Lev. 13:45. And in Ezek. 24:17, the prophet is ordered to bind the tire of his head upon him, and not to show any signs of mourning. Also, upon the death of Nadab and Abihu, (Lev. 10:6) Aaron, Eleazer, and Ithamar are forbidden to uncover their heads; and (Lev. 21:10) the high priest is not allowed to uncover his head, although shame and dishonor fall upon him through the sin of his daughter.-The beautiful captive (Dent. 20:12) was to shave her head, and bewail her father and mother. Baldness was a sign of dishonor; Jer. 47:5, and 47:37; Ezek. 7:18.

In the New Testament, the woman is directed to cover her head, 1 Cor. 11:3-10, because "the head of the woman is the man;" whereas the man is to be uncovered, because he is the image and glory of God. In the assemblies therefore of the people of God, the woman, standing as a representative of the Church in subjection to Christ, covers her head.; the man, being a type of Christ Himself as the Head of the Church, uncovers his head.

This seems to prove that the miter, covering the head of the high priest, was a type of his being subject to God, and that he was always supposed to be standing in the presence of God. He was never to lose sight of this glorious calling; but his life was to be spent in the tabernacle of the Most High, ready to accomplish God's commands, and submissive to His will. The white fine linen of which it was made, is an emblem of that righteousness and purity, which must be manifested in one who stands in the presence of God on behalf of others. The Ancient of days (Dan. 7:9) is represented in vision, as having a garment white as snow, and the hair of his head like the pure wool. Wisdom and righteousness are manifested by Him who sits on the throne of judgment.

In Rev. 1:14, the Son of Man, in the midst of the golden candlesticks, scrutinizing their works in the exercise of His priestly office, is thus seen by John: " His Head and his hairs were white like wool, as white as snow." Here again, the snow-white head and hairs betoken purity, righteousness, and wisdom.

It is written also, " The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16:31) and " The beauty of old men is the gray (or hoary) head." Prov. 20:29.

The Lord Jesus, the great High Priest, is the Everlasting Father; or, as it perhaps might be rendered, " the Father of eternity." He is the wisdom as well as the power of God. He is Wisdom, as described in Prov. 8 " Counsel is mine, and sound wisdom: I am understanding; I have strength. Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting; from the beginning; or ever the earth was: when there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth." (Verse 14, and 2 2:-2 5.)

In Micah also, the ruler in Israel is one whose goings forth have been from of old, from everlasting. (Mic. 5:2.)

Our High Priest, the Son of God, has the wisdom of eternity. He has manifested the wisdom of God in creation. He is the wisdom of God, and power of God, in redemption. And he exercises in perfect righteousness, and in entire subjection, all this wisdom and power on behalf of the saints of the Most High. May not this miter of the high priest have some typical allusion to these glories of Christ?

It has been before observed, that the only other occurrence of this word Miter, in the Bible, except in connection with Israel's high priest, is in Ezek. xxi. 2527. " And thou, profane wicked prince of Israel, who day is come, when iniquity shall have an end, thus saith the Lord Jehovah, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, arid abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him." The word here rendered diadem is really miter. This remarkable prophecy seems to point onward to a " profane and wicked prince of Israel," who will arise, and who will wear not only the crown of royalty, but the miter of priesthood; in fact, who will arrogantly and blasphemously assume both regal and priestly power, in

Satanic mockery of the true priest and king, the Lord Jesus. The Antichrist, " whose coming is after the working of Satan, in all power and signs and wonders of falsehood„ and in all deceit of unrighteousness for them that perish because they received not the love of the truth, that they might be saved." 2 Thess. 2: 9,10. Also 1 John 2:18, 22-In his day, iniquity rises to its height; and therefore it will have an end: and He will come, whose right it is; or, as it might be translated, " to whom the judgment is committed," and God will give it Him. For, he that is low shall be exalted, and he that is high shall be abased. The King of righteousness, and King of peace, the Priest of the most high God, will come, and take to Himself His great power, and reign, and destroy this profane wicked prince. God will exalt thus openly Him who has been as low down even as to the death of the cross, and will abase down to hell the arrogant man of sin, and all his followers.

This prophecy clearly shows that the Antichrist will assume a headship in religion, as well as a throne of royal power over the nations of the Roman earth, and that he will be prince of Israel, professing to be even their god.

What a solemn thought it is, that this age closes with Satan's subtle imitation of the Christ of God, whom the world will receive, and to whom the princes of this world will yield allegiance! Men receive not the love of the truth, that they might be saved: and therefore, God will send them strong delusion, that they should believe THE lie.

The Tabernacle, the Priesthood and the Offerings, Golden Bells and Pomegranates, The

Exodus 28:33-35; Exodus 39:24-26

"And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."-Ex. 28:33-35

"And they made, upon the hems of the robe, pomegranates of blue, and purple, and scarlet, twined. And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in, as the Lord commanded Moses." -Ex. 39:24-26

It will be remarked that, in Ex. 39:24, the word hems in the plural is used. It should have been in the plural throughout; viz. Ex. 28:33, twice; and 39:25,26. It is elsewhere translated skirts, Jer.

22, 26; Nah. 3:5; Lam. 1:9. In Isa. 6:1, it is translated train. The margin reads there also skirts. Manifestly therefore, the flowing skirts of the robe are hereby intended. Around them were placed pomegranates of three colors, blue, purple, scarlet, intertwined, (" fine twined linen" is not in the original,) and alternating with each pomegranate was a bell of pure gold. The only adorning of this heavenly robe were fruits gathered from the earth. The high priest thus proclaimed on his entrance into the holiest, that he had come from the world below, from whence some of the very ornaments of his garments had been obtained. Pomegranates are especially mentioned as fruits of the Holy Land The spies brought of the pomegranates, Num. 13:23. The good land into which the Lord brought them, was a " land of vines and fig trees and pomegranates, a land of oil-olive and honey." Deut. 8:8. No such fruits as these were found in Egypt. Indeed it is remarkable that the children of Israel, when their hearts turned back to that land of bondage, spoke only of melons, cucumbers, leeks, onions, and garlic; the two former being fruits borne close to the earth; and the latter, roots of the earth. May there not be something significant in this? The dainties of Egypt, and its savory food are procured from low earthly sources; while the fruits of the land are lifted off the ground, and ripen in the fresh air and sunshine of heaven.

There seems to be a connection between the vine and the pomegranate; as the flourishing of the former, and the budding of the latter, are mentioned together in the Song of Solomon, vi. and vii. 12. Also the juice of the pomegranate and spiced wine are mingled together in Cant. viii. 2. These are the pleasant fruits in which the beloved delights. And the only ornaments on the skirts of the high priest's robe were these rich embroideries, in the various beautifully blended colors of the blue, purple, and scarlet. The fruit of the Spirit-" love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," (Gal. 5:22.) forms one beautifully connected cluster, like a cluster of grapes. Observe, they are not said to be fruits of the Spirit, but fruit; because each of these graces is dependent on, and connected with the others. And if one is present, all are there; for we have received out of Christ's fullness, and grace corresponding to grace in Him. It should be our endeavor therefore, that the whole cluster should appear; each grape, as it were, in due proportion. The Father is the husbandman, and He is glorified if we bear much fruit. And He exercises His discipline in order that righteousness, which is the true peaceable fruit, may abound.

There seems to be, therefore, a fitting connection between the robe of the Prince of peace, and the peaceable fruit adorning its hem. In a sinner's justification, righteousness is the ground of peace, but in the justified person righteousness, as a fruit, springs from the soil of peace. James 3:18. And the Lord Jesus having made peace, and rooted us in love, can rightly expect from His saints, fruit to the glory of God.

The contrast between the words fruit and works is very instructive. Works may be the result of a legal servile spirit. They may be exacted through fear, or be aimed at in order to gratify a self-righteous and self-complacent conscience. But fruit is the spontaneous manifestation of life within, the outpouring of a heart at peace with God, the evidence of new creation, and the presence and power of the Holy Spirit.

Between each two pomegranates there was a golden bell. The golden sound was connected with the rich juicy fruit. And as the high priest approached the holy place, his steps sent forth a heavenly melody; and when he returned again from the immediate presence of the glory into the camp, his retiring footsteps still rang out an unearthly sound.

There seems to have been much misapprehension, in the minds of some, as to the meaning of this type. Commentators have explained it to signify that the high priest was still living when he went to make atonement, so that the people outside might be made aware of the fact, by the sound of the bells. But this is contrary altogether to the words of the text, and to the facts of the case.

The words are: " His sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not:" (or, lest he should die:) not in order that the people might know that he was not dead. In fact, when the high priest went in with the blood on the great day of atonement, he was not attired in his robes of glory and beauty, and consequently had no bells on his robe. It was the blood on that occasion which protected him, and uttered (we may say) a sound to God: for the blood of sprinkling speaks better things than that of Abel. Heb. 12:24. The high priest, in this his official dress, drew nigh to God on behalf of his people; a wayward, stiff-necked, and often rebellious and murmuring people. He came from a camp where sounds of strife, contention, and ambition filled the air. But he must bear none of these sounds of earth and flesh into the sanctuary. God must hear the approach of one towards Him announced by heavenly sounds sent forth by his footsteps, although he came from the midst of such a din of worldliness and confusion. His walk therefore, though surrounded by these scenes, must be a heavenly walk: and his thoughts and intercessions concerning that people must be respecting their fruitfulness to God, and not to have regard to earthly ambitions, emulations, or glory and prosperity in the world.

Thus Aaron was provided with these golden bells, which necessarily sent forth a divine and tuneful sound, lest he should die.

Again, his retiring footsteps, away from the immediate presence of God back into the camp, were to speak the same truth; he must return into the ordinary occupations of life, still making his footsteps known, as from heaven. His feet must be thus beautiful, because sending forth as he stepped, sounds of heavenly holiness and peace. And though amidst the boisterous hum of human life, to the natural ear these golden bells might seem to give forth but a feeble melody, yet they uttered a still small voice which would reach the listening ear, and would arrest the true hearted worshipper, and turn his thoughts in holiness and faith towards God.

Does not this give us a faint type of our great High Priest? His whole occupation for us in the sanctuary is concerning our walk and fruit-bearing towards God. No mere human thoughts intrude into His heart respecting us. His desire is not for our prosperity in worldly things; for our advancement in earthly greatness; or for our success in the things of this life; but that whilst abiding in the world, we may be kept from the evil of it, and may glorify the Father in bearing much fruit.

We behold Him also in another scene, walking in the midst of the golden candlesticks, as the high priest of old might have walked in the midst of Israel's camps. And in this vision of the Revelation, the Son of Man is clothed with this priestly robe of blue. For, in the Greek of the Revelation, it is called podeerees-a garment down to the foot-which is the name given to the robe of the ephod in the Septuagint, Ex. 28:31. Here the ephod, with its shoulder-pieces and breastplate, was laid aside; for the Son of mt.,n was not occupying His priestly office Godward on behalf of His people. But He is described as coming forth from God, and walking in the midst of the churches to scrutinize their ways, and to give rebukes, warnings, and promises.

He is, as it were, come out of the holiest, and still sends forth the holy golden sound, while investigating the ways of His saints. And though He has to reprove, still the blue robe of heavenly grace and peace, is bound around Him with the girdle of gold, to fasten it securely; so that no failures which He might witness in His saints, should have power to unloose His love towards them; but His heart of constant unwavering affection, beats towards them beneath the breasts of consolations; and His divine love for them strengthens Him, as it were, for this trying scrutinizing service.

Is there not a remarkable suitability in the Lord Jesus being thus represented as attired in the blue robe of the Prince of peace, while He walks in the midst of the golden candlesticks, and looks with eyes of searching holiness into their ways, saying: " I know thy works?

The Tabernacle, the Priesthood and the Offerings, Robe of the Ephod, The

Exodus 28:31-32; Exodus 39:22-23

"And thou shalt make the robe of the ephod all of blue. 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, that it be not rent."-Ex. 28:31,32

“And he made the robe of the ephod of woven work, all of blue And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.” -Ex. 39 22, 23

This is the first occurrence of this word robe in the Bible. The Hebrew word is subsequently translated robe, 1 Sam. 26:4 1 Chron. 15:27; Job 29:14; Ezek. 26:16, in all which cases it specifies a garment worn by a king or prince. It is also translated mantle, 1 Sam. 15:27; Ezra 9:3,5; Job 1:20, and 2:12; Psa. 109:29; and cloak, Isa. 59:17.

From all these uses of the word it may be inferred, that the robe of the ephod was a garment of special dignity; a robe of office; and which gave also a princely character to the high priest. No material is specified, but the color only, blue: and it was the work of a weaver.

It is remarkable, in Psa. 45, how the garments of the king are described as if made of sweet perfumes; as here the garment of the high priest is made only of color. In our version the word smell is in italics. " All thy garments of myrrh, aloes, and cassia," is the literal translation Thus color and sweet odor are the very materials of the priestly and kingly robes.

It was the work of a weaver; Bezaleel and Aholiab having been filled with wisdom of heart to execute this fabric. (Ex. 35:30, 35.) This robe embodied the color of the heavens; it was all of blue. It seems to have typified the especial glory of the true High Priest, whose name is Prince of Peace; the Lord of Peace; and who wears His princely robes as King of Righteousness, and King of Peace, upon the ground of having made full, perfect, and eternal peace through the blood of His cross. God, known as love, is the God of peace: and He has brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant. That title, " the Great Shepherd of the sheep," seems to sum up in one name the whole of the priesthood of Christ, as described in the Epistle to the Hebrews. He is the Great Shepherd; for He is King as well as Priest. He has royal power; a royal heart: royal glory; and His dominions are righteousness and peace; and He is the Shepherd, having proved His love and care for the sheep, in laying down His life for them; and all His priestly service on their behalf is conducted with the heart of a good Shepherd, who loves His own, and whose own the sheep are.

This is, therefore, a princely, priestly, shepherd robe. It displays the love of God as seen in the gift of His Son, and as manifested by the Son Himself, in laying down His life, and so making peace. It was a robe which covered the high priest from head to foot, and showed the great object of his priesthood, namely, to maintain, on the behalf of His own, that peace with God which He had procured at the cost of His own blood, and which the God of peace had settled and established, by raising Him from the dead through the blood of the everlasting covenant-a covenant, of which the main term is, " I will forgive their iniquity, and I will remember their sin no more:" a covenant which is ever new, and therefore cannot vanish away, but is everlasting; and of which the King of Righteousness and King of Peace is the Mediator.

This robe was all of one piece, woven from the top throughout: and a provision was made, by means of a binding of woven work round about the hole in the top of it, that it should not rend or be rent. And so strong was this band, that the hole is likened to the hole of an habergeon, or breastplate of armor. Is not this very significant of the unchanging love of Christ? and therefore of the firm and eternal peace obtained and maintained by Him for us; so that nothing can interfere to mar or disturb it. Strong, like a coat of mail, no power of evil can rend this princely robe. Christ Himself is our peace: and through His death God has made peace in His high places. And though our sins of ingratitude, failings, and wanderings here below are numberless, still unbroken peace is preserved above by our faithful High Priest.

This part of the high priest's dress is called " the robe or the ephod." We may consider the ephod as representing the names " Wonderful, Counselor:" for, it was curiously wrought; and it was the garment whereby God's counsel was ascertained and made known. So this robe marked out its wearer to be the " Prince of peace:" and the Lord Jesus as the Counselor, is especially Prince of Peace, because all the counsels and purposes of God have, as their object, perfect reconciliation and peace. He is "the God of peace, who shall bruise Satan under our feet shortly," by the power of Him whom He raised from the dead, through the blood of the everlasting covenant, to be the Great Shepherd of the sheep. And, having made peace through the blood of His cross, the counsel of the Father is, by Him to reconcile. all things unto Himself, whether they be things in earth, or things in heaven, (Col. 1:20.)

The Lord Jesus is a throned Priest, wearing robes of priesthood and royalty combined. He bears the glory; " He shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both," (Zech. 6:13:) that is, the counsel of peace between the King and the Priest; so that He wields the kingly scepter of rule and judgment, with a priestly heart and purpose of mercy and peace. And this will be manifested in the future reign of the Prince of Peace, as it is already revealed to believers. There is a comforting and beautiful benediction (2 Thess. iii. 16.) " Now the Lord of peace Himself give you peace always, by all means. The Lord be with you all." The Lord of peace Himself-He who alone, as true King of Salem, King of peace, has the power of giving peace-has the rule of peace-Himself, that blessed word, which tells us of all the perfection and glory of His person-give you peace always, at all times, on all occasions, in all circumstances, in all scenes; by all means; making the very attacks of the enemy end in peace; making the very temptations, weaknesses, and worthlessness of the flesh tend to establish peace in the heart; making sorrows and trials which seem to be most adverse, yet to result in most perfect peace. Surely this is His princely power. This tells us how He is invested by the God of love and peace with all glory and strength, so as to confirm and fill our hearts with peace unto the end.

The first priestly word spoken by the Lord to His assembled disciples after His resurrection was, " Peace be with you." And his own peace, (" my peace,") He has given and left with us. And what must that peace be? The assurance of being that delight and joy of God; the perfect confidence that God is well pleased in all He has wrought; and the power to look forward to all the attacks of Satan, and yet to see them all ending in His own glory, and in the subjugation of all things to God. Such must be the peace which the Lord has, and which He has bestowed. Do we realize it? Do we believe that God delights in us as His children? Once enemies; now reconciled to Him by the death of Christ, and to be presented to Him holy, and unblameable, and unreproveable in His sight.

Have we such firm rest in the Lord, and in all that He has done, that we have joy and peace in believing, and are assured that God rests in us, because He rests in Christ? And can we look at Satan's power, and the world's opposition; can we contemplate even our own failure, and that of the Church of God all round us and yet with peace of soul, look forward to the final closing scene, when the Lord Himself shall come, and all things shall be found to have worked together for good, and to have accomplished the purposes of God?

The Tabernacle, the Priesthood and the Offerings, Urim and the Thummim, The

Exodus 28:30

"And thou shalt put in the breast-plate 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 continually." Ex. 28:30

The breastplate was made of the same materials as the ephod: and it was doubled or folded, so as to form a bag, into which the Urim and the Thummim were put. As to the Urim and the Thummim, whether they were precious stones bearing those significant names, or what they were, no one is able at present to decide. Urim means Lights, being the plural of the word very commonly used for Light. Thummim, Perfections. In the Septuagint these two words are translated by delosis and aletheia (Manifestation and Truth.) These mysterious contents of the breastplate seem to direct our thoughts to the heart of the Lord Jesus, as containing all lights and perfections, all grace and truth, all mercies and righteousness. In Him was light: and He manifested forth that light; He declared the Father. He is the light of the glory of God: all fullness of light dwells in Him. The Septuagint translation, Manifestation, is not an inappropriate expression, though it is rather a paraphrase than a translation.

We are told, in Ephesians, 5:13, " Whatsoever doth make manifest is light." The high priest, with the Urim in his breast-plate, became the channel by which God made manifest His counsels. The Lord Jesus, as the great High Priest, makes known the counsels and purposes of God. He is light; and in Him is no darkness at all; so that the mind and will of God can be perfectly revealed to Him, and can by Him be communicated to His saints. He is the brightness or shining forth of God's glory, the irradiation of God.

The Thummim also, or all perfections of truth and holiness, dwell in Him. Light and truth, love and holiness, grace and righteousness are inseparable.

Sometimes we find the Urim mentioned without the Thummim. Num. 27:21. The Lord, speaking to Moses of Joshua, says, " He shall stand before Eleazer the priest, who shall ask counsel for him after the judgment of Urim, before Jehovah." In 1 Sam. xxviii. 6, it is said of Saul, that " when he inquired of Jehovah, Jehovah answered him not, neither by dreams, nor by Urim, nor by prophets."

From these two passages it is clear that by means of the Urim, or lights, in the breastplate of the high priest, the counsel, judgment, and prophetic guidance of Jehovah were revealed. In James 1:17, God is called the Father of lights, from whom every good gift and every perfect gift cometh down, and with whom is no variableness, neither shadow of turning. Here we have God as the Father of Urim, or lights; and He is also Thummim, or perfections; for with Him is no variableness, not the shade of a turn. " He is the Rock; His work is perfect; for all His ways are judgment: a God of truth, and without iniquity, just and right is He." Deut. 32:4. "His way is also perfect." Psa. 18:30. His great High Priest, the Son, makes manifest the heart and works and ways of the Father; and through Him, every good gift and every perfect gift comes down to us from above, from the Father of lights. It may here be observed, that the word translated " without blemish," with reference to the passover-lamb, and the sacrifices in Leviticus and Numbers, is the same as is also translated perfect," in fact, very similar to the word Thummim. The Lord Jesus first manifested Himself as the unblemished Lamb of God; and now He is the holy, harmless, undefiled High Priest, full of all "lights and perfections," and revealing the Father of lights," (James 1:17,) " the Father of mercies," (2 Cor. 1:3,) "the Father of glory," (Eph. 1:17,) and " the Father of spirits," (Heb. 12:9.)

In three other passages, the Urim and Thummim are mentioned together. Deut. 33:8; Ezra 2:63; and Neh. 7:65. " Urim " is also translated " fire " and " fires." Isa. 24:15, Isa. 31: 9, Isa 44:16, and Isa 47:14 Isa 1:11; Ezek. 5:2. In the vision of the Son of Man, (Rev. 1:12-16,) the eyes of the High Priest, in the midst of the seven golden candlesticks, were as a flame of fire. The lights and perfections of God searched into the ways of the seven churches; and the Priest of the Most High could say, as He addressed each separately, " I know thy works," and could give a word of encouragement or of rebuke, according as it was needed. " Holiness becometh thine house, 0 Lord, forever." Psa. 93:5. And thus the Priest of that house marks everything that defiles, and raises His warning voice against the delusions of His saints, in order that He may restore them to fellowship with the Father and the Son; and that they may worship the Lord in the beauty of holiness. " The Father seeketh such to worship Him." Aaron was to bear the names of the children of Israel in the breastplate of judgment upon his heart for a memorial before the Lord continually. The Urim and Thummim also, placed in the breastplate of judgment, were to be upon Aaron's heart, that he might bear the-judgment of the children of Israel upon his heart before the Lord continually. Ex. 28:29,30. Thus the names and the judgment of Israel were always on the heart of the high priest when he appeared before the Lord. Their names, indelibly engraved on precious stones, shone out in beauty and glory before Jehovah. Not one was wanting; not one inferior to another; but each flashed out with his own peculiar luster and color, and each retained his own place in the firm setting of gold. The Lord Jesus, in anticipation of His cross, rendered up an account to God of those sheep committed to His care. " While I was with them in the world, I kept them in Thy name: those whom Thou gavest me I have kept; and none of them is lost, but the son of perdition, that the scripture might be fulfilled." John 17:12. One indeed was missing from the twelve; one, of whom the Lord had previously said, " He is a devil," (John 6:70) and " not clean " (John 13:10, 11.) But even this did not account for his being lost. The true reason is here given: " that the scripture might be fulfilled." Now that same blessed Lord upholds firmly and deeply engraven on His heart, every child of God; so that we may boldly say, who shall separate us from the love of Christ? And He sustains each believer in the peculiar value and preciousness attaching to each in the estimate of God; so that when the jewels are made up, not one shall be wanting; but each shall retain eternally his own place in the heart of Christ, and in the glory of God. This seems to be represented by the names of the children of Israel being borne on the breastplate of judgment, on the heart of the high priest, before the Lord. Besides this, the judgment of the children of Israel was borne upon his heart. And this judgment was expressed by the Urim and Thummim placed in tire breastplate. In the former case there was an individual presentation of each name in glory and beauty. In this instance, there is a collective estimate of the whole assembly, as sustained in lights and perfections upon the heart of the high priest. In like manner, it is said of the Church as a whole, that Christ has " loved it, and given Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself, a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." Eph. 5:25-27. He sustains it to this end, in a unity of lights and perfections on his heart before God; and He bears each individual, so that He shall present each also faultless in the presence of His glory with exceeding joy. God's judgment respecting the Church is, that it stands in the lights and perfections of Christ, accepted in the Beloved. The sentence is pronounced already-a verdict of full eternal approval: and the day will soon come, when altogether we shall be like Christ; for we shall see Him as He is. God commends His love towards us, in that, while we were yet sinners, Christ died for us. Rom. 5:8. He bids us behold what manner of love He has bestowed on us, even that we should be called the sons of God: (1 John 3:1) and the extent of His love is measured by that wondrous word of Christ-" Thou hast loved them, as thou hast loved me." John 17:23. And the glory of the redeemed Church will be according to the manner and measure of this unspeakable love, of which the High Priest is even now the witness.

This ephod of glory and beauty, with its onyx-stones upon the shoulders, linked on with the breastplate of judgment, presented three memorials of Israel before the Lord. The onyx-stones upon the shoulders bore their names before the Lord according to their birth; a memorial of the strength and power with which they were upheld in the presence of Jehovah. Ex. 28:12. And these stones were also stones of memorial unto the children of Israel themselves. They were to remember the power and glory with which they had been by birth connected. Every one with his name, according to the twelve tribes, graven on his own precious stone on the breastplate, was borne upon the heart of the high priest, when he went into the holy place. And the Urim and the Thummim, put in the breastplate of judgment, expressed God's judgment of the children of Israel also upon the heart of the high priest.

In the Septuagint, the breastplate is called Logeion or Oracle; since, by means of it, the high priest obtained oracular responses from God. Are we not instructed (amongst other things) in this truth? viz: that all the counsels of God are only to be learned through the Lord Jesus, the High Priest; and that all the purposes of God are closely connected with His own people, the Church of the present dispensation, and the Israel of the future. So that even the history of the world, and of the various nations and individuals inhabiting it, is inseparably connected with the glory of Christ in union with His saints, and His future reign with them over the earth.

The famine in Egypt was the occasion for Joseph's exaltation, and for bringing his brethren down into that country. And in the Lord's parable, (Luke 15) the famine in the distant land was one of the means which God used to make the wanderer think of his father's home. All things are by Christ and for Christ; and He is Head over all things to the Church.

The Tabernacle, the Priesthood and the Offerings, Memorial, The

Exodus 28:12; Exodus 39:7; Exodus 28:29

"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." Exodus 28:12. "And he put them (the onyx-stones) on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel, as the Lord commanded." Ex. 39:7. "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. 28:29.

Israel had one feast, to which this word " memorial" was peculiarly attached-the feast of the passover. " This day shall be unto you for a memorial: and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever." Ex. 12:14, and xiii 9. They had therefore two constant reasons for remembering the Lord-their deliverance from judgment and bondage in Egypt, by the blood of the paschal lamb; and their acceptance in the brilliancy and glory of precious stones before the Lord, on the shoulders of the high priest, where their names were engraved according to their birth; children of Israel; of him who as prince with God and with men, had power, and had prevailed.

There are two memorials to us, as believers, which should be constantly kept in remembrance-our redemption through the precious blood of the Lamb-redemption not only from wrath, but from this present evil world-and our standing before God as His children, upheld in His presence, in all the glory and beauty of His Son.

The names of the children of Israel, on the shoulder-stones and on the breastplate, were also borne as a memorial before the Lord. Aaron could not enter the holy place without reminding Jehovah of the love and perfection in which Israel stood accepted before Him, The sevenfold light of the candlestick in the holy place, and the light of God's glory from between the Cherubim, over the mercy-seat, in the holy of holies, caused: the precious stones to send forth their brilliancy and various beautiful tints, so as to attract the eyes of the Lord of Hosts. In like manner, we have a constant memorial before Him, in our great High Priest, who, presents us, in the fullness of His love and power, bright with His own glory; spotless in His own holiness; righteous, because He is our righteousness; and strong,. for He is our strength; emblazoned on the heart of love, and on the shoulders of power; shining forth with His own glory and beauty, as jewels adorning Him, from whom alone all our luster and perfection spring.

Continually. This word is especially connected with the show-bread, Ex. 25:30. "Thou shalt set upon the table show-bread before me alway, or continually." Lev. 24:8; Num. 4:7.

With the candlestick: " to cause the lamp to burn always, or continually." Ex. 27:20; Lev. 24:2,3,4.

With the incense, " a perpetual, or continual incense before the Lord." Ex. 30:8.

With the burnt-offering and the fire on the altar.

Ex. 29:38,42; Lev. 6:13; Num. 28:3,6. With the meat-offering. Lev. 6:20; Num. 4:16. With the golden plate on the forehead of the high priest. Ex. 28:38.

It tells us of the ceaseless presence of Christ before God for us. That He ever liveth to make intercession for us. That the efficacy of His sacrifice is perpetual; and that we, as believers, are ever presented in the fullness of His glory before God. Complete in Him. Accepted in the Beloved. His priestly ministrations on behalf of His people never fail. With unwearied faithfulness He continues with them and for them to the end of the world.

The Tabernacle, the Priesthood and the Offerings, Jasper (Heb. Jahsh-Peh)

Exodus 28:20

It is probable that some variety of the jasper, displaying various brilliant hues, but with which we are at present unacquainted, was used for this twelfth stone of the breastplate. Upon it the name of Naphtali was engraven. The Hebrew, translated in our version " wrestling," is derived from a word meaning to twist: and is supposed, by some, to have a different signification from that given in our translation. It is not the same as that in Gen. 32 where the angel of God wrestled with Jacob. Nevertheless, on comparing the passages, we shall find that the word prevailed is the same in all these places. It may be that Rachel, in giving the name Naphtali to the son of her maid Bilhah, meant to imply that she had, through " strivings of God," prevailed, so that a child was born. So that there is a prophetic allusion to the subsequent wrestling of the angel with Jacob, on which occasion the name of Israel was bestowed.

Let us now turn to that very instructive chapter Gen. 32. Jacob had, at God's command, left Padan Aram (Gen. 31:3,) to return to the land of his fathers. He had seen God's remarkable interference on his behalf when pursued by Laban; and now, still more to reassure him, the angels of God met him; so that he said, " This is God's host;" and called the name of the place Mahanaim, or " two camps:" probably with reference to the hosts of God forming one camp, and his own company another. Although thus surrounded with the hosts of God; and himself and his company forming one of God's encampments, yet his heart trembled; and he cent messengers to Esau with a servile salutation; and in the folly of human expediency, even announced to his brother, the freebooter, the fact of his being possessed of abundance of flocks and herds. Wise as he thought himself in the flesh, he is taken in his own craftiness; for the messengers return announcing the approach of Esau with a large company of armed men. Jacob had by his very message, stirred up the cupidity of his marauding brother. Dismayed at the result of his own folly, he next divided his company into two bands, hoping that the one might escape if the other were smitten: strangely forgetting the two camps, which a little before, had been presented to him by God. Having thus made his own arrangements, he pours out his heart in deep and blessed prayer and self-abasement before God, entreating His help and deliverance. But no sooner has he risen from his knees, than again he practices a fresh expedient, hoping to appease his brother Esau by a present, which he selects and spreads out to the best

advantage. And having thus counseled to the best of his ability how to meet this emergency in his own wisdom, he sent his family over the brook, remaining himself in solitude, in perplexity, and doubtless almost in despair.

In all this we see the strange mixture of unbelief, craft, expediency, and servility of the flesh; and yet, a measure of faith and dependence on God, such as we often discover in ourselves; one moment seeking the aid of the Lord, at another devising plans of our own.

" Jacob was left alone, and there wrestled a man with him until the breaking of the day." It is here to be observed that the man wrestled with Jacob, and Jacob had power, through the strength of his flesh to withstand the wrestlings against him, of this messenger from God. " And when he saw that he prevailed not against him, he touched the hollow of Jacob's thigh, and the hollow of Jacob's thigh was out of joint." An instructive lesson this; teaching us that the flesh cannot be subjected, but must be withered and crushed; for " the carnal mind is enmity against God; and is not subject to the law of God, neither indeed can be."

Jacob's power of opposition was now gone. He could no longer be an antagonist to the mighty wrestler; he had lost all the strength of nature; he was crippled and withered as to the very sinews of his power. But with the loss of natural ability to withstand God, he gained a new power to prevail with God. He hung on in helplessness, upon the neck of him whom he had before withstood " And he (the angel) said, Let me go; for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

On reference to the passage in Hos. 12:3,4. we learn what this power with God was. He wept and made supplication. Weakness, weeping, and entreaty, are irresistible with God. As the Apostle truly says, " When I am weak, then I am strong." This is the way to deal with Jehovah after a princely fashion: for His own beloved Son, " in the days of his flesh, offered up prayers and supplications with strong crying and tears, and was heard, in that he feared." The weakness of the cross was a mighty appeal to the heart of God; and the glory of resurrection is His reply to the strong crying and tears of His beloved Son. He has prevailed, and has the name of Israel; prince with God and with men.

Naphtali surely instructs us in this double lesson, how God has wrestled against our flesh, and overcome it by putting it to death and withering up all its strength; the old man having been crucified with Christ: and how we prevail with God, and therefore with men, by lowly heart-broken dependence on Him, compelled by our very helplessness to cleave to Him, to take hold of His strength in order to make peace with Him.

It is to be observed that the sardine is the first, and the jasper the last stone of the breastplate; and in the Rev. 4:3, " He that sat upon the throne was to look upon like a jaspar and a sardine stone." There seems to be some typical connection between these two symbols. If the names of Judah and Naphtali were, as it is believed, engravers on these two stones, then the manifested glory which shines forth from God upon His throne, is the result of the great wrestlings of His heart in the gift of His blessed Son. The work of the new creation is not like that of the old, accomplished by the breath of His mouth, but by the travail of the soul of Jesus. The work of salvation is a difficult work, engrossing the love, wisdom, power, and skill of God: the righteous are with difficulty saved.

The varied lusters of the jasper may be taken to typify all the diversified and accumulated resources of God, employed in the great work of new creation. The sardine stone, with Judah, " praise" inscribed upon it, may also have been selected to portray the glory of the enthroned Jehovah, because He inhabits the praises of Israel, and those praises ascend to Him by reason of His mercy, wisdom, and power in their redemption, having provided the Lamb for their salvation.

In the• blessing of Jacob, Naphtali is thus recorded: " Naphtali is a hind let loose: he giveth goodly words."Gen. 49:21. May there not be an allusion to this in that wondrous psalm of the Cross, the xxii, which is headed, " To the chief musician upon Aijeleth Shahar, or the hind of the morning." It is a psalm in which the deep wrestlings of the soul of Christ are expressed, the pains of the travail of His soul. But suddenly it changes from the deep tones of woe to the joyful song of deliverance. In the midst of the 21 verse, resurrection deliverance comes in: " Thou hast heard me from the horns of the unicorns."

The morning without clouds breaks: the hind is let loose, and bounds away to the high places, giving goodly words, or words of fairness and pleasantness. " I will declare thy name unto my brethren; in the midst of the church will I sing praise unto Thee."

The hind is also used in Scripture as an emblem of gentleness and love. Thus, in the Song of Solomon: " I charge ye, 0 ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till he (she) please." ii. 7, and iii. 5. The allusion here is ro the gentleness of the hind, which is easily scared. Again, Prov. 5:19., " Let her be unto thee as the loving hind." Here the hind is used as a symbol of affection.

The feet of the hind enable it to stand securely upon the summit of lofty crags, out of the reach of danger, and lifted above the snares and pitfalls of the world below. "He maketh my feet like hinds' feet, and setteth me upon my high places." 2 Sam. xxii. 34. Psa. 18:33. " The Lord God is my strength: and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." Hab. 3:19.

He that is the Lion of the tribe of Judah, is also like the gentle loving hind of Naphtali. On the morning of His resurrection, when God had loosed the pains of death, and He, the Lord of life and glory was bounding up to the highest heavens; still, as the gentle loving hind, He stayed on His path to comfort the heart of Mary, and to give her that blessed message to His brethren, " I am ascending to my Father, and your Father; and to my God, and your God." The goodly words were given by this Hind of the morning. And He has made our feet like hinds' feet; we are raised up together with Him; and we have to stand upon the high places, to which we as believers have thus been exalted; and not to let Satan cast us down from our excellency. We have, as of Naphtali, to wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spirits or wickedness in the heavenly (or high) places. Eph. 6:12. But Jehovah God is our strength. His great Priest has known the power of the enemy, and has conquered; and He will enable us to overcome and maintain our stand on high. He will uphold us in our wrestlings against the foe, by bringing to our remembrance His throes of anguish on the tree, and by clothing us with His strength. Let us therefore maintain our resurrection standing. Let us stand fast in the Liberty with which Christ has made us free; not entangled by any yoke of bondage as regards works, or rites, or ceremonies, as if anything could be added to the perfect justification of the blood. Neither let us give way to the seductions of the god of this world, who would fain ensnare us with its vanities and ambitions, its honors and its wealth, who would bring a dark veil of coldness and deadness over our hearts, hiding from our eyes the glory of our heavenly calling, alienating our hearts and affections from the Lord, seeking to set them upon things on the earth. Let us be " satisfied with the favor of the Lord, and be full of the blessing of Jehovah." Deut. 33:23.

Having endeavored to connect the precious stones on the breastplate with the names of the tribes, and to seek their typical import; let us now turn to the further description of the high priest's dress, contained in Ex. 28:22-25. " Thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings in the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings, which are in 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 the ephod before it."

The object of these two chains was to fasten the breastplate so securely to the settings, in which the onyx-stones were enclosed in the shoulder-pieces of the ephod, that by no possibility could they be separated. The chains were wreathen and twisted like a rope; for both words are employed: wreathen, interwoven, or intertwined.

The same word is used, Judg. 15:13,14; and 16:11, 12; also Psa. 2:3, for cords or ropes. Ezek. 19:11, and 31:3, 5, thick boughs or branches. Hos. 11:4, bands of love. " Twisted work" is Gesenius' translation of the Hebrew word, which our version gives, " at the ends." Ex. 28:14; and 39:15. Thus he would translate the passages: " And two chains of pure gold, wreathen, thou shalt make them twisted work." The object in adding the word "twisted" to " wreathen" appears to imply a combination of skill and strength; and that the breastplate might be indissolubly connected with the shoulder-stones. Every movement of the high priest's shoulders would affect the breastplate: and every beat of his heart which agitated the breastplate would be conveyed, by means of the wreathen chains, to the covering of the shoulders.

There is a beautiful significance in this, reminding us how the mighty power of the arm of the Lord is intimately linked on with the tenderness of His heart of love. No action of His strength is disconnected from His counsels of mercy and grace towards His saints. He makes all things work together for good to them that love Him. His arm and His heart are combined incessantly in sustaining them in their high calling. He is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy. They shall never perish; neither shall any pluck them out of the Shepherd's hand: and who shall separate them from His love?

Every stone is set in solid gold; and rings of gold, and chains of gold, firmly knit together the jewels upon the shoulder and the heart. It is by His divine glory and power, of which the gold is a faint emblem, that the Lord upholds in unceasing brilliancy, each member of His body, in union with Himself; maintaining all in their place of strength upon His shoulders, as children of God. And notwithstanding their waywardness and frequent acts of disobedience, preserving them upon His heart, as the servants and soldiers of the Most High.

In the Song of Solomon, the bride alludes to these two positions, in which she desires to be maintained by her Beloved. " Set me as a signet upon thine heart, as a signet upon thine arm." Let my name be graven deep in thine heart, where love is strong as death; which many waters have not quenched; which the floods of Almighty wrath have not drowned. And let my name be also graven in the place of thy power; that I may be upheld from sin and folly, and give thee no cause for jealousy. That I may not be like the adulterers and adulteresses, who seek the friendship of the world. We are exhorted to be strong in the grace which is in Christ Jesus; to remember our place in His affections. TO " be strong in the Lord, and in the power of His might;" to keep in mind the strength of His almighty arm.

There is a very blessed connection between the breastplate and shoulder-pieces of the high priest, and the wave-breast and heave-shoulder of the peace-sacrifice. These portions of that offering were peculiarly given by a statute of the Lord to Aaron and his sons. " The wave-breast and the heave-shoulder, have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute forever, from among the children of Israel." Lev. 7:34, and 10:15; Num. 18:18.

The breast was waved to and fro before God. It called the attention of the Most High to its intrinsic purity and spotlessness. Also, like the waving of the hand when one friend salutes another-it silently proclaimed peace. The heave-shoulder was the right shoulder; and as its name implies, was lifted off the earth towards Jehovah. These portions of the sacrifice were given to Aaron for food, to sustain him in his priestly service, and to strengthen him for his duties on behalf of the people Israel. Our great High Priest having, as the peace-sacrifice, presented Himself without spot to God, and made reconciliation for the sins of the people, now bears, engravers on His very heart, the names of those for whom He suffered. He proved Himself worthy of the charge committed to Him, by His deep love in giving His life for them. He has borne their names in judgment through the deep billows of God's wrath: therefore He bears their names in glory, and keeps them with unwearied love and diligence until He shall present them unto Himself, a glorious church, not having spot or wrinkle, or any such thing, but holy, and without blemish.

The strength also of His shoulder has been proved. for He has been lifted up on the tree, bearing the heavy burden of all our guilt, misery, and sin: and He has borne it away forever. That same shoulder of Almighty power now upholds in glory the names of God's children, and will bear them on until He shall present them faultless in the presence of His glory with exceeding joy. Eph. 5:25, tells us of the wave-breast, of the peace-sacrifice, and consequently, of the heart of the great High Priest. " Christ loved the church, and gave Himself for it." 1 Pet. ii. 24. " Who, his own self, bare our sins in his own body on the tree," fulfills the heave-shoulder: and Jude 24 presents the same shoulder of power, preserving the saints onward, faultless to the end.

The Tabernacle, the Priesthood and the Offerings, Onyx (Heb. Shoh-Ham)

Exodus 28:20

Respecting this stone it has been before observed that the Hebrew root from which the name is supposed to be derived, signifies " a flashing forth of splendor." The names of all the sons of Jacob were inscribed on the two onyx-stones, placed upon the shoulders of the High Priest.

Asher was engraven on this onyx-stone of the breastplate. There may be some significance in this: for Asher means blessedness. The blessednesses implied in all the various names of Jacob's sons were combined in this one complete blessedness graven on this precious onyx-stone. The word translated blessed or happy, in the Psalms, and in a few other places, is a remarkable one in the Hebrew: for it is the plural of this word Asher. For instance, in the 1 Psalm, " Blessed is the man "...." might be literally translated, " The blessednesses of the man.... ' And in the 32. Psalm, " Blessed is he whose transgression is forgiven." " The blessednesses of him whose transgression is forgiven." Leah when she gave this name to her adopted son, (for he was the child of Zilpah her bond-maid) exclaimed" In my blessedness, or happiness; for the daughters will call me blessed: and she called his name, Blessed:" thus recording in the name of Asher, her own happiness,

and the report respecting herself, that would be spread by others.

Is there not a similar expression of joy from the lips of the Virgin, when she in that beautiful song of praise, magnifies the Lord, and rejoices in God her Savior, because He had regarded the low estate of His handmaiden: " for, behold, from henceforth all generations shall call me blessed." Elizabeth also pronounces this same word (makarios,) the Sept. word for Asher " Blessed is she that believed: for there shall be performance of those things which were told her from the Lord." Luke 1:48,45.

If we trace the blessedness pronounced in the Psalms and Proverbs, we shall find many of the blessings connected with the names of the children of Israel on the breastplate. Thus, there is the Judah blessing, in Psa. 84; the blessing of constantly abiding in the house of the Lord, and still praising Him: and in Psa. 89 15, Blessed is the people that know the joyful sound of redemption. Mercy and truth going before the face of Jehovah; justice and judgment being the habitation of His throne. Mercy to pardon in the way of truth; justice to forgive, because of judgment already executed upon the Lamb of God. " They shall walk, 0 Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted. For Thou art the glory of their strength: and in Thy favor our horn shall be exalted. For Jehovah is our shield: and the Holy One of Israel is our King."

Issachar: Hire or Reward, as the blessing of service. " Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." Psa. 128:1, 2.

Zebulon Dwelling.-"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." Psa. 65:4.

Reuben: See a Son,-"I will declare the decree: the Lord bath said unto me, Thou art my;Son this day have I begotten Thee.... Blessed are all they that trust in Him " Psa. 2:7,12. "Blessed is the man that maketh Jehovah his trust." Psa. 40:4. " Blessed is he that considereth the poor." Psa. 41 I Is not the Lord Jesus, the Son of God, here contemplated as the poor one?

Simeon, Hearing.-" Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Prov. 8:34. " Blessed is the man whom thou chastenest, 0 Lord, and teachest him out of thy law, that thou mayest give him rest from the days of adversity." Psa. 94:12,13.

Gad, a Troop.-" Blessed is the man that feareth the Lord; that delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed." Psa. 112:1, 2. Blessed1 is the man that hath his quiver full of them: they shall not be ashamed; but they shall speak with the enemies in the gate." Psa. 127:5.

Ephraim, Fruitfulness.-" Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper." Psa. 1:1-3.

This Ephraim blessing primarily belongs only to the Lord Himself, the true fruitful One, from whom all others derive their fruit. The blessed Jesus is the only one who has never walked in the counsel of the ungodly, stood in the way of sinners, or sat in the seat of the scornful: and of Him alone can it be said, " Whatsoever he doeth it shall prosper." But if we abide in Him, we also may bear much fruit. We may realize the blessing of Jeremiah, 17:7," Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." " Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing." Psa. 92:13, 14.

_Manasseh, Forgetfulness.-Although we cannot directly appropriate to ourselves the blessing of Psa. 1 yet we have the same word " blessed " bestowed on us in Psa. 32 The blessing of righteousness reckoned to us without works, even the blessing of God, being able to say-" Thy sins and thine iniquities will I remember no more."-His power to forget and forgive. " Blessed is he whose transgression is forgiven, whose sin is covered: blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

What a wondrous mercy it is, that after having wearied God with our iniquities, and after having made Him to serve with our sins, He should draw the veil of oblivion over the past, and for His own sake declare" I, even I, am he that blotteth out thy transgressions, and will not remember thy sins." Isa. 43:25.

Benjamin, Son of the right hand.-All blessing be ascribed to the Son of God's right hand: all glory, power, might, and strength, are His. " Worthy is the Lamb that was. Slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:12, 13. And we, being heirs of God and joint-heirs with Christ, shall inherit the blessing obtained for us by the mighty power of God's own Son in conquering death, and him that had the power of death, that is the devil; and ascending on high; raised far above all principality and power, Head over all things to the church.

Dan, Judging.-" Blessed are they that keep judgment, and he that doeth righteousness at all times." Psa. 106:3. The blessing of being able to discriminate between darkness and light, to separate the precious from the vile, as well as of enforcing the will of God, and governing righteously, belongs to Dan; and appertains to the Lord's people who listen to His voice, and seek to walk in His ways.

Naphtali is the last tribe, and will be alluded to shortly.

In Deut. 33:24, Moses concludes his blessing very appropriately with Asher. " Let Asher be blessed with (or rather, in his) children: let him be acceptable to his brethren: and let him dip his foot in oil." A threefold prosperity. Blessed through his children; the faithfulness and love of those whom he had begotten, reflecting back blessings on their parent. His presence and counsel received with favor by his brethren; and his foot, or path, constantly enriched with fatness.

The believer, who serves in the gospel of the grace of God, would desire this blessing, that he may say of those whom he has begotten in the gospel, what the Apostle says to the Thessalonians: " For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of

our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:19, 20; and of the Philippians: " My brethren dearly beloved and longed for; my joy and crown." Phil. 4 I. The Apostle John also expresses himself in similar language: " I have no greater joy than to hear that my children walk in truth." 3rd John 4.

The Lord Himself takes the pre-eminence in this Asher blessing, when standing in the midst of His saints, He points to Himself and to those around Him, redeemed by His blood, saying, Behold I and the children whom God bath given me. Heb. 2:13.

" Let him be acceptable to his brethren." This blessing also Paul desired when he said, " Receive us: we have wronged no man.... 2 Cor. 7:2. Indeed, his epistles to the Corinthians and Galatians breathe out his earnest desire that he might be welcomed to their hearts, and might stand amongst them as a brother as well as teacher, accepted by them.

" Let him dip his foot in oil." This seems to apply more to the individual walk of the believer; so following the Lord, that he may find the fatness which His paths drop: for " all the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies." Psa. 25:10. The feet, shod with the preparation of the gospel of peace, will surely be as if dipped in oil; carrying the riches of grace wherever they tread, and beautiful upon the mountains, because bringing from a far-off heavenly country, good tidings, publishing peace." Isa. 52:7.

" Thy shoes shall be iron and brass: and as thy days, so shall thy strength be." Deut. 33:25. Some translators have altered the word " shoes " into "bars," supposing the metaphor to refer to the bolts and bars upon a door. But our translation would seem more in accordance with the truth contained in the whole passage, and is preserved by Robertson (Clay. Pent.) although he notices the other renderings.

There is a beautiful contrast between the shoes armed with iron and brass, and the foot dipped in oil; the latter, the gracious walk of the believer; the former, the destructive power which he will receive hereafter over the enemies of God.

We find the Lord Himself occupying these two positions. Grace and truth came by Him. The Son of Man came not to destroy men's lives, but to save them. And yet when presented as hereafter to be revealed, He is seen with the feet of fine brass, as if they burned in a furnace. He will rule with a scepter of iron, and dash his foes in pieces like a potter's vessel. The feet also of His saints will be as if shod with iron and brass; for the God of peace shall bruise Satan under their feet shortly. Rom. 16:20.

It is seldom that we have the latter part of this verse, Deut. 33:25, correctly quoted. The ordinary way is as if it were written, As thy day is, so shall thy strength be. Whereas our translation reads, " As thy days, thy strength." And if we retain this translation, it gives quite a different meaning from the ordinary application of the passage; which is generally understood to imply, that according to the necessity in which a believer may find himself through trials or difficulties, according to the day of temptation; so strength will be ministered to him from the Lord. A very blessed and indisputable truth; but not declared in this passage of Scripture, which does not contemplate a time of weakness or trial, but one of triumph, happiness, and prosperity.

If we retain the word strength, the meaning would seem to be, As thy days of age are prolonged, thy strength and vigor will increase instead of diminishing; contrary to the course of nature, when ordinarily with old age comes infirmity. But the word translated strength, is by able biblical critics believed to mean rest, or affluence. And this would appear exactly to accord with the beautiful passage, (Prov. 3) where, in v. 13, the word asher occurs, or the happinesses, blessednesses of the man that findeth wisdom; and amongst other blessings, length of days is in her right hand, and in her left hand, riches and honor-riches and honor commensurate with length of days. "As thy days, thy rest, or affluence."

In the conclusion of the blessing, the word asher again occurs: " Happy (or blessed) art thou, 0 Israel: who is like unto thee? 0 people saved by Jehovah the shield of thy help, and who is the sword of thy excellency. Thine enemies also shall yield thee feigned submission, and thou shalt tread upon their high places."

A glorious prospect thus awaits that people, when their Jehovah, the Lord of hosts, shall come and rescue and save them. Already these blessings are ours as belonging to the Israel of God-a people saved by Jehovah Jesus, the shield of our help, and who is also the glorious weapon of our might; who makes us in all things to be more than conquerors, and gives us a resurrection victory in the midst of our circumstances here, to end in the triumph of resurrection at His return.

At the end of the 8th of Romans we have the shield as well as the sword: " If God be for us, who can be against us?" If Jehovah be our shield, who can assault us? and again: " In all these things we are more than conquerors, through him that loved us." He that hath loved us, and given Himself for us, is the sword of our excellency; causing us not only to be conquerors, but more than conquerors; to take the spoil as well as gain the victory.

We may close these allusions to the name of Asher with the priestly blessing. Num. 6:24 -27.

The Tabernacle, the Priesthood and the Offerings, Beryl (Heb. Tarshish)

Exodus 28:20

The name of this stone in the Hebrew, is precisely the same as that of the place Tarshish; and it is supposed to be derived from a root, signifying "to break or subdue.'

The hands of the bridegroom, in the Song of Solomon, are compared to gold rings set with the beryl. The chariot wheels of swiftness and power, terrible for their size, and rolling in unswerving majesty in every direction connected with the Cherubim of glory, in Ezek. 1:16, and 10: 9, are described as of the color of the beryl. These uses of the beryl in the passages quoted, seem to indicate that it is a stone emblematic of mighty subduing power; and the name of Dan, or judgment, was engraved on it.

This began the fourth and last row of the stones on the breast-plate. Praise stood at the commencement; Judgment headed the three last tribes of the camp: judgment which was to extend in two directions. For Dan was to judge his people. He was also to be as a lion's whelp,

leaping on the prey from Bashan. Gen. 49:16; Deut. 33:22.

A double judgment is also committed to the children of God: a present exercise of discipline within the house of God: (" Do not ye judge them that are within?" 1 Cor. 5: 12) and a future place of authority and rule. (" Know ye not, that the saints shall judge the world?... Know ye not, that we shall judge angels."1St. Cor. 6:2, 3.)This first exercise of internal judgment is grounded on the fact of all being brethren under the one Lordship of Christ; and it is therefore the exercise of brotherly supervision, according to the mind of the Lord as Head of the church, expressed in His Word. Where Dan is spoken of as judging his people, it is " as one of the tribes of Israel;" not as exalted above them, or set over them, but one amongst them.

But, with regard to the future, the saints will judge the world, by reason of their kingly standing. " To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Rev. 2:26,27. " To him that overcometh will I grant to sit with me in my throne: even as I also overcame, and am set down with my Father in His throne." Rev. 3:2;1 What a sudden leap, as of a lion's whelp, will that be, when the Lord Himself, as the Judge, comes forth with the armies of heaven, the assembled saints, gathered round Him as joint executors of His judgments, and surprises in a moment this slumbering world, with the sudden outpouring of His vengeance. Rev. 19:14; 2 Thess. i. 7, 8. In Rev. 5 the Church seems to be in symbol presented in two aspects; as the throned elders, and the living creatures. As elders, admitted into the counsel of God. Robed in white, and therefore priests unto Him. Seated on thrones, and thus kings, holding authority to rule and judge. Crowned as conquerors, who have fought and overcome; who have run, and have obtained the prize. In the symbols or the living creatures, we behold executive power delegated to them, to accomplish in " the world to come," the counsels of God. Thus are the saints seen in vision, as seated on thrones of judgment, ruling under the King or Kings and Lord of Lords.

But if our place hereafter, as the saints of God, is to judge the world; and if it be a responsibility already resting on us collectively, to exercise vigilant yet gracious judgment within the body; does not also the name of Dan, or Judge, attach to us individually? Are we not to exercise a rigid and constant self-judgment, in order that we may the better be able to help and exhort our brethren around us? In 1 Cor. xi., the saints are directed to judge themselves, and to examine themselves. The result of this must always be the discovery of our own shortcomings, infirmities, and corruption: which necessarily tends to cast us again upon the grace of God; upon the precious blood of Christ, and upon His living intercession. We shall be humbled by every fresh review of our own helplessness and sinfulness; and then the remembrance of Him will be true and blessed. We shall discern with increased reality the Lord's body, eat His flesh and drink His blood by faith, so as to be strengthened, as well as comforted and refreshed. Is not every exercise of conscience, which ends in self-abasement, a result of the constant work of our great High Priest, who upholds us on His breast before God; and who, by the Holy Spirit, through the Word, keeps the heart alive and awake to a sense of its own weakness and unworthiness, and to a constant feeling of dependence on Himself.

The Tabernacle, the Priesthood and the Offerings, Agate (Heb. Shvoo), The

Exodus 28:19

Tins stone, like the preceding is unknown. It occurs only in the two passages in Exodus where the stones of the breastplate are enumerated. The name of Joseph's elder son Manasseh was engraved upon it. The meaning of this word is " forgetfulness." " And Joseph called the name of the first-born, Manasseh; for God, said he, hath made me forget all my toil, and all my father's house." Gen. 41:51. The order in which the names of his two sons occurs, is reversed in the arrangement of the tribes, because in Jacob's blessing, the younger, Ephraim, was preferred before the elder, Manasseh. But in Christian experience, forgetfulness must precede fruitfulness. Joseph very emphatically declares that it was God who enabled him to forget two things-all his toil, and all his father's house.

The power to cast off the remembrance of the past, so that it shall not intrude in the way of stirring up either murmurings or vain regrets, must come from God. He alone also, can give deliverance from old habits and associations, so that the believer may be able to walk at liberty, both from the bondage of his own evil nature, and from all alliances with the world. It is the power of the Cross alone that can accomplish this. By it the Apostle was able to say, he had been crucified to the world, and the world to him. He could speak also of another crucifixion, viz: that he, Saul of Tarsus, the man in the flesh, had been crucified with Christ; so that he no longer was alive, as in the flesh; he was blotted out from the land of the living in the reckoning of God. Saul the persecutor, the Pharisee, the religious self-righteous man, way gone; and he lived again, not as of the old creation, but Christ lived in him. Though he had a life still in the flesh, which he lived by the faith of the Son of God, who loved him, and gave Himself for him; yet he himself was not in the flesh, but in the Spirit. By that same cross of Christ he was able also to forget the things that were behind. His toil after salvation-his rigid observances under law-things that formerly had been gain to him-all these he could count but loss; and remembering them no more, he pressed on to win Christ.

Death is the true land of forgetfulness: and it is our happy privilege, as believers, to reckon ourselves to have died; to count that God Himself has forgotten us as lost sinners, blotted out of the book of His remembrance, in the death of His Beloved Son; and to know that we are in Christ raised from the dead, that we may bring forth fruit unto God.

Manasseh (forgetfulness) thus precedes Ephraim (fruitfulness.) But not only did Joseph, by the help of God, forget all his toil, but all his father's house. Not indeed that his affection was one whit the less towards them: his heart was still full of love for his brethren; and his father was ever preserved with filial affection and reverence in his memory. But he had no wish to return again into those scenes and circumstances from which God had delivered him. He had no lingering regrets after the earthly fellowships in which his mere natural heart had been once engaged. He yearned after his kindred with a true heavenly longing for their eternal welfare. And God gave him wondrous skill so to deal with the hearts and consciences of his brethren, when the time came, that they truly felt their sin, and had their thoughts directed towards God.

Abraham was the first who was thus called to forget his country, kindred, and father's house: and he, and the patriarchs Isaac and Jacob turned not back again towards the country from which they came out. If they had been mindful of it, they might have had opportunity to have returned. But their hearts were so occupied with the better heavenly country, to which by faith they looked forward, that the former things dwelt not in their memories.

Lot's wife affords a solemn warning to the contrary. In Psa. 45 10, the bride is exhorted to forget her own people, and her father's house, and thus to become more attractive to the King. But, in order to do so, she must first hearken and consider. Her ear must be filled with His voice, and she must consider His comeliness and perfection.

God has placed before us one object of attraction-the Son of Man lifted up on the cross, and exalted to the throne: and in order to have the true Manasseh character, we must fill our eyes and hearts with Him: and then shall we be able to count as dung all other things, and to close our eyes and ears, like dead men, to the world around us; having our hearts filled with the melody of His voice, and by faith already standing in the midst of a new creation, where " old things have passed away, and all things have become new, and all things are of God."

The Tabernacle, the Priesthood and the Offerings, Ligure (Heb. Leh-Sham), The

Exodus 28:19

Interpreters are quite at a loss respecting this stone. Ephraim was engraved upon it. This name of Joseph's second son has that remarkable dual termination, which is also found in other words in Hebrew, (such as heaven, Jerusalem, etc.,) and seems to express double fruit or double increase. Joseph found the land of affliction to be the land where God made him fruitful. He had been cast into a pit by his brethren-sold as a slave-imprisoned-his feet hurt with fetters-he was laid in iron. Thus peculiarly had Egypt been to him a land of affliction. But he had been raised suddenly from a prison to a throne. And in the midst of the years of plentifulness, (so that the corn could not be measured for its abundance,) the Lord had given him two sons, Manasseh and Ephraim; the latter of whom he called by this expressive name of " fruitfulness," in thankfulness to God for the wondrous way in which He had turned the place of his deepest trial into one of blessing and fruit-bearing.

In this beautiful type, we read the story of the Cross. Believers are the blessing that. God has given to Christ in the land of His affliction. The corn of wheat has fallen into the ground; and having died, it has brought forth much fruit: and the Lord Jesus can say, from the throne of His glory, " Behold, I and the children whom God hath given me." The almond-rod cut off, and laid up in death before the Lord, has been found in the morning, covered with fruit, blossoms, and buds.

In like manner, the great High Priest has ordained that His people should go and bring forth fruit, that His Father may be glorified.

The true Vine, the fruitful bough by the well, produces clusters of rich fruit to God, by means of the life-giving sap, with which it invigorates and fertilizes its branches: and fruitfulness will be found generally to be produced in the members of Christ through affliction and tribulation.

The Father also as the Husbandman, cleanses the branches in order that righteousness, which is the peaceable fruit, may be yielded to His glory. We have received out of the fullness of Christ, and grace corresponding to every grace that is in Him. And may that one cluster-" the fruit of the Spirit-love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"-be abundantly borne by each of the ten thousands of the spiritual Ephraim. It is comforting to the soul to know that our great High Priest sustains all of us before God as fruitful branches: and though there may be apparently but little progress made-and though the difficulties and temptations are great-still every child of God will be found to the praise and honor and glory of Him, in the day of manifestation which is fast approaching. " Ye have not chosen me; but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16.

The Tabernacle, the Priesthood and the Offerings, Diamond (Heb. Yah-Ghalohm), The

Exodus 28:18

It is not certain that the Hebrew word, here translated Diamond, means that precious stone, although its derivation would seem to imply that a very hard stone is intended. Robertson, in his Clay: Pent: derives the Hebrew word from a root signifying " to break in pieces, or bruise;" implying therefore, that this stone is one which breaks or scratches all others-as is the case with the diamond.

The name of the tribe Gad was engraved on this stone. A question has been raised as to the meaning of this word, some interpreting it, according to our version, " a troop." Others think that it means " good fortune;" but from the passage, Gen. 49:19, it seems evident from the Hebrew, that the signification, troop, or multitude, is the correct one. There seems also to be a very appropriate connection between the three names on the stones of the second row of the breast-plate; " see a son: hearing: a troop." God manifests His own blessed Son: His voice is heard: and a multitude is gathered to Him. The Lord's own words, in John 10 are in accordance with these truths: " My sheep hear my voice: other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd."

There may in this type be an allusion to the vast company of the redeemed, both Jews and Gentiles, all borne, as one united body, on the heart of the great High Priest. A countless multitude, that no man can number, and yet presented in perfect unity glory and perfection to God; and preserved so, notwithstanding all disunity and separation here below. In Rev. 19, we behold the great Captain of salvation placing Himself at the head of the armies in heaven-the mighty hosts of the redeemed, and coming forth with them, conquering and to conquer; all having been alike washed in His precious blood, and having been alike sustained by His ceaseless intercession. There may be also some connection between the hard and indestructible character of the stone, here translated " diamond," and the name engraved on it: the invincible power, and eternal security of the troop whose names are deeply engraven on the heart of the Lord Jesus. God has engraven the graving thereof: and they will be more, than conquerors, through Him who bath loved them.

Jacob's prophetic blessing, respecting this tribe is, " Gad-a troop shall attack him: but he shall drive them back at the last." (Gen. 49:19.) And Moses speaks as follows: "Blessed be he who enlargeth Gad: He dwelleth as a lion, And teareth the arm, and the crown of the head. And he saw that the first-fruits were his; For there, in the portion assigned by the law-giver, he was securely located: And he went forth, as leading the people, To execute the justice of Jehovah, And His judgments with Israel."

Although in both these passages, we have special prophetic declarations concerning Israel in the latter days, yet we cannot but be struck with the analogy which they present, respecting the present and future history of the people of God. Attacked by hosts of enemies, and yet overcoming at last. Daily enlarged and increased in numbers by Him who shall see of the travail of His soul, and shall be satisfied. To enjoy in a little while, the portion assigned them by their great Law-giver, in the heavenly inheritance, incorruptible and undefiled, and which fadeth not away. Thus entering upon the first fruits of resurrection-glory, in union with Him who is the first-fruits of them that sleep, and executing hereafter the judgments of Jehovah: for, " do ye not know that the saints shall judge the world?" " Know ye not that we shall judge angels?" 1 Cor. 6. 2. 3.

The Tabernacle, the Priesthood and the Offerings, Sapphire (Heb. Sappeer), The

Exodus 28:18

The English word Sapphire is evidently taken from the Hebrew Sappeer; or from the Greek, which has the same sound. And the gem, known in modern times as the sapphire, is probably the same. The Hebrew word is derived from a verb signifying, to scratch or polish; and hence to write, and to number.

This precious stone, with its pure deep blue, formed the pavement under the feet of the God of Israel, as seen by the elders in Ex. 24:10. And the throne of glory, gazed on by Ezekiel, (i. 26; and x. I,) had the appearance of a sapphire stone.

The Bride in her wonderful portraiture of her Beloved, speaks of his hands as gold rings set with the beryl: his belly as bright ivory overlaid with sapphites..(Cant. v. 14.) Here the word translated belly, is in most other passages more correctly rendered bowels; and is once called heart. Psa. 40:8. " I delight to do thy will, 0 my God: yea, thy law is within my heart." The inward seat of the affections is thus expressed. A similar use of the same figure is often found in the New Testament, as, for instance, " I long after you in the bowels of Christ." Phil. 1:8. " If there be any bowels and mercies." ii. 1. " Put on bowels of mercies, kindness, meekness." Col. 3:12. " Shutteth up his bowels of compassion." 1 John 3:17. There is yet one more allusion to the Sapphire, which may be quoted. Lam. 4.7. "Her Nazarites were purer than snow, they were whiter than milk; they were more ruddy in body than rubies; their polishing was of sapphire." The word here translated polishing, would rather seem to have reference to the entire separation of the Nazarites from all defilement of the world. It is no where else translated polishing; but the verb from which it is derived means, " to cut off, or divide:" and in the description of the future division of the land of Israel, the same word is rendered " the separate place." Ezek. 41 and 42.

This precious stone of the breast-plate displayed the same heavenly color which stood first in the vail and in the ephod-the blue. This is the body of heaven in its clearness: for God dwells there, and God is love. The throne of glory, as seen by the prophet, exhibits this celestial color; for it is the throne of grace.

Love fills the heart of the Bridegroom, like precious sapphire gems. Love was the costly grace which He manifested, when upon the cross, the eye of God searched the inwards of that blessed victim. And those who would be Nazarites, separated off to God in their walk, and following the blessed footsteps of the. Nazarene, must have that heavenly grace, as the power of their separation. Their polishing must be as sapphires.

The name of Simeon was aptly inscribed on this most precious stone. The Lord had looked upon the affliction of the wife, and had given her Reuben. He had heard that she was hated, and given her the second son, whom she called Simeon, " hearing." So subsequently in the history of Israel, the Lord recalls these two names of the two first children, and says, " I have surely seen the affliction of my people which are in Egypt, and I have heard their cry." Ex. 3:7. Acts 7:34. Their misery stirred up the bowels of His compassion, and in full unmerited grace He came down to deliver them. Weakness, oppression, wretchedness, hard bondage-to be hated and despised-these are the attractions that win the compassion and pitifulness of God. He hears the cry of the desolate. Psa. 107 is from beginning to end, a Simeon history-God always hearing the cry of the distressed; but alas! man always forgetting the gracious hand of Him that has helped.-God's help a common occurrence; man's praise in return for His goodness, a rare sound.

And whilst God's ear is attentive to our cry-whilst one of His attributes is, that He hears; we have also to hear Him; to have the ear always open to a ceaseless sound of love and mercy. Love, that is shown us even in correction and rebuke; love, that has not spared His own Son, and which withholds nothing that can be given with His Son. Our great High Priest is able to present on His heart, the jewel inscribed with Simeon's name; because His ear was opened to hear and learn two great lessons from God. First, His ear was wakened morning by morning, that He might have the tongue of the learned, so as to speak a word in season to him that is weary. And also His ear was opened, so that He turned not back, but gave His back to the smiters, and His cheeks to them that plucked off the hair. He hid not His face from shame and spitting. Isa. 1. Wonderful instruction this, involving the knowledge, not only of the deep counsels of God, but of God Himself. The lips of the blessed Lord were open to pour forth grace, but He was dumb as a sheep before his shearers. He knew when to be silent and when to speak; for He ever waited on God. And now as our High Priest, He hearkens for us, and presents us as listeners to the voice of God. 0 may we have more of this grace of Christ, to bow the ear to wisdom: then shall we regard discretion, and our lips will keep knowledge.

The Tabernacle, the Priesthood and the Offerings, Emerald (Heb. Nophech), The

Exodus 28:18

The second row commenced with the Emerald. It is doubtful if this stone be here intended. In Ezek. 28:13, the margin translates it, Chrysoprase. Robertson derives it from an Arabic root, signifying, to transmit, or pervade. On this stone the name of Reuben was inscribed.

Upon the birth of her first-born, Leah exclaimed, " Surely the Lord hath looked upon my affliction;" and accordingly she called his name Reuben, " See a Son." This child-looked upon by Jacob as his might, the beginning of his strength, the excellency of dignity, and the excellency of power-proved unstable as water; in fact, manifested only to a greater degree, the instability of his father. But this name has

been engraved upon a precious stone. A name transferred from unstable flesh, to a stone of durable luster, and well-proved strength. God has proclaimed the great fact of the gift of a Son. " Unto us a Child is born: unto us a Son is given:" a Son who is the brightness of His glory, and the express image of His person; His first-born; His only begotten; His wisdom and power; the beginning of His strength; pre-eminent in dignity; pre-eminent in power; a tried stone.

Reuben, unstable as water, retained not the preeminence. The SON in all things has the pre-eminence, (Col. 1:18,) and we have looked upon Him; we have seen His glory, the glory as of the only-begotten of the Father, full of grace and truth. God has looked on our affliction, and has bidden us see a Son: and we have obeyed His blessed command. And now, as we behold His face as in a glass, we are changed into His likeness from glory to glory, as by the Spirit of the Lord. And Jesus, the great High Priest, presents us each to God in His own likeness-" not ashamed to call us brethren"-and calls on the Father to see a Son in each of us that believe on His name; and will present us in a little while, faultless in the presence of His glory with exceeding joy. " Behold, what manner of love the Father has bestowed on us, that we should be called the Sons of God! Already are we the Sons of God, and it hath not yet been manifested what we shall be: but, when He shall be manifested, we shall be like Him; for we shall see Him as He is." Wondrous glory! wondrous exaltation! and yet in no other way, could God in His wisdom declare His marvelous love to us. In no other way could He prove the infinite value of His gift of His own Son, and the unspeakable preciousness of His blood.

However poor, feeble, weak, and failing we may be here on earth, showing forth but little, alas! of the beauty and glory of Christ; manifesting but feeble traces of our likeness to Him who is the Son of God; yet in the sanctuary above, how different does the saint appear! There he is presented in the fullness of Jesus: there he shines forth in the beauty of God's Beloved: and in a little while, each believer will bear the unclouded image of Him who created him. And the Lord Himself, the first-born amongst many brethren, will call the attention of the world to the glory of His risen Church, exclaiming-" Behold, I and the children which God hath given me." The men of the true Reuben will not be few. (Deut. 33:6.)

The Tabernacle, the Priesthood and the Offerings, Carbuncle (Heb. Bareketh), The

Exodus 28:17

This word is evidently derived from a Hebrew root, often used for lightning; and also translated glittering; and designates a stone of a flashing redness. Upon it, Zebulun was engraved. If we turn to Gen. 30:20, Leah says, on the birth of this child, " God hath endued me with a good dowry: now will my husband dwell with me, because I have borne him six sons:" and she called his name Zebulun (dwelling.)

Jacob thus prophesies respecting Zebulun:-" Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." Gen. 49:13. And Moses blesses the tribe as follows, coupling them with Issachar:-" Rejoice, Zebulun, in thy going out; and Issachar, in thy tents. They shall call the people unto the mountain; there, they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Deut. 33:18,19. Thus Zebulun, whilst possessing a permanent habitation, was to afford a place of safety for ships, was to go out in order to call peoples to the mount. Zion, where sacrifices of righteousness were to be offered. Probably their sucking of the abundance of the seas, and treasures hid in the sand, is an allusion also to their missionary efforts, spread over all the earth, when nations will be induced to bring their glory and honor to Jerusalem, and she shall suck the milk of the Gentiles, and the breast of kings.

On the breastplate of the high priest, Zebulun shot forth with lightning splendor; combining the two thoughts of our dwelling in the presence of God, and therefore shining out to give light to others.

This precious stone, with its engraved title, proclaims to us the truth, that our great High Priest is ever watchful to bear us on His heart, so that we may abide under the shadow of the Almighty. He ever dwelt in the secret place of the Most High, the only Begotten in the bosom of the Father. He knows the blessed security, peace, and joy of that place of rest, that safe abode. For a season He tasted on the cross, the anguish of being cast out and forsaken, whilst the heavy billows of God's wrath obscured for a while, the light of that countenance, in which He loved to dwell. He took that place of unutterable woe, in order that, as the great Shepherd of the sheep, He might enable us to say, "I shall dwell in the house of the Lord forever." And surely from our place of rest, we can look out in safety upon the fearful floods that overwhelmed Him; upon the billows and waves that passed over Him: and we have to be ambassadors to a lost world; to seek to lead them to that same meek and lowly One, who can give them rest; and that they may offer sacrifices of righteousness, and rejoice in the presence of the Lord.

The Tabernacle, the Priesthood and the Offerings, Topaz (Heb. Pitdah), The

Exodus 28:17

Most writers agree, that this is the gem known in modern days as the topaz, a precious stone of a rich yellow luster. The derivation of the Hebrew word seems doubtful. On this stone was engraven the name Issachar; the meaning of which is learned from Gen. 30:18, " hath given hire, or recompense." This word carries us back to Gen. 15 I. Abram had fought a great battle against the four confederate kings, had rescued Lot, and had retaken all the spoil. That wonderful personage Melchizedek, had met and blessed him; and Abram had lifted up his hand to Jehovah, the most high God, the possessor of heaven and earth, that he would not take from a thread even to a shoe-latchet of the captured booty, lest the king of Sodom should be able to say, he had made Abram rich. It was after these things, that the word of the Lord came to him in a vision, saying, " Fear not Abram: I am thy shield, and thy exceeding great reward." The word reward is the same as is found in the name Issachar. God is Himself the reward and the rewarder of faith. His glory is the defense and portion of those who obey with the obedience of faith. The father of the faithful would not touch even the spoils he himself had taken from the enemy; lest in the slightest degree, he should seem to be indebted to the King of Sodom. It had been in the strength of God, trusting in Him, that he had gained the victory: and he would receive his recompense only from God. And large indeed was the recompense. "I am thine exceeding great reward."

The Lord Jesus Himself is the true Issachar, as He is the true Judah. He trusted in God, and has been delivered; having finished the work which God gave Him to do, and glorified His name on the earth. He has received His reward, for which He prayed, John 17:5. " And now, 0 Father, glorify Thou me, with thine own self, with the glory which I had with thee before the world was." Having been obedient unto death, even the death of the cross, God has highly exalted Him, and given Him the name which is above every name.

Twice it is recorded by the prophet Isaiah, "Behold, his reward is with him." Isa. 40:10, and Isa 42:11.

And in this reward, the Church of God partakes. " The glory which Thou gavest me, I have given them."

To this the Apostle presses forward, as he says, " that I may win Christ, and be found in him." Like Abram of old, the apostle despises wealth, honors, fame, and (what is far more ensnaring) his own self-righteousness; counts all things but loss, suffers the loss of all things, and counts them but dung compared with the glory and beauty of Christ, his prize; his crown of righteousness; his crown of life; his crown of glory; his aim; his goal; his exceeding great reward.

It is said of Issachar: " Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." (Gen. 49:14,15.)

Instead of " between two burdens," this is translated by Mr. H. Craik, " between the cattle-pens." Robertson translates it, " between two hearth-stones." In either case, the idea sought to be conveyed seems to be this: that Issachar, anticipating the goodness of the rest, and pleasantness of the land, (the rest, like that which the beast of burden experiences after the day's toil, when he stretches himself at ease in the home of his master,) resolved, for the sake of this reward, to bow his shoulder to bear, and become subject to servitude Something in accordance with this is the exhortation (in Heb. 3 and iv.) Israel despised the pleasant land, and also questioned their ability to enter and possess it, because they disbelieved God's promise, and God's help. Their carcases therefore fell in the wilderness."

God has set before us His own rest. Let us therefore labor to enter into His rest; let us view the pleasant land, the inheritance incorruptible, undefiled, and that fadeth not away. Let us contemplate the rest, and see how good it is; and let us labor on in faith, assured that God, by the mighty hand of our great Captain of Salvation, Jesus, will bring us safely in and give us that fullness of joy, and those pleasures for evermore which are at His right hand.

The Tabernacle, the Priesthood and the Offerings, Sardius (Heb. Odem), The

Exodus 28:17

This was evidently a stone of a red color. And it is interesting to observe, that the same three letters of the Hebrew compose the word Adam-the name given by God to the man and the woman, (Gen. 5:2,) including them both in this one appellative: the man and the woman together forming the one Adam. One of the titles now of the Lord Jesus, is the last Adam, the life-giving Spirit, in whom all, who shall ever live, are seen in the purpose of God, and in due time will be manifested as His fullness; the woman forming the completeness of the man. The name of Judah (praise) was inscribed on this stone; praise, worship, glory to God, being one of the leading objects, which He has in view in that great mystery, Christ and the Church.

The red color seems also to be significant, in this first jewel of the breastplate: for it is the color of wine, (Prov. 23:31;) it is also the color of blood. (2 Kings 3:22; Isa. 63:2.) Judah was to be the object of praise, according to the blessing of Jacob, (Gen. 49:8,) and also would be filled with praise, because filled with joy. His land was to be a land of vineyards; and in the beautiful passage from the last words of Israel, we have a very striking typical prophecy respecting the use of the vine and the pressed grape, by this tribe of praise:-" Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine; and his teeth white with milk." (Ver. 11, 12.) The most common actions in life were thus to be linked on with the vine; and so far from desecrating the choice vine by using it for ordinary purposes, even the ass's colt was to be bound to it.

Does not this foreshadow the daily, hourly responsibility of the believer, to do all things in the name of the Lord Jesus, giving thanks? A great temptation of the adversary is, to try and divide the life of a child of God into two distinct portions, one a kind of secular, and the other a religious life. So that on appointed days, seasons, or hours, Christ is sought, and confessed, and worshipped: and the Bible becomes the book perused, and the subject of meditation. But except at these times, Christ is neglected; His name is studiously concealed; and the ordinary business of life is conducted, it may be with strict propriety and integrity, but not with reference to the precepts of the word of God, or to His glory. Not so however, when praise and worship are the great pursuits of the believer; when he realizes his princely calling and standing, as one of that royal line, of whom the Lord Jesus is the Head; and one of that priestly house, over which He is the High Priest. Judah also washed his garments in wine, and his clothes in the blood of grapes. The vine was used and referred to in all his ordinary pursuits in the field. The blood of the grape was employed for cleansing his clothes and garments. The every-day clothes were thus purged, as well as the robes of state and glory. So again the believer finds the daily need of that precious blood, which cleanseth us from all sin: which removes the defilements arising from contact with an evil world without, and from an evil heart within; and which preserves unspotted our priestly robes of purity, so that we have access at all times into the presence of God.

But more than this:-" His eyes shall be red with wine, and his teeth white with milk." He drank so deep of this joyous cup, that his very countenance betokened the effects of it. Alas, how little do men say of believers now, " These men are full of new wine!" How little do our countenances display the fact that we have been taking large drafts of the cup of salvation! How seldom is the Christian found so exhilarated by the joy of Christ as to be deemed by the world an enthusiast, a madman, unfit for the ambitions and pursuits so eagerly followed all around! " The children of this world are, in their generation, wiser than the children of light." They set before themselves wealth, fame, or pleasure, as the steady object of their pursuit. They toil unceasingly after these vanities. They drink intoxicating drafts incessantly, and determine that to-morrow shall be as this day, and much more abundant.

These drunkards of Ephraim, whose glorious beauty is a fading flower, are numerous. But we rarely greet the servant of the Lord, with his mouth full of praise, and his heart full of joy; captivated by that one blessed object, Jesus Christ, and Him crucified; determining to know

nothing else; and able to say in truth" To me, to live is Christ." Where the eyes are red with this heavenly wine, the teeth are sure to be white with the milk of the Word. Instead of the adder's poison being under the lips, these rejoicing saints of God, will like new-born babes, drink that unmixed nourishment so largely, that it flows out at the mouth; and the testimony will go forth for Jesus, which may indeed be despised by the wise and prudent amongst men, but will be mighty, through the power of God, for blessing and salvation to the needy and thirsty around.

The red glorious color of the Sardius seems to be well connected with the name of Judah. The Lord Jesus Himself is the first to utter praise to God as the result of His baptism of blood. " In the midst of the church will I praise thee." And as we contemplate Him, and taste of His joy, so do we yield to God thanksgiving, and shine forth with something of the beauty of this first stone of the breastplate.

The Tabernacle, the Priesthood and the Offerings, Breastplate, The

Exodus 28:15-29; Exodus 39:8-21

"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. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a Sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a Ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their in-closings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends 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 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 the 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. 28:15-29

"And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. And they set in it four rows of stones: the first row was a Sardius, a topaz, and a carbuncle: this was the first row. And the second row, an Emerald, a sapphire, and a diamond. And the third row, a Ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: they were enclosed in ouches of gold in their in closings. And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. And they made upon the breastplate chains at the ends, of wreathen work of pure gold. And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder pieces of the ephod, before it. And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod: as the Lord commanded Moses." -Ex. 39:8-21.

The word translated " breastplate" is supposed by Gesenius to mean " ornament." It is solely used to express this part of the high priest's dress, and occurs nowhere else in Scripture. The Septuagint translates it by the Greek word logeion, or oracle. It was made of the same materials as the ephod; was doubled, so as to form a kind of bag, and had four rows of precious stones set in it, three in each row; each stone engraved with the name of one of the children of Israel.

Into this breastplate, so doubled, were put " the Urim and the Thummim." Two rings of gold were placed inwards, at the bottom of the breastplate: and two golden rings were attached to the ephod, just above the curious belt: so that the breastplate was bound to the ephod by a lace of blue, coupling these rings. Two wreathen chains of gold were fastened to the ouches, in which the onyx-stones were set; and were also fastened, at their other ends, to two rings at the top of the breastplate. Thus, the ephod, onyx-stones, and breastplate, were all linked together in one.

It may here be observed, that the translation " at the ends," (28:14, 22, and 39: 15,) should, according to Gesenius, be rendered " twisted work," like the twisting of a rope: and the passage will read thus: " Two chains of pure gold, twisted wreathen work shalt thou make them."

Let us now seek the interpretation of this portion of the high priest's dress. The ephod, with its shoulder-stones and breastplate, formed peculiarly the prophetic dress of the high priest. By means of it, he learned the counsel of God, and was able thus to declare what course the people should take, or what events were about to happen. Properly speaking, this should have been done before the ark and mercy-seat. Thus we find Saul, accompanied by Ahiah the Lord's priest in Shiloh wearing an ephod, commands the ark to be brought, that he may ascertain the meaning of the tumult among the Philistines. But, instead of waiting to receive any response from God, he binds Israel with a curse and enters into the battle. (1 Sam. 14:3,18.) Abiathar, the only surviving priest of the line of Eli, fled to David with the ephod in his hand, having escaped the slaughter at Nob. David ascertained by this means, the purpose of the men of Keilah to deliver him up to Saul. (1 Sam. 23:6.) Again, in the affair at Ziklag, David consulted the Lord through Abiathar and the ephod; and obtained a favorable answer. (1 Sam. 30:7, 8.) On a subsequent occasion, we read of David inquiring of the Lord, and obtaining answers, (2 Sam. 2:1:) and although in this instance, the priest and ephod are not mentioned, yet judging from the previous instances, it is probable that the same mode of inquiry was adopted. In these cases, the ark was not with David; but only the priest and ephod.

Israel stood doubly represented by the high priest in the presence of God. On the brilliant stones that rested on his shoulders, their names were engraved according to their birth.

On the onyx on the left shoulder	On the onyx on the right shoulder
Gad	Reuben
Asher	Simeon
Issachar	Levi
Zebulun	Judah
Joseph	Dan
Benjamin	Naphtali

The stones on the breastplate however, were arranged in four rows of three; and the names were engraven on them, according to the tribes.

	The first row	
Carbuncle	Topaz	Sardius
Zebulun	Issachar	Judah
	The second row	
Diamond	Sapphire	Emerald
Gad	Simeon	Reuben
	The third row	
Amethyst	Agate	Ligure
Benjamin	Manasseh	Ephraim
	The fourth row	
Jasper	Onyx	Beryl
Naphtali	Asher	Dan

As the Hebrew language is written from right to left, the stones, with their inscribed names, would probably be arranged as here set forth. This is the order of the tribes, as they were arranged in their camp, and in the march.

Does not this twofold arrangement of Israel, according to birth, and according to tribes, point out to us the two aspects in which we stand as believers before God, presented in our great High Priest, the Lord Jesus? If looked at in the onyx-stones, there was no difference between one of the children of Israel and another. They were alike children of the same father, and each was presented in the same glory and beauty. No order of precedence was adopted: no conduct evinced by any, altered the arrangement. Reuben might prove unstable as water: and yet he was first in one of the stones. Benjamin and Joseph might be especial favorites: yet they were last. In point of fact, each of the two stones gave forth its glowing brilliancy equally to each of the six names inscribed thereon.

Thus it is with all the Israel of God. If viewed with reference to their birth of God, there can be no difference. One is as precious and glorious as another. The infinite cost of the blood of Christ has been paid alike for each and all. Each has indissoluble union with the risen Lord, in life and glory. Each has been loved with an everlasting love, and chosen from everlasting in Him. And the Lord, as the great High Priest, bears up each alike in the perfection of His own glory before God. The shepherd, when he had found the lost sheep, laid it on his shoulders, rejoicing, and bore it thus in safety to his home. The Great Shepherd of the sheep will not cease to bear on His shoulders the weakest of the flock, until He at last places it in the mansion of rest and joy, which He is gone to prepare. When the resurrection-morning comes every one of the redeemed will be like Christ, and will be manifested then in the same beauty and glory, in which now he is representatively upheld, on the shoulder of the great High Priest before God.

God has predestinated those whom He foreknew to be conformed to the image of His Son: and as seen in Christ-the First-born among many brethren-they are even now, not only justified, but glorified. A whole family, whether in heaven or on earth, yet named of the Father of our Lord Jesus Christ, children and therefore heirs of God, and joint-heirs with Christ.

But the children of Israel were represented in an entirely different order, and after a different manner, on the breastplate of the high priest. Each there had his own peculiar precious stone, and his own peculiar place. Judah was the head of the first row: and Dan took the lead in the last. The gorgeous color of the ruby shone out from one: the soft refreshing green of the emerald was visible in another: the brilliant light of the diamond flashed out from a third: and the heavenly azure of the sapphire was displayed in a fourth. Thus, each had his own peculiar glory and beauty: each differed from, without rivaling the other: and each filled his appointed place in the order of God. There was unity, combined with diversity. God is able to create variety, without that variety involving inferiority And so it is with the individuals that compose the Church of God. Each reflects Christ: and yet Christ is seen in each, with a peculiar beauty and glory, into which another does not intrude. Each has his place also in the body: a responsibility to exhibit Christ in that very place, which belongs to himself and not to another; for which he alone is fitted, and without which the symmetry of the body would not be complete, and its beauty would be defective. Moreover, the individual glory of the saint above will probably have a dose connection with the place which he has occupied in the body below; a connection, which would inevitably be broken, were it not for the unwearied love and faithfulness of the great High Priest.

With respect to the precious stones but little is known. There have been many labored attempts made by learned men, to discover the real names of these gems; but with the exception of four or five, most biblical critics acknowledge the subject to be involved in obscurity.

The Tabernacle, the Priesthood and the Offerings, Onyx-Stones, Ouches, and Chains, The

Exodus 28:9-14; Exodus 39:6-7

“And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 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. And thou shalt make ouches of gold; And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.” -Ex. 28:9-14

"And they wrought onyx- stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the Lord commanded Moses."-Ex. 39:6-7

The onyx-stones are especially mentioned in the list of things commanded to be brought, Ex. 25:7. " Onyx-stones, and stones to be set in the ephod, and in the breastplate." They were engraved with the names of the children of Israel, according to their birth; six on each stone. They were enclosed in ouches, or settings of gold: -for the word translated ouches is derived from a Hebrew verb, " to set." Ex. 28:20. " They shall be set in gold." These onyx-stones in their settings were fastened upon the shoulder-pieces of the ephod, so as to rest upon the shoulders of the high priest. " 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."

The Hebrew word, translated onyx, is derived by Robertson (Clay: Pent:) from an unused root, signifying " to shine with the luster of fire." It was evidently a very precious stone. (See Job 28:16, " the precious onyx;") and not the onyx of modern times, which is neither precious nor brilliant.

The Tabernacle, the Priesthood and the Offerings, Ephod Girdle, The

Exodus 28:7-8; Exodus 39:4-5

"It shall have the two shoulder- pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.- Ex. 28:7-8

"They made shoulder pieces for it, to couple it together; by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.-Ex. 39:4-5

The Ephod seems to have been made of two pieces, joined together at the shoulders, and bound to the person of the high priest by a girdle or belt.

The word translated " curious girdle," is not that usually employed for " girdle;" indeed there is no idea of girding connected with it at all. It is solely used to express this part of the ephod, and is a Hebrew word expressing a curious device or embroidery. It seems to have been a belt, to bind the ephod to the high priest, rather than a girdle to strengthen the loins. In Ex. 29:5, (and gird him with the curious girdle of the ephod,) and Lev. 8:7, (and bound it unto him therewith,) the expression literally is " and ephodized him with it:" the object apparently being to convey the thought, that this curious belt so connected the ephod with the person who wore it, as to impart to him the virtues it contained. In Lev. 8:7, the word " and he girded him with the curious belt " is the only occasion where the ordinary word gird is connected with this belt

The Tabernacle, the Priesthood and the Offerings, Ephod, The

Exodus 28:5-6; Exodus 39:1-2

"And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.-Ex. 28:5-6

"And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord commanded Moses. "And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.-Ex. 39:1-2

The two materials here specified, are gold, and fine twined linen; the others-blue, purple, and scarlet-are colors, emblazoned upon the fine twined linen, and everywhere interlaced by the gold. The mode in which this was done, is described in chap. 39.

" 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, with cunning work." Thus, the strength and glory of the gold was intimately blended with every part of the ephod, and gave firmness, as well as brilliancy, to the whole fabric. In other respects, the texture was the same as that of the vail. The word change is only used in Scripture respecting ourselves as sinners, and as having mortal corruptible bodies. " We shall all be changed." " The dead shall be raised incorruptible, and we shall be changed," whether sleeping or alive at the coming of the Lord. The word here used is the same as in Heb. 1, with reference to Creation: " as a vesture shalt thou fold them (the earth and the heavens) up, and they shall be changed." Another word is used, Phil. ill. 2 t, " who shall change (or, transform) our body of humiliation; that it may be fashioned like unto his glorious body." Resurrection, to the blessed Lord, was no such change. " Thou art the same," was the word spoken to Him by God, when on the cross. He is the same, whether yesterday in humiliation, or to-day in glory; the same, eternally. And yet, He was crucified through weakness, and His days on earth are spoken of as " the days of His flesh;" words which are not applicable to Him any more. Whilst on earth He partook of flesh and blood in order to die. In

resurrection, He has a body of glory. It was impossible that He could be holden of death; and He cannot again return to it. Raised in power; declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Almighty strength, and divine majesty, are now manifested in Him, (in contrast with His days of weakness,) faintly typified by the wire of solid gold, which everywhere pervaded the ephod of the high priest.

There is still the same fullness of the love of God, in Him now, and portrayed by the heavenly blue, as He manifested when on earth. The royal dignity of the Son of David, the princely heart of munificence, mercy, and justice, abide in Him, now that He is seated upon the throne of the majesty in the heavens:-Scarlet as well as blue, are colors of the ephod. The purple also-the new and wondrous color, which combines in itself both the blue and the scarlet-was curiously wrought in this priestly garment; a color denoting that great mystery, so inseparably connected with all contemplation of the ways, thoughts, and words of Jesus; viz: that He did combine the wisdom, love, holiness, and power of God, with every true feeling, affection, and sympathy, proper to man. All these glories and beauties were inwrought in a vesture of fine twined linen. The righteous One, who had manifested unsullied purity and unblemished spotlessness on earth, has been raised up, the Son of Man, in glory; because of His perfect obedience, and the delight which He had in accomplishing the will of God.

Having before more fully entered upon the subject of the colors, this notice of them may be deemed sufficient.

The Tabernacle, the Priesthood and the Offerings, Garments for Glory and Beauty, The

Exodus 28:2-4

"And thou shalt make holy garments for Aaron thy brother fol. glory and for beauty. 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. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office."-Ex. 28:2-4

The garments for glory and beauty are next directed to be made, that Aaron might be consecrated, in order to minister in the priest's office. 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 dignity and glory which are His, and which were His from everlasting as the Son, magnify the office which He holds. His life of obedience, and his death upon the tree, making Him manifest as the only begotten of the Father, full of grace and truth, proved Him to be worthy of the highest exaltation at the right hand of God; and that He had the heart of a priest, and of a good shepherd, who would care to the uttermost for the sheep of God. The office added dignity to Aaron: whereas Christ dignifies the office.

It may be well here to point out some of the contrasts drawn in the word of God, between the priesthood of Aaron and that of Christ. Aaron was called to be priest whilst living amongst men. The Lord Jesus was called by resurrection from among the dead to be a high priest. The fact of resurrection, when God said to Him, " Thou art my Son, this day have I begotten thee," constituted Him high priest; for sonship is the great element of the heavenly priesthood. Indeed the whole Epistle to the Hebrews, turns upon that especial name of the Lord Jesus, " the Son." All the beauty and glory of the Gospel is connected with that name. It is the name which the. Lord holds because He is God; and therefore when a believer is baptized, he is baptized into the name of the Father, and of the Son, and of the Holy Ghost; the names forming but one name of the Godhead.

The love of God in the gift of Christ all turns upon that wondrous truth, that He was and is the only-begotten Son of God; not because made of a woman; not because made flesh; but because of His eternal relationship of wondrous divine existence, to the Father; incomprehensible indeed to us, as is the whole mystery of the Sonship; (for none knoweth the Son, but the Father;) but received by faith. The love of God in the gift of Christ depends upon this great truth. It was not a love which merely caused the incarnation of the Word, and thereby established a new relation of Sonship, which had not previously existed. Had this been the case, it would not have been true that God sent, or gave, his only begotten Son. He could not give, or send, a Son whom He possessed not. Neither did any fresh love spring up in the heart of the Father towards the Word made flesh. No new affection of Father towards Son commenced, when the blessed Lord was born of the Virgin. But that eternal love towards His Only-Begotten, the ever existing One in the bosom of the Father-that love which God had reposed in Him who was ever the Son, the brightness of His glory, and the express image of His person-that love manifested itself towards poor ruined fallen creatures; so that God has proved, in the gift of Jesus, that He has loved us, worms of the dust as we are, as He loves Him, the only begotten One in His bosom. It is also said that by Him, the Son, " the brightness of his glory, and the express image of his person, " God made the worlds. Heb. 1 (In our translation of the 2 verse," his Son " is substituted for "the Son.")

The same truth is expressed, Col. 1:15-17, "Who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things; and by him all things consist." Here the Lord Jesus is declared pre-eminent, because born before all creation; proved by His creating all things. All fullness dwells in Him; fullness of Sonship; fullness of every glory.

Again: the Lord Jesus is addressed by the Father as God, because He is THE SON. " Unto the Son, he saith: Thy throne, 0 God, is forever and ever.. and, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish; but thou remainest: they all shall wax old as Both a garment; and as a vesture shalt thou fold them up, and they shall be changed. But thou art the same; and thy years shall not fail." Heb. 1:8-12. To the Son, He saith, Thou art the same. Thus, incarnation did not create Sonship; but, the Son was the same from everlasting, is the same now, and shall be forever.

The Son of God was indeed manifested in incarnation: (1 John 3:8.) and the love of God was manifested towards us, because God sent His only begotten Son into the world, that we might live through Him. And we have seen, and do testify, that the Father sent the Son to be the Savior of the world. (4. 9, 14.)

The revelation of the Father could only be made by the Son. He declared Him. " He that hath seen me, hath seen the Father." And the truth of the pre-existence of the Father would be destroyed, were there a doubt as to the eternity of the Son, as Son. In one remarkable text, He is called " the Son of the Father,"-" Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father." 2 John 3.

And the truth of the eternity of the Sonship is really the doctrine of Christ: as it is written, " He that abideth in the doctrine of Christ, he hath both the Father and the Son." v. 9. The Lord Jesus is the only begotten Son of God, in His divine eternal relationship to God the Father. When born of the virgin, the name " Son of God " was again given to Him:-" that holy thing, which shall be born of thee, shall be called the Son of God." And again, when raised from the dead, God said unto Him, " Thou art my Son: this day have I begotten thee." It is to be observed in the end Psalm, that two words are employed in the original; the one a Hebrew, the other a Chaldee word for Son. " Thou art my Son:" Ben is Hebrew. " Kiss the Son:" Bar is Chaldee. Is not this change made, because the proclamation of the Son, to be worshipped and obeyed, is given to the Babylonish kingdoms of the world, which are described in the image, and the four beasts of Daniel; the princes whereof crucified the Lord of glory?

Again: this truth of the eternal Godhead of the Son, as the only begotten of the Father, is intimately bound up with the presence and power of the Holy Ghost in the believer. " The Holy Spirit is called the Spirit of His Son;" and as such, He teaches us to cry, "Abba, Father;" to use the same words, as the Lord Jesus Himself could use; to know the same love, as the Son Himself knows; not the love of God to a mere creature; but the love wherewith God loved His Son from everlasting; a love which chose us in Christ, before the foundation of the world; which predestinated us, to be conformed to the image of His Son; and which we shall taste to the full, when that which is in part shall be done away, and that which is perfect shall come. God sent His own Son in the likeness of sinful flesh; in our likeness; having predestinated us to be conformed to His likeness.

The Holy Ghost, the spirit of sonship, beareth witness with our spirit, that we are the children of God; and if children, then heirs; the inheritance is ours, because we are sons, as the inheritance is Christ's because He is the Son: according to Heb. 1:4, where it is said, "He bath inherited a more excellent name" than angels; not received it for the first time by incarnation; for then it would not be inherited.

Many more texts might be quoted, to establish this leading truth of the Gospel: but these may be sufficient. God grant that no child of His, may through carnal reasoning, or the self-will of the flesh, lose in any degree fellowship with the Father, and with His Son Jesus Christ; through not holding the eternal Sonship of Christ, as declared in the Word of God.

But to return to the contrast between Aaron arid Christ. Aaron was taken from among men, Heb. 5 I. He differed in no respect from the men, for whom he was ordained to offer gifts and sacrifices. He was compassed with infirmity, like they were, and therefore as much needed to offer for his own sins, as for those of others. (v. 3.)

Christ, on the other hand, was not taken from among men. He was raised from the dead, the Son of God. No infirmity ever clave to Him. No trace of sin, or mortality (the result of sin) attached to Him. He was born that holy thing, the Son of God. He was raised from the dead, by the decree, " Thou art my Son."-called of God, a high priest forever, after the order of Melchizedek; called up in resurrection, glory, and power.

The High Priest, under the law, had compassion on the ignorant, and on them that were out of the way, because he was conscious of infirmities in himself. The very fact of being himself a sinner, was one qualification for that priesthood.

The Lord Jesus, through His life of sorrow and temptation, was perfected for priesthood. He is able to sympathize, because He has been tempted in all points like as we are, yet without sin. He suffered, being tempted; and is therefore able to succor them that are tempted. The dreadful whisperings of the enemy, which He was called to endure, filled his soul with holy abhorrence, and taught Him to feel pity for us, who are subject to the assaults of that fearful foe, and who, alas! too often yield a response in our hearts to his evil suggestions.

The dreadful death under curse, the full wages of sin, which ever presented itself in anticipation to the heart of the Lord, cast a sorrowful shade over His holy devoted life; and in humble obedience and submission to the will of God, He pursued his pathway to the cross, where at length He tasted the reality of that which no anticipation could equal; and was heard, by being raised from the dead, the great High Priest of His people. His life was a life of learning obedience by the things which He suffered; in contrast with the life of a mere human priest, who, if he learned anything, was constantly discovering disobedience and sin, even though lifted up into a high place, and thereby exempted from much of the suffering around him.

The priests of the house of Levi were made without an oath; and in consequence, some of them were cut off from the priesthood, as in the case of Nadab and Abihu, and Eli's line.

The Lord Jesus was made priest with an oath; " the Lord sware, and will not repent:" the unchangeableness of God's word and oath established the Lord Jesus as the surety of a better covenant. The priesthood, under the law, passed on from father to son. But this One, the Lord Jesus, because He continueth ever, bath an unchangeable priesthood; that is, one that is not transferred, or, passed not on. The Aaronic priests were sons of Levi: our Lord sprang out of Judah, the kingly line. Aaron was, in many respects, as to the ministrations he fulfilled, a shadow of Christ. But Christ himself arose after the similitude of Melchizedek. This is doubly interesting: for Melchizedek himself is presented to us in Scripture without any pedigree; " without father, without mother, without descent, having neither beginning of days, nor end of life;" and in these respects, made like unto the Son of God. Thus, before the incarnation of the Son, Melchizedek is presented, a type of Him, as to his eternal Godhead as the Son; the only human being in the Bible, who has the aspect of divinity cast around him, in order that he may represent the Son. Some have imagined, that Melchizedek was Christ himself. But it is clear, from this passage, and from the other already quoted, that he was only a type of the Son of God; and that the words " without father, without mother, &c.," allude to his sudden appearance, as narrated in Genesis, where no parentage is recorded, and no time of his birth or death, and no mention is made of his age. Thus Melchizedek was made like unto the Son of God; and Christ arose, a Priest like Melchizedek. There is a double reflection.

Aaron was made a priest, after the law of a carnal commandment; that is a commandment, which had reference to his origin in the flesh from the tribe of Levi. Whereas Christ became High Priest after the power of an endless life; the glorious eternal power of resurrection. Life received out of death, and making manifest His victory over death, constituted Him the great High Priest.

These appear to be some of the leading features of contrast between the priesthood under the law, and the priesthood of Christ. Other particulars will, from time to time, present themselves to our notice, as we pursue this deeply interesting subject.

Let us now proceed with Ex. 28:4.

" These are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, and a miter, and a girdle." Without these, Aaron could not be priest: they form a sevenfold completeness; and typify the various powers, responsibilities, and qualities, connected with that office. Again: Aaron's sons are associated with him in the directions given-" and they shall make holy garments for Aaron thy brother, and his sons:" and the sentence which has been before commented on, is repeated;-" that he may minister unto me in the priest's office."

The Tabernacle, the Priesthood and the Offerings, Pins and Cords

Exodus 27:19; Exodus 38:20

"All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.-Ex. 27:19	"And all the pins of the tabernacle, and of the court round about, were of brass.-Ex. 38:20

It will be observed that in the directions given above by the Lord to Moses, cords are not specified, but in Ex. 35:18, where Moses enumerates to the children of Israel, the things that are to be made, he mentions "the pins of the tabernacle, the pins of the court, and their cords." Also in Ex. 39:40, when the children of Israel bring that which they had made unto Moses, amongst other things are mentioned, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins."

On turning to Num. 3:26, we find committed to the charge of the Sons of Gershon, " the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof." The same is again repeated in Num. 4:26, with this exception, that instead of " the cords of it," the expression is "their cords." Again, Num. 3:37, part of the charge of the Sons of Merari is stated to have been the pillars of the court round about, and their sockets, and their pins, and their cords." The same is repeated, Num. 4:32. From these texts it may be conjectured that there were pins, first for the tabernacle itself. Ex. 27:19, 37:20, 35:18, 38:31.

Secondly, for the court. Ex. 27:19, 38:20, 35:18, 38: 31.

Thirdly, for the court gate 39:40.

On comparing these texts with Num. 3:37, and 4:32, it will appear that the pins for the court, and for the court gate, were especially connected with the pillars, from which the hangings forming the court and the gate were suspended.

The word "pin" is elsewhere translated " nail," Judg. 4:21,22.; 5:26, being the tent pin, or iron nail which Jael struck into the temples of Sisera. So also in Isa. 33:20.; liv. 2, it is used for the stakes, or pins of a tent.

By means of these pins of brass, the tabernacle and the court were securely fastened to the desert ground; so that no storm, or flood of waters could sweep away this structure, although many of the materials were such as to be easily affected by the wind or rain. May we not be reminded by this type, of the steadfast purpose of Christ, to pursue the path marked out for Him by the Counsels of God, even though that path ended in the storm of judgment, and in the billows of wrath. Neither the fierce attacks of the Tempter, nor the anticipated fearfulness of the death He had to die, turned Him aside from the settled purpose of His heart. "I come to do Thy Will 0 God." And though He experienced the deep feelings expressed in the 55th Psalm, 4, 5,6, 8, verses. "My heart is sore pained within me; and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and terror hath overwhelmed me. And I said, Oh, that I had wings like a dove, for then would I fly away and be at rest I would hasten my escape from the windy storm, and tempest." Yet He could say, but I will trust in thee." He knew how to cast His burden upon Jehovah, even Him that abideth of old-upon one that shall never suffer the righteous to be moved. His heart was fixed, and God was His exceeding joy.

What a wondrous object of contemplation is the blessed Lord, as revealed to us in the Scriptures of truth. Weak, yet immoveably firm. Himself the Mighty God, yet dependent for everything on God His Father. Setting His face steadfastly towards Jerusalem in order to suffer there; and crying out in deep distress, "0 my Father if it be possible let this cup pass from me! nevertheless not as I will, but as thou wilt." Upholding all things by the word of His power, even whilst exclaiming, " I am a worm and no man." Oh! the wondrous power of that weakness. Oh! the marvelous victory of that death. Oh! the eternal stability of Him, laid low in the depths of the grave.

The desert seemingly afforded a shifting foundation for a tabernacle of glory-but the solid sockets, and pins of brass, deep set in the ground, made all secure.

The pin, or nail, is elsewhere in the prophets a type of Christ. Out of him (Judah) came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." Zech. 10:4.

Here are manifestly three references to Christ-the corner, the nail, and the battle bow. The chief cornerstone, and head-stone of the corner, see Isaiah, Psalms, and the 1 Epistle of Peter, which Scriptures have already been referred to in this exposition.

The " nail" firmly securing all God's counsels of love, mercy, and blessing, and connecting them with this earth, so that notwithstanding the desolateness and ruin of such a wilderness, uninterrupted intercourse can be maintained between believers and the Most High; and unceasing blessings can flow down from Him to us.

The Lord Jesus is also prophesied of as the nail, in Isa. 22:20-25. " And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

Shebna was Hezekiah's treasurer and ruler of his palace. His great sin, as recorded in this 22 of Isaiah, seems to have been an attempt to perpetuate his name, by marking out for himself a sepulcher near Jerusalem, (as he that hew eth him out a sepulcher on high,) and graving an habitation for himself in a rock. Like Absalom who sought to hand down his name to posterity by a pillar that he built. So Shebna made even a place of death to be a monument for the glory of his own name. Thus glorying in his shame.

God will not permit any one to boast of death, save Him that has triumphed over it, even His Son, the Lord Jesus Christ. A sepulcher hewn out of a rock to gratify the pride of a worthless sinner, could not be permitted by God, who foresaw that one, even His own beloved, would be laid in a similar tomb, having humbled Himself to death, even the death of the cross. Vain man tries to cover his shame and nakedness with a self: righteousness of his own devising when living, and even adorns and decks out his tomb, and builds a massive mausoleum1 as if to make death glorious, and to perpetuate his own name in the very place where God has marked His judgment upon sin. Shebna's tomb was also a denial of resurrection; a resurrection to judgment.

Thus God saw in this treasurer, a man, bent upon pride and self-exaltation, making death a treasure and an occasion for human glory, instead of reckoning it as it is in truth, the wages of sin, and a sad evidence of man's ruin and shame. Isaiah is sent to this treasurer, and says, " What hast thou here? And whom has thou here?" Two solemn questions: the first, what is thine occupation here? The second, and who are you that are thus occupying yourself? Two questions which might be well put to all the worldly-minded, who are seeking to make a lasting name and reputation for themselves here on earth. Is this the fitting employment for this " little while," this short span of life? And who are those who thus are engrossed in pursuits which can only end in death and the grave? Where is their power, where is their continuance, where is their worthiness?

The prophet proceeds to sentence this proud self-willed treasurer to a mighty captivity in a foreign land, where the Lord would cover him with other garments than those of glory-garments of shame. And then the prophecy is given respecting the Lord Jesus, under the type of Eliakim the son of Hilkiah, who was to supersede Shebna in the office of treasurer and ruler of the house. The word " Eliakim" means " my God shall establish;" and " Hilkiah," " the portion of Jehovah." Two very significant names, prophetic of the Lord Jesus; who having been called as the Lord's servant, the Lord's portion; and who having made Jehovah to be His portion, has been established by God, set up in resurrection glory, gaining an eternal name and reputation out of the grave. God has through Him spoiled principalities and powers, and made a show of them openly, triumphing over them in the cross.

The prophecy then proceeds, (after a promise of the robe, girdle, and government to be bestowed on Eliakim,) in the words quoted of the Lord in Rev. 3:7. " And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut, and he shall shut and none shall open." This key seems to include the rule of the house of David, and the power to open the treasures of that house. And then follows: " I will fasten him a nail in a sure place, and he shall be for a throne of glory in his father's house." It will be observed that the word " as a nail," is not in the original. Here then again we have the Lord Jesus spoken of as a nail fastened in a sure place. And it is remarkable that the word "sure," has the same derivation as the Hebrew word " amen." The Lord Jesus is the nail because He is the amen-the holy and the true -the faithful and true witness-the beginning of the creation of God. All " the promises of God in Him are yea, and in Him amen." They hang securely dependent on Him like vessels of various capacity, filled with the wine of joy and blessing. And on Him also hangs all the glory of His Father's house, the offspring and the issue. The nail driven down into the place of death, there bruised and made naught him that had the power of death; and having this secure foundation, the nail has become the strength of all God's building. All rests on Him. All hangs for support and sustainment on Him. And He is the beginning of that new and glorious creation, which shall endure forever.

In the conclusion of this remarkable prophecy, we have another nail spoken of, which though " fastened in a sure place shall be removed, and be cut down and fall; and the burden upon it shall be cut off."

Does not this allude to the future destruction of " the man of sin," " the Antichrist? " He will be the nail securely fastened by Satan's power-he will have all the rule, government, and treasures of this world, that Satan can bestow; and for a time he will prosper, so that his covenant with death will appear to be firm, and his agreement with hell will stand. But the same day that will make manifest to God's ancient people the Jews, the Lord Jesus, as a Father and Deliverer to the inhabitants of Jerusalem, and to the house of Judah, and as a throne of glory to the house of His Father David; will be the day in which this masterpiece of Satan's workmanship shall be brought to naught; and the chariots of his glory shall be the shame of his lord's house, "for Jehovah hath spoken it."

It is remarkable that the prophecy in Zechariah quoted above, which alludes to the Lord as " the corner, the nail, and the battle bow," proceeding out of Judah, ends with the words " every oppressor together." Here also there is an apparent allusion to this same antichrist who will combine in himself every species of oppression, and who will be destroyed when, the corner, the nail, and the battle bow of Judah is revealed from heaven as the deliverer of Israel, from the great Pharoah of the earth.

The Tabernacle, the Priesthood and the Offerings, Court of the Tabernacle, The

Exodus 27:9-18; Exodus 38:9-19

"And thou shalt make the court of the tabernacle: for the south side southward hangings for the court of fine twined linen of an hundred cubits long for one side. "And the twenty pillars thereof and their twenty sockets brass; the hooks of the pillars and their fillets silver. "And likewise for the north side in length hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the

pillars and their fillets of silver. "And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. " And the breadth of the court on the east side eastward fifty cubits. " The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. "And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. " And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. "All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. "The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass." Ex. 27:9-18

"And he made the court: on the south side southward the hangings of the court fine twined linen, an hundred cubits. Their pillars twenty, and their brazen sockets twenty: the hooks of the pillars and their fillets silver. " And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. " And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets of silver. " And for the east side eastward fifty cubits. The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. "All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. " And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver." Exod. 38: 9-19

The Tabernacle, that is to say, the covered building, stood in the midst of an open space of ground, a hundred cubits long by fifty broad, which was enclosed by a hanging of fine twined linen, and a hanging for the gate, suspended on pillars; twenty of which stood on the south side, twenty on the north, ten on the west, and ten on the east; sixty pillars in all. The Word of God does not state of what these pillars were made. The sockets and capitals alone are mentioned; the former as being of brass, the latter of silver. But as in Ex. 38:24, to the end, (where the quantities of gold, silver, and brass, used in making the tabernacle, are expressed,) no mention is made of either of these three metals as employed in forming the pillars of the court, it may be inferred that they were of shittim-wood.

The Tabernacle, the Priesthood and the Offerings, Boards and Bars of the Tabernacle, The

Exodus 26:15-19; Exodus 36:20-34

"And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall he the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And for the second side of the tabernacle on the north side there shall be twenty boards: And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners, And they shall be eight boards, And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold." Exod. 26:15-29

"And he made boards for the tabernacle of shittim wood standing up. The length of a board was ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side southward: And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, And for the sides of the tabernacle westward he made six boards, And two boards made he for the comers of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring; thus he did to both of them in both the corners. And there were eight boards. And he made bars of shittim wood; five for the boards of the one side of the tabernacle, And live bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward, And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold." Ex. 36:20-34

The framework or walls of the tabernacle were made of boards of shittim-wood, overlaid with gold; each board stood ten cubits high, and a cubit and a half broad. Twenty of these, standing side by side, formed the south wall of the tabernacle; and twenty, similarly placed, formed the north side. Six were placed at the east end, where also two additional boards stood in the corners, to give increased stability to the structure. The length of the tabernacle would therefore be twenty times a cubit and a half, or thirty cubits: the breadth, six boards of a cubit and a half, or nine cubits. To this must be added the thickness of the boards north and south, which (though not specified in the directions given to Moses) may yet be gathered to have been half a cubit. This may be ascertained by the following calculation. The first set of curtains was twenty-eight cubits long; and when thrown over the golden boards, there remained a cubit on each side of them uncovered. These two uncovered cubits were completely covered by the next set of curtains, which were thirty cubits long. Ex. 26:13. Allowing therefore ten cubits for the height of the boards on the south side, another ten also for those on the north side, making together twenty cubits, we have ten cubits left for the width of the tabernacle. Of this, the six boards at the east end will occupy nine cubits: and allowing a half-cubit for the thickness of the boards on the south and north sides respectively, we get exactly the thirty cubits, the full measurement of the goats' hair curtains, which are specified as entirely covering up the tabernacle.

Each of the boards terminated, as to the lower extremity, in two tenons, which were inserted into mortises in two sockets of silver. The boards were also sustained in their upright position, and linked together by five bars of shittim-wood, overlaid with gold, which ran through rings or staples of gold inserted in the boards. The middle bar of the five ran the whole length of the tabernacle, uniting all the twenty boards together. The other four bars, of which two were placed above, and two below the middle bar, are not described as running all the length, but

perhaps only extended half the distance, viz, fifteen cubits each. A similar number of bars coupled the boards composing the north side, and also the west end of the tabernacle. On the whole therefore there were forty-eight boards, and fifteen bars. All these were made of Shittim wood, overlaid with gold.

Each board of shittim-wood, overlaid with gold, seems to portray the Lord Jesus Himself, the Son of God, the Son of Man. The shittim-wood, incorruptible wood, being a shadow of that great truth, that He "partook of flesh and blood;" " the Seed of the Woman;" " the Second Man;" " from heaven;" yet " the Son of David," " of the fruit of his loins;" and at the same time, " the Son of the Highest;" born of the virgin, " the Man Christ Jesus;" made " in the likeness of sinful flesh;" though, unlike any other man that ever lived on earth, incorrupt and incorruptible; having a body prepared for Him by God, in order that He might die; but without taint of mortality or death in Him.

The gold also presents the other great truth, that He is " the Mighty God;" " the brightness of God's glory;" " the only-begotten of the Father;" " the Son" from everlasting, and to everlasting. Each board of the tabernacle, each bar, each pillar, reiterates again and again these great verities, on which salvation depends, on which the whole basis of Christianity rests, and on which the new creation, with all its glories, subsists, viz. the person of the Lord Jesus Christ, the Son of the Father, made of a woman, God and Man, one Christ.

The boards are like the ribs of truth, the massive frame-work; without which no dwelling-place of God could be created; no meeting-place between God and man provided. If the wood could corrupt, or if the fine gold could become dim; if the taint of mortality, or mouldering flesh, be connected, by human theory or speculation, with the glorious Emmanuel; the tabernacle of God must tremble and totter: the great truths of salvation are shaken: and a misshapen mass of ruin takes the place of the divinely-ordered palace of the Most High.

Moses was enjoined by God, again and again, to make and rear up the tabernacle with its vessels, according to the pattern showed him in the mount. He was not to speculate on the materials to be used, or the shapes or measurements. All was defined by God; and accurately did he conform to the directions he had received, and the pattern he had seen. So that " as the Lord commanded Moses" is the closing sentence of approval, as each portion successively was erected or arranged by him: and finally, God manifested His presence in the cloud without, and the glory within, as a token of His full satisfaction in the work of His servant. (Ex. 40)

A reasoning and speculative mind is inconsistent with a humble worshipping spirit. God has laid down His own definitions, His measurements and dimensions of truth. The Father alone knoweth the Son. It is our place reverently to bow, and believe what He has recorded touching the Lord Jesus. Uzzah may think that the ark of the Holiest is in danger; David having himself, contrary to God's word, fashioned a new cart to bear it. But Uzzah was not spared by God, though his motive might appear unobjectionable: and David was at the same time made to tremble, and solemnly rebuked by the sudden judgment.

One result of fashioning creeds and confessions of faith as the vehicles of truth, and not holding God's own word to be sufficient, is, that unholy hands are often stretched out, to defend or maintain these arrangements of human wisdom: and coldness and deadness of soul, and lifeless profession result, instead of the power and vigor of the truth in the souls of God's children, manifested in their life and conduct. Orthodoxy, as it is called, ever appeals to human writings and human standards, which however true, can never embrace the fullness of God's word, and which may be held the head, and subscribed to by the hand, without any living faith or power of the Holy Spirit. When will the children of God learn that His Word is sufficiently full, and sufficiently accurate?

The massive framework of the golden boards and bars formed a compact structure, over which the curtains and coverings were suspended. They were to the curtains what the poles are to a tent. They upheld and sustained the glorious display of the blue, purple, scarlet, and fine linen cherubim, as also the goats' hair curtains. Thus what the Lord Jesus Himself was and is, viz: Son of God, Son of Man-that He has made manifest in His life, and above all, in His death on the cross: and His blessed work there, derives all its unspeakable value, and eternal efficacy, from HIMSELF. It is faith in HIM that is Salvation. " God so loved the world, that He gave His only begotten Son, that whosoever believeth in HIM should not perish, but have everlasting life." " He that believeth on the Son hath life.' John 3:16,36. May there not be a tendency to separate too much the work of the Lord Jesus from His person? to preach the death of the blessed Lord, without sufficiently preaching also the Lord Himself? The Apostle determined not to know anything among the Corinthians, but Jesus Christ and Him crucified.

1 Cor. 2:2. And his great object of pursuit, for his own personal blessing and joy, was to know Him. Phil 3:10.

The boards and bars have the same relation to the tabernacle itself, as the truth contained in the first two chapters of the Epistle to the Hebrews has to the rest of the Epistle. In the first and second chapters, the great foundations of faith are laid. The Lord Jesus Christ is presented to us as the Son; the brightness of God's glory, and the express image of His person; the Son of the Father; God, the Creator-the Sustainer of all things; and who will change all things. He is also presented to us as the Son of Man, partaker of flesh and blood in order to die; the first-born from the dead, all things put under Him; anointed above His fellows; not ashamed to call them brethren. On these great truths respecting Christ, depend all the other great verities connected with the value of His sacrifice; the glory and power of His priesthood; the eternal salvation, the eternal redemption, and the eternal inheritance, which are obtained for us by His own blood. The Apostle also in the Epistle to the Colossians, unfolds the majesty, fullness, and glorious pre-eminence of the Lord Jesus: because the believers, to whom he wrote, were in danger from philosophical speculations, and Judaizing teachers. The completeness of their salvation; the loftiness of their standing; and the unbounded treasures of wisdom and knowledge within their reach, all resulted from the dignity, power, and glory of Him who was their Head.

We shall find that every false doctrine, which affects the faith or calling of the believer, may be traced to some misapprenension or error respecting the Lord Jesus Himself. If a bar, or board, or ring were wanting, the whole strength of the tabernacle would be weakened. It would cease to be a firm compact building, fitly framed together.

There is one verse respecting the corner-boards, which is of difficult interpretation. It runs thus in our translation: " And two boards shalt thou make for the corners of the tabernacle, in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both: they shall be for the two corners."- Ex. 26:23,24.

And they were coupled beneath, and coupled together at the head thereof unto one ring. Thus he did to both of them, at both the corners."-Ex. 36:29. The latter part of this description may be translated thus: And they shall be doubled (or twinned) beneath, and together they shall be (finished or perfected) upon its head to the same ring. Thus shall it be for those two; for the two corners they shall be. Ex. 26:24.

Ex. 36:29, is precisely similar.

The word doubled is the same word, whence twin is derived.

The difficulty of this passage is, First, the meaning of the boards being doubled beneath. Secondly, the meaning of the words, upon its head. Thirdly, the same ring: or, to one ring.

The general description of the boards, (Ex. 26:15-17,) and the words " Thus shalt thou make for all the boards of the tabernacle," and the fact, that the corner-boards are reckoned with the other western-boards in verse 25, " they shall be eight boards," would seem to imply, that these corner-boards were the same size and shape as the others. If this be so, they must have stood in the corners of the tabernacle, at the north and south sides, at the western end, and may have been grooved (or twinned) into the other boards from beneath to the top, where a ring or staple may have bound them to the sides and end of the tabernacle. However this may have been; the object of these corner-boards was, to add strength to the whole structure, and knit the sides and end together.

Our thoughts naturally turn to the two occasions on which the Lord is spoken of in Scripture, with reference to the corner: Isa. 28:16.-" Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation."

Psa. 118:22.-" The stone, which the builders refused, is become the head-stone of the corner."

Here we have presented to us, a corner-stone as foundation; and a corner-stone crowning the building: the beginning, and the end: the whole strength of the edifice depending on the firmness of the foundation corner-stone; and the whole compactness, and knitting-together of the building as one, depending on the headstone of the corner. God laid the foundation in the death of His Son: He completed the building in His resurrection. The walls of living stone rest securely on this Rock of Ages, and are bound everlastingly together by the top-stone. The corner-boards of the tabernacle may have some reference to these blessed truths.

The Tabernacle, the Priesthood and the Offerings, Door of the Tabernacle, The

Exodus 26:36-37; Exodus 36:37-38

"And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. "And thou shalt make for the hanging five pillars of shittim wood, and overlay them with geld, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them."-Ex. 26:36,37

"And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needle- work. "And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold; but their five sockets were of brass."-Ex. 36:37,38

The hanging, which formed the door of the tabernacle, was made of the same materials as the vail, arranged in the same order, "blue, and purple, and scarlet, and fine twined linen." The only difference between the two was, that the latter was of cunning work, Cherubim: the former of needlework, without Cherubim.

The word, here translated needlework, is in some places rendered " work of the embroiderer." Ex. 35:35;38. 23. Also "divers colors." (1 Chron. 29:2; Ezek. 17:3,) and once, "curiously wrought." Psa. 139:15. This word on the whole seems to mean, minutely variegated.

And probably the difference between this work and cunning work may be, that in the " door curtain," "gate of the court," and the under girdle of the high priest, where the word needlework occurs, the colors were skilfully Intermixed: but in the vail and curtains, a pattern of Cherubim was cunningly or ingeniously embroidered.

The priests, who entered within the door of the tabernacle, alone beheld the cherubim of glory worked into the vail and roof of the tabernacle; whilst the worshipper in the court saw the same colors intermingled in the door-curtain. May not this be intended to teach us, that every worshipper of God recognizes the beauty and perfection of Christ, as God manifest in the flesh, his eye rests upon the door-curtain. But the nearer we approach to God as His priests, the more intimate our fellowship with Him in heavenly places; the more shall we discern the glories of Jesus, and realize His power, majesty, and strength. He will be the one object that fills our soul, and under the shadow of His wings shall we abide. We behold the same beauteous colors, but the glory of the Cherubim also is displayed. Many a believer does not, as he should, realize his priestly standing before God. Hence worship, prayer, and praise, are often delegated to certain consecrated men, who by common consent, even of many of the Lord's people, are supposed to have a nearer access to God, and a power to handle holy things, which others in God's church do not possess. But the rending of the vail abolished the standing of an earthly tabernacle; destroyed all distinctions in the flesh; opened heaven itself as the only holy place; and directly Christ entered there in resurrection, "the High Priest of good things to come," the eternal redemption, which He had obtained, brought every believer equally nigh to God; so that now all are holy brethren, partakers alike of the same heavenly calling as their great High Priest. Christ is the door of Salvation. "I am the door: by me if any man enter in, he shall be saved." The door; not into an earthly sheepfold, nor into a nominal church, but the door to God; the door into light, truth, life, and holiness.

With regard to the colors, of which the door-curtain was made, they were the same as those which composed the vail and the curtains. The reader is referred to what has already been written on this subject, under the head of the Vail.

The following are the only places where this hanging is called the door of the tabernacle.

Ex. 35-Where Moses enumerates the things which are to be made, he specifies, (v. 15,) the hanging for the door at the entering-in of the tabernacle, or, as it might be translated, the door-hanging, for the door of the tabernacle.

Ex.40:5 The hanging, the door of the tabernacle.

Ex.40:6 And thou shalt set the altar of burnt

offering before the door of the tabernacle, the tent of the congregation.

Ex.40:28 And he set up the hanging, the door for the tabernacle.

In all other cases, where this hanging is mentioned, it is called either the door of the tent (Ex. 26:36; and 26. 37,) or the door of the tent of the congregation. The reason of this may be, that this door afforded an entrance for the congregation, by means of their priests, towards God who dwelt within the tabernacle; rather than a way of exit for God out of the tabernacle. His place of abode was within that holy building; His glory was displayed there; and His blessed purpose was, to remain uninterruptedly dwelling in the midst of the people.

The door of the tabernacle was, to the ordinary Israelite, what the holy places were within to the priests:-the place where God's presence was realized. The altar of burnt offering was set at or before the door of the congregation-tent. Ex. 29:42, and xl. 6. God was to be approached only through sacrifice. The door of entrance into His presence was closely connected with the altar, upon which victims were constantly burning; upon which blood was sprinkled, and at the bottom of which blood was poured. In fact we may say an Israelite had no dealings with God, according to the prescribed ritual, except about sacrifice or through sacrifice. If he came into God's presence, it was to bring either a burnt-offering, a meat-offering, a peace-offering, or a sin-offering.

His three yearly seasons of drawing nigh to God were marked with numerous sacrifices. His basket of first-fruits could be accepted only through the altar. The sweet savor of a lamb slain, ascended morning by morning, to God for him from that altar at the door of the tabernacle. And in the evening, when his daily toil ceased, he lay down to rest under the shelter of the slain lamb, again presented to God for him in the same place. His sabbath was ushered in by additional sacrifices, offered to God: and each opening month commenced with fresh memorials of the great truth, that " without shedding of blood there is no remission;" and that there could be no acceptance of any man's person, save through the death of another. Thus the true Israelite would in spirit, spend his life at the tabernacle-door in the presence of God. So also the believer now, is to know nothing in this world, but Jesus Christ, and Him crucified; to hear, see, walk, live, in the remembrance of Jesus, and the preciousness of His blood; and thus to abide continually before God.

The command to Abram was, " I am the Almighty God: walk before me, and be thou perfect." Gen. 17 i. " Enoch walked with God." Gen. 5:24. And the precept to Israel was, " Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him." Deut. 13:4. Could we but keep in mind this triple cord of responsibility and blessing; to live in the power and presence of Almighty God, so that we consciously pass our days in His sight. 1 Thess. 1:3. To walk also in fellowship with Him, that His counsels, His will, might be ours; that we might delight in pleasing Him, and dwelling in the light of His countenance; and lastly, to follow His guidance; to know the path He would have us to tread, so that it might be as the path of the just, shining more and more unto the perfect day. Could we thus realize by faith our high calling, we should taste somewhat of that fullness of joy which is in His presence; and dwell under the shadow of the Almighty, in security, happiness, and peace. As one of old sang, " I had rather be a door-keeper (margin; I would choose rather to sit at the threshold) in the house of my God, than to dwell in the tents of wickedness." Psa. 84:10.

This door-curtain was suspended by hooks of gold, from five pillars of shittim wood overlaid with gold, crowned with capitals or chapiters of gold. Thus the manifested beauty and glory of Jesus, as the door of salvation, the way to God, leads us to contemplate Himself, according to the five syllables of His name recorded in Isa. 9:6, " His name shall be called Wonderful; Counselor; the Mighty God; the Everlasting Father; the Prince of Peace."

We gaze upon His work on the cross; we hear His seven utterances from thence; and we turn to see from whence this great sight proceeds, and bow, and worship Him; the mystery-God manifest in the flesh; the Wisdom of God; the Mighty God; the spring and source of all things; the commencement of the everlasting ages; the Prince of Peace.

Each pillar, a type of Him, had its crowning chapiter. And the crowning glory of the Lord is, that He is Prince of Peace: the One by whom it is the purpose of God to reconcile all things to Himself: the One in whom He has even now reconciled us to Himself. We see Jesus, who was for a little while made lower than the angels, crowned with glory and honor.

Each of these door-pillars stood in a socket of brass. The vail pillars, and the boards of the tabernacle, stood in sockets of silver. The object of this difference may be to exhibit the truth, that Christ is the door by reason of His sufferings in death; brass being used for the altar, on which the sacrifices were consumed; and brass being the metal often used in Scripture, to denote power to endure or sustain the fire.

The following are the references in the Scriptures to the various sacrifices offered before the door, or before the tent of the congregation, before the Lord.

Burnt offering of the Herd.	Lev. 1:3
Peace offering of the Herd	Lev. 3:1
Peace-offering of a Lamb	Lev. 3:8
Sin-offering for the Priest	Lev 4:4
Sin-offering for the People	Lev 4:14
Offerings for purification after child-birth	Lev 12: 6
The Leper and his offerings.	Lev 14:11, 23
The man or woman having had an issue, with their offerings.	Lev 15:14, 29
The two goats on Day of Atonement	Lev 16:7
Law respecting the tent-door, with reference to all animals killed for food....	Lev 17:2, 4, 8, 9
Trespass-offering....	Lev 19: 21
The Nazarite with his sacrifices	Num. 6: 10, 13, 18

The congregation to be gathered there on the Consecration of the Priesthood	Lev. 8
Levites	Num. 8:9
Seventy Elders	Num 11: 16
The Priests to abide there all the days of their consecration.	Lev. 8 also 10:7
Offerings on the eighth day, brought before the tabernacle	Lev 11
Women assembled there..	Ex. 38:8
Assembly gathered at the door	Num. 10:3
God standing there	Num 12:5
The Glory of the Lord	Num 14:10
Korah, &c., standing in the door	Num 16: 18
Congregation gathered against Moses..	Num 16:19
Blood of Red Heifer sprinkled before the tabernacle	Num 19
Moses and Aaron came to the door	Num 20: 6
Daughters of Zelophehad..	Num 27: 2
Pillar of Cloud over the door.	Deut. 31:15
Lots cast before the Lord..	Josh. 19:51

Exodus 26:14; Exodus 36:19

" And thou shalt make a cover- ing for the tent, of rams' skins dyed red, and a covering above of badgers' skins."-Ex. 26:14	"And he made a covering for the tent, of rams' skins dyed red, and a covering of badgers' skins above that."-Ex. 36:19

There were two coverings: one of rams' skins dyed red, and another of badgers' skins; besides the two sets of curtains, which formed the tabernacle and tent. The curtains were measured: the coverings were not. On referring to Rev. 11:1,2, " And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court, which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot, forty and two months." We perceive that, to measure the temple, 8rc., was synonymous with claiming it as a place valuable to God; while the court, which represented the city, not being measured, was still, for a season, to be left in the hands of the Gentiles. In the type before us, the two sets of curtains being measured, would seem to signify that they were costly, and precious to God; and being such, would have an eternal value: while the coverings were only provided for a time, having no intrinsic value in them, but exhibiting an outward appearance which eventually would pass away.

The Covering of Rams' Skins Dyed Red

.-AS the curtains of goats' hair are especially spoken of as a tent above the tabernacle, or beautiful curtains; so the rams' skins dyed red are particularly mentioned as a covering above the tent, or curtains of goats' hair. Ex. 26:14, " And thou shalt make a covering for the tent (of) rams' skins dyed red." Ex. 36:19, " And he made a covering for the tent of rams' skins dyed red." Ex. 40:19, " And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it." Num. 3:25, " The tabernacle, and the tent, and the covering thereof." 'Num. 4:25, " The curtains of the tabernacle, and the tent of congregation, his covering, and the covering of the badgers' skins, that is above upon it."

It will be perceived from these quotations, that, though " the covering " sometimes includes both the rams' skins and badgers' skins, yet the covering of rams' skins is, in some instances, exclusively connected with the goats' hair curtains. The latter, if the explanation of the type already given be correct, perpetuated a precious remembrance of the sin-offering, as affording a shelter for God's priests in their worship, and approach to God.

The covering of rams' skins dyed red, seems to depict that outward aspect of affliction and sorrow, which the blessed Lord presented to the eyes of men, so that they considered Him to be marked out as a victim, under some peculiar dealings of God's hand in judgment. Many were astonished at Him; " His visage was more marred than any man, and His form more than the sons of men." Isa. 52:14. He was esteemed to be stricken of God, and afflicted. Isa. 53.4. Such was the estimation, in which the Lord was held, by those who ignorantly gazed upon Him when hanging on the tree; not understanding that the object, for which He hung there, was, that He might bear our sorrows, and carry our griefs; and not recognizing, that God was there bruising Him for our iniquities, and that, with His stripes, we are healed. Men could not fail to perceive the covering of rams' skins dyed red-the sorrow and death, in which the blessed Lord was steeped. But they saw not the precious goats' hair curtains beneath. They estimated not the unspeakable value of His sighs, and groans, and tears, and death upon the cross for sin. And so it is still. The Socinian, the Neologian, can admire the ways and words of Jesus in His life on earth; can present Him as a perfect specimen of what man should be. But the costly preciousness of His death is unheeded and unknown. The thought of sacrifice, and shedding of blood, is repulsive, instead of attractive, to these Satan-bound souls. They picture the blessed Lord on the cross as a hero, bearing sufferings and indignities from the hands of men; they know Him not as the sin-offering, of unspeakable value to the sinner, and to God.

The expression, " dyed red," or reddened, seems to have the same import, as regards the rams' skins; as the word " red" has respecting the heifer, selected in that peculiar type described in Num. 19 In this chapter a red heifer was to be chosen for sacrifice. It was to be without spot or blemish; ungalled by any yoke; marked in its very birth, by its color, for the slaughter; while intrinsically pure and spotless. In like manner, the reddened rams' skins implied, that they had been taken from slaughtered victims.

The Tabernacle, the Priesthood and the Offerings, Curtains of Goats' Hair, The

Exodus 26:13; Exodus 26:16

We have now to consider the other set of curtains, namely, those of Goats' Hair, which were thrown over the beautiful curtains already described. It will be observed that these of goats' hair, like those, were made in breadths of four cubits each: instead however of there being only ten such breadths, as in the former set, there were eleven. Six of these were joined together, forming one curtain; and the other five, joined in like manner, formed the second. The sixth, or additional breadth, hung down over the front of the tabernacle The length also of these curtains was greater than that of the former set, being 3o cubits instead of 28. A cubit of this additional length hung down on each side of the tabernacle, so as completely to cover up the cubit of the golden boards which had been left exposed; the beautiful curtains falling short by a cubit each side. The boards of the tabernacle stood 10) cubits high on the north and south sides; the space which separated them being the width of the tabernacle, was also 10 cubits. A curtain therefore 28 cubits long, thrown over the top, and falling down each side, would leave a cubit on each side of the golden boards exposed: whereas one of 30 cubits long would exactly cover up the whole. This explains the meaning of the somewhat obscure passage. " A cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it." Ex. 26:13.

The sixth curtain, or breadth, which hung down in front of the tabernacle, was doubled back so as to hang like a bag: the same expression being used, " Thou shalt double the sixth curtain in the forefront of the tabernacle," as in Ex. 28.16, respecting the breastplate, which was doubled or folded in the form of a bag, so as to receive within it the Urim and the Thummim. This additional sixth curtain being thus allowed to hang down in front, the other five breadths exactly corresponded with the five breadths of the beautiful curtains beneath; and the taches of brass, which linked together the goats' hair curtains, precisely reached the same place, so as to be immediately above the taches of gold, which united together the innermost or beautiful curtains.

The 12Th verse may present a difficulty to the reader. " The remnant that remaineth of the curtains of the tent, the half-curtain that remaineth shall hang over the back side of the tabernacle." The meaning of this is, that half the curtain, which was formed of the five breadths of four cubits each joined together, hung down over the back or west end of the tabernacle, so as to cover up that extremity; for the width of it would be exactly 20 cubits; ten of which would reach over the top, from the taches to the end of the tabernacle; and the other ten would fall down from the top over the west end, so as to reach the ground.

The material of which these curtains were made, was goats' hair; probably of a fine texture, like the modern Cashmere shawl. In the original, the word " hair" does not occur.

It will be found that the goat was universally selected for the sin-offering in the great feasts under the law, when Israel was collectively represented and appeared before God.

In the beginnings of their months, {vi 4589-4593}Num. 28:11-15, when the thin crescent of the new moon marked the commencement of another period of increasing light and blessing, fresh burnt-offerings were laid upon Israel's altar for a sweet savor to the Lord, and a kid of the goats for sin atoned for the darkness and evil of the past month; which though unknown to themselves, had been observed by Him who is of too pure eyes to behold iniquity. They should have abode before Him, fair as the moon: but as that light in the heavens had waned into darkness, so was their history one of brief hope and quick declension. And such alas! is the history of the Church of God, and too often, of the saints which compose it. One's life passes away in a series of revivals and declensions; of bright purposes and intentions, ending in sorrowful failures and short-comings. Well for us is it that the value of the sin-offering, the memorial of that costly gift, abides for us before God, like one of the breadths of the goats' hair curtains.

Israel's year commenced with the appointment of the passover, Ex. 12 Intimately connected with this ordinance was the feast of unleavened bread. In Luke 22 I, they are identified. Throughout the seven days of this feast, one goat for sin to make atonement was sacrificed, besides other offerings. The more the unleavened purity and holiness of Christ is realized, and the more He becomes the strength of our life, and we feed on His flesh and blood, as on unleavened bread, the more shall we find our need of Him as "made sin for us." Israel, by feeding on the unleavened bread, had to discover their own leavened condition; and thus the goat for the sin-offering was daily provided, to meet the uncleanness of their state; an uncleanness made manifest by the very purity of the food on which they were directed to feast. So it is with the believer. Not only will the daily contact with the leaven of sin around him cause that same leaven to work within; but the more he walks in the light as God is in the light, the more will he discover his own uncleanness, and find the need of the blood of Jesus Christ (that one sin-offering) which cleanseth us from all sin.

Another breadth of the goats' hair curtain may thus have had reference to this feast of unleavened bread, and its accompanying sin-offerings.

The next great feast of Israel, which followed the passover, was the feast of weeks. It commenced with the waving of a sheaf of first-fruits before the Lord. A beautiful type of the resurrection of Christ; the corn of wheat, which had fallen into the ground, and had died, and had sprung up, bringing forth much fruit. At the conclusion of the feast-the day of Pentecost of Acts new meat-offering, consisting of two loaves of the fresh harvest, baked with leaven, was waved before God: a type this of the presentation to God of Israel's first-fruits on the day of Pentecost, when the first portion of the Church of God stood risen with Christ, one with Him in life eternal, and anointed with the Holy Ghost sent down from heaven; a sample of the whole body, to be completed at the Lord's return, when the harvest shall be all gathered into the garner of glory. But these first-fruits, these believers, were still leavened with the presence of the old man, the old sinful nature, and were still in their old corrupt bodies of death. A sin-offering was therefore commanded for atonement. In Num. 28:30, a kid of the goats, and in Lev. 23:19, the same sacrifice connected with this new meat-offering, is in both places appointed.

The believer, though he be (by virtue of the death and resurrection of Christ) a new creature; though partaker of a new and everlasting life, derived from, and in union with the Lord Jesus; yet is burdened with the body of sin and death, and finds the constant lusting of the flesh against the spirit; an incessant warfare during all his abode on earth. That which is born of the flesh remains still flesh, irremediable in its corruption, with a mind at enmity with God, and which cannot be subjected to the law of God. Like some ferocious evil beast, it may be chained, but cannot be tamed. We cannot make a servant of this monster, or come to any agreement with him, any more than with the leviathan described by God to Job. Will he make a covenant with thee? Wilt thou take him for a servant forever? Wilt thou play with him, as with a bird?" (41:4-5.) An evil beast, neither to be trifled with nor trusted.

It is of deep importance to the child of God, as regards both his peace and his walk, that the truth respecting the distinction and co-existence of the two natures, new and old, should be fully believed. They bare denominated in Scripture, the new man and the old man; the former, after God, created in righteousness and true holiness; the latter, one's original existence, derived from the ruined fallen Adam, often called the flesh, in which dwells no good thing. Sin can never be eradicated. It abides as long as the flesh remains. No power of the Holy Spirit burns up or consumes it. Neither is there any possibility of converting that which is evil into good. The presence and power of the Spirit of God, by strengthening the new man, and feeding the soul with Christ, and deepening its value of the precious blood, enable the believer to repress and keep under the motions of sin, the energies of the old man.

Watchfulness, faith, and prayer, are as needful, up to the very end of the race, as they were at its commencement. Through the whole of this Pentecostal dispensation, the constant remembrance of the sin-offering is imperatively required, in order to preserve fellowship with the Father and the Son, and to give power, and to afford us a weapon of strength against the leaven still mingled with the new meat-offering. Another of the six curtains of goat's hair may remind us of this aspect of the sacrifice.

A long interval elapsed in Israel's year between the feast of weeks, and the next general feast. It was not until the seventh month opened, that any special gathering of the people was appointed. But on the first day of that month was the feast of the blowing of trumpets. By this time, the labors of the harvest-field, of the olive-yard, and the vineyard were nearly over; and the silver trumpets were to sound in the ears of the people, to call them from the busy cares and thoughts of earthly things, that had now occupied them some time, to rest in holy convocation before God, under the sweet savor of fresh burnt-offerings, and under the atonement of a kid of the goats for a sin offering. It was a joyful, as well as a solemn sound, that those trumpets gave forth. Their silver note supplanted the shout of the harvest-home, or of the treading of the wine-press; and summoned Israel to the presence of their God, who had blessed their labors, and crowned their year with His goodness. Yet even in this scene of holy repose and worship, the sin-offering was needed. The convocation itself brought with it evil, and the blood of atonement must flow.

May we not learn from this, how needful it is to keep in remembrance the precious blood of Christ, in the midst of our very activities of service and labor for God; and to seek to preserve as our first object, the soul in fellowship with the Father and the Son; lest busy occupations, even though they be of the holiest kind, withdraw the heart's affection from the Lord, or usurp that place in our souls, which belongs alone to Himself.

" My son, give me thy heart," is one great command. " Keep thy heart with all diligence," is another. There may be much diligence in outward service, and yet the soul may have little fellowship with God, and be rendering but little true worship to Him. The blood of Christ alone keeps the way of access open for us: and as we are eating that meat indeed, and drinking that drink indeed, so are we abiding in God's presence.

This feast of trumpets, with its accompanying sin-offering, may have had its memorial in a fourth curtain of goat's hair.

On the tenth day of the seventh month, was the feast of Atonement. On that day alone, in all the year, a special sin-offering for atonement was appointed. Two kids of the goats, looked upon as one sin-offering, were presented before the Lord. One was selected by lot to be slain; and the other to be a scapegoat. The blood of the one slain, was on this occasion, and on none other, carried by the high priest into the holiest, and there sprinkled upon the mercy-seat, and before the mercy-seat, seven times. Israel's sins of the past year were thus in type covered over, and blotted out from God's remembrance.

The high priest, after having completed the work of atonement within the tabernacle before God, then came out, and confessed over the living goat, the sins of the people; at the same time laying both his hands upon its head, and thus typically transferring them to the animal; which was then sent into the wilderness, never more to return; and thus the sins reckoned to it were no more to be remembered. The object of having two goats for one sin-offering was, to convey to Israel assembled outside the tabernacle, the knowledge of what had passed before God on their behalf within the holiest. The disappearance of the scapegoat, bearing their sins, represented to them the fact that those sins had been blotted out from God's remembrance, by means of the blood sprinkled on the mercy-seat. The goat whose blood had been carried within the vail, was entirely consumed as a sin-offering without the camp. It may be that the goats' hair curtain, doubled, and hanging down in front of the tabernacle, was intended to keep a memorial of this day of atonement before Israel's eye. The doubling of the curtain, so that half faced inwards, and the other half could be seen from without, may have some allusion to the double aspect of atonement, set forth in the different uses of the two goats, the one sin-offering: the object of the one being solely for atonement towards God; that of the other being to express the result of that atonement towards Israel. The 9th and 10th chapters of Hebrews give us an exposition of the 16th chapter of Leviticus; but chiefly by way of contrast; comparing the inefficiency of the blood presented on that day for Israel, with the complete and eternal efficacy of the one offering presented by Christ-the offering of Himself. A more full explanation of this beautiful type is reserved for a future occasion, when the dress of the high priest will be considered.

As the worshipping Israelite could not draw near the tabernacle without observing the goats' hair curtain folded down in front; so has the believer ever to draw near to God with the full assurance that his sins and iniquities are remembered no more, and that the record of this blessed fact is preserved in God's dwelling-place, by the rending of the vail, the sprinkling of the blood upon the mercy-seat, the presence of the living High Priest, and the very construction of the tabernacle itself.

The last feast in the year was the feast of tabernacles-the feast of in-gathering-when Israel had only to rest, and rejoice in the blessing of God upon all their labors. Liberty, cessation from toil, mingled with solemn feasting and joy, marked this holy festival. There were also two remarkable things connected with it: first, the dwelling in booths: secondly, an eighth day added to the seven. The booths were to be erected in remembrance of Israel's deliverance out of Egypt, when their first resting-place was at Succoth (booths.) There seems also to be an intimation of a future deliverance out of Babylon, in the fact that " willows of the brook" were to be intertwined with other trees to form these

booths. Psa. 137:2, alludes to the willow as a tree growing by the rivers of Babylon. The eighth day, " that great day of the feast," gave a resurrection character to this remarkable ordinance. Throughout this feast, on each day, a goat was offered, for a sin-offering. And though the burnt offerings declined in number from day to day, yet the sin-offering remained the same. The goat was considered sufficient at the close, as at the commencement.

This feast of tabernacles is mentioned but once in the New Testament, (John 7) The brethren of Jesus urged upon Him to manifest Himself openly to the world at this feast. But He tarried behind in Galilee. His time was not full come for shewing Himself to the world. The cross must precede that full time. He must be lifted up in order to draw all men unto Him. However, after " His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret." When there, He marked the lack of peace and joy which should have filled that city of God, especially at such a time. He heard the restless questionings and surmisings which disturbed the hearts of the people, and " about the midst of the feast, He went up into the temple and taught." He still confined Himself to the temple, and did not openly manifest Himself to the world. The Jews marveled at His knowledge of letters rather than at the deep subject which He taught. Just as in the present day the ear is attracted often by a sweet sound of God's truth, whilst the heart is unmoved by its solemn verities. A preacher is wondered at, it may be for his eloquence and earnestness; whilst the all-important doctrines which he enunciates are passed by.

The GREAT TEACHER sought in vain to direct them to the source from whence He Himself, as well as His doctrines proceeded, viz. to God.

At length, " in the last day, that great day of the feast, Jesus stood and cried, saying, " If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture bath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet; became that Jesus was not yet glorified." Ver. 37, 38, 39.

The man of sorrows discerned under the seeming prosperity and gladness around Him, aching, unsatisfied hearts. The best feast under the law, with its great day, had given no lasting peace or joy. The booths, at first green and fresh, were now withered and dead; the sun poured its scorching beams through their lifeless branches; the burnt-offerings had dwindled down from thirteen to one. Though professing to know God, Israel was still ignorant of Him. The bounties of His hand, manifested in the full winefat and corn-floor, had not revealed, and indeed could not, the depth of His heart of love. Though in the promised land, the people had not entered GOD'S rest: they were still, as to their souls, wandering in a barren wilderness. " The feast of tabernacles" instead of being the crowning feast of the Lord, was but "a feast of the Jews." Wearied souls were still unsatiated, The True bread-corn had yet to be bruised, (Isa. 53 to;) the wine had yet to be pressed from the grape, (Psa. 38:2;) and the oil had yet to flow from the beaten olive. (Isa. 53:5.)

Was this closing feast all that could be reached under the law? Was Israel to know no deeper spring of joy, no more lasting fountain of gladness than had been provided through this feast of tabernacles? The pent-up heart of the blessed Lord could be restrained no longer. Straitened though He felt, till He should have accomplished His baptism of judgment, yet He could not look upon this scene without pouring forth in anticipation the stream of living water. So He stood in the midst of the fading festivities, and cried, " If any man thirst, let him come unto me and drink." " The Rock Christ" was there with its great depths of life-" The wine and the milk" were there, though Israel knew it not. Jesus manifested Himself openly, as the fountain of living waters for every parched sinner, in anticipation of the time when the full tide of eternal life would flow from Him, smitten by the rod of God's power and wrath, over a waste desolate world.

The law, with its weak and beggarly elements, had accomplished nothing. It could give no life, no righteousness, no peace; and though bright gleams of future glory shone out here and there from its types and shadows, yet even those gleams of light could only be discerned by those who had through faith, been raised like Moses, above its grievous yoke; and who had been admitted into a friendship and acquaintance with God, which the law could never give.

What a mighty cry of the blessed Lord was this How it must have sounded forth in the midst of that city of unavailing solemnities, in the midst of those multitudes, the mirth of whose hearts was but as the crackling of thorns under a pot. And that cry which then commenced was taken up again by the same blessed One when brought into the dust of death. He Himself said, I THIRST; and having drank to the very dregs the full cup of woe at the hands of God; and having tasted the last bitter drop of hatred and malignity at the hands of man, He said, "It is finished "-the Rock was riven; the water of life burst forth. And still from the glory itself the cry sounds forth, before the closing day of judgment overtakes the world, "Let him that is athirst come, and whosoever will, let him take the water of life freely."

It was the eighth day when these memorable words of Grace were poured from the lips of the Son of God; a day especially typifying a resurrection period. The Lord Jesus therefore stands forth as Himself the resurrection and the life, and speaks of the Holy Spirit, which they who believed on Him should receive after He was glorified. That Holy Spirit, would be an earnest of the inheritance; both a pledge to the believer of the future glory; and also revealing the first-fruits of that glory to his soul. See I Cor. u. 9,10,12. Even now through the blessed work and witness of the Comforter, the fruits of the promised inheritance are realized. "Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart," are ministered from the glory to the way-worn pilgrim on earth. And though still toiling in the wilderness, he can say, "we which have believed do enter into rest." Heb. 4:3. Already he has an earnest of the feast of tabernacles. And not only so, but he becomes through drinking of the smitten rock, himself a channel of living water to thirsty sinners round. "He that believeth on me, as the Scripture bath said, out of his belly shall flow rivers of living water."The mouth of a righteous man is a well of life." Prov. 10:11. "The words of a man's mouth, are as deep waters; and the well-spring of wisdom as a flowing brook." Prov. 18:4. What a blessed contrast this to a throat an open Sepulcher; a tongue using deceit; lips concealing the poison of asps; and a mouth full of cursing and bitterness!

And what a wondrous change, to have rivers of living water flowing from within; instead of evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies, as the bitter streams which the natural heart can only pour forth.

But this "feast of tabernacles" has also a prophetic aspect to the believer, as well as to Israel in the future day of millennial glory.

By faith, we can even now look forward to that day when the Israel of God, the countless multitude gathered out of every nation, will be assembled in their eternal resting-place, around the throne of God and of the Lamb in his temple. The wilderness will be passed, the weariness, the hunger and thirst of the journey be known no more. The withering power of persecution, and fiery tribulation, will have ceased forever. The cup of joy will be full; and blessed freedom from every temptation, whether of Satan or of the flesh, will be rejoiced in forever. God's rest will be entered. There, the song will be, "Unto Him that loveth us,1 and washed us from our sins in His own blood." The value of the

sin-offering will then indeed be appreciated: and the power of that blood to redeem, to cleanse, to preserve clean, and to present the sinner faultless before the presence of God's glory, will at length be realized.

And now, as we journey on towards that resurrection-day, and rejoice in hope of the glory of God, faith's foretastes of the future will be mingled with a constant reference to Him who was made sin for us. The glory is inseparable from the cross; and the cross can never be severed from the glory.

One of the six goats' hair curtains. may have been intended to perpetuate the remembrance of the sin-offering, as connected with Israel's last feast, that of tabernacles.

It may be remarked that, on the great day of atonement, another goat was offered for sin, besides that above mentioned. (Num. 29:11.) In the case of all the sin-offerings, sacrificed during the feast, the blood was not carried into the holiest, but was' put upon the horns and poured out at the bottom of the altar of burnt-offering. Selected portions of the inwards were also burnt upon the same altar. The remainder of the victim became the portion of the priest. The only exception to this rule was the goat, (Lev. 16) the blood of which, being carried into the holiest, the whole sacrifice was burnt with fire outside the camp, and no portion consumed on the altar of burnt offering The feasts above alluded to have also a prophetic character, bearing on the second coming of the Lord Jesus. But it is not the object of the present exposition to enter into this deeply interesting subject.

There were two other occasions on which goats were offered as sin-offerings for Israel, as a people: the one (Lev. 9) on the consecration of the priesthood: the other (Num. 7) at the dedication of the altar. In the former case, the priests, Aaron and his sons, having themselves experienced the virtues of the sacrifices offered for them by Moses, took their place of priesthood, on the behalf of Israel, on the last day of their consecration, an eighth day. In the latter, each tribe was represented by its prince; and each prince presented precisely the same offerings and sacrifices at the dedication of the altar. Thus each Israelite could claim the value of the priesthood for himself; the whole people having been identified with the sacrifices on the eighth day of consecration; and the need of each tribe was equally expressed; and each stood alike accepted, through the offerings presented at the dedication of the altar.

So it is, even now, as it regards the Church of God. Christ has loved it, and given Himself for it, (Eph. 5:25,) and this love, and the value of this sacrifice, is equally true towards each individual in the Church. He loved us, and gave Himself for us, Eph. 5:2. He loved ME, and gave Himself for ME, Gal. 2:20. And if we measure the amount of our need and misery by reason of sin, each of us requires the whole virtue of the perfect sin-offering: the entire work of the great High Priest is indispensable for each, and each stands accepted in the Beloved, according to the full and unspeakable glory, dignity, and value of His person. Two other breadths of the second goats' hair curtain may have allusion to these sin-offerings, presented on the day of consecrations, and on the dedication of the altar.

Hitherto, we have considered the goat, as offered for a sin-offering on behalf of Israel collectively. The same animal might also be selected by an individual Israelite, fen a burnt-offering, Lev. 1:10-for a peace offering, 3:12 -and for a sin or trespass-offering, 4:28, and v. 6. Thus the whole eleven curtains of goats' hair may embody a memorial of every sacrifice presented by an Israelite, but especially of the sin-offering presented for the whole people. Breadth for breadth, the beautiful inner curtains were accurately covered up by the goats' hair. Indeed, the whole building was enveloped in this fabric; as if to enunciate the great truth, that God could have no tabernacle amongst men, and could riot display His glory and beauty in the midst of them, unless His dwelling-place proclaimed, in every part, the fact that sin and infirmity had been fully met by a perfect sacrifice: and even death had yielded up a record of purity and holiness, fit to be perpetuated forever in His presence.

It has been before remarked, that these curtains of goats' hair are particularly specified as the tent; while the beautiful curtains are called the tabernacle.

Ex. 26:7 To be a covering, (or rather) tent, upon the tabernacle Ex. 26:11 Couple the tent together, that it may be one -36 18

Ex. 12:13 Curtains of the tent

Ex. 26:14 Covering for the tent

Ex. 35:11 The tabernacle, his tent, and his

coverings

Ex. 36:14 For the tent over the tabernacle

Ex. 40:19 Spread abroad the tent, over the

tabernacle

Num. 3:25 The tabernacle and the tent

A twofold object was attained by this construction.

The tabernacle formed a dwelling-place for God in the midst of His people. It was also a tent, where they could congregate for worship, for help, and blessing The goats' hair curtains recording the fact of the kid of the goats having been slain for sin; Jehovah was enabled to manifest His glory in the midst of His people, and to abide with them, notwithstanding their waywardness and evil.

Speaking from the tabernacle thus covered with its tent of goats' hair, God could say, " I have not beheld iniquity in Jacob: neither have I seen perverseness in Israel." The breath of the accuser was prevented from entering the holy places of God's dwelling: for an outspread record of abundant sacrifice proclaimed a full answer of atonement made to every accusation respecting sin: and the goats' hair curtains protected the tabernacle of God, breadth for breadth, from Israel's defilement. North, south, east, west, and heavenward, these eleven curtains witnessed to God's holiness, by proclaiming wide and far, that sin had been judged in the slain lamb; that iniquity was covered; and a hiding-place prepared, where the justified sinner was compassed about with songs of deliverance.

Also the tent of congregation was so fashioned as to keep in constant remembrance the important truth, that atonement must precede worship: and the priests themselves, who ministered in the holy place, might have learned, from the arrangement of the tabernacle, the order of our song of praise. " Unto Him that loveth us, and hath washed us from our sins in His. own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen." ({vi 30703-30704}Rev. 1:5,6.)

The Tabernacle, the Priesthood and the Offerings, Curtains of the Tabernacle, The

Exodus 26:1-3; Exodus 36:8-10

Ex. 26:1-3 -" Moreover thou shalt make the tabernacle ten curtains of fine twined linen, and blue, and purple, and scarlet; cherubims of cunning work shalt thou make them. "The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the cur- tains shall have one measure. "The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another."

Ex. 36:8-10 "And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: cherubims of cunning work made he them. " The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. "And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another."

The framework of the tabernacle was made of boards of shittim-wood, overlaid with gold, standing in sockets of silver. Over these boards which enclosed an area of 30 cubits by 10, were thrown two sets of curtains, and two coverings, forming what may be called the roof of the building, and hanging down over the back and two sides. The first and innermost set of curtains are emphatically called " The Tabernacle."

" Thou shalt make the tabernacle, ten curtains." Ex. 26 r. " The work of the tabernacle, ten curtains." Ex. 36:8. " And it shall be one tabernacle." Ex. 26:6. Also Ex. 36:13. " curtains of goats' hair, a covering upon the tabernacle." " The tabernacle and the tent." Num. 3:25.

Upon reference to these quotations, it will be found, that the word tabernacle is used to express the set of ten curtains, whilst the word tent has reference to the eleven curtains of goats' hair, which were thrown over this first set. The Hebrew word, translated tabernacle, means a dwelling-place, and is exclusively confined to the thought of this structure being God's dwelling-place. In our translation, we find the words " tabernacle of the congregation " constantly occurring; but, in almost every instance, the Hebrew has the words " tent of the congregation ": for, this building was their tent of assembly; and God's tabernacle or dwelling-place.

Ten curtains were first made, each 28 cubits in length, and four cubits in breadth. Five of these were subsequently joined together; thereby forming one curtain, 28 cubits in length, and 20 in breadth. The other five were similarly joined together, forming a second curtain of like dimensions. The materials used in the manufacture of this fabric were precisely the same as those which formed the vail; a different arrangement, however, is adopted as to the fine linen. In the vail, the blue first meets the eye; and the fine linen is last in the series. In these curtains, the fine linen stands first, succeeded by the blue and the other colors. The vail, we know from Heb. 10:20, was a type of the Lord Jesus in the days of His flesh, and was rent when He yielded up the ghost. The curtains, fastened together by golden taches, seem to foreshadow Christ in resurrection. The same glorious display of God and man, wondrously united, meets the eye of faith, whether the blessed Lord be contemplated when sojourning on this earth, or raised to the right hand of the Majesty on high. Indeed, He cannot be known upon the throne of God, unless He has been first revealed to the soul as the Crucified One on earth. He that ascended, first descended. He is the unchanged and unchanging One. " Jesus Christ, the same yesterday, and to-day, and forever." Resurrection added to Him no new perfections; for He was, while on earth, the Resurrection and the Life. He was ever perfect. The blue, purple, and scarlet, were as bright and gorgeous in the vail, as in the 10 curtains of the heavenly roof. The fine linen was as spotless in the one, as in the other. The Cherubim of Glory were manifest in the cunning work of both. The same blessed name of Jesus, bestowed on the Lord at His incarnation, is again the "name above every name" given to Him on His exaltation. Even when His days, like the shadow declined, and when He was withered like grass, at the very moment of His death, the Father pronounced Him to be the same, the Jehovah who, of old, had laid the foundation of the earth. Compare Psa. 102:25, with Heb. 1:10. "And Thou, Lord, ... ' &c.

Fine linen, which formed the groundwork, on which the beautiful tints of the vail were displayed, was also the material of the curtains. The Holy One, whose flesh saw no corruption, was unchanged by resurrection: for mortality was never attached to Him. He alone had, and has, incorruptibility and immortality, though crucified and slain. "I am the First and the Last, and the Living One who became dead, and behold, I am the Living One for evermore." Rev. 1:18. Wondrous mystery, to be received alone by faith: and as the priests walked barefoot in the tabernacle, so must we, with reverent and worshipping hearts, tread on this holy ground.

It has been already observed, that the fine linen is put first in the description of the curtains; whilst the blue is first in that of the vail.

Is not this the order, in which the Holy Spirit instructs as to Christ in humiliation and in glory? The eye of faith is first directed to that mystery, God manifest in the flesh; the Word made flesh. The heart is attracted by the blessed truth, that the Child born to as, and slain for us, is the Mighty God. The heavenly color stands pre-eminent in the vail. The other marvel is, that there should be a Man upon the throne of God. So, the fine linen, which especially sets forth Christ as the righteous Man, is pre-eminent in the curtains.

The five curtains, which were joined together in their breadth, defined the extent of the holy place, 20 cubits: for, the vail, which separated the interior of the tabernacle into two parts, the holy and the most holy, was to be hung up under the taches. These taches being golden clasps fastened into loops of blue, and thereby uniting the two curtains, each formed of five breadths, one curtain covering the holy place, To cubits of the other covering the most holy, and the remaining io cubits hanging over the boards of the west end of the tabernacle. It may be, that the explanation of the number five is found in Heb. 7:26, " Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Under the shelter of this glorious Priest, we dwell, and have access, as priests to God, into the holy and most holy places; which, by reason of the vail being rent, now form but one undivided tabernacle. Of the two holy places, formerly separated one from the other by the vail, the holiest was especially the dwelling-place of God alone. None dared intrude thither; not even the priests themselves were allowed to pass within the vail. No worship was carried on there; no human voice was ever heard within its precincts.

In fearful majesty the God of Israel dwelt between the Cherubim of glory. And though, once a year, the high priest was directed to enter, yet he could not draw nigh without blood. And the object, for which he was commanded to approach the mercy-seat, was in order to appease the wrath of God, offended by the sins of Israel. But the clasped curtains of the roof betokened that the tabernacle was one; and in due time, the rending of the vail proclaimed it. Christ crucified, Christ the power of God, and the wisdom of God, is like the golden tache in the loop of blue. He links heaven and earth together. He gives the worshipper entrance to the immediate presence of God. All distance and separation are gone. The sound of prayer and praise; the cry of distress, and the voice of melody, are presented and heard in the holiest of all.

The curtains, like the vail, were a mass of cherubim. In the latter, these emblematic figures of glory were marred and rent asunder; for, it pleased Jehovah to bruise His Son. “He made His glory to cease, and cast His throne down to the ground. He shortened the days of His youth, and covered Him with shame." Psa. 89:44,45. But in the former, that is the curtains, we behold again the same cherubim of glory, spreading their wings on high, and forming the lofty ceiling of the tabernacle; a firmament of expanded feathers, composed of the blended tints of blue, purple, and scarlet, on the pure white ground of tine linen. Various are the references in the Psalms to this sheltering canopy. For instance-" I will abide in Thy tabernacle forever: I will trust in the covert of Thy wings." Psa. 61:4. " He shall cover thee with His feathers: and under His wings shalt thou trust." Psa. 91:4. “Hide me under the shadow of Thy wings." Psa. 17:8. " How excellent is Thy loving-kindness, 0 God! Therefore the children of men put their trust under the shadow of Thy wings." Psa. 36:7. Because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice." Psa. 63:7. " In the shadow of Thy wings will I make my refuge." Psa. 57:1

The blessed Lord Himself, during all His life on earth, abode under the shadow of the Almighty. He dwelt in the secret place of the Most High, till that awful hour when refuge failed Him, and He had to exclaim, " I am cast out of Thy sight." Jonah 2:4. " Lord, why castest Thou off my soul? Why hidest Thou Thy face from me?" Psa. 88:14. " My God, my God, why hast Thou forsaken me?" Psa. 22:1. “But the God of peace has, through the blood of the everlasting covenant, brought again from the dead that great Shepherd of the sheep." Heb. 13:20. And now, in the holy places not made with hands, Christ is the covert, the hiding-place, the refuge, the defense, help, power, and joy, of all those who trust under the shadow of His wings. The secret place of the Most High, the Holy of Holies, this glorious pavilion, covered with the feathers of the Almighty, is a safe and quiet resting-place for the wearied saint. The strife of tongues enters not there; no terror by night; no arrow that flieth by day; no snare of the fowler, or noisome pestilence can reach one that is sheltered there. Death may be at the right hand, and yet shall not come nigh. The young lion and the dragon can there be trampled under foot. Love, wisdom, patient tenderness, and almighty power, combine to form a fitting shelter.

The comforting passage in Heb. 6:18-20. refers to the security found in the Holiest. There is no place of safety, short of that within the vail. The Eternal God alone is our refuge: thither we have fled, through the rent vail. There, hope, not deceitful or fluctuating, but sure and steadfast, is laid hold of, and becomes actual certainty to the soul: for Christ is there, the forerunner. Rapid has been His course, having broken the gates of brass, and cut in sunder the bars of iron. He has taken the prey from the mighty, and ascended from the lower parts of the earth far above all heavens. And now, He has entered for us into the very presence of God; the sure pledge, that every one, whose hope is fixed on Him, shall likewise obtain this everlasting glory. We may, with confidence, brave the storms and tempests of this world, and the buffetings of Satan; seeing we have hope, as an anchor, fastened in the holiest. But let us not think that the word hope expresses uncertainty; in human language, it is often used to convey the thought of chance or doubt; so that we hear, all around us, such expressions as, hoping for salvation, hoping to go to heaven, &c., the utterance of unbelief: whereas, in the Scripture use of the word, hope always implies assurance; and he who hopes, patiently waits for that which he knows he shall obtain.

There were six cities in the land of Israel, appointed by God, to which the man-slayer might run for protection, when pursued by the avenger of blood. The three, which lay on the west of Jordan, were each set upon a hill; Kedesh, in Galilee, in Mount Naphtali; Shecem, in Mount Ephraim; and Kirjath- Arba, which is Hebron, in the Mountain of Judah: Josh. 20:7 These were priestly cities. A way was to be prepared, so that the guilty person might have no difficulty in reaching the nearest city of refuge. If an Israelite, or a stranger, by accident as it might be called, killed his neighbor, as for instance, " when a man goeth into the wood with his neighbor, to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die.' Deut. 19:5. he must at once raise his eyes from the scene of his calamity, and look for the nearest city of refuge. God had provided that it should be conspicuous on every side. He must then hasten, with all speed, along the prepared way to that city, and pause not till he found himself within the threshold of its gate. A cry for mercy to the avenger of blood, would be unheeded; a plea that his crime was unintentional, would be of no avail. The sword of vengeance would inevitably fall upon him, if he delayed to hasten to the refuge. To spend, in entreaties and prayers, the precious time which yet afforded him opportunity of reaching the only place of safety, would be madness. He must flee from the approaching wrath. God had established the place of mercy: safety was in that alone. Moreover, the slayer had, by inheritance, no title to a dwelling-place within that city. His crime and danger were his only plea; and marvelously enough, his very misery placed him, through the merciful provision of God, in association with the holiest of God's people. He was raised from the rank of an ordinary Israelite, or from the outcast condition of a stranger, to be a fellow-citizen with the priests of God.

These shadows of truth are more than fulfilled in the merciful and rich provision made by God for the salvation of the sinner. The dwelling-place of the Most High becomes the city of his refuge, his everlasting home. On the mercy-seat he beholds the blood; sure pledge that wrath has been appeased, that the avenger of blood has buried the sword of justice in the heart of another on his behalf. The ground on which he stands, within the holiest, is as a rock under his feet; for the blood of the atoning victim has also been sprinkled there. The great High Priest is likewise present, Himself the forerunner, the first that has tasted the joy, and entered into the rest, the blessed rest of that eternal salvation which He has obtained for others. From the ruin, degradation, and death, entailed on him by the Fall, the sinner is raised into a standing of perfection, glory, and life, to be a king and a priest, to go no more out, to be an heir of God, and joint-heir with Christ. The cry of terror and distress is exchanged for the song of victory and joy; holy worship and ceaseless praise take the place of vain regrets and unhappy murmurings. He, who looked back over the past with fearful forebodings, dreading the rapid advances of well-merited vengeance, now sees goodness and mercy pursuing him all the days of his life, Psa. 23:6 (in the Hebrew), and gazes with unspeakable delight upon Him who has opened the way into the holiest through His own death, and is seated there, crowned with glory and honor. These are some of the many blessed truths which seem to be crowded together in the types of the tabernacle. Ever and anon fresh aspects of the glories of salvation present themselves to the soul; even as to the eyes of the priest in the sanctuary, mingled gleams of light and beauty shed their radiance from the gorgeous curtains and golden boards, lighted up by the cloud of glory which covered the mercy-seat.

The Tabernacle, the Priesthood and the Offerings, Vail, The

Exodus 26:31; Exodus 36:35

"And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made." -Ex. 26:31

"And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work."- Ex. 36:35

Fine Twined Linen

One material only is specified in the construction of the Vail, " fine linen:" the blue, purple, and scarlet, were simply colors. Upon this ground-work of fine linen these colors were displayed so that the observer would be first arrested by the beauty of the blue, the depth of the purple, and the brilliancy of the scarlet, before he perceived the material, over which these tints were spread. Does not this aptly exemplify that wondrous truth, " God was manifest in the flesh?" " 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."

The Wife, in Rev. 19:7, is represented as having made herself ready for the marriage supper, and it is added in the succeeding verse, " To her was granted, that she should be arrayed in fine linen, clean, and white: for the fine linen is the righteousness of saints." ver. 8. Here a twofold, yet united, aspect of the truth is beautifully presented: the Church makes herself ready, and yet she is clothed by another. So in Rev. 7;14, believers are said to have washed their robes, and made them white in the blood of the Lamb: while, in chap. i. 5, it is written " Unto Him that loved us, and washed us from our sins in His own blood." We may view the saint as clothing or washing himself; for he may be regarded as, by faith, appropriating to himself the precious blood of Christ; or, we may consider the work as all accomplished for him by the Lord Jesus, through the grace and mercy of God. The word " righteousness of saints " is remarkable, being in the plural number; it may be rendered righteousnesses;' the fine linen displaying every form of bright and holy purity; righteousness in every aspect; according to that beautiful word " Thou art all fair, my love: there is no spot in thee." But whence were these garments derived? If we turn to Jer. 23:6, " This is His name, whereby He shall be called, Jehovah our Righteousness." Jehovah Jesus is the righteousness of the saints. He is the spotless robe; they are clothed with Him; they stand accepted (graced) in the Beloved. God has made Him to be unto them " righteousness, sanctification, and redemption," and His name is placed upon them; as, in Jer. 33:16, Jerusalem on earth will have " Jehovah our Righteousness " as the name whereby she shall be called.

The fine linen of the Vail seems, then, especially to present to us " the Righteous One," who in His life of toil and sorrow, and most especially in His death of shame and suffering, manifested that unsullied purity, that perfect obedience, and that delight in accomplishing the will of His Father, whereby He

has earned for Himself a name, which is above every name, the name of Jesus; " who was made sin for us, that we might be made the righteousness of God in Him."

The Colors

BLUE.-This Ranks Pre-Eminent, Being Always the First Mentioned in the Frequent Enumerations of the Colors Given in the Latter Chapters of Exodus. It Attracts, Without Dazzling the Eye; and the Epithet Lovely Is Very Appropriately Attached to It. It Is Seen Spread Over the Expanse of Heaven, of Boundless Extent. When the Thunder-Cloud Vails the Sky, and the Tempest Bursts in Fury on the Earth With Its Desolating Power, This Serene Color Is Concealed; but We Hail Its Gradual Reappearance As a Sure Presage of the Returning Calm, and of the Sun's Genial Beams. It Is Peculiarly a Heavenly Color; and Throughout These Types, Is Closely Linked With Gold. Thus in Ex. 28:6 and 15, the Word " and " Is Omitted Between the Gold and Blue; so That the Passages May Be Read As Follows: " They Shall Make the Ephod of Gold, Blue, and Purple; the Curious Girdle of the Ephod Shall Be of Gold, Blue, and Purple, &C. Thou Shalt Make the Breast-Plate of Gold, Blue, and Purple, &C." the Same Order Is Precisely Repeated in Chap. 39:2, 5, 8, the "and" Being Again Omitted Between the Gold and Blue. Taches of Gold Were Inserted Into Loops of Blue, Connecting Together the Curtains of the Tabernacle. Laces of Blue, Passing Through Rings of Gold, Fastened the Breast-Plate to the Ephod, and a Lace of Blue Bound the Golden Plate to the Miter of the High Priest. the Golden Vessels of the Sanctuary, With the Exception of the Ark, Were All Covered With a Cloth of Blue. If the Gold Was a Type of the Glory, Majesty, and Eternity of the Son of God, Blue Will Fitly Represent the Grace and Love He Manifested As Declaring the Character of God. "God Is Love." so Inseparably and Exclusively Is This Blessed Attribute Descriptive of Him, That He Affirms It to Be His Very Nature. It Is Not of Earth. As the Blue Vault of Heaven, With Its Vast Dimensions, Defies Our Puny Measurements, so the Breadth, and Length, and Depth, and Height of the Love of Christ Passeth Knowledge. the Thunders of God's Wrath and Holy Indignation Against Sin, May for a Time, Seem to Obscure His Love. but " His Anger Endureth but a Moment." Judgment Is " His Strange Work," for " He Delighteth in Mercy."

The dark cloud only intimates a passing storm, needful, it may be, to purify the air. Compared with the azure depth beyond, it is but superficial and momentary. And, since we have known the full outpouring of His wrath upon His Son, no cloud, however black, can cross our sky, without the heavenly blue being seen in the bow, which God has set there as a token of eternal mercy, that judgment once poured out shall never more be repeated.

In looking at the Vail, the first color, which would draw the attention of the beholder, was the Blue. The sinner's first glance of faith on the Lord Jesus recognizes Him as from above, " God manifest in the flesh," " the only-begotten of the Father, full of grace and truth." Grace is ever the attraction to one who is burdened with guilt. The woman who was a sinner, Luke 7:37-50, despised and shunned by her more decorous neighbors, broke through all restraints, to welcome Christ. She heard that Jesus sat at meat in the Pharisee's house. God had, in very deed, come down to visit fallen man: but no thunders of Sinai, no fearful voice of stern rebuke, no trumpet sound of judgment heralded His approach. He came upon one errand, that of mercy. He made known the depth of God's heart, and the woman felt she had a claim above all others upon His compassion, for she knew herself most guilty. Conscious of her unfitness for His presence, and yet assured that her very unfitness had brought Him down from heaven-loathing herself on account of her sin, and yet aware that her loathsomeness was her best plea to be in the company of Christ, she rushed, unbidden, into that assembly; all considerations of propriety giving way before the one engrossing

thought, that it was her Savior, her God, who sat there, neglected by all but herself: and there she remained, satisfied with her nearness to Him; lost to all around her, her heart more broken, the more she tasted His love; arrested by the heavenly beauty of Him on whom she gazed. At length, she heard words which could come from no lips but those of the Son of God: " Thy faith hath saved thee: go in peace." Well might she have exclaimed, "Thou art fairer than the children of men: grace is poured into thy lips." (Psa. 45:2.) She recognized the loveliness of the blue.

It would be deeply interesting, to trace through the Gospels this beautiful color, exhibited in the ways of the Lord; and above all, its intensity, in those last scenes of anguish and distress, when He proved how He loved us. But this may suffice to direct others into these green pastures, and to the still waters, where refreshment and rest are found.

The Holy Vessels and Furniture of the Tabernacle, Candlestick, The

Ex. 25:31-36.-And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick, And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candle- stick. Their knops and their branches shall be of the same: all of it: shall be one beaten work of pure gold.

Ex. 37:17-22. -And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick were four bowls made like almonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it was one beaten work of pure gold.

WE are familiar with the use of "light" in Scripture as expressive of the nature and manifested character of God, and of the Lord Jesus. " God is light, and in Him is no darkness at all." (1 John 1:5.) "That was the true light, which lighteth every man that cometh into the world." (John 1:9.) " I am the light of the world." (John 8:12, &c.) Life also is an inseparable attendant upon light, and light is intimately connected with life. " In Him was life, and the life was the light of men." (John 1:4.) " He that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) " To be enlightened with the light of the living." (Job 33:30.) Christ arose from the dead, the source and sustainer of the Church in life and light; so that it is written of believers, that they have been " quickened together with Christ, and have been raised up together, and made to sit together in heavenly places in Him" (Eph. 2:5,6); and, "your life is hid with Christ in God: when Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:3,4); and, "ye were sometimes darkness, but now are ye light in the Lord." (Eph. 5:8.) The resurrection of Christ was the first moment of the life of the Church, for it was quickened and raised up together with Him; in blessed and eternal union with Him is that life maintained; and He, thus "raised far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," is ever the spring and source of all its glory and joy.

The Candlestick of gold seems to shadow forth this wondrous mystery: in it we find a type of union, a truth scarcely to be found elsewhere foreshadowed in the whole Mosaic ritual. It was the most elaborate of all the vessels of the Sanctuary as to its workmanship, being richly ornamented; the other vessels were studiously plain; it was of "beaten work" (); a word which conveys the idea of solidity, as well as of being wrought by hand, instead of cast in a mold. The workman who had thus to fashion such a richly chased vessel must have pondered minutely over every part, and must have bestowed intense labor and skill alike on every portion; his tool must have been guided with careful and unerring precision, so as to form the delicate flowers that adorned it; and yet the pattern and symmetry of the whole must have rested in his mind, whilst from the one solid mass of gold he beat out every part. Does not this afford us an apt illustration of that skill and marvelous wisdom of God, displayed in Christ and the Church, as fashioned by Him, and quickened together out of the grave-the elaborate result of His deep and eternal counsels, the great and abiding manifestation of His manifold wisdom, and of the exceeding riches of his grace? (Eph. 2:7;3:10.) The place of death was that selected by God as the laboratory out of which to display His mighty power and skill; there in secret was the body and its members curiously wrought; from thence was the new and perfect man raised up in beauty and glory. " I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works, and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psa. 139:14-16.)

But the Candlestick had not only its shaft, but also "its branch;" the main stem sprung up almost imperceptibly into a central branch, adorned with its buds, blossoms, and fruit. There was this distinction between this and the other six branches of the Candlestick, namely, that this sprung up from the central shaft, they proceeded out of the sides; and also this was more profusely adorned than the others, and rose to a greater height, towering above them. For we shall find from the text that there were three bowls, a knop and a flower only in each of the six branches; whilst in the Candlestick, or central portion, there were four bowls, their knops, and their flowers: that is, there were four of each kind of ornaments. This central part was therefore more adorned, and would in consequence rise to a greater height than the side branches, though of the same fashion with them, and formed out of the same mass of beaten gold.' Here we have another aspect of truth presented to us in type respecting the blessed Lord, as Himself head of that body of which He is the origin; and taking His place in the Church, as one in the midst of His fellows, at the same time that He is as the shaft or pillar on which it all depends. It is written, " He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee. And again, Behold I and the children which God hath given me." (Heb. 2:11-13.) Thus He is a branch in the midst of the branches; yet ever more glorious and lofty than they, for in all things He hath the pre-eminence. In the midst of His

fellows, yet anointed with the oil of gladness above them. (Psa. 45:7.) A man in the midst of men, yet "fairer than the children of men;" "the chiefest among ten thousand;" "the altogether. lovely." There is oneness, and yet pre-eminence; similarity, and yet superiority.

The Knops IT is difficult to define what kind of ornament the knops were. The word occurs only in two other passages of Scripture, Amos 9:1 and Zeph. 2:14, in both of which it is translated " lintel" of a door; probably some ornament of the cornice over the door. Josephus renders the word " pomegranate;" the Septuagint has ; and the Vulgate "spherula." Besides the four knops connected with the four bowls-" their knops"-there were also three additional knops in the shaft of the Candlestick, a knop being placed under each pair of branches proceeding out of the side. (Ex. 25:35.) From their situation, thus placed under the branches, I am inclined to think that the knops were like opening buds, from out of which the branches apparently sprouted; thus expressing more forcibly the fact, that the side branches owed their existence to the fruitfulness of the parent stem. If this were so, the knops would answer to the buds of Aaron's rod, and we shall have the same ornaments in the Candlestick, namely, buds, blossoms, and fruit. In the accompanying drawing, it will be perceived that I have thought it better to retain the round ball of the Septuagint and Vulgate.

The Flowers THE flowers were the ornaments that especially showed the skill of the workman who fashioned this beautiful vessel, as we learn from Num. 8:4, where the Candlestick is spoken of as of beaten gold " unto the shaft thereof, and unto the flowers thereof" The Septuagint and Vulgate call them " lilies;" and this is remarkable, as our blessed Lord refers in Matt. 6:28-30 to this, as being a beautiful flower of the field, when exhorting His disciples to trust in God for the supply of all their need. Solomon, in all his glory, was not arrayed like one of these; and yet they were but the perishable grass, which to-day is, and to-morrow is cast into the oven. In Isa. 40:6, and 1 Pet. 1:24, the glory of man is compared to the fleeting beauty of the flower, which withers and falls. In all these passages the flower is an emblem of beauty and glory, though fading and passing away. But these flowers in the Candlestick are of different materials: they are beaten out of solid gold; they preserve all the beauty and glory, all the exquisite delicacy and loveliness of the flower, but they are of an imperishable substance: their beauty will not fade, their glory will not wither. Thus they are appropriate emblems of the beauty and glory of the new creation. A creation though new, yet founded, as it were, on the ruins of the old; fashioned of lasting and unfading materials, and yet combining all the beauty and glory of that which shall pass away. The resurrection is the great display of this wisdom and power of God, who is able to fashion anew out of death all that was once fair and glorious, but which has faded and withered; and to mold and form it afresh in imperishable beauty. The Lord Jesus is the beginning and head of this new creation: He is man in the glory, and the saints, when risen, will still be men; so that nothing that was glorious or excellent in man, as originally created by God, will be lost, but changed into that which is imperishable and incorruptible. After a heavenly fashion, and of heavenly materials, all will be raised and formed afresh; and of this He who is now in heaven is the earnest and the pledge. We have borne the image of the earthy; we can look back at Adam as our head, and see all his goodliness fade like the flower of the grass, yea even his comeliness turned to corruption; but we shall also bear the image of the heavenly, and the " grace of the fashion thereof" shall not perish, but its beauty will endure, like the imperishable flower of beaten gold.

Pre-eminent in all these emblems of the glory and beauty of new creation stood this Candlestick of gold, with its central shaft and branch; and out of its sides preceded the six branches, adorned, though in a lesser degree, with like costly ornaments. As a whole, this vessel stood a seven branch Candlestick, characterized by the distinctness and yet unity of its center and sides; complete in itself, and yet complete because of its appendant branches. The number "seven" is constantly employed in Scripture as emblematical of perfectness as appreciated by God. The work of creation, with its accompanying day of rest, was completed in seven days; and in the Revelation the perfection of power and intelligence is expressed by seven horns and seven eyes, as seen in the Lamb in the midst of the throne. This vessel of the Sanctuary is perfect according to a divine estimate; but its completeness is owing to the six branches that spring from it, and are in union with it. So of Christ and the Church. It derives its life, its fullness from Him; and yet it is His completeness, His fullness-" the fullness of Him that filleth all in all." (Eph. 1:23.) As "the woman is the glory of the man" (1 Cor. 11:7), and they two are one flesh (Eph. 5:31), so is the Church the glory of Christ, and is one with Him; so that of believers it can be said, "we are members of His body, of His flesh, and of His bones." (Eph. 5:30.) Christ would be incomplete without the Church, and yet it derives all its completeness, and beauty, and glory from Him; and He and the Church form the one new man, of which Adam and Eve are the type. For " God said, Let us make man in our own image, after our likeness; and let them have dominion," &c. Eve was the completeness of Adam, and yet she was of Adam, distinct from him, and yet the two one flesh. This seems to be shadowed out by the Candlestick standing in the completeness of its beauty, seven branched, and yet distinct as to its center from the six appended branches; all forming together a beautiful whole, perfect according to the divine estimate of perfection, the number seven.

The olive-tree is used in Scripture as a type of richness, fertility, and beauty. " But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?" (Judg. 9:9.) "But I am like a green olive-tree in the house of God." (Psa. 52:8.) "The Lord called thy name, A green olive-tree, fair, and of goodly fruit." (Jer. 11:16.) "His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon." (Hos. 14:6.) The oil was to be beaten, not squeezed from the olive, that it might be more clear and pure; the spontaneous out flowing from the fruit, rather than forced out by pressure. Oil-olive is thus a beautiful emblem of the rich and ever fresh presence and grace of the Spirit. The Candlestick with its golden lamps, causing light " to ascend" continually in the Sanctuary, through the pure oil-olive constantly supplied, is an expressive type of the Church in union with Christ, bearing up the fullness of light and glory in the presence of God, anointed and fed by the fullness of the blessed Spirit, which has been given without measure unto Him. "Grace has been poured into his lips," and " of his fullness have all we received, and grace for grace;" in the glory of God will all that rich and unspeakable grace be displayed. There the fresh graces of the Spirit will shine forth unhindered; life and light will there be manifested in perfect and everlasting excellency; and the riches of the glory of God's inheritance in the saints will be displayed in all their eternal value and fullness.

This holy vessel has the epithet "pure" attached to it. (Ex. 31:8 Ex. 39:37; and Lev. 24:4.) How chaste and pure must everything be that stands in the light of the glory of God; and especially how clear and spotless must that be, which has to bear up the light in His presence. This Candlestick shed not its light on earth; it stood in the holy place, one of those places made with hands which prefigured the true heavenly courts. It represents Christ and the Church, not as the light of this world below, but as presented before God in the heavens above, sustaining light even there, and sending forth its radiance in the midst of that light which no man can approach unto. Soon Christ will raise the Church in unfading glory, and "present it to Himself a glorious Church, not having spot or wrinkle, or any such thing." (Eph. 5:27.) In a little while He will "present us faultless before the presence of His glory with exceeding joy" (Jude 24); pure like the golden Candlestick, fit to stand in the light of the glory, and to be the depository of light in the presence of God.

There are three purposes specified for which this golden vessel with its seven lamps of light stood in the Sanctuary of God. The first was that it might shed its light " before the Lord." " And he lighted the lamps before the Lord, as the Lord commanded Moses." (Ex. 40:25; see also Ex. 27:21 and Lev. 24:4.) The Candlestick shed its light in God's presence: He could look upon its perfectness and beauty; even He "who is light, and in Him is no darkness at all," could delight in the brightness of these seven lamps of light, and His Sanctuary was enlivened by them. What a holy and glorious standing has the Church of God-to find its place, its home, in the presence of God, to be under His eye, and dwell in the light of His glory; and not only so, but to have the glory "revealed in us" (Rom. 8:8); and to have that glory given to us which has been given to Christ. "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." (John 17:22.)

A second purpose of the light we gather from Ex. 26:35: " And thou shalt set the table without the vail, and the Candlestick over against the table on the side of the Tabernacle, towards the south; and thou shalt put the table on the north side:" and Ex. 40:24, "And he put the Candlestick in the Tabernacle of the Congregation, over against the table, on the side of the Tabernacle southward." Thus it was placed opposite to, and cast its light upon, the Shewbread Table; thereby displaying the whiteness and purity of the twelve loaves, covered with frankincense arranged on it. So the display of the Church in glory around the Lord will shed back light again upon the past, and will bring out into bright and blessed manifestation the value of Him who has been here down into death for it: the perfectness of His obedience, and the costliness of His sacrifice, will be plainly told out by the glory with which the Church will be crowned.

The third and chief object of the light is expressed in Ex. 25:37: "And thou shalt make the seven lamps thereof, and they shall light the lamps thereof, that they may give light over against it;" and Num. 8:2, 3, "Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the Candlestick. And Aaron did so; he lighted the lamps thereof over against the Candlestick, as the Lord commanded Moses." The difficult phrase “over against it," found in Ex. 25, is thus explained to mean, "over against the Candlestick." One chief object of the light was to illumine, and thereby display, the Candlestick itself; for "this work of the Candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, beaten work."

All the light and glory of the Church to be manifested hereafter in blessed union with the Lord will only the more exhibit the love, wisdom, and power of God, as seen in raising Christ from the dead, and giving Him to be head over all things to it. In the fullness of His own light, and of that of the Church, Christ will be manifested, "glorified in his saints." The more their light and glory shine forth, the more will His beauty and perfectness be seen, and the more will the wisdom and skilfulness of God be displayed. The seven lamps alike lighted up, and made manifest the solid shaft of beaten gold, and the lovely and delicate flowers of the branch. The might and excellency of strength, as well as the beauty and glory of the Lord, will be fully declared in and by the Church in resurrection; it will shine forth to accomplish one great counsel of God, namely, " that we shall be to the praise of His glory."

WHEN the princes of this world had crucified the Lord of glory, and had thereby quenched the "true light," and the darkness of night began imperceptibly to steal over the world, a light sprang up in the presence of God, with its perfect sevenfold luster, transferred from the earth, and shedding for the first time, its radiance in the sanctuary above. Christ was received up in the glory of resurrection, just at the time when men thought they had made all sure for retaining Him in the place of death; " sealing the stone, and setting a watch." The grave is the last place where the world has beheld Christ; a risen Christ is unknown to it, and is its certain condemnation. Light and life banished from hence, but centered in and around the Lord, have found their eternal resting-place above: and the Church of God, in like manner as its risen head, unknown and despised by a world of darkness, stands in union with Him in glory, and finds its life and its light there. There is a passage in John 13:30-32 which expresses some of these truths. Satan, the prince of this world, had obtained full power over Judas, and that by means of the world's great object of desire and attraction-the mammon of unrighteousness; and all was now ready for the accomplishment of his fearful deed of sin, the betrayal of the Lord: he went out to that end, and the Scripture emphatically adds, "it was night." The glorious light was about to be quenched; the night had set in. Those lips which had spoken life and truth were about to be closed in the silence of death, and the doom of this world was fixed: henceforth there was to be a night of sin, and darkness, and death; henceforth the world was to be under "rulers of darkness," till He whom it had rejected and slain should return as "the Sun of righteousness with healing in His wings." But the Son of man would be glorified on earth, even in Ills obedience unto death, and God would be glorified in Him. The cross, the place of shame and death, would be the true glory of the Son of man; and God Himself would be glorified in that blessed and crowning act of His Son's obedience; and if so, God would raise Him from the dead, and glorify Him in Himself, yea "would straightway glorify Him." The heavens were opened to receive the rejected and despised One; the heavenly tabernacle above became the place of His joy and glory.

Even so light was presented to God in His sanctuary, just as the darkness of night set in; when the evening cast its gloomy shadows over the world, the "Lamp of God" was lighted, and sent forth its brilliant rays in the holy place. This holy vessel, thus lighted in the evening, was dressed in the morning. This points onward to a period still future, when the night shall have passed, and the day shall dawn The first ushering in of that blessed day will be the raising and presenting the Church to God in the full effulgence of light and glory. During the whole of the night, indeed, light is in the sanctuary, for Christ is there, like the seven-branch candlestick of gold; and faith already sees the Church there also, united to Him, and complete in Him. But the night is even now far spent, and the day is at hand, the resurrection day, the morning without clouds; and then the Church will in reality be raised and presented in glory and beauty, and the glory and beauty of Christ will be complete. The day began, according to the scriptural method of reckoning, with the preceding evening; "the evening and the morning were the first day;" so throughout Gen. 1 In one sense the day has already begun, for Christ has risen, and the evening that precedes the morning has commenced. The lamp has already been lighted; even now it sheds its perfect light in the heavenly tabernacle; but the High Priest will, ere long, cause it to burn with increased brilliancy. He will dress the lamps; He will, by the power of the Spirit, cause the Church to shine in bright and undimmed glory forever. The resurrection day is not the commencement of the glory of the Church, for already it is united to, and glorified in a risen Christ; but it is the completion of its glory, and it is the time of its full display in perfection of light and beauty before the Lord.

The constant repetition of lighting and dressing the lamps may present a difficulty to some; but it will be found with this, as well as with many other typical actions, that the fact of repetition only proves the insufficiency of the Levitical order to accomplish anything. The priests themselves succeeded one another, because "they could not continue by reason of death;" their priestly power availed nothing. Death, the very foe over whom they should, as priests, have triumphed, became their conqueror. The sacrifices were daily and yearly repeated; for the bloodshed therein affected nothing. In fact, “the law made nothing perfect," and was a mere shadow of good things to come. In contrast to all this, we have a priest that " abideth continually;" one who can " save to the very end;" a sacrifice that needeth not to be repeated; for the

shedding of that blood has accomplished forever the remission of sins; a candlestick in the sanctuary that needs not to be re-lighted, for it ceases not to shed its luster before the Lord. The Scriptures of the New Testament, also, abundantly supply passages which prove that the period of Christ's absence is one uninterrupted night; and that the return of Christ, and the resurrection of the saints, is the morning of a bright and endless day of glory.

There are two or three other things that may be noticed respecting this beautiful vessel. One is, that there is no foot or pedestal described on which it stood or rested; another is, that there are no dimensions given as to its height or breadth. Our thoughts are hereby led to the unearthly standing of the Church; it has no home, no resting-place below; its rest, its place is in the heavens; it has no foot, no dependence on or connection with earth. Moreover, no measurements are given; for the Church can be defined by no earthly standard. Its length and breadth and height of glory cannot be estimated by human thought or calculation, The Spirit of God alone can reveal those "deep things of God. He alone can instruct the soul in that glory which " eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive." "The measure of the stature of the fullness of Christ" can alone be estimated by "the breadth and length and depth and height of the love of Christ, which passeth knowledge." A third remarkable fact connected with the ordering of the vessel is, that in the directions given for lighting and dressing the lamps, in Ex. 30:7, 8, Lev. 24:3, and Num. 8:1-3, Aaron is alone mentioned as the one who is to undertake that service. It was peculiarly a work entrusted to the high priest, and to him only. We easily see the immediate typical reference here to the Lord Jesus Himself as our great High Priest, to whose living power and love God has alone entrusted the glory and safe keeping of the Church, and who only is able to present it " a glorious Church, without spot or wrinkle, or any such thing."

It is one chief source of rest and joy to our souls to know, that Christ has kept, and will still preserve, His saints in undimmed light and glory; presented to God above. However the Church has been scattered and broken-however its light has become obscured, or well-nigh quenched here on earth, yet above it has been, and still is, sustained in unfailing luster, united to its glorious head. The eye of faith has but to turn away from gazing at the defilements, corruptions, and darkness of this world, and to look into the sanctuary of God, and there it will behold one who, like the solid shaft, steadily and unweariedly bears up light before the Lord, on behalf of the saints; and who, like the branch also, with its lovely flowers and fruit, presents unfading beauty and glory in His presence. The morning of the Lord's return will prove how Christ has maintained His position before God on behalf of the Church, notwithstanding all its declension and failure; and how, in consequence, He is able to present it "faultless before the presence of His glory with exceeding joy."

The dressing the lamps in the morning has been adverted to above, as affording a type of the resurrection of the Church. This ministry and power of Christ, which will present the Church to God complete in light and glory, are foreshadowed in the use and appointment of these golden tongs. The high priest by means of them would cause the lamp to shine with its daylight splendor in the Tabernacle, just as the morning was breaking on the mountains of the world outside. As the Sanctuary had a light of its own, shedding forth its radiance within, whilst the world was in, the darkness of night; so also it had its own peculiar light during the day, when the night of the world was over, and the glorious sun began to arise. The act of raising the wick, and thus causing the lamp to burn in full brilliancy, would answer to that beautiful expression of the apostle (2 Cor. 5:4), "that mortality might be swallowed up of life." It would not be re-lighting an extinguished lamp, nor cutting off a smoldering wick; but gently raising the wick, so that what was before dim might disappear in the brightness of its increased light. So one of the chief glories of the resurrection day is the sudden CHANGE of that which is now weak and worthless, into glory and beauty. " Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. 3:21.) When the night had closed in, and was well-nigh spent, the priest that was watching in the holy place would be reminded, as his eye glanced at the golden tongs by the side of the Candlestick, that the morning would soon dawn, when light in all its fullness would be shed forth before the Lord from that seven-branch luminary; and when also to the world itself the sun would arise with genial warmth and splendor.

The tongs seem also for special use at the incense altar. There were no other instruments provided in the Sanctuary for handling the live coals; and from Isa. 6:6, we find that tongs were used by one of the seraphim in the temple, and the burning coal was taken in them from off the altar. The reason for keeping instruments of this kind by the Candlestick, when they were used in ministration at the incense altar, has been adverted to under the Vessels of the Shewbread Table, and is enlarged upon under the following head.

The ancient censer was merely a pan of gold or brass to receive the burning coals, with a long handle attached to it, wherewith the priest was able to carry it full of fire. On the burning coals thus carried, incense was thrown. The reason for connecting golden censers with the Candlestick, and not with the incense altar, was to link together and combine the different vessels of ministry in all the great acts of priestly service. For example, on the great day of atonement, the High Priest would take the golden censer from the Candlestick, fill it with burning coals from the altar of incense, take his hands full of incense from the Shewbread Table, and then cast the incense on the fire in the censer before the Ark, in the most holy place. In this one great act of priestly service, all the vessels of the Sanctuary would be involved: the altar, with its holy fire, would yield the live coals; the Candlestick would yield the censer; the Shewbread Table, with its golden spoons, would yield the incense; and all would have reference to making atonement before the Ark and Mercy Seat. The high priest would bear in his thoughts the varied excellences and purposes of the different vessels of the Sanctuary, whilst he sprinkled the blood, the foundation on which all priestly ministry was conducted. The varied service at those vessels was a result from, and dependent on, the great work of atonement. Moreover, the censers at the Candlestick, which were to bear the holy fire, betokened the intimate union between LIGHT and HOLINESS; besides forming a link between the vessel of tight and the incense altar, the place from whence sweet perfume ascended to God.

How this directs our souls to the one glorious chain of priestly service, conducted by our blessed Lord on behalf of His saints: each portion is but a link of one continuous whole; the atonement is the basis on which it all rests, and from which it all springs; the end is the presentation of the saints, perfect and complete, in the day of glory.

It may be remarked, in conclusion, that the Candlestick and its attendant vessels, to a certain extent, formed by themselves a complete whole, being made out of a definite mass of gold appropriated to that special purpose: "of a talent of pure gold shall he make it, with all these vessels." The injunction, also," Look that thou make them after their pattern, which was skewed thee in the mount," is twice repeated, as immediately connected with the Candlestick, in Ex. 25:40 and Num. 8:4. All this adds value and importance to this holy vessel, and proves it to be one pre-eminently precious in the sight of the Lord, and that it has a peculiar aspect and standing, and a glory of its own, distinct from the earth, and connected immediately with the heavens.

We have but little recorded in the Word respecting the Candlestick subsequent to its being formed and placed in the Tabernacle. There are, however, two remarkable and contrasted scenes of judgment, in which an allusion is made to it; the one in 1 Sam. 3, the other in Dan. 5

In the early days of Samuel the priesthood of Israel had grievously departed from the Lord. The ways of the sons of Eli were in fearful opposition to the holiness and truth of God; and their father was content with merely rebuking their evil, and allowed his faithfulness to yield to his natural affection. But the Candlestick still burned in the Sanctuary. There was yet a standard of light and truth, against which the priests had sinned, and by which they would be judged. "The lamp of God," with its sevenfold luster, stood in solemn and fearful contrast with their ways of darkness and sin; and, " ere it went out," the word came to Samuel of sweeping wrath and judgment on the whole house of Eli, so that " the ears of every one that heard it should tingle." Here the lamp of God was the witness that "judgment must begin at the house of God;" the priests of the Lord had not walked according to the light of the Sanctuary, but had followed a path of unholiness and evil; their ways especially called for judgment, when viewed in contrast with the purity and light of that heavenly vessel, which stood as the pattern of what the calling and character of those should be who ministered before the Lord. May we not gather important instruction from this history? As priests to God, consecrated by the blood of Christ, and the anointing of the Holy Spirit, believers have a heavenly standard of perfectness and glory, in the light of which they have to walk, and to fashion their ways, and to form their estimates of things around them. The light of the glory is the judgment of the flesh and its lusts-of the world and its ways. "If ye then be risen with Christ," says the Apostle, "seek those things which are above, where Christ sitteth on the right hand of God: set your affection on things above, not on things on the earth." (Col. 3:1, 2.) And again, " For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them," (Eph. 5:8,)

In one other scene of judgment, but of a different character, this holy vessel is again found. (Dan. 5) Belshazzar the king made a great feast, and displayed his earthly power and magnificence to a thousand of his lords. Not content with this, he ordered the holy vessels of the Temple to be brought to adorn his triumph, and gratify his pride. Their presence sealed the doom of the king. " In the same hour came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace: MENE, MENE, TEKEL, UPHARSIN." Have we not here portents of a coming judgment? Does not this last act of Belshazzar's iniquity, in desecrating the holy vessels of the Temple, depict some of the closing features of the world's sin? The king had sought to lower the God of heaven to the level of "the gods of gold and of silver, of brass, of iron, of wood, and of stone." He had praised the senseless idols of his own creating, instead of glorifying the God "in whose hand was his breath, and all his ways." In seeking to advance his own glory, he unconsciously introduced into the scene his own judgment. The holy vessels, those types of heavenly glory and perfectness, were standards against which God would weigh this monarch of the earth. The Candlestick of gold, with its completeness of light and beauty, stood in bright but solemn contrast with the vanity and blasphemy around. The finger of the man's hand, that same hour, inscribed on the wall the sentence, " Thou art weighed in the balances, and art found wanting." Here are traces of evil and of judgment which will have their full accomplishment in these latter days. Man in his pride and folly will exalt himself, and his own acts and ways, above the God of heaven. He will praise his gods-his own wisdom, power, and skill. He will desecrate the name of God and of Christ; even at this hour he only ranks those holy names on a level with the gods of the world. But the Most High will bring all this pride and blasphemy into contrast with the true glory of Christ and the Church. The hand of a man will again write the sentence of judgment: “For God has appointed a day, in which He will judge the world in righteousness, by that MAN whom He hath ordained." (Acts 17:31.) Christ, once despised and rejected, "will come with ten thousand of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against Him." (Jude 15.) Even now the believer sees by the eye of faith the sentence written on the plastered palaces of the earth, "God hath numbered thy kingdom, and finished it." When the mystery of iniquity has reached its climax, and the man of sin shall have exalted himself "above all that is called God, or that is worshipped," then will come the sudden and overwhelming judgment, and destruction of the power and greatness of this world. Christ and the risen Church will be the standard against which all the vanity and passing splendor of earth will be weighed. The Candlestick of Gold is a sure witness of the approaching joy and exaltation of the Church, and of the certain judgment and overturning of the nations. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." (Rev. 11:15.)

In the drawing of the Candlestick, vessels have been arranged around it so as to conceal any foot, since none is mentioned in Scripture; also there are golden vessels represented which are not mentioned in Exodus, but which are enumerated in Num. 4:9; "all the oil vessels thereof;" these have been inserted in the drawing, in order more effectually to hide the foot.

2. It will be perceived that the drawing of the Candlestick, accompanying this letter-press, has been designed according to the description thus afforded by the text, and materially differs from the representation of the Candlestick on the arch of Titus, in this respect especially, that the central branch is much higher than the side branches. The design on the arch is clearly incorrect, as regards the pedestal on which the vessel rests; for it is there pictured as adorned with sea monsters: this proves that either the Jews had fashioned a new candlestick for the Temple after their return from captivity, and had not regarded the language of Scripture as to its description; or that the Roman artist pleased his own taste when he represented the vessels borne in triumph, and varied them so as to suit his own ideas of beauty. At all events we cannot depend on these sculptures as being truthful representations of the vessels. It does not appear that the original Candlestick was restored to the Temple after the return, as it is not enumerated amongst the vessels in Ezra 1:9-11. If any one is desirous of a correct representation of the Candlestick, as sculptured on the arch of Titus, such will be found in Reland's little work, "De Spoliis Templi," the plates of which are interesting, because taken from drawings on the spot many years ago, before the bas-reliefs were so defaced as they have since been, by the Jews constantly endeavoring to erase them.

The Holy Vessels and Furniture of the Tabernacle, Table of Shewbread, The

THE calling of the Church is to have fellowship with God-to have subjects of interest, affection, and joy, in common with Him-and that in every sphere of divine glory. Adam, unfallen in the garden, had around him objects in which he could take delight with God. All creation had been formed and pronounced " very good," and Adam could have fellowship with God in the works of His hands. But this was only a very limited sphere of blessing. To know God as the Creator of all that was around, to see and understand the fitness and beauty of all that God had made, was after all but a distant knowledge of God, and but a very limited acquaintance with His ways. But even this man lost when he fell; instead of having intercourse with God, and knowing Him as once he might, he turns from Him, and hides himself in the trees of the garden from His

presence. He thus acknowledges that there is no common ground on which he might stand and meet God, and that all happy intercourse, and all subjects of happy fellowship with God, have been forfeited; and that his only hope of rest and quiet is to get away from His presence. And such is man by nature-still distant from God, and only at ease as long as he can keep at a distance, and having no objects or desires in common with God-" God is not in all his thoughts." " But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ;" and not only have we access and nearness to God, but " truly our fellowship is with the Father, and with His Son Jesus Christ." The Church of God has been redeemed out of the world and taken up into the heavenlies, there to know by faith unhindered access to God, and there to find communion with the Father and the Son.

The Ark with its golden cover, the Mercy Seat, was, as we have seen, typical of the Throne of Grace established in the heavens, where we meet the God of glory, and from whence He dispenses His blessings to His people. But this did not necessarily constitute a place of communion with God. A king might erect an audience chamber and throne, where he might receive the homage of his subjects, and from whence he might dispense gifts, and rewards, and honors; but it would not follow that there was any fellowship between himself and his people. Fellowship implies that there are common interests, and common objects of affection or pursuit. A table is especially a place of friendly intercourse and communion. There blessings are enjoyed and partaken of in common between the head and all the members of the family; there the same food is spread alike before all; and there the same sources of refreshment and joy are alike presented to all associated together.

Ex. 25:23-28.-Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. Ex. 37:10-15.-And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he over-laid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an hand -breadth round about, and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

The Table of Shewbread was thus made of the same materials as the Ark-wood overlaid with gold. Here again we have a type of the Lord Jesus as God and man in one person, sustaining another office of priestly ministration. It was needful, in order that He might be the priest, that He should be man; but his priesthood is after no human order. Melchisedec, of which order Christ has been constituted priest, was one, in the Scripture, suddenly presented before us, as without father or mother, without pedigree, without any specification of age, or birth, or death; and stands, therefore, as a type of the Son of God Himself. And it is after this eternal and divine order of priesthood that Christ has arisen; attaching divine and eternal power, value, and glory to all He is and does as priest; whilst at the same time He can, as man, truly stand as the representative of the redeemed, and feels real and full sympathy for them. The gold is of a different substance, a different material from the wood; but it adds preciousness, firmness, and eternal stability and glory to the wood.

The Bread On The Table.

WE find in Lev. 24:5,6, directions given respecting the bread to be placed on the table. " And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord."

" Fine flour" was the material of which these cakes were to be made. This is also commanded in Lev. 2 as the great constituent part of the meat-offering; and we have the direct authority of the word itself for saying that the meat-offering was a type of Christ; for it is written in Psa. 40:6-8, " Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, 0 my God: yea, thy law is within my heart." Here all the four principal offerings of the book of Leviticus are enumerated: the peace-sacrifice, the meat-offering, the burnt-offering, and the sin-offering; and all are declared to be in themselves valueless to God, and superseded by one whose ears had been "digged" by God to be His servant, and who was coming to do His will, and of whom in the volume of the book it had been all written. The roll of the book of Leviticus, or of the law, had indeed all been written of Christ; and in fulfilling the will of God He fulfilled every jot and tittle of these varied offerings, all which were but shadows pointing on to Him who is the substance. (Heb. 10; Col. 2:17.) In the 10th of Hebrews, where this psalm is quoted, we have a remarkable change of the sentence, "mine ears hast thou opened," into " a body hast thou prepared me:" a blessed commentary on, and an illustration of, the passage by the Spirit of God Himself, teaching us that the opening the ears of the Lord to be the servant of Jehovah, or, as one has elsewhere suggested, the digging or nailing the ear to the door in token of servitude, was equivalent to the preparing Christ a body, and sending Him down here on earth as the "word made flesh," to walk through the path of human life in true humble obedience, ending at last in obedience unto death, even the death of the cross.

The meat-offering, then, and shewbread were alike written of Christ, and were fulfilled as to their typical import by His coming in the flesh to do the will of God; the body being prepared for Him by God, and the listening ear thus formed, that He might, as the servant, obey God perfectly on earth. The fine flour of which both were composed is indeed a beautiful and expressive type of that pure and perfect man who thus came to do the Father's will. It represents Him as in the flesh, because the fine flour is a product of the earth, grown, and nurtured, and ripened here; and we know the Lord spake of Himself as the corn of wheat, and that with especial reference to His life on earth. But here it is fine flour, designating the lowly, unobtrusive, even character of the Lord, not needing to be bruised, but already, at its very outset, having all the characteristics of fine flour; not needing a course of discipline or chastisement in order to break down harshness or asperities-in Him there were none; there was no ruggedness, no unevenness; no starting up of pride or self-exaltation, as if some portion of the whole were not fine and smooth: with Him, from His very birth, all was pure, and even, and lowly-all was tempered and subdued to an even fineness, as to its intrinsic nature; and a life of sorrow and toil for others' sakes but the more developed and proved the native preciousness and beauty of this heaven-born plant, thus marvelously connected with earth.

We know how to estimate and value the gentleness and grace which is seen in the servants of God around us: this is in them generally the result of long and often painful discipline, and of much exercise of soul before God; and even when most developed in the saints, how quickly the evil and unsubject nature of the flesh again shows itself, and how it has to be watched against, and incessantly suspected and restrained!

How much, also, of that which wears the appearance of lowliness and humility is the result only of habit, or the effect of an anxious desire to appear in the eyes of others what a Christian ought to be I But blessedly contrasted with all this effort and semblance was His character, who at His very entrance into the world was "that holy thing," who began His life below in self-abasement and humility. He came here at the cost of all His own glory, laying it aside, and making Himself poor; proving, by the very fact of His being here, the lowliness of His character, and His simple humble obedience to His God. His birth into this world was the making Himself of no reputation, and He enters on life here below in the likeness of men, and therefore in the form of a servant-the lowly, unobtrusive, obedient servant of God.

But this fine flour was to be baker into twelve cakes before presented on the table. And He that came into the world as the fine flour, had to pass through trials, sorrows, and temptations, during His path below. Satan's temptations, and scorn and rejection from men, deep sorrow on account of the sin and hardness of men's hearts around Aim, characterized the path this holy one had to tread on earth; and yet in blessed obedience and perfectness of heart He could still say, " I delight to do thy will, my God: yea, thy law is within my heart" These trials and experiences of soul, through which He thus passed, added indeed no fresh features of perfectness to His already perfect character; the fine flour was so intrinsically, but the purity, the lowliness, the grace, and evenness of His character were manifested by means of the path of sorrow and trial through which He had to pass. His obedience, His perfectness, His dependence on God were thus in every way tested and brought to light; and at length the cross, with its lonely hours of suffering and sorrow, manifested to the full the wondrous depth of the love and subjection of His heart, "who thus became obedient unto death, even the death of the cross.': And in that marvelous closing scene of the life on earth of this spotless one, what accumulated grace and perfectness was then exhibited before God! Brought down in the consciousness of real and yet voluntary degradation to exclaim, " I am a worm and no man-a reproach of men and despised of the people," yet with an unchanged heart of deep and lasting love to Him who had there of necessity forsaken Him (strange though it seemed to be thus forsaken when most obedient), He adds, " But thou art holy, O thou that inhabitest the praises of Israel." Man once in the garden had, when surrounded by everything, that testified of goodness and wisdom, dared to mistrust the holiness, and truth, and love of God. On the cross, when all around was dark and fearful, and full of wrath and terror and bitterness, yet could this holy one vindicate the hand that was thus stretched out in vengeance. And will the remembrance of this blessed perfect obedience ever pass away? No; the very same Jesus has been raised up as God's high priest, ever to present before Him a full memorial of all the perfection of that service on earth, and this memorial stands like the shewbread on the pure table, a perpetual record of the obedience of Him in whom alone the Israel of God are constituted righteous.

The cakes were twelve, according to the number of the tribes, in order that each tribe might equally have its memorial presented before God on the holy table, of the same material, of the same weight, and of the same size. And so it is now respecting the Church of God. Some may, like Judah of old, have a more honored and prominent position in the camp, or on the march; others, like Dan, be comparatively little esteemed, as being the hindmost of all the camps. And not only so -not only may the positions assigned to the servants of God on earth greatly differ, so that some may be fitted for a more prominent place of service than others; but even as to the obedience and faithfulness of the saints, one may be far more diligent, and zealous, and true-hearted than another. If, however, we turn our eye away from the scene down here to the sanctuary above; if we look at the memorial of acceptance presented before God by Jesus for each in heaven, we shall find all there alike in blessing, and glory, and perfectness. The same perfect obedience is alike recorded on behalf of each; the same fragrance before God is presented for each. Dan, as much as Judah, had a cake of fine flour on the table in God's presence. The weakest as well as the strongest, the unfaithful as well as the most faithful, the hindmost as well as foremost, stands in the same fullness of acceptance. " Righteous, because of the obedience of one," and "accepted in the beloved," are two great equalizing truths of salvation, as much the blessing of each as of all believers in the Lord Jesus.

THE Hebrew word , translated "frankincense," is derived from a root signifying " to be white;" the word Lebanon is derived from the same root, so called because of its snow-clad summits; and the Hebrew word for " the moon " is also from the same root, so called because of its silvery whiteness. This gum was, therefore, remarkable for its whiteness, and we also find in Ex. 30:34 the epithet "pure" 2 attached to it. The frankincense was a growth of earth as well as the fine flour; for in Sol. 4:14, we read of "trees of frankincense;" and it seems to be added to the cakes upon the table, in order to express another aspect and truth respecting the Lord Jesus as man, namely, the purity and fragrance manifested by Him towards God in all His ways, actions, and thoughts. The purity of the ways and words of Jesus was not an affected sanctity, neither was it attained by separation from the haunts of men: it was not the mere result of habit, because observed by others, nor was its object the applause of men; but it was the natural result of the spotlessness of His own nature. And it was ever before God He lived, and thought, and acted. If evil came from Satan or from man, even in that His comfort was to trace the will of God. In Him there were no mistrusts, no suspicions, as well as no murmurings of heart against God. His own character and ways were white and pure like the frankincense, and He knew the Father whom He so loved was good at all times and in all circumstances. All was open and transparent in Christ; He had nothing to conceal; He had no ambiguities, no double intentions, for He was single-eyed. His actions, therefore, and His words, were the transcript of Himself, the spontaneous exhibition of what He was intrinsically-all purity and fragrance. How wonderful, and yet how blessed, that a tree of earth should produce this sweet-smelling, pure frankincense! that a world, from whence sin and uncleanness and abomination had ceaselessly sent up an ill savor, should at length find one in its midst whose inmost thoughts as well as outward ways were pure and unsullied and fragrant like the frankincense before God! What, therefore, the Lord intrinsically was as man typified by the fine flour, such also was He in all the pure and fragrant development of His character as represented by the frankincense; and the eye and heart of God could rest on all this, and take delight in the beloved Son, ever well-pleasing to the Father, and who truly had the blessing of being "pure in heart," and was therefore fit to be under the eye of God. 8

THE seventh day was the first rest of God upon this earth; but before it had run its course, sin had entered, and the rest of God here was effectually destroyed: from that moment creation began to send up a groan instead of a song of joy to God (Rom. 8:22); and the sabbath has remained a melancholy memorial of a day never again to be known here-a day when once God looked on all the works of His hands and pronounced them very good, and could rest from all His work, and was refreshed. Any rest in this old creation is now hopeless: "this is not your rest, it is polluted," seems to be written on everything below; all decayeth and waxeth old, and is ready to vanish away. He who well knew its former beauty-for His own hands had fashioned it-testified even on the sabbath-day, " my Father worketh hitherto and I work;" for He found it all marred and ruined; and man himself especially, the head and glory of it, so lost and degraded in body as well as spirit, that the only hope was that God would, out of the old, create something new, and would not cease to work until the former things should have passed away, and He could say, " Behold I make all things new." But though the rest has passed away from hence, yet in the sanctuary God has provided the memorial of a rest yet future. The record of a new creation has already been presented there before Him; in the grace and purity and holiness of Jesus as the second man, the last Adam, the beginning of the new creation, already has God found perfect and eternal rest; and gladly can His eye now turn away from all that this earth has exhibited of its sin and ruin, to repose with blessed delight on all the

perfectness and beauty of His Son, who has carried up a new joy, and new perfectness and beauty, into the mansions of glory. Thus the presentation of fresh bread on the table every sabbath-day seems intended to connect thoughts of rest and joy with that ever fresh and blessed remembrance of the character and obedience of Christ, which He perpetually presents before God on behalf of the Church; a sure presage and foretaste of that new creation, into which sin, failure, and sorrow, shall never enter.

Being taken from the children of Israel by an everlasting covenant.—Lev. 24:8.

ONE subject of interest and instruction respecting these types is the fact that all the various parts of the Tabernacle, as well as the sacrifices, were provided and presented by the people of Israel. It seems to be the especial intention of God strongly to mark thereby their close identification with all those blessed things: so all belonged to them, though presented thus to Him; and all was intended to be estimated and valued by them, though demanded and accepted by Him. They were types, not only of things themselves in the heavens, but also of the value and knowledge of, and communion with, those things, as estimated by the Israel of God below. The Church forms its estimate of Jesus through the Spirit; and that estimate will ever be according to God, and be fragrant before Him. Another leading principle connected with the interpretation of these types seems to be, that where anything is in them made imperatively necessary, so that a heavy responsibility rested on Israel, or on Israel's priest of old, to perform it; in the antitype all that has been fully and eternally answered by Christ, our great High Priest, so that the most stringent commands become the shadows of our highest and eternal blessings, secured by the faithfulness and power of Him who is a better one than Aaron. In the type now before us we have the loaves to be " taken from Israel by an everlasting covenant." The responsibility of this rested on Israel and its priesthood, and we know how all in consequence has utterly failed: but the blessing here prefigured cannot fail; " the everlasting covenant" has been placed in the hands of one whose grace and power never can cease; the love and faithfulness of our great High Priest are connected with a power and glory equal to the carrying out the purposes of God to their fullest extent. And He, whose priesthood is reckoned after another order than that of Aaron, ever presents for us that which is unceasing in its value and fragrance; an abiding memorial of perfectness, purity, and sweetness, on our behalf, secured by an everlasting covenant.

We find also the word "continual" applied to the bread. Though changed from week to week, yet it was ever the same bread in the presence of God. " And thou shalt set upon the table shewbread before me alway" (Ex. 25:30); "before the Lord continually" (Lev. 24:8); "the continual bread" (Num. 4:7); "the continual shewbread" (2 Chron. 2:4). Our souls know the value of that which ceases not in its power and efficacy towards God for us. With us all is changing; our thoughts, our actions, our resolves, vary from hour to hour. In the ways of God alone is continuance, and we shall be saved. (Isa. 64:5.) His name Jehovah was revealed to Moses at the bush; for as the " I AM " He was about to act towards Israel in redemption (a redemption of which He would not repent), and He was about to deal with His redeemed people in unchanging mercy, and with patient unvarying care, notwithstanding all their murmurings and evil that would be manifested in the way. And our High Priest, who claims the very name itself of Jehovah, with unwearied unwavering affection, retains for us His place of excellency before God, like the " continual " bread ever before Him, and presents for us now and ever the unfailing memorial of human perfectness and human obedience, in the full and blessed value of which we stand accepted before God.

And it shall he 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. 24:9.

ALL Israel, as the redeemed people of God, had food in common given to them from heaven; the manna was daily supplied to them by God throughout their forty years' wanderings. Our Lord, as recorded in John 6, has we know alluded to this type, and there declared Himself to be the true bread from heaven; and that life eternal is alone derived, and the sustainment of that life provided for, through eating His flesh and drinking His blood. Faith in Him as the lamb slain, the gift of God to a lost and ruined world, is life everlasting; and the soul that once has tasted this heavenly food lives on, forever sustained also by it. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "He that eateth me, even he shall live by me." Moreover, to eat that flesh, and to drink that blood, is to abide in Christ in eternal, indissoluble union. " He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." Here then is life, and life sustained, and life in union with the Son of man; and that through eating this bread from heaven. These are unchanging blessings, which pertain alike to every, even the feeblest, believer in the Lamb of God. But there was also in Israel food appropriated to the priesthood. They indeed, in common with the multitude, shared the daily supply from above; but besides this, they had the shewbread, as well as other offerings especially allotted to them. That which had been presented on the golden table before the Lord, which had been perpetually in His presence, and upon which His eye had for days rested with acceptance and delight, afterward was partaken of by the priests in the holy place. Here we get a beautiful type of communion. Bread alike appreciated by God and by Israel's priests. A common subject of delight and refreshment. And this food ministered special strength to the priests for their service; it was at hand for them in the very place of their ministry; and the service in which they were engaged thus provided the suitable refreshment which they needed for their continued sustainment in it.

The Scriptures tell us, for our joy, that we are partakers of the heavenly calling of our apostle and high priest, Jesus the Son of God; and that He bath made us unto our God kings and priests (Heb. 3:1; Rev. 1:6;5:10; 1 Pet. 2:9): we are, therefore, of that royal priesthood which is to show forth the praises of Him that hath called us out of darkness into His marvelous light. But how few of the Lord's people really desire to live, and act, and serve, according to this heavenly calling! How few occupy themselves about the holy things of God, so as to live as priests always in the precincts of the Tabernacle, and either serving, or ready to serve, in the sanctuary Generally speaking, the believer in Christ, if assured of his salvation, and having peace in his soul through faith in the blood of Christ, rests contented in that assurance, and desires little else than just to retain his present sense of peace and comfort of soul. Some, indeed, of the Lord's people have hardly advanced as far even as this; and either set the sense of assurance of salvation at a distance afar off, esteeming it to be a matter of attainment only after long toiling and very varied experience; or deem it presumptuous that any should be assured of present and eternal forgiveness, and question even the reality of that faith, which brings immediate peace to the soul. But surely, God in His mercy has not left us in doubt of the certainty of salvation, any more than He has left the question uncertain as to our complete and eternal ruin by nature. If He has unequivocally declared the desperate condition of the disease, He has also. declared the certain and immediate efficacy of the remedy. And surely also He has not made His children to be a royal priesthood, without giving them a holy and happy sphere for the exercise of that priesthood, and directions and a capacity for serving Him according to their heavenly calling. It is written, " How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9 14.) And God has left His redeemed people in this world for a while, not that their salvation may be made more secure-for that were impossible-but that they may occupy themselves in His truth and in His service, and may know the things that have been freely given to them of Him.

Priestly service of old was of very varied kinds. The priests had not only to offer gifts and sacrifices, to put incense before God, and whole burnt-offerings on the altar, but they had also to teach Israel God's judgments and His law. They had to put difference between holy and unholy, between unclean and clean; to discern leprosy and all the varied forms of defilement; to cleanse and to cut off-to restore and to put without the camp. As priests, therefore (of whom Israel's priests were but a type), the Church of God has a vast and varied field of labor and service. To appreciate and understand the sacrifice, to know how to use and testify to its value and sweet savor, both for the blessing of their own souls and that of others; to worship, to pray, and praise; all these happy exercises of their priestly calling appertain to the saints of God. But besides this, we have as priests to know the world as to its defilements and uncleannesses, and the flesh as to its corruptions and lusts; its contacts of sin and death, its subtle workings and open rebellions; and if in seeking to serve God we find ourselves weak and fainting; if we are made more deeply acquainted with His holiness, and our own worthlessness and corruption; if our souls get pressed down under a sense of incompetence and evil, when weighing our actions in the balance of the sanctuary, and we feel how incessantly all our service, all our endeavors at obedience, are mingled with imperfection and failure-then let us remember that God has provided special food for our sustainment in these circumstances; and that we may, through the rich provision of His mercy, turn and feed on Him, whose unleavened purity and fragrance is our strength and blessing, and whose flesh we shall ever find to be meat indeed, and whose blood to be drink indeed, for the sustainment and comfort and reassurance of our hearts before God.

One who seeks to serve God will find that the very service will bring him into new scenes of difficulty and trial; will discover to him weaknesses and corruptions in himself of which he would otherwise be little, if at all, aware. And God has graciously provided that such as desire thus to exercise themselves as His priests, shall have blessed communion with Him respecting the person and ways of His Son, whereby they may be strengthened and encouraged still to persevere, and be more and more fitted for the various exercises of soul into which they may be led. And whilst they get a deeper insight into the flesh and its evil, whilst they discover more and more its miserable inconsistencies, its secret envyings, pride, vanity, and self-esteem, they can turn from this loathsome picture to feed on that which is pure and holy, and which will sanctify the inward motives and affections, at the same time that it strengthens and refreshes. Christ known and fed upon as the unleavened one, according to the perfectness and fragrant grace of His human character, will be food, distasteful indeed to the natural man, but invigorating and blessed to the inner man; and in the very act of thus feeding the soul will be conformed more and more to His likeness. May we relish this heavenly food; may the tempting baits and allurements of the flesh fail before it; may we hunger and thirst more after it, and find our desire after it increased by seeking to occupy ourselves in those things which pertain to us as priests, consecrated to God through the precious blood of Him "who loved us and gave Himself for us!"

THE CROWNS AND BORDER

Ex. 25:24,25. -And make thereto a crown of gold round about. And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about.

Ex. 37:11,12.-And he made there-unto a crown of gold round about. Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

AROUND the table on which the cakes were disposed, a crown was to be fixed; and a ledge also extended the dimensions of the table by an handbreadth, around which was attached another crown of gold. The same word is here used for "crown" as was noticed before respecting the Ark; a rim or binding formed an upright ledge round the table, and another rim formed a ledge round the border. The object of this first crown was, it would appear, to retain the bread securely in its position on the table, so that it might not get displaced, during the progress of the journey, through any failures in the Kohathites who carried the table on their shoulders. We have here again an intimation of the secure and lasting provision made for the continuance of those blessings which depend on the priestly office of Christ. "To be in the presence of God for us," is not an occasional interrupted service of our High Priest, but at all times we may confidently say, " Now in the presence of God for us," like the shewbread (or presence-bread, as it might be termed) always retained by the golden circle on the pure table before the Lord. Not only is the Mercy Seat, the place of grace, securely retained in its appointed place by the golden crown, but there is the same height of perfectness, the same fragrance of Christ ever under the eye of God on our behalf, unchanged by any feebleness, failings, or wanderings of His people below.

The use of the border or shelf added to the table was, it seems, to form a place of support for the golden vessels attached to the Shewbread Table, whereon they probably were placed during the journeys. In Ex. 37:16, the vessels are spoken of as "on the table;" and in Num. 4:7, where directions are given for carrying the table, these vessels are directed to be placed upon it. The direction also respecting the place of the rings into which the staves were inserted for carrying the table, is that they shall be "over against Me border." (Ex. 25:27.) This would seem to intimate that the border was a part of the table which had reference to its being borne by the staves on the march. It is probable, therefore, that this border was intended for the place of the golden vessels during the wanderings of the people of Israel in the wilderness. The object of the crown or ledge attached to the border would then be to render the vessels secure in their position when carried on the table. We are here reminded of a careful and diligent foresight on the part of our God, to secure and maintain unshaken all our blessings in Christ. Ages of declension have rolled on, and yet not one golden vessel of the sanctuary has been disturbed, not one ministry of our great High Priest, whether manifestly important, or apparently trivial, has ceased. Because He is God unchanging in His purpose, and unwearied in his gracious service, therefore we are not cut off; and at the close not one good thing shall be found to have failed of all that He bath spoken respecting us. We feel the absolute need of being committed to the care and keeping of one who has (as it were) the enduring power and unchangeableness of the gold, whilst his sympathies and feelings as a man link Him on with His suffering people on earth; and we scarcely know which most to appreciate, the wisdom and power and glory of Him who stands before God for us, or the gentleness and grace with which He who knows our infirmities can sympathize and assist us in all our need.

The staves attached to the table indicate, as in the case of the Ark, a provision for the moving and carrying this holy vessel with Israel during their march; and so, throughout our journey here, God has provided us with living bread for the sustainment and strength of our souls; and our fellowship with Him need not be interfered with, or interrupted, whatever be the appointed path we have to tread; but "pleasant bread" placed on His own table is ever presented to us by Him, and blessings resulting from happy communion with the Father respecting His Son Jesus Christ may be fully and richly known even in the midst of the turmoil and weariness of the wilderness journey.

d Ex. 25:29. -And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to pour out withal; of pure gold shalt thou make them. Ex. 37 16.-And he made the vessels which were upon the table, his dishes and his spoons, and his bowls, and his

covers to pour out withal, of pure gold. HERE are four distinct sets of golden vessels attached to the Shewbread Table, and placed upon it, when the table was carried; let us briefly enter upon their uses.

The golden dishes thus typically linked on the priests who ministered in the holy place with the golden table, were silent tokens that there was food in those heavenly courts which could be eaten in holy fellowship with the Lord Himself. How blessed the experience of that soul who can say with the apostle John, " That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life!" What a real and individual thing is communion with the Father and the Son! One cannot have it for another, as one cannot eat to sustain another. It is not mere knowledge of truth, or acquaintance with all doctrine or mysteries; but it is the tasting, the handling for oneself, the appropriating to oneself, the WORD OF LIFE. It is a joy with which the stranger intermeddleth not.

To turn then to the incense spoons. In the enumeration of the various vessels of the Sanctuary we shall find none specified for holding incense except these; when, therefore, the High Priest had to put incense on the golden altar, he would have to go to the Table of Shewbread to fetch the spoonful from thence. In this act he would link, as it were, these two vessels, the altar and the table together; he would remember, whilst he sent up a cloud of fragrance from the burning coals on the altar, to cover any ill savor that might have been exhibited by Israel, that at the same moment the perpetual bread presented, on the golden table, an unchanged aspect of perfectness on their behalf; and thus, whilst defect had by the one vessel to be met and covered over, perfectness was on the other still preserved unaltered under the gaze of the Lord. And does not this afford a true type of the ministration of our High Priest? Because He ever liveth to make intercession for us (like the incense altar with its fragrant cloud), does He cease at the same time to present the full aspect of perfectness on our behalf, as typified by the shewbread? In a word, is not His power to combine the presentation of all perfection with the covering over of all imperfection, one great blessing of His priesthood? Whilst therefore the truth respecting our weak and failing condition below is never forgotten, but is provided for in His ceaseless intercession, at the same time a standing is retained for us above, beyond all failure and all weakness. The priest who lights the incense altar has his thoughts full of the remembrance of the pure table and its twelve presence loaves, from whence he has taken the golden spoon full of the perfume.

THE two remaining sets of vessels attached to the table were " bowls and cups," and the use to which they were applied is immediately seen from the words which follow, " to pour out withal;" and Num. 4:7, " the drink-offering," bowls and cups. Here the same question occurs as before, to what end were libation vessels kept at the Table of Shewbread. This will be satisfactorily solved by a reference to Num. 28:7, where the command is given to "pour out the strong wine unto the. Lord for a drink-offering, in the holy place." This chapter is one of fresh directions to Israel respecting their principal offerings, and seems to confine the pouring out of the drink-offerings in the holy place to certain special occasions. The word translated strong wine,, only occurs in this place as connected with the drink-offerings; and the principle of the precept seems to be, that Israel's daily drink-offerings, and also those offered on their great feast days, were to be poured out in the holy place; 6 that is, inside the Tabernacle. The ordinary place for pouring out the wine was probably the brazen altar; for the worship of an individual Israelite did not extend beyond that place. In Ex. 30:9, we find a precept forbidding a drink-offering to be poured on the golden altar of incense; from which we may infer that it was the custom to do so on the other altar, where the meat-offering was always offered. In ordinary cases an Israelite brought his burnt-offering, with the meat-offering and drink-offering connected with it, to the altar of burnt-offering, and all was presented and offered there; but when all Israel presented their corporate offerings, as was the case morning and evening when the daily lamb was offered, and also on the sabbaths, and new moons, and appointed feasts, then the accompanying drink-offerings were poured out in the holy place, and not at the brazen altar. And this is in accordance with Israel's corporate standing; for though individually none but a priest could enter the holy place, yet corporately they were regarded as having access to the inner courts, as is intimated by the fact of the princes presenting golden spoons of incense, which could only be used at the incense altar; and still more distinctly is it proved from Lev. 4, where the sin of the whole congregation is represented as so penetrating into the Tabernacle, that the blood of atonement had to be sprinkled before the vail and upon the incense altar just as much as if an anointed priest had sinned. It is concluded therefore, that as the drink-offerings of Israel corporately had to be poured out within the Tabernacle, and as all the service of the Sanctuary carried on there was conducted in golden vessels, these bowls and cups were kept for the purpose of pouring out the wine before the Lord whenever a drink-offering was presented by the whole congregation. 7 These vessels were of two sizes, perhaps on account of the different measures of wine directed to be poured out. There were in like manner two sizes of silver bowls for meat-offerings, presented by the princes. (Num. 7)

Here again these libation vessels seem to have been links uniting the service of the altar of burnt-offering outside, with the vessels and service within the Sanctuary. So that when the sweet savor of the daily burnt-offering lamb ascended from the outer court unto heaven, and Israel began and ended the day under the shelter and acceptance of that all-fragrant sacrifice; at the same time the priest poured out in the holy place the full and rich libation of wine near the pure table; expressive of the truth, that whilst the remembrance of the lamb in all its perfectness, presented unto God in death, was an offering of a sweet smelling savor, grateful and fragrant to Jehovah, a full measure also of new joy was ministered unto Him in heaven; a joy derived not from creation, but from redemption, the result of that one offering presented to God from the earth. When the foundations of the earth were laid, " the morning stars sang together, and all the sons of God had shouted for joy;" and He who had made all things very good, rested and was refreshed by the works of His own bands; but that joy had all along since passed away. An universal groan succeeded the shout and song of creation; labor succeeded rest; till at length HE came whose delight it was to do the will of God. On Him the Spirit of God could for the first time on earth descend and abide, and through His service and work in life and death, a new and lasting joy, like the strong wine of the drink-offering, was ministered to the heart of God; a joy, in the anticipation of which Jesus Himself had been strengthened to endure the cross, and despise the shame. And when at length that Holy One poured out His life on the cross, then was this new and blessed joy tasted by God. He had been glorified on the earth, His will had been perfectly fulfilled, the work He had appointed to be done had been finished, every word of His had been accomplished; and now He could rejoice in the new and eternal work of redemption, which would not fail as creation had failed before, but which would forever minister lasting and strong joy; the eternal record of the wisdom and love of His heart who had planned, and the grace and love and obedience of Him who had executed it. And now as each poor sinner hails the blessed message of salvation, and turns in faith and hope to rest on the slain lamb, a fresh bowl, as it were, of the strong wine is again poured out in the Sanctuary, the value of the lamb slain is again told out in joy in the presence of God; the flowing drink-offering brought from the burning altar bids, again and again, the song arise in the heavenly courts above:-" Verily, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." " It is meet that we should make merry and be glad."

WE have in 1 Sam. 21. a striking and instructive scene connected with the shewbread, and which as it is alluded to by the blessed Lord Himself, it may be profitable to pause for a little and consider. The Lord Jesus uses this account of David eating the shewbread to illustrate

one of the most blessed principles in the heart of God, " I will have mercy and not sacrifice;" and David seems to have apprehended this truth, and to have acted on it on this occasion; for he was a man after God's own heart, and could read and appreciate the deep and ceaseless love of God. He knew that everything must give way to grace, which was the ruling principle in the heart of Him with whom he had to do; so that the law itself, with its stringent precepts, must bow before it; and the necessity of one of God's saints was plea enough to set aside its prescribed ritual. How bold, how daring is faith, and how varied in its exercise. Jonathan in the energy and power of it could climb the garrisoned fort of the Philistines, and beat them down before him; David could in the confidence of like precious faith take the hallowed bread, and eat and distribute to his hungry followers. Both alike trusted in the grace and power of a living God, and knew His mind and ways. But whilst this eating of the shewbread exhibits to us the confidence of David in the grace and pity of his God, at the same time we see by his other actions in this scene, that he is sadly wanting in his trust in the same God for present help and safety in the midst of his difficulties. He first dissembles with Ahimelech; subsequently, even whilst the holy bread is in his mouth, he asks for a weapon of defense. There is none for him there but the vanquished sword of Goliath; for the Tabernacle of God provides no fleshly weapons, and the sword of the Philistine was there harmlessly suspended behind the ephod, not as a weapon for use, but as a trophy only of one of the Lord's victories over the flesh. But David eagerly accepts that; "There is none like that, give it me." What a contrast here with the faith of the stripling, who in the valley of Elah had found the sword of the giant powerless against the name of the Lord of hosts. There, in the energy and spring-time of his faith, having before proved the faithfulness and power of God in secret, he came forth into open conflict, undaunted at the vastness of the foe, and measuring the mighty power that was thus opposed to him by a greater and mightier name, the name of the living God. His eye of faith saw the Lord of Hosts as the combatant on the one side, and but uncircumcised flesh as the opponent on the other; and a pebble from a brook was a weapon sufficient to decide such a conflict. But the early first love of David seems subsequently to have become deadened by the series of trials he had endured at the hands of Saul. Had it been still the Philistine, it may be he could have borne it and conquered; or had it been again a lion and a bear, he would have slain them: but trial of a different kind had come upon him: he found a foe now in the Lord's anointed; one whom he had esteemed his friend and benefactor had now proved his unrelenting enemy. The circumstances of his life also had changed. The unobtrusive path of faith, alone with God, where he had first as the shepherd boy relied on, and proved the strength of Jehovah's arm, had been exchanged for a conspicuous place of honor in the palace of Saul: it may be even the sweet friendship of Jonathan had a little intruded upon the place the Lord once held in his heart.; and now, obliged to flee, and hunted as a partridge upon the mountains, his trust in the living God waxes feeble, and he fails to realize, as once he had done, the present help of Jehovah in trouble. Then to what can he turn but to his own resources? Dissimulation, and the very weapon of the flesh, the sword of Goliath, become the sources of his confidence; and he who had once, in the simple confidence of his faith in God, refused the armor of Saul as a mere encumbrance, now resorts to the weapon of a vanquished foe; and, as if he had proved it, says, "There is nothing like that, give it me." And yet he had a heart in the main true to God, and able, in the midst of all this declension, to hold fast his knowledge of God's grace, so as even to say of the hallowed bread, that it was " in a manner common, yea, though it were sanctified this day in the vessel." May not this read us an instructive lesson as to the difference between that abiding, practical faith and dependence on the Lord, which knows and trusts in Him as the living God, and that faith in Him as the God of all grace and the God of salvation, which may still remain in the heart, even when through declension, or other causes, there is but little present confidence in Him for help or deliverance in difficulty or danger. And what a sad spectacle does David present with the sword of Goliath this second time in his hand! The giant himself, armed with his own weapons, had once inspired terror, and had presented a front of greatness and power, before which the natural man might well have quailed. But the man of God, attempting to manage the weapons of the flesh, affords but a spectacle of derision to the enemy. The sword he tried to wield was unsuited to his power; he must have felt like a culprit in its very use; the song of his former triumphs sounded like a knell of defeat in his ears, and he got out of the scene only through a stratagem of weakness and idiocy, which rendered him so despicable in the sight of his foes, that he is allowed to depart as a useless madman. And so it must ever be with the man of God. Either God is everything to him, or the flesh and its weapons will be resorted to. If the living God is not the resource of the soul in every trial and on every occasion, worldly policy and human expedients and plans will take His place; and then the child of God, instead of winning victories of faith, and triumphing in the strength of the Lord, sinks down lower even than the level of the world around him, and becomes a mere object of ridicule or pity. And yet in the midst of all this there will be gleams, as it were, of faith, which will still manifest that the mercy and grace of God are, after all, known and prized as the real stay and rest of the soul. This humbling lesson was not without its blessed results to David. The thirty-fourth Psalm tells us how his soul had again been restored to its entire confidence in God; the cave Adullam is a more healthful place for his soul than the palace of Saul; and the distressed and needy wanderers that gather round him were less likely, it may be, to divert his heart from the Lord, than Jonathan with his sweet and lasting friendship. And this Psalm tells us of David's renewed trust in God, not only as the God " who would have mercy rather than sacrifice," but as the one who would uphold, and help, and deliver, and who would not suffer them that seek Him to want any good thing. Instead of there being nothing like the sword of Goliath, it now is, "My soul shall make her boast in the Lord."

In the Temple there were ten Tables of Shewbread (2 Chron. 4:8, 19), which were made, as it would appear, entirely of gold. (1 Chron. 28:16.) May not the increased number of tables, thus presented before God in the Sanctuary, point to the time yet to come, when the value of Jesus shall be appreciated on earth by whole nations, in contrast with the present dispensation, when those who own Him are but few, ten being often used in Scripture to express an unlimited number.

We read of the Shewbread Table only on two other occasions: (2 Chron. 29:18)-when the Priests and Levites, at the instigation of Hezekiah, restored the worship of the Lord, cleansing the Temple, Altar, and Table of Shewbread with its vessels; and lastly (Neh. 10:33), when, after the return from the captivity, provision was made for a constant supply of shewbread, and for the other continual offerings of the Sanctuary.

It may be an interesting subject of inquiry, whether the Altar of Wood, mentioned in Ezek. 41:22, and called "the table that is before the Lord," has any reference to the Shewbread Table; and, if so, whether it may not be a vessel combining table and altar in one.

s LENGTH Cubits BREADTH Cubits HEIGHT Cubits The Ark

2 1/2

1 1/2

1 1/2

The Table of Shewbread.

2

1

1 1/2

The Altar of Incense.

1

1

2

The Altar of Burnt-offering

5

5

3

2. The word "pure" applied to the frankincense is different from the word "pure" often used respecting the gold and some of the vessels of the Sanctuary. The latter word seems to mean intrinsic purity of nature, as contrasted with uncleanness of nature; so that this latter is the word used to designate beasts that are "clean." The former word attached to the frankincense seems used to indicate purity practically developed and manifested. He, therefore, that was "Whore," pure like the gold by nature, was also "zachar," pure like the frankincense in his ways.

3. In the usual drawings of the Shewbread Table, the cakes are arranged in two heaps, piled one upon the other at each end of the table. An entirely different arrangement has (it will be perceived) been adopted in the drawings which accompany this exposition: the reason for thus departing from the traditional arrangement of the table is, that the express declaration in the word is that the cakes were to be " set in two rows, six on a row, upon the pure table," and not in two piles or heaps. Moreover, the bread is called, "bread of faces," literally; which seems also to imply that the cakes were spread out on the table so as to present their "faces," as it were, towards the eye of God; and in Ex. 40:23, Moses is said to have "set the bread in order upon the table before the Lord," an expression which also would appear to indicate an arrangement of the bread on the table in two rows. It will be perceived from the drawings that the frankincense has been represented as strewed over the tops of the loaves, so as to give them a white appearance, and not placed in cups, as generally represented; this has also been done as seemingly more in accordance with the direct language of Scripture. "And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial." The thought has suggested itself to the Author, whether the modern practice of "frosting" cakes, used on certain special occasions, such as marriage, etc., may not have arisen from some tradition respecting the white aspect of the holy loaves of shewbread thus covered with frankincense. If so, how would this afford another instance of the way in which men have perverted the truths of God, to feed their own corrupt lusts and imaginations.

4. Incense has to be distinguished from frankincense: the former was composed of four fragrant gums, whereas frankincense was a sweet white gum of itself. Incense was burnt in the holy and most holy places, frankincense was only burnt at the brazen altar outside. Nowhere are spoons spoken of as holding frankincense, so that it is not apprehended that these spoons were for holding the frankincense on the bread. It is true that in the Arch of Titus, two small vessels, like cups, are represented standing on a kind of table, which by many is supposed to be a representation of the Table of Shewbread; but it seems very doubtful whether it be in fact intended for the Shewbread Table. The proportions do not at all agree with those of the table in Exodus. And even supposing the sculptor was accurate in his delineations of the spoils taken by Titus, yet the vessels of the Temple then were not the original ones of the Tabernacle, or of Solomon's Temple; and tradition had long exercised its baneful effects over the Jews, so that we have only to read Josephus, and to compare some of his narratives with the Scriptures, to be convinced of his utter disregard of the plain language of truth before him, and how unworthy of credit any uninspired person is when he attempts to deal with the things of God, This subject will be again alluded to under "The Candlestick."

5. The word , translated "covers," occurs again in 1 Chron. 28:17, where it is rendered " cups;" and this is manifestly the correct translation, because the words "to pour out withal" are, in Ex. 37:16, connected with these vessels. They, as well as the bowls, were used as libation vessels, the same phrase, "to pour out withal," being connected indiscriminately with the cups as well as bowls. It would seem as if the translators were at a loss to know what the use of libation vessels could be at the Shewbread Table, and therefore altered the ordinary translation, "to pour out," into "to cover." The margin, however, retains the right rendering. In Num. 4:7, where the vessels of the table are again enumerated, " the cups" are called in the Hebrew "the drink-offering cups," which renders the use of these vessels still more evident.

6. There are two ways in which " the holy place" is expressed in Hebrew, and , . The (former is used generally where the covered Tabernacle is meant, and is translated in English with the word place in Italics, "the holy place;" the latter is more general, and includes all the precincts of the Tabernacle with its outer court, and is translated "the holy place," the word "place" not being in italics. It might, perhaps, be better translated by "a holy place." This will be proved correct as a general rule, but there are a few exceptions.

7. May not this be the reason why, in Num. 4:7, the cups and bowls are called "the drink-offering;" as if to denote their especial connection with THE great drink-offering, that is, the one presented by all the people.

The Holy Vessels and Furniture of the Tabernacle, Ark and Mercy Seat, The

The first holy vessel described, and commanded by the Lord to be made, was the Ark, with its cover-the Mercy Seat. It ranked the highest of all the vessels of the Tabernacle, was alone placed in the Holy of Holies, and was the one vessel with reference to which all the ministrations and ritual of the Tabernacle service were conducted. Before this vessel the holy perfume yielded its perpetual fragrance; the incense altar was placed also with direct reference to it; the blood of the sin-offering of atonements was annually sprinkled on it and before it; and the costly

vail was its covering. Indeed, without it all the other vessels of the Sanctuary, and all the service of the priests, would have been comparatively useless and powerless; because it was over the Mercy Seat that Jehovah dwelt, and manifested His glory; and all worship, and every act of devotion, must be conducted alone with reference to Him, and derives its blessing alone from the sanction and power of His presence.

It might have been expected that the Ark, being the most holy and important vessel of the Sanctuary, would have been described last in order, and would have been deposited last in the Tabernacle itself, after the court around had been reared up, and the other vessels had been arranged in their places. Such, however, is not the order of God. His way is to lead first and at once direct to the highest and holiest thing, and into the highest and holiest place. To make Himself known, and to bring into His own presence and glory, has ever been His purpose; and faith has ever had no lower object, has expected no lesser end. So in the very earliest revelations of Himself, and in the very first promises, we find truths still of the most strengthening nature, and assurances of future blessings that are still before us. The very first promise in the garden given after the fall of man, namely, the bruising of the serpent's head by the seed of the woman, is that which contains, as in a nucleus, every subsequent blessing. Christ, as made of the woman, was there foretold. His mysterious conception was therein involved; for it was to be the woman's seed, and not the man's. His death-his subsequent triumph in resurrection-the spoiling of principalities and powers-the exaltation of the woman's seed above the highest created being-all this, and all that was dependent on it, and resulted from it-was, as in a bud, involved in that short and yet all-significant promise. And this very promise remains the last to be fully accomplished. For the final triumph of the seed of the woman over the serpent will not be manifested till the very close of all revealed dispensations, when at the last Satan and death and hades are finally, and forever, cast into the lake of fire. (Rev. 20:10-14.) Again, we find the hope that sustained the early saints in their path of sorrow, and trial, and suffering, was that which still animates the Church of God in its pilgrimage. They looked for a heavenly city and a heavenly country. (Heb. 11:10-16.) They were heirs of the same promise with ourselves. And though, indeed, their view of that city that hath foundations was, as compared with ours, but indistinct and distant, and though many a glorious mystery now revealed to us by the Spirit was entirely unknown to them, yet they afford us bright examples of faith, and of the pilgrim and stranger character, resulting from their steadfast gaze upon that country which they sought, and for the sake of which they were content to leave home and kindred here, and to wander almost as strangers and sojourners in a strange land.

God has ever presented Himself as the object of faith; and though each dispensation, as it has rolled on, has brought with it some fresh and clearer manifestations of Him, and has added thus some further truth and fuller revelation to what has gone before; yet from the first to the last it has been, and still will be, God alone who is the object on which the soul rests for its salvation, its peace, its joy. And whether as " the Almighty God," as " Jehovah," or as " the Father," still it has been the same unchanged and eternal God, on whom the saints have ever by faith rested, and who has been ever their hope, their shield, and their exceeding great reward.

Thus it is in the directions given concerning the Tabernacle: The Ark and Mercy Seat-the throne of God's glory and power in the midst of Israel-is first described; and we subsequently get directions for the making other dependent and subordinate vessels of ministry, and the courts of the Tabernacle itself in which they were to be placed. It seems as if the Lord would lead at once to the great object that was before Him, namely, to establish a place for Himself in the midst of His people; and where He might meet Israel's lawgiver and Israel's priest; and from whence He might give directions and commandments for their guidance and blessing. And all the labored and varied services of the Tabernacle had for their end the preserving the people and the place of meeting cle'an, so that God might be able uninterruptedly thus to dwell among them, to be their defense, their help, and their guide.

The Ark is thus described:-

Ex. 25:10-11.-And they shall make an Ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold; within and without shalt thou overlay it.

Ex. 37:1-2.-And Bezaleel made the Ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. And he Overlaid it with pure gold within and without.

Thus the Ark' was a chest or coffer, as to its chief substance made of wood; the gold being its casing within and without. The Hebrew word in our translation called "shittim wood" is in the Septuagint always translated , "incorruptible wood."

In seeking to understand this type, our thoughts will naturally be directed first to the materials of which this holy vessel was formed. The wood is generally, and I believe rightly, held to be a type of the Lord as to His human nature. Though truly man, yet in blessed contrast with all other men, the Lord was one whom neither the temptations of Satan could seduce, nor the evil around Him defile-one who, pure and spotless at His birth, withstood unmoved every (to us attractive) form of evil; and though, like the shittim wood, planted and nurtured in this earth, yet abode uncorrupted and incorruptible in the midst of all the sin, defilement, and corruptions of man around, and attacks of the enemy with which He was assaulted. The shittim or incorruptible wood seems to be, therefore, a fitting emblem of that distinguishing characteristic of His humanity, its unstained spotlessness, its incorruptibility-that which nothing could taint or defile; and yet, by reason of which, He is able to have all sympathy and fellow-feeling for the weak and tempted, and to stand as their fitting and glorious representative before God in heaven.

It was needful that He who was to sustain the place of mediation between God and men should be able, on the one hand, truly to represent those for whom He thus stood, should thoroughly understand their need, should be able to feel for them and with them in their various temptations; at the same time that He must also be fit for the most holy and glorious presence of God, must know and be acquainted with God as well as men, must be the " fellow " of God as well as of men (Zech. 13:7; Psa. 45:7); must Himself be as competent to be made the depositary of the thoughts and feelings and power of God, as of the need and weakness and wants of men; and thus might be the channel of blessing from God to men, and the way of approach of men to God. The wood is then that material which shadows forth the nature of Christ as man, whereby He is able to take this place on behalf of men, for that He Himself truly is a man in glory; whilst the gold which overlaid the wood within and without added its strength, its value, its brilliancy and glory to the wood, even so the blessed Lord, because He is Himself God, stands in His office of mediator in all His own divine and eternal power, glory, and preciousness, in the presence of God.

The use of the Ark was to contain the two tables of the Covenant, which were delivered to Moses at Sinai. "And thou shalt put into the Ark the testimony which I shall give thee." (Ex. 25:16, 21.) "And Moses took and put the testimony into the Ark." (Ex. 40:20.)2

The tables of stone thus put into the Ark, written on by the finger of God, were the expression of God's righteous demands of man, but they only ended in the ministration of death. For the law found man a sinner by nature, and it had no power to alter that nature. It found him dead, and it could not give life. It promised life indeed upon its terms being fulfilled, but it could not give life as a matter of grace. It declared the righteous requirements of God, both as regards what man ought to be towards Him, and also towards his neighbor. It declared what man ought to be, but it communicated no power to enable him to be what it required. It demanded, and threatened, and denounced, but it could not give. It could condemn, but it could not save. It presupposed some power in man, but it found him impotent. In short, the law, though an expression of what God demanded, was not God Himself; neither did it manifest God in the grace of His heart: it did not describe God, so that it could neither communicate life-for God alone can do that-neither did it direct the soul to the source of life: all that it really effected was to sentence to death. "The commandment" was found by the apostle "to be unto death." (Rom. 7:10.)

Moreover, the law came in and interfered with the manifest actings of grace. It, as it were, stopped up for a while the wide ouflowings of mercy. God had dealt with Abraham upon the sure ground of unconditional promise, therefore on the sure ground of grace; for unconditional promise and grace ever go together. Promise is the simple expression of God's own will and intentions, and its accomplishment rests alone upon God's own ability and unchangeableness: it requires, therefore, nothing on man's part. God had also begun to deal with Israel upon the same gracious ground, up to their arrival at Mount Sinai. " He smote also all the firstborn in their land, the chief of all their strength. He brought them forth also with silver and gold; and there was not one feeble person among their tribes. Egypt was glad when they departed; for the fear of them fell upon them. He spread a cloud for a covering, and fire to give light in the night. 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." (Psa. 105:36-42.)

God could thus deliver, and bless, and act in uninterrupted grace, though they from the first were a murmuring and stiff: necked people; because they simply stood in dependence on Him, and He was dealing with them on the ground of His own promise. But now at Sinai all was changed; thrice had Israel, in their own ignorant self-confidence, uttered those fearful words, " All that the Lord hath said will we do, and be obedient." (Ex. 19:8; 24:3, 7.) And then Moses sprinkled both the book and all the people, and the covenant was confirmed, so that no one could disannul it; a covenant which bound them to obedience, and bound God to punish disobedience; a covenant that rested for the performance of its terms on their own faithfulness and strength; and in which God had, so to speak, nothing to do Himself, but to watch the results of their actings, and to deal with them accordingly. And what were they? Poor lost sinners at their very birth, children of wrath by nature-without strength at the very outset, save that they had the strength of the flesh, which could only act in the way of sin. Doubtless, it sounded well in the ears of men when they uttered the resolution to obey God. It doubtless gratified their own hearts, and seemed like humble obedience; but what was it in reality but the expression of their own ignorance of God's righteousness, and of their own helpless and ruined condition. What was it but a proof that sin had so blinded their eyes that they were unable to discern their own state, and supposed themselves competent to obedience, when in reality they were in the helplessness of death. And does not many a good resolution, even at the present day, manifest the same ignorance of self-the same dream of strength when there is really none-the same thoughtlessness as to God's holiness and man's incompetence?

But though Israel proved themselves thus ignorant of their own lost condition, yet God, who search eth the heart, knew it well; and He commanded this golden depository to be formed, in order that it might shut up out of sight the very ministration of death, to which they had so eagerly and inconsiderately bound themselves. And thus did He shadow forth the necessity of the law being removed out of the way, and point onward in this scene to Christ.

It is blessed thus to trace in Scripture intimations, again and again, of God's thoughts, and purposes of mercy and grace, in the midst of the disclosures of man's folly, failure, and sin. It had been so before in Eden after the fall. There stood the woman who had given credit to Satan's lie; had sinned against the majesty, and truth, and love of God; had ruined Adam and the whole human race, and all creation besides, through her transgression; but when to the eyes of all others she only exhibited a miserable spectacle of degradation, and ruin, and sin, to God she presented not only a fit object for mercy and grace, but the very one by means of whom He would effect His own most blessed joy and triumph. He spoke of her, not as the mother of the helpless and lost millions that were to spring from her, but as the mother of the seed that was to bruise the head of the enemy of God and man. He looked at the fallen woman, and He thought of Christ. He saw His own joy, His own triumph over Satan, to be effected by the seed of the very woman who had so dishonored, so wronged His majesty and love.

How quick, how skilful, is love in discovering expedients to remedy the failure of those on whom it is set! So was it at Sinai: there was Israel binding judgment and ruin upon themselves, exposing themselves willingly to all the righteous vengeance of God; but God looked onward to one who would be able, and whose delight it would be to fulfill that very covenant on behalf of Israel, and who would thereby become the means and channel of blessing, mercy, and salvation from God to a lost and ruined world.

There was, however, but one mode by means of which the law could be moved out of the way, and whereby also God's righteousness and truth could at the same time be preserved, and even vindicated; for the law was a fit expression of righteousness, such as God might justly demand of man. God could not lower this standard, and man had no power to attain to it. Moreover, the covenant had been confirmed with blood, so that neither party could set it aside. It could not be disannulled or rent in twain, as a worthless thing; it was holy, just, and good; it was given by God Himself. There, therefore, it remained as the solemn witness of unapproachable righteousness in God, and of distance, and ruin, and helplessness in man. What, then, could be done? There was but one hope of deliverance, and the God of hope alone foreknew and foreordained, and in this type foreshadowed, that way of deliverance. Let one be found, a man made under the law, who should fulfill all its requirements; who, placing himself in the sphere and circumstances of the guilty and impotent, should yet walk with unwavering perfectness along the prescribed path of strict, unerring righteousness; who, amongst the disobedient, should prove himself obedient; amongst the unholy, should prove himself spotless; amongst the froward, should exhibit humble, patient dependence on God: one who should love when others hated; should requite blessing for others' curses; should, in one word, "love the Lord his God with all his heart, and with all his soul, and with all his strength, and with all his mind, and his neighbor as himself." Let such an one be found, who should fulfill all righteousness, not only as to the letter, but spirit of the law. But even more than this was needed; for Israel was not only impotent, and therefore incompetent to accomplish human righteousness-Israel had done worse, for it had broken the law, and had incurred its fearful curse. Before the very tables of the testimony were brought down from God, Israel was found reveling in sin around the golden calf, and the law was broken at its very commencement; sure and sad presage of what should afterward be manifested by that law-bound people. Moses seems to have felt the uselessness, as well as danger, of bringing the tables of the covenant into the camp; and, hopeless as to the people, and but partially

acquainted with God's resources in grace, he dashed the tables to pieces out of his hands at the bottom of the Mounts The curse of the broken law had therefore to be borne, its vengeance had been incurred, and there was no provision of mercy, and indeed there could not be, in its requirements that could arrest its vengeance; grace could not mingle with it; so that judgment once incurred must find its path unobstructed, and must roll on unhindered and unarrested to its awful consummation. Some one had then to be found, who, while able to fulfill all righteousness, should also endure on behalf of others the deadly penalty incurred. And such was Christ, foreseen in the counsels of God, yea, foreordained before the foundation of the world, and in the fullness of time sent forth by God, "made of a woman, made under the law, to redeem them that were under the law." (Gal. 4:4,5.) He " magnified the law, and made it honorable." (Isa. 42:21.) He "is the end of the law for righteousness to every one that believeth." (Rom. 10:4.) He has also borne the curse of the broken law; " 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. 3:13.)

The especial use of the Ark was then carefully to preserve the law, but to preserve it out of sight; to remove it out Of Israel's way, and forever to conceal the ministration of death, and prevent its breaking forth in vengeance. A beautiful type of Him who, having come to do the will of God, and delighted in it, yea, even in His heart, having died also in accomplishment of that will under the curse, now stands before God as the one who has fulfilled all righteousness, and the witness also of vindicated justice; and who has forever removed the stern barrier that prevented man's approach to God, namely, the demands against him of an unfulfilled law, so that now righteousness, which was the very hindrance, becomes the very ground of our full and free intercourse with God. Our way to God is not now by the law, but by Christ, by whom it has been taken out of the way and fulfilled; God meets us in Him.

But not only was the testimony placed in the Ark, it was also covered up, and a sure provision made that it should no more be exposed. The Ark had a golden lid, of equal dimensions with itself; so as exactly to cover it; and this lid was called the " Mercy Seat."

Ex. 25:17-21.-And thou shalt make a Mercy Seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the Mercy Seat. And make one cherub on the one end, and the other cherub on the other end: even of the Mercy Seat shall ye make the cherubims on the two ends thereof. And the cherubims 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 cherubims be. And thou shalt put the Mercy Seat above upon the Ark;—and in the Ark thou shalt put the testimony that I shall give thee.

Ex. 37:6—9.-And he ma 'e the Mercy Seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the Mercy Seat; one cherub on the end on this side, and another cherub on the other end on that side; out of the Mercy Seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the Mercy Seat, with their faces one to another; even to the Mercy Seat-ward were the faces of the cherubims.

The Mercy Seat was thus the cover of the Ark, and both together formed one vessel of the sanctuary. We have to regard it, therefore, as a whole, and as such it typifies the Lord Jesus himself as the one mediator between God and men. For He, having fulfilled all righteousness, and having borne the curse of the law, and thereby having removed forever the law, with its demands, and requirements, and penalties, out of the way, now stands in the presence of God as our way and place of approach to God; and the one, also, because of and by means of whom God is able to be just, and yet the justifier of him that believeth; "the one Mediator between God and men, the man Christ Jesus" (1 Tim. 2:5), combining in Himself righteousness, mercy, and power, and standing in the mediate place, the means and channel of blessing from God to men, and the way of access from men to God.

The first thing to be noticed respecting this Mercy Seat are the two Cherubim, beaten out of its two ends, one Cherub at the one end, and the other Cherub at the other end.

The Cherubim seem, throughout Scripture, to be symbolic figures, shadowing forth the glorious power of God, whereby He accomplishes His purposes by agencies often unseen, and yet sure, and efficient, and overruling. This power of Jehovah is first described minutely under these symbols in the book of Ezekiel; where the Cherubim are represented as four living creatures, having every one four faces-the face of a man, of a lion, of an ox, and of an eagle.

The face of a man seems to be symbolic of mind, reason, intellect, knowledge, discernment, etc. And we can easily see how gracious a provision it is of God for us, that He who is our Mercy Seat holds and uses the power of God, guided by a full consciousness of all our need, of all our sorrows, of all our infirmities-having perfect human intelligence as to all these things, and able therefore so skillfully, and yet tenderly, to deal with us, and to accommodate this tremendous power, so that it may find its exercise in gentleness and grace.

The face of a lion denotes majesty, terribleness, strength, dignity; as it is written, " A lion which is strongest amongst beasts, and turneth not away from any." (Prov. 30:30.) "The king's wrath is as the roaring of a lion." (Prov. 19:12;20. 2.) It is said of David, "And he also is valiant, whose heart is as the heart of a lion." (2 Sam. 17 o.) Lions were the emblems of the strength and dignity of Judah's throne (2 Chron. 9:17-19); the name and title of its only true king-" the lion of the tribe of Judah." (Rev. 5:5.) And even for the maintenance of mercy, this power is needed; for who does not rejoice in Him who has proved His lion-like majesty and power, in the destruction of Satan and of death. And how needful is it that the same kind of power should still shelter and guard the place of mercy for us!

The face of an ox equally expresses power, but used in patient and persevering labor; strength subjected to bear burdens. When spoken of with reference to God, it is expressive of long-suffering, or continued and patient exercise of power in subjection to love; "Much increase is by the strength of the ox" (Prov. 14:4); "able to bear burdens" (Psa. 144:14, marginal reading); used to "tread out the corn." (Deut. 25:4; Hos. 10:11.) See also the constant use of the bullock in sacrifice, as a type of the blessed Lord in His character of the patient, unwearied servant. This characteristic of strength, thus connected with the Mercy Seat, is held by Him in the glory in order that mercy may still find its unrestrained exercise, in spite of all obstacles; and may be steadily maintained, through the patient and enduring continuance of a power that will never weary nor be exhausted, but will still go on finding rich increase, and making fresh openings for the displays of grace.

The face of an eagle-marking quickness and power of sight, and almost equal rapidity of action. " She seeketh the prey, and her eyes behold afar off, and where the slain are there is she." (Job 39:29,30.) "Swifter than eagles," is used to express rapidity of action. How blessed to know that keenness of sight, and swiftness of execution, are attached also to the place of mercy; so that He who is the Mercy Seat discerns afar off,

with eagle eye, the need, and quickly stretches out the hand of power to deliver.

These, then, are some of the attributes of the Cherubim, the executors of God's will; and here we find them beaten out of one piece with the Mercy Seat. Some have thought these figures betokened angels, and that their bending posture towards the Mercy Seat is explained by that text, "which things the angels desire to look into." (1 Peter 1:12.) And in many pictorial representations of the Mercy Seat we see them represented in a kneeling posture, as if in adoration. Others have thought that the Cherubim here symbolize the Church. But the construction itself, as well as uses, of the Mercy Seat seem to preclude either of these interpretations of the type. The Cherubim are distinctly stated to be " OF the Mercy Seat," and " OUT OF the Mercy Seat." (Ex. 25:19;37. 8.) And this is still more apparent in the Hebrew, where the preposition used in the 18th and 19th verses of ch. 25., and the 7th and 8th verses of ch. 37., and translated "on the Mercy Seat," and "on the two ends," etc., should properly be translated " from." Also, as to the word translated in Ex. 25:18, "beaten work," and Ex. 37:7, "beaten out of one piece," the meaning seems to he, that the Cherubim were not cast or molded separately from the Mercy Seat, and then attached to it, but were beaten out of the solid mass of gold which formed the Mercy Seat, the one being beaten from out of the one end, and the other from the other. Angels cannot, then, be typified here by the Cherubim; for, if they were, it would imply that they form part of the seat of God's mercy, and would thus stand very much in the place in which Popery has set them, as the agents for procuring or exhibiting the mercy of God, derogating thereby from the person and work of the Lord Jesus Himself, who is the only way of approach to God, and the one through whom alone God can show His grace and mercy to us; for "there is none other name under heaven given among men whereby we must be saved." (Acts 4:12.) The same argument would equally apply, if the Church were symbolized by the Cherubim on the Mercy Seat. The Church would thus become what, indeed, false systems have made it, the platform from whence God dispenses His grace, instead of the body which has received His grace. The Mercy Seat and Cherubim, being all of one piece, represents, it is believed, Christ as the one who holds all the glorious power of God, associated with mercy, and in and through whom God is able to display His power and righteousness, ever inseparably linked on with mercy and grace.

But the attitude of the Cherubim seems also to be significant.

"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. 25:20, 37:9.)

When first seen on earth, the Cherubim were placed "at the east of the garden of Eden, to keep the way of the tree of life." (Gen. 3:24.) They then stood associated with " the flaming sword," the sword of vengeance and judgment; and as witnesses that all the terrible majesty of God's power and holiness, which had been insulted, was against man, and had closed up every avenue against his return to his original happy state. The word and majesty of God had been trifled with and despised, man had given credit to Satan's falsehood, and had by his unbelief made God a liar; and the Cherubim then took their stand as the avenger of God's insulted majesty, and the stern proof that man was an outcast, banished by God from that happy place, and no way allowed for his return to the tree of life. This significant place of the Cherubim of itself manifested the hopelessness of any attempt on the part of man to regain life by his own efforts; and that, unless the glory of God could be met, and the flaming sword of vengeance and of holiness satisfied, it were vain for man to hope for any way of return to life; but death and the curse were his inalienable portion.

But to us the heaven has been opened, and there, in the holiest on the Mercy Seat, we behold these Cherubim of glory. The earthly garden, with its tree of life, is indeed lost, and lost forever, but " the paradise of God " is opened to us; and life above, hidden with Christ in God, is ours through faith in Him. The place of life and of the Cherubim is alike changed. They no longer stand to debar man's approach to life, but they brood with outstretched wings over the place of mercy, whence life and blessings flow. No longer are they connected with the flaming sword; but their faces now intently turn towards the place of grace. For all the power and glory of God is held by one in heaven, who uses it for mercy. "All power in heaven and earth " hath been given to Christ, but He now employs it but for one object, to preserve the place of mercy and of grace for His saints; and the place where we now know the full propitiation for our sins, is the place where we beheld the majesty, power, and glory of God, all now in our favor, because forming part of the Mercy Seat itself. All the intelligence and sympathy expressed in the face of the man; all the majesty, terribleness, and power of the lion; all the patient enduring strength of the ox; all the rapidity and clear-sightedness of the eagle, now stand engaged on the side of mercy. Redemption in Christ has converted the very attributes of God, which were once the most fearful and opposed to us as sinners, to be the very shelter for us, and the power, and assurance, and strength of our blessing.

Well, indeed, is it for the world itself that the faces of the Cherubim are thus turned towards the Mercy Seat, and that, for a while, He who holdeth this power hath retired into His place. For what will it be when again they turn their faces toward the earth? when again they look toward a world where not only the majesty, and glory, and truth of God have been despised, but where even His grace and mercy in Christ have been rejected? What will it be when the power and glory of God are made to test the condition of everything here below, and when Christ will come holding that power, and directing it against man in judgment? The day will ere long be, when "the Lion of the tribe of Judah" will rouse Himself to the prey, and, when riding on the Cherubim of glory, the Lord Himself shall return to avenge His own elect, and to destroy them that corrupt the earth.

The Mercy Seat is only twice distinctly mentioned in the New Testament. Once in Heb. 9:5, where it is enumerated with the other vessels of the Tabernacle; and in Rom. 3:25, where it is in our version translated "propitiation." This passage in the Romans seems beautifully to allude to the type, and is another warrant for interpreting it as a type of Christ. It begins by stating that, by the deeds of the Taw, no flesh shall be justified in the sight of God; for that all the law could effect was to give the knowledge of sin, and not to put it away, or to give power over it. But now God's righteousness in justifying a sinner, independently of the law, has been made manifest, and is the portion of all them that believe in Jesus: a righteousness, indeed, to which the law and the prophets witnessed, though it was not then made manifest. And in this respect there is no difference between Jew and Gentile-between one who has been seeking to keep the law and one who has not-for all have sinned, whether Jews or Gentiles, and have come short of the glory of God; but all who believe are justified alike freely by God's grace, through the redemption that is in Christ Jesus, whom God had indeed foreordained, even before He came, to be a Mercy Seat, and, having Him in view, was able to pardon sins committed previously to this Mercy Seat being really established. But now God has openly made manifest His righteousness in remitting sins, through faith in the blood of Christ; for now God proves Himself just at the same time that He justifieth him that believeth. We are here instructed, in these great truths, the incapability of the deeds of the law to justify; the purpose of God to set up a Mercy Seat, even His own blessed Son; and having that in His purpose, He pardoned the saints of old; and now the Mercy Seat actually set up, and God's righteousness thereby vindicated and manifested when He pardons a sinner through Christ. He receives the sinner

now as "a just God and a Savior." It is not, indeed, that Jesus turned the heart of God towards us, but that now God can act, through Jesus, according to His own heart of grace and love, at the same time consistently with His righteousness and justice. For the law, the expression of God's just demands, has been vindicated, not a jot or tittle has passed away unfulfilled; its righteous vengeance also, on account of sin, has fallen on the head of Christ; and now God can allow all His own full and eternal love to flow out towards the sinner, for justice has been satisfied, and mercy can rejoice against judgment. In Christ, thus prefigured in the Ark and Mercy Seat, we can indeed say, " Justice and judgment are the establishment of thy throne; mercy and truth shall go before thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." (Psa. 89:14, 15.) Here, "mercy and truth are met together, righteousness and peace have kissed each other." (Psalm 85:10) Those principles which seemed to be most opposed to each other-mercy which desired to pardon, and truth which must condemn-meet together in Christ, for in Him the sinner receives pardon by the very means whereby the truth and holiness of God have been vindicated. And the apostle can therefore truly add, that "we establish the law" through faith, instead of making it void. We are not, indeed, saved by law deeds; but our salvation is grounded on the fact, that the righteousness of the law has been vindicated and fulfilled. We establish it not as a means of salvation, not as attempting to save ourselves by fulfilling its demands, not as a covenant of works under which we are placed, but as that which has witnessed to and foreshadowed Christ, and the demands of which Christ has abundantly satisfied, both as to its requirements and its curse. And now no act more displays the righteousness of God than His act of mercy to a sinner; God never proves Himself more holy than when He pardons sin; for that mercy and pardon are ever grounded upon His righteous judgments having been poured out on the head of Christ, on behalf of, and as the substitute for, the sinner. God is "faithful and just" in the forgiveness of sins, and the very attributes of His holiness, which were most against us as sinners, become our surest defense and protection through Christ. The Cherubim of glory have quitted the flaming sword, and taken their place on the Mercy Seat.

But there are yet other parts of this holy vessel which demand our attention. "And thou shalt make upon it (the Ark) a crown of gold round about." (Ex. 25:11, 37:2.) The word here translated "crown " occurs only in connection with the Ark, Shewbread Table, and Incense Altar. The Hebrew word u (rare) is translated by Gesenius, " border, edge, wreathed work:" he derives it from a root meaning " to bind together." This word has no reference then apparently to a regal crown, but means a ledge or binding of gold placed around the top of the Ark, the use of which seems to have been to retain the Mercy Seat in its proper place, exactly covering up the Ark.

The Ark had to be borne on the shoulders of the priests, over many a rugged path through the wilderness; and they that bare it might even wander where their feet would be liable to slip or stumble; many a rude shock would thus be given to this holy vessel; and what if the Mercy Seat had been thereby displaced? But this golden crown was the careful provision of God to avoid such a result, and to keep it securely in its proper place. Supposing the Mercy Seat had been displaced even accidentally, and not willfully, the law, the ministration of death, would have been exposed, and destruction to the thousands of Israel might have been the result. We find one instance on record where this was done, not indeed through accident, for that had been carefully provided against, but from the unholy curiosity of those who lifted the Mercy Seat to look into the Ark. (1 Sam. 6:19, 20.) "And he smote the men of Beth-shemesh because they had looked into the Ark of the Lord, even he smote of the people fifty thousand and threescore and ten men. And the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? And to whom shall he go up from us?" May we not learn from this scene the awful consequences of the Mercy Seat being removed, though but for a little moment? Judgment necessarily then broke forth, and who could stand before the holy Lord God? If mercy is not fixedly retained by divine power covering over the righteous ministration of death, who indeed could stand?

The golden crown seems then to have been the gracious provision against this happening, notwithstanding the waywardness or stumbling of those who bore the Ark; and the Mercy Seat was thus retained unshaken in its position, however the priests might fail or faint by the way.

And so it is with the true Mercy Seat. Not only has God, in his marvelous grace, appointed His Son to be His place of mercy, and our place of access and blessing, but He has provided that, through His divine strength and excellency, the ministration of condemnation shall be forever closed up, and kept out of sight. So that no wrath shall ever break forth against His people; no shortcomings, no failures, no sins in them shall ever shake the stability of that throne of grace from whence all their blessings are dispensed. The place of mercy and of grace remains ever unshaken and unchanged for them. The ways of the Church of God have indeed been, in many respects, most evil; declension, and backsliding, and failure to a fearful extent have marked their steps; as God's priests (Rev. 1:6), they have but little remembered the preciousness of the truth committed to their care, but have trodden many a bye-path of evil, and worldliness, and error. But still has the Mercy Seat been retained for them unshaken; still no change has taken place in the position of Christ for them before God; still has the way of access been the same; still has the place of grace remained unaltered; still does the same propitiatory abide; and no intimation of wrath, no thought of anything but mercy is there in the mind of Him who has taken forever, as regards His Church, His seat between the Cherubim of glory over the Mercy Seat. The thunders and lightnings of Sinai have been hushed forever, the law has been forever taken out of the way, wrath has been appeased forever. " Mercy that endureth forever" seems to be the fitting motto for this golden circlet surrounding the Ark. Mercy that endureth forever has been established on the ground of everlasting righteousness.

And who has not felt the blessing of this divine power in Him who is our salvation, to retain unchanged his place before God for us, notwithstanding all our failures and haltings on the road? Who has not felt his need of casting himself, again and again, upon the unfailing ability of Christ to maintain his position before God for us, when we have wronged the grace, or trifled with the mercy and truth so richly bestowed? Who has not known the comfort of resting on one who, at the same time that He is plenteous in mercy, is also mighty to save?

Ex. 25:13-15.-And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the Ark, that the Ark may be borne with them. The staves shall be in the rings of the Ark: they shall not be taken from it.

Ex. 37:4,5.-And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the Ark, to bear the Ark.

The fact of the staves being fixed in the rings, marked this vessel to be one that was to be borne with Israel during all their wilderness journey, and all their conflicts with the enemy. It showed that God intended all the value of this precious vessel to accompany them on their way, and to be ever present with them.

Israel had been redeemed out of Egypt, had been themselves saved from the wrath of God by the blood of the paschal lamb, and had seen God's judgments poured out upon their hard taskmasters, the Egyptians; but the very redemption that had forever delivered them from the

heavy bondage of those that oppressed them, placed them in a wilderness, where new scenes of trial, new sources of sorrow awaited them, and where a new class of dangers and enemies surrounded them. They had to learn, themselves, what their own heart of rebellion and unbelief really was; and they had also to become acquainted with the holiness of that God who had delivered them, and who dwelt in their midst. The Amalekites, Midianites, and Amorites, also, were enemies who would seek to impede their progress into the land of their rest; and a trackless desert lay before them, where weariness, and toil, and hunger, and thirst, and a scorching sun awaited them. Under these circumstances, how gracious a provision were the staves thus attached to the Ark, which intimated to them that Jehovah Himself had foreseen their need, and had engaged to accompany them with His own presence all their journey through: one whom they might consult in every difficulty; who would deliver them out of every danger; who would be their defense and protection against all their foes; and in whom they would ever find sympathy, pity, and help, in all their distresses.

The Church of God is now going through an experience, of which Israel's history affords a type. The redemption that is in Christ Jesus has once and forever freed the believer from all the vengeance due to him as a sinner. There is to him now. No condemnation, he has passed from death to life: but still is he left in a world that is unredeemed; still is he burthened with an unredeemed body, and present things around him are like the wilderness of old. His way is difficult, his path rugged. He has to learn his own weakness and worthlessness; he has to know himself. He finds desires, and thoughts, and feelings longing for God's presence and God's rest and holiness; and yet he is in a world where all around speaks of vanity, and sin, and death, and where a groan goes up incessantly from all creation. He finds, too, a heart of unbelief and murmuring within, ceaseless in its efforts of evil, and active with a restless energy of sin, which it needs incessant watchfulness to restrain, and unceasing power to overcome. And there is, beside all this, Satan with his hosts of evil spirits hovering around the path, watching the weak points, suggesting occasions of evil, ready to take advantage of every failure, and marking with malicious exultation every declension. Ceaseless is the conflict, day by day is it renewed; day by day has a path of weariness, and toil, and danger, again to be trodden; and still there seems before the eye to be further trackless wilds, stretching forth their long and dreary expanse, which have to be passed through ere the journey is over, ere the rest is entered. No marvel, then, if the heart sinks beneath it all, and trembles, and is discouraged, by reason of the length and difficulty of the way. And so it would be, were it not that there is the sure abiding presence of one, in all circumstances, who has said, " I will never leave thee, nor forsake thee;" one who has Himself trodden the path and has overcome, who has proved Himself fit and willing to guide, and guard, and comfort the hosts of the Lord on their journey. Is there failure? He is present to restore. Is there weakness? He is at hand to strengthen. Is there conflict? He is near to deliver. Is there ignorance? He is with us to guide. He who could say, "All power is given unto me in heaven and earth," hath also said, " Lo, I am with you alway, even unto the end of the world." And as indeed redemption has brought us into conflicts, and dangers, and experiences, both of ourselves and things around us, quite different to what we once knew, and trying and sorrowful truly to the flesh; yet we have one with us whose grace, and power, and holiness, could only be known in its full extent in such a scene as this; and every fresh difficulty and temptation only proves an occasion for the manifesting of some fresh grace, and wisdom, and might in Him who, " having loved his own that were in the world, loved them to the end."

Israel might even have to turn back again, owing to their own sin and folly, and wander yet forty years in that waste howling wilderness, as a judgment on their rebellious hearts, and disbelief of God: but the Ark must turn back also; it could find no rest till they rested; the staves were still in the rings, and it must toil on still with that rebellious people; for, though rebellious, they were yet God's people, and it must therefore still bear with them the wearisome journey. And think not, because there is failure, that the grace of Him who is our Ark and Mercy Seat has been exhausted. Think not His companionship is lost, think not His sympathy is lessened. With an anxious, careful eye still He marks the path of His saints; though Himself in glory, and rest, and joy above, yet His heart and thoughts are here; and never will He cease to watch over and accompany the Church below till He presents it to Himself a glorious Church, not having spot or wrinkle, or any such thing.

The usual place of the Ark during the journeying of the camp was, apparently, in the center of Israel's hosts. For in Num. 10:13-28, where the order of their march is described, the arrangement was as follows:First: the camp of Judah, including under its standard the three tribes of Judah, Issachar, and Zebulun.

Then the Gershonites and Merarites, bearing the boards, sockets, and curtains of the Tabernacle.

Second: the camp of Reuben, including under its standard the three tribes of Reuben, Simeon, and Gad.

Then the Kohathites, bearing the Sanctuary.

Third: the camp of Ephraim, including under its standard the three tribes of Ephraim,

Manasseh, and Benjamin.

And Fourth: the camp of Dan, including under its standard the three tribes of Dan,

Asher, and Naphtali.

It will here be observed that the Kohathites march in the center of Israel, having two camps of three tribes each in front, and two camps of three tribes each in the rear. They are said to bear the " Sanctuary," which word seems to mean here all the holy vessels, including the Ark. The word "Sanctuary" is used in Num. 4 r 5 for the Ark itself. But at the end of Num. 10 we find a remarkable exception to this order of march, as to the place of the Ark. "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. And the cloud of the Lord was upon them by day, when they went out of the camp." The reason for this remarkable change of the Ark's position in the journey seems to have arisen from what precedes in the same chapter, relative to the conversation between Moses and Hobab.

The cloud is seen to rise off the Tabernacle of the Testimony (ver. 1); the priests encamped immediately in front of the Tabernacle mark this intimation of the Lord's intention to move, and sound, as directed in the same chapter, the silver trumpets, with an alarm for the camp of Judah to prepare for the march. Moses seeing all getting ready for departure, tries to persuade Hobab to accompany them, ostensibly with the sole object of doing him good, and that he may share in Israel's blessings; but having really also another motive, namely, desiring to have the experience and skill of Hobab to assist him in their wilderness journey. "Thou mayest be unto us instead of eyes." This God cannot permit. He is jealous of his people's affections and dependence on Himself. Hobab's knowledge of the wilderness may do where the people of God are not concerned; but it is the presence and guidance of God alone that is to be the security and blessing of His own people. Accordingly the Ark,

jealous, as it were, of this place of watchful and patient care, moves out from its usual position in the center, and takes the lead of Israel. It is like the skilful general assuming the command, when he sees his forces about to be committed to the care of one whose judgment he cannot trust. This is the first occasion on which the golden staves were used; and here we find this holy vessel passing forward at the head of the people into the trackless desert, to find out a temporary resting-place for them. It was the shepherd of Israel going before the flock, and carefully seeking not only the right path for them, but also a place where He might cause the sheep of His pasture awhile to rest. And for three days is the search continued, till the suited place for repose is found.

This, indeed, tells us of the watchful, considerate thoughtfulness of one who knew the need and weakness of the little ones in the camp. " He shall feed his flock like a shepherd, He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. 40:11) And His sheep know His voice. They know one who can even now lead them beside the peaceful waters, and cause them to lie down in green pastures. One who has all the patient sympathy that is needed to bear with weakness and infirmity, and who uses the strength and wisdom of God thus in the way of gentleness and grace. He is able in the desert even to find out a place for a little timely refreshment and repose, which may give vigor for the future march. The valley of Baca He can make to be a well; " the rain filleth the pools."

Moses seems not to have understood this. Fully conscious of the mighty power of that Ark, he does indeed exclaim when it sets forward, " Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." But he little appears to have known the patient, forbearing grace, the gentle skilfulness of Him who dwelt between the Cherubim; and, therefore, he had sought human experience, and human foresight, for the guidance of Israel. And so will it ever be; ignorance of, or want of confidence in, the minute tender care and wisdom of God will end in the arm of flesh being leant on, or the wisdom of man trusted. May we learn increasingly to depend on Him who unites Almighty power and glorious strength with unfailing wisdom, mercy, and grace.

But the Ark having thus taken an unusual place, the cloud gets, as it were, displaced as to its ordinary position in the journey. How rich, however, are the resources of grace, and how skilful! We find the cloud, instead of going before the camp, taking a new place in this beautiful little history; and it is said, " The cloud of the Lord was upon them by day when they went out of the camp." The cloud of the Lord yields the place of guidance to the Ark, and retires to be a shelter and covering over them by day to screen them from the fierce smiting sun, and to afford them a refreshing shadow in that dry and weary land. (Psa. 105:39.) And thus commenced Israel's journeyings from Sinai; and might not these discoveries of God's rich provisions of mercy and watchful care have made them even value the wilderness itself, because it drew forth such varied and blessed displays of the Lord? And may not the believer also find that his hand can bring out of the eater sweetness; and that the very trials and sorrows of the way shall only be occasions for fresh exhibitions of his gentleness and love, and of the rich and varied resources of his grace, who is with him all the journey through, to be his shepherd, his guide, his counselor, his defense, his protector? True, the journey will be one of tribulation; Israel found that they got out of one wilderness only to get into another (Num. 10:12): there may be differences in the prospect around, but it is a wilderness still, and the main features of a wilderness will always present gloom, and barrenness, and desolation; yet may not the soul be so occupied with God, so delighted in marking His wondrous love, so habituated to watch His hand and His ways, that the very difficulties and dangers of the path become to it but signals for His appearance, and it finds its own joy and triumph in His exercise of wisdom, mercy, and power. An apostle could even boast of his infirmities, that the power of Christ might rest upon him.

The same Ark that had thus, at the commencement of the journey, proved itself the careful guardian and patient guide of Israel in their weakness, stood forth yet once again at the close, to lead Israel in triumph into the land of their rest. Once again, at the distance of nearly forty years, it put itself at the head of Israel's hosts; and the deep waters of the swollen Jordan fled from before it, and the lofty walls of Jericho tottered and fell down at its presence. The same one who knew how " to carry the lambs in his bosom, and gently lead those that were with young," could put forth, when it was needed, the irresistible might of the Cherubim of glory.

Israel's last journeying was now over, and behold them at length, after forty years' wanderings, encamped close to the Jordan, and resting there for awhile before they enter the land. The river had burst its bounds, and rolled on its sullen and deep waters before them, an effectual barrier, apparently, to their entering the land of their rest. But the Ark of the Covenant of their God was with them, and could again point out the trackless path to them, even through the deep waters, and could not only mark out the way, but make the difficult and dangerous path easy and safe for their footsteps: they were to observe its steps, "that they might know the way by which they must go, for they had not passed that way heretofore." (Josh. 3:4.) Silently the Ark moved on, and Israel halted at a fitting distance to mark its progress. The deep and rolling stream seemed to defy its advance, but no sooner did the feet of the priests that bare the Ark but touch the brim of the water, than the affrighted river rose up, and fled in dismay; back and back were the descending waters driven upon themselves, till a huge piled-up heap afar off, out of sight, betokened the Almighty power of that arm which had hurled back the impetuous stream, and had, as it were, congealed the depths in the midst of the waters. "What ailed thee, thou Jordan, that thou wast driven back?" (Psa. 114:3,5.) " And the priests that bare the Ark of the Covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." (Josh. 3:17.)

And shall we not ourselves realize shortly such a scene as this? Or rather a scene, compared with which this is but a faint shadow. Will not that hand which now patiently waits upon our necessities, and oftentimes smooth the rugged path, be stretched out ere long in terrible majesty, to rescue the Church from all the power of sin, Satan, and death, and to guide them by His strength into His holy habitation? Yes, the day of resurrection, the day of the Lord's return, when He, the captain of salvation, will put Himself at the head of His risen saints, to lead them into the mansions of their eternal glory, will manifest the uncontrollable might of Him who now deals with them in patient, unwearied grace.

The command of the Lord respecting the staves was, that they were not to be taken from the Ark. (Ex. 25:5.) They were to remain in the rings, as a proof that there was an adaptation of the Ark to the whole period of wandering and conflict, through which Israel had to pass previous to their final rest in the land; and the Ark was thus ever at hand, and prepared to be their guide or their defense in every circumstance of difficulty. But at length we read of a time having arrived when, with the Lord's sanction, these staves were finally drawn out. When the wilderness journey being over, and every enemy subdued, the Ark could enter into its rest, and the staves could therefore safely be withdrawn, seeing there would be similar seasons of wandering and conflict no more.

The occasion of bringing up the Ark into the final place prepared for it is beautifully described in 1 Kings 8 and a Chron. 5. The reign of him, who is eminently the type of the Prince of Peace, had commenced; the enemies of the Lord had been subdued, and just retribution had fallen

upon the heads of the apostates and unfaithful amongst Israel, and after seven years of noiseless labor the house of the Lord had been erected at Jerusalem, and all was now prepared for the reception of the Ark into the most holy place.

The season chosen for this joyful event was the feast of the seventh month, the Feast of Tabernacles, when Israel had to appear before the Lord at Jerusalem, to rejoice before Him in the full fruition of present blessings, contrasted with the remembrance of their former season of toil and conflict, now ended forever. It was the closing feast of the year, when all the rich fruits of the land had been gathered in, when the winepress and corn floor were full, and the Lord had prospered them in the basket and the store: in the midst of all this festivity and abundance they were however again to take a kind of wilderness position, and to dwell seven days in booths, that they might call to mind the time when, as poor wanderers out of Egypt, they had been cast upon the watchful mercy of the Lord; who had succored them and led them, with all his shepherd care, and had guided them by His strength into their land of rest and blessing. Thus their very first encampment ("Succoth"- booths), when the remembrance of the blood of the paschal lamb was fresh in their thoughts, and when, for the first time, released from the thraldom and bondage of Egypt, they were cast in their helplessness on the merciful care of God, was to be recorded in their last annual feast of joy in the land of promise. This was the season chosen for bringing up the Ark into the Temple; and there are circumstances recorded throughout that scene that clearly point onward to a season of joy and blessing yet future, both to the Church of God in resurrection, and to Israel hereafter on the earth. For there is a time shortly to come when the whole Church of God will, like Israel of old, have finished its wilderness journey; when its last conflict will be over, its toilsome march ended; and when, raised by Almighty power, it will stand, as seen in Rev. 7, around the throne of God and the Lamb, celebrating in the glory, as it were, its Feast of Tabernacles: The robe washed white in the blood of the Lamb, betokening the full cleansing of the Sanctuary, enabling that countless multitude to minister in the heavenly courts as priests, all consecrated, all sanctified, all able to enter into the most holy places; none waiting by course, but all able to serve. (2 Chron. 5:11.) The branches of palm in their hands, as records of a wilderness passed through, and trophies thence gleaned of a complete and eternal triumph, seem to indicate that one spring of joy in that blessed rest will be the remembrance of the past, contrasted with the present full and bright scenes of glory. The elder, who looked with the apostle on that scene, marks in his answer to the latter this contrast. He refers to their past wanderings in the desert, and contrasts with that season of toil and privation their present rest in the temple of God. " They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat;"-true experiences these of the wilderness they had passed through;-" for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Then, indeed, will the staves be needed no more in the Ark; for, as regards the Church, its every conflict will be ended, and its full and eternal rest will have been gained: the present ministration of Christ, known now to us as our strength in weakness, our guide in difficulties, our help in need, our power of victory over temptation, will be required then no more. His heart will then be able fully to rest in looking on us; " He will see of the travail of his soul, and will be satisfied;" yea, He will be satisfied with us, and "will present us before the presence of his glory with exceeding joy." And surely it will be one chief part of our joy in that day to look upon Him, and feel that we are part of His glory and of His joy; and to usher Him, as it were, into His own rest, conscious that our wants, our follies, our weaknesses, will disturb it no more; but that He can fully rest and rejoice over us, as presented to God in His own perfectness, and fitted to minister as kings and priests to His God and Father.

But the staves, though drawn out, were not removed (1 Kings 8:8); they were still kept in the most holy place, though no longer needed. And does not this teach us that the patient and gracious ministry of Christ, as now accompanying His Church in all its journeys and battles with the enemy, will no longer be needed when it has entered the glory, yet that the remembrance of it will still be carefully preserved there? Surely, we shall even there learn deep lessons of His love, when we look back and retrace the path trodden here by us, with Jesus by our side; the difficulties surmounted through His aid, the steps restored through His going down into our need to lift us up, the grace of one who has been with us in all our wanderings, " been afflicted in all our afflictions:" it may be many a deliverance, many a healing, many an act of sovereign mercy and love, unknown or unheeded by us now, will in that day be discovered, and cause the song of joy and thanksgiving to arise with increased power. And though all that might cause a pang or a regret will be gone forever, yet all that will enhance our value of the grace of Jesus will be gladly brought to mind; and deeply will it instruct us in His love to retrace the way in which He has borne with our waywardness, and forgetfulness, and evil, and carried us, as on eagles' wings, through every danger and failure, triumphantly into His rest.

In this scene other types of the glory of the latter day may be also observed: we have Israel represented as sacrificing sheep and oxen before the Ark, which could not be told nor numbered for multitude, whilst the priests usher the Ark into its final place of rest. This seems to be a beautiful millennial scene. Israel on earth fully appreciating the value of the sacrifice, reckoning it, indeed, beyond all that can be numbered; the heavenly priesthood, the glorious company of the risen saints, ushering the Ark of God's strength into the holy of holies, accompanying and welcoming the Lord Jesus into the heaven of heavens, and the song of joy and thanksgiving bursting forth from the heavenly and earthly family alike, with one voice, with one sound, praising the Lord in one blessedly simple, and yet deep and eternal, strain of truth, " For He is good, for his mercy endureth forever." Then the glory of the Lord manifesting itself to Israel, the full blessing of His presence among them, and the priests themselves suspending their ministry, because the very end and object of their ministry was accomplished, namely, the manifested glory of Jehovah in the midst of His people;-are not these intimations of scenes of glory and blessing yet before us, which we may do well to contemplate in hope?-scenes that will suddenly burst upon us at the coming of the Lord, the expectation of which would greatly tend to separate our hearts from all that passes around us on earth now, and to strengthen us to endure with patience the little that yet remains of the wilderness path to be trodden by the redeemed of the Lord.

It is a question often asked, Why there was nothing in the Ark when it was deposited in the Temple but the two tables of stone, seeing that during the wilderness journey Moses had put also into the Ark the golden pot that had manna, and Aaron's rod that budded? (Heb. 9:4.) It seems as if the direct declaration, twice repeated (1 Kings 8:9; 2 Chron. 5:10), that there was nothing in the Ark save the tables of the covenant, has some truth contained in it to which the Spirit would guide our thoughts, and it may be the object is to lead us to mark the scene thus depicted, as one eminently typical of the world to come.

The manna laid up in the golden pot is called, in Rev. 2:17, " the hidden manna," and a promise is there given that he that overcometh shall eat thereof. Christ is already known to, and fed upon by believers as the true bread from heaven. His flesh and blood is the daily sustainment of the life of the saint, as the first eating of that flesh and blood was the communication of life. As thus known, the gift of God to us for life and sustainment, He is the manna that came down from heaven; but there is also the "hidden manna;" and this seems to allude to Christ, yet to be known as the food of the saint in glory. We now know Him only in part, then we shall know even as we are known: we now see through a glass darkly, but then face to face. " We shall see him as he is." During this our wilderness time the manna daily is provided for us, and Christ is known to us as food adapted to our wilderness state; but there is manna now stored up and hidden in the presence of God for us, which

shall be dispensed to us when we enter the glory; and the scene in Kings and Chronicles, which we have been considering, seems to point on to that time, when the manna therefore will be no longer hidden in the Ark, but when there will be the full, unhindered knowledge of Christ, known face to face to His risen saints.

Aaron's rod, also, was no longer in the Ark at the time of which we speak. The reason for which may be as follows:-Israel had previously to their entering the land questioned God's appointed priesthood, and had murmured at the judgment of God which had fallen on those who had, uncalled for, and unappointed by Him, thrust themselves into the holy service. The Lord in His grace took this method of stilling their murmurings. He commanded twelve rods to be laid up before Him, with every man's name upon his rod, according to the house of their fathers. "And it shall come to pass that the man's rod whom I shall choose shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you." (Num. 17:1-11)

The rod of Aaron, thus laid up before the Lord, was found on the morrow to have budded, and brought forth buds, and bloomed blossoms, and yielded almonds. This was God's mode of vindicating his priest. And this has been his way of vindicating Him, who now stands in heaven as our great High Priest. The dry twig, cut off from all nourishment, withered in death, has found these circumstances of darkness and ruin to be the very soil, as it Were, from whence it should spring forth as the fruitful bough. Jesus disowned by Israel, and cut off out of the land of the living, has sprung up out of the grave-the BRANCH, in the full vigor and maturity of life, and with an eternal prospect of fruitfulness yet to come. Buds, blossoms, and ripe fruit, all at once found upon the almond rod, betokened a full maturity of strength and beauty, as well as a further development of life and power, which render it an apt emblem of Him, who rose from the dead in all the freshness, and yet in all the perfectness, and ripeness of new creation. No eye but that of God rested on the rod laid up before Him; it remained all night shut up, and life was thus under His eye produced out of death, and the dry and withered rod was in the morning seen to be full of life, fruitfulness, and beauty. But this rod was subsequently hidden in the Ark, kept there as a token against the rebels, but still as a sure presage that all their murmuring should eventually be quite taken away. And so now this risen one, fruitful in resurrection, is hidden from Israel's eye, the great token indeed against and proof of Israel's rebellion; but still the steady witness before God that the day will come, when, through Him, God will cause all their murmuring and unbelief to cease forever. In the scene, therefore, in Kings and Chronicles, which looks on to that time, no mention is made of Aaron's rod, or rather it is purposely excluded, because, when that scene is fulfilled, the rebellious nation will have been brought into its final blessing, and Christ and the heavenly priesthood will have been fully owned. The "hidden manna," the food of the risen saints, will be hidden no more; and He that is typified by "the rod that budded," will manifestly stand forth in all the power, glory, and beauty of the heavenly priesthood.

Thus Moses was to approach the Lord at the Mercy Seat, and to receive from thence directions and commandments from Him; and subsequently Aaron, after the sin of Nadab and Abihu, was forbidden from coming in thither, except once a year, when he was to draw nigh with the blood of atonements in his hand. So that Moses and Aaron alone had access to the Mercy Seat; the one to get commandments, the other to atone for sin. How contrasted with this is the use of the true Mercy Seat to the believer! He knows it as the "Throne of Grace," not a throne of judgment, or from whence commandments are given, but from whence pity and grace are dispensed. A throne, where indeed God is known, in His glorious holiness, but yet where all speaks of atonement already made; of salvation already accomplished; of full, unmixed favor flowing unhindered from God. Aaron must have approached with dread; he had to present blood for himself, as well as for the sins of the people. In the very act of thus going in, he had to call sin to remembrance; and what if in some part of the prescribed ritual he had failed? judgment and wrath might break out against him, as before it had burst forth against his own sons Nadab and Abihu. But the believer's access is with boldness-and not only once a year, but at all times, " in every time of need:" every hour, every moment, it is his blessed privilege to enter there and hold intercourse with God; and there pity as well as grace awaits him; there sympathy, as well as needful help, is granted. He fears not the want of fitness in himself, for he knows that in Christ alone is his fitness for God's most holy presence; he fears not his sins as disqualifying him; for that blessed place where God is known as " light in whom is no darkness at all," is the place where the blood of atonement has already been sprinkled, and by a blood-sprinkled path also can he enter: indeed, it is the very consciousness of his need that bids him with confidence draw near.

Satan would fain keep our souls away from this place of blessing, would fain interrupt our communion and intercourse with God. The tempter often suggests arguments for our staying away from this throne of grace. " You have failed, you have sinned, you have neglected or abused God's mercy, and therefore you are not fit to draw near; you must wait till you are in a better state, till you have proved the reality of your love for God, for now you have not the same title to approach God as once you had:" these and such like suggestions are often whispered in our hearts by the enemy of souls. But what is all this reasoning really but mistrust of the grace of God, and ignorance or doubt as to His character, and of the value of Jesus? If a believer has sinned, it is in God's presence, and not afar off, that he must judge the sin. It is in the light of God's unchanging love alone that he will be able to estimate at all the depth of his own ingratitude and evil; it is when the value of the blood is fully known that the believer can alone rightly appreciate the darkness and malignity of that sin which needed such blood. And surely there is no time of greater need, no occasion when the throne of grace is more really required, than when the believer has, for a while, been wandering from the right path. It is too often the habit of the children of God to wait till time has blunted the conscience as to any sin into which they may have fallen, before they venture again into the presence of God; and when the soul has got a measure of calmness restored by reason of the deadening effect of time, they fancy they are better able thereby to approach God. Whereas the truth is, that to stay away from the presence of God is to continue unhumbled on account of sin: real lowliness and contrition of spirit will alone be found in the consciousness of the glory and holiness, as well as grace, of His presence.

Faith has to be exercised as much (it may be more) in the soul of a saint that has failed, in restoring or sustaining his confidence in God, as in sustaining him above failure. The Lord had prayed for Simon that his faith might not fail, and bid him watch and pray lest he should enter into temptation. This Peter failed to do, and in the natural, heedless ardor of his character, and ignorant of his own weakness, he thrust himself into the very place of temptation, when, as might have been expected, he sinned again and again with fearful deliberateness; but directly he met the eye of Jesus, the prayer of the Lord for him was proved to be effectual; his faith failed not; he left the scene of temptation at once, bitterly indeed sorrowing over his sin, but never for a moment mistrusting the grace of Him against whom he had so grievously sinned. We find him, therefore, the first to run towards the sepulcher, the first to enter in and search for Him whom he had wronged; and subsequently at the lake of Gennesaret, (that very lake where he had first known himself a sinner in the presence of the Lord,) directly he gets an intimation from John that it was Jesus who stood on the shore, he is the first to cast himself into the sea, regardless of his danger, and eager to be foremost to welcome Him. Here was faith that failed not-faith that could reckon largely on grace, that at once enabled Peter to seek and welcome the Lord, that taught him that access to the throne of pity and of grace was ever open.

i Directions given by the Lord to Moses for its being made. Ex. 25:10-22. Where to be placed-in the Most Holy...

Ex. 26:34; 40:3.

Moses directs the children of Israel to make the Ark, &c..

Ex. 35:12.

Bezaleel makes it.....

Ex. 37:1-9.

Brought to Moses by the children of Israel..

Ex. 39:35.

The Tables of Testimony put into it by Moses. Deut. 10:1-5.

Ex. 40:20.

.. Placed in the Tabernacle by Moses..

Ex. 40:21.

To be the meeting-place between the Lord and Moses. Num. 7:89

Ex. 25:22.

To be anointed with the holy oil....

Ex. 30:26;40. 9.

Anointed when the Priests are consecrated..

Lev. 8:10.

Not to be approached by Aaron at all times. The blood to be sprinkled on the Mercy Seat, and before the Mercy Seat, once a year-on the great day of atonement..

Lev. 16:2, &c.

Under the charge of the Kohathites...

Num. 3:31.

The coverings of the Ark previous to the march.

Num. 4:5, 6.

The ordinary place of the Ark in the march..

Num. 10:21.

The Wilderness

The Ark departs from its ordinary place, and leads the way. The first journey from Sinai...

Num. 10:33-36.

The Ark abides in the camp during the discomfiture of the Israelites at Hormah.....

Num. 14:44.

Aaron's rod laid up before it. From Heb. 9:4, we learn that this rod, as well as the pot of manna, were placed inside the Ark

Num. 17:10.

It seems to have gone up to battle with Israel under Phinehas, as "holy instruments," as well as the silver trumpets, are mentioned.....

Num. 31:6.

Moses directs the Levites to place the Book of the Law inside the Ark...

Deut. 31:9-26.

The Land

.. The Ark divides the waters of Jordan.

Josh. 3 and 4.

The walls of Jericho fall down before the Ark. Israel defeated at Ai. Joshua falls on the earth before the Ark.

Josh. 6

God directs him as to Achan..

Josh. 7

The Ark stands between Ebal and Gerizim, whilst the blessings and curses are pronounced.

Deut. 27:11-26. Josh. 8:30-35.

Gilgal

Joshua holds a standing camp at Gilgal, from whence he makes various excursions and conquests of the land. Josh. 14:6.-Here also he divides some portions of the land amongst Israel. Hence it is probable that the Tabernacle and Ark were here for a time...,

Josh. 9:6; 10: 7-43.

Shiloh

The Tabernacle at length removed to Shiloh, and formally set up there. Josh. 18 and six.-The remainder of the land divided. 21.-Levitical cities appointed. 22: 9.-The two and a half tribes sent back. 22:12.-Israel assembles here respecting the altar of the Reubenites. Hence it is probable that the Ark was in the Tabernacle all the time it was at Shiloh.

Josh. 18

Shechem

Subsequently we find Joshua gathering all Israel to Shechem, and that “the sanctuary of the Lord" was there. But the Ark may have remained at Shiloh, as the Tabernacle was replaced there again before the time of

.. Judg. 20.. Josh. 24:1-26.

Shiloh

The Tabernacle and Ark again stationary here, as is evident from the “house of God," twice mentioned, Judg. 20:18, 26; and the Ark also in connection with it, ver. 27. That this was at Shiloh seems plain, from xxi. 2, 12, 19. And 1 Sam. 1 opens with worship and sacrifice carried on at Shiloh. 1 Sam. 3:3.-The Ark directly mentioned as at Shiloh.

Aphek And Ebenezer

The Ark fetched by Israel to the battle, and is captured by the Philistines.

Psa. 78:60, 61... 1 Sam. 4

Ashdod

The Ark removed by the Philistines from Ebenezer to Ashdod. 1 Sam. 5:1-8.-In the house of Dagon at Ashdod. Dagon falls before it.

1 Sam. 5:1.

Ekron

The Ark sent to Ekron. The Philistines plagued.

1 Sam. 5:8-12; 6. 1-2.

Beth-Shemesh

The Ark sent up in a new cart, takes the way to Beth-shemesh. The men of Beth-shemesh slain, because they looked into the Ark

1 Sam. 6:9; 20.

Kirjath-Jearim

The Ark taken to Kirjath-Jearim, and remains there twenty years

1 Sam. 6:21;7. 1, 2

Gibeah

Saul consults the Ark in Gibeah at the time of Jonathan's miraculous success; but it must have been only removed from Kirjath-Jearim for a time, as we find

2 Sam. 6. 1 Sam. 14:16-18.

Kirjath-Jearim, Called also Baale of Judah and Gibeah

The Ark fetched up thence by David out of the house of Abinadab, where it had been twenty years. In 2 Sam. 6 the house of Abinadab is said to be in Gibeah, but this only means " the hill;"

1 Sam. 7:1. 2 Sam. 6

The House of Obed-Edom

Uzzah smitten and the Ark is carried aside into the house of Obededom, the Gittite. Remains there three months.

2 Sam. vi. II; 1 Chron. 13:14.

n David prepares a place for the Ark, and a tent for it, in the city of David. 2 Sam. 6:12-23; He carries it up on the shoulders of the Levites to the city of David, and deposits it in the Tabernacle he had made for it.

1 Chron. 15:1-29; 16. 1-3.

-Levites appointed to minister before

1 Chron. 16:4-38

-the Ark...

1 Chron. 15 t.

(The Tabernacle and altar of burnt-offering were at this time at Gibeon, and remained there till Solomon removed it and its vessels to the Temple.)

1 Chron. 16:39; 21:29. 1Kings 3:4-15. 2 Chron. 1:3-13. 1 Kings 8:4

David desires to build a house for the Ark, but is not permitted.

1 Chron. 17:1 / 2 Sam. 7:2.

David sins in the matter of Bathsheba. Uriah refuses to take his rest in his own house, because the Ark and Israel are abiding in tents

2 Sam. 11:1;1

David obliged to flee from Jerusalem, because of Absalom's rebellion, and sends back Zadok and the Levites with the Ark to Jerusalem, after they had accompanied him a little way....

2 Sam. 15:24,25, &c.

Solomon builds the Temple on Mount Moriah. 2 Chron. 3:1.

1 Kings 6:1, &c.

The oracle for the Ark, with two colossal cherubim

1 Kings 6:19,23-28.

MOUNT MORIAH

The Ark is borne from the city of David, or Mount Zion, to its resting place in the Temple, on Mount Moriah; and the staves are drawn out.

1 Kings 8 2 Chron. 5..

We hear no more of the Ark till the time of Josiah, when it seems as if it had been previously moved from the Temple, but was replaced there by his command.

(2 Chron. 35:3.)

" When that which is perfect is come, then that which is in part shall be done away."

" And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, The Ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." (Jer. 3:16, 1:7.)

——. Ark of the Testimony. Ex. 25:22, etc. Ark of the Lord. Josh. 4:11, etc. Ark of the Covenant of the Lord. Num. 10: 33, etc.

Ark of the God of Israel. 1 Sam. 5:7, etc.

Ark of the Covenant of God. Judg. 20:27.

Ark of God. 1 Sam. 3:3.

Ark of the Covenant. Josh. 3:6.

Ark of thy strength. Psa. 132:8.

Ark of the Lord, the lord of all the earth. Josh. 3:13.

The holy Ark. 2 Chron. 35:3.

The Art Ex. 25:22 "The Ark of the Testimony" The Tables

Ex. 32:15

"The two Tables of the Testimony"

The Vail

Lev. 24:3

"The Vail of the Testimony"

The Tent

Num. 9:15

"The Tent of the Testimony"

3. In Deut. 10:1-5, we have the history of Moses descending from the mount the second time, and immediately putting the tables of stone into the Ark, as if fearing to expose them for a moment in the midst of Israel. This must evidently be read as a kind of commentary on the history as given in Exodus; for, in point of fact, as we there read, the Ark was not made till after Moses had descended the second time from the mount, and could not, therefore, have been at hand to receive the tables at once. But in reading other parts of the history of the Tabernacle, and the institution of the priesthood connected with it, we shall find that the only way to understand many of the statements is on the ground that different narratives of the same events are written with different aspects, to instruct in typical truth rather than to give a connected or consecutive history of the events as they occurred. And is not this especially to be borne in mind, also, in reading and comparing the different narratives of the Gospels?

4. The explanation of these symbolic faces of the Cherubim is chiefly taken from a beautiful paper on the subject, entitled "The Vision of the Glory of God," printed in the 1st volume of the "Christian Witness."

5. It will be seen that the Staves are in the drawings placed sideways, and not lengthways in the Ark. This seems to be their right position, because it is not probable that the Ark would be turned about, when it was taken up to be carried in the journeys, but would be borne straightforward. Also from 1 Kings 8:8, it would appear that, when drawn out of the rings, the Staves reached forwards towards the holy place; and the high priest, when taking in the incense and blood on the great day of atonement, would (if this were the position of the Staves) go in between them up to the Mercy Seat, instead of going up as it were against one of them.

The Tabernacle, the Priesthood and the Offerings, Materials

Exodus 25:1-9; Exodus 35:4-9

Having thus sought to elucidate the beautiful and varied types contained in the tabernacle, it may be well to return to Ex. 25 which gives the list of the materials for the construction of that building, and its vessels, &c.

"And the Lord spake unto Moses, saying, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. "And this is the offering which ye shall take of them; 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, "Oil for the light, spices for anointing oil, and for sweet incense, "Onyx stones, and stones to be set in the ephod, and in the breastplate. "And let them make me a 'sanctuary: that I may dwell among them. "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:1-9

"And Moses spake unto all 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." Ex. 35:4-9

The following is a summary of the supposed typical import of these materials.

Gold.-Type of the Divine Glory of the Lord Jesus as Son of God.

Silver.-The preciousness of the Lord Jesus as the Ransom for the sinner.

Brass.-The power of the Lord Jesus to endure the Cross, because He is God.

Blue.-The manifestation of God as love, in the ways and death of Christ.

Purple.-The manifestation of the God-man, God manifest in the flesh.

Scarlet.-The manifestation of the true dignity and glory of man as seen in the Lord Jesus Christ, the Son of man.

Fine linen.-The righteous man exhibiting to the eye of faith " the glory as of the only-begotten of the Father, full of grace and truth."

Goats' hair.-The memorial of the death of the Lord Jesus as the offering for sin.

Rams' skins dyed red. The outward aspect of Christ as the man of sorrows and acquainted with grief. Born in this world to die.

Badgers' skins. The outward aspect of Christ, as having no form nor comeliness to the heart of the natural man.

shittim wood. Translated by the Septuagint, " incorruptible wood." The Lord Jesus, the incorruptible man. " That holy thing," the Son of God.

Oil for the light.-The Lord Jesus as the light; filled with the Spirit.

Spices for anointing oil.-The graces of the Spirit in all their fullness manifested by the Christ.

Spices for sweet incense.-The fragrant graces of Christ made manifest on the cross, and perpetuated in His intercession.

Onyx stones, and stones to be set in the ephod and the breastplate.-The glory and brilliancy of the heavenly one reflected also in His saints.

In these two chapters, ver, 2, 3, and 5, 21, 24; also chapter 36:3, 6, the word " offering," is a peculiar word in the Hebrew; translated as in the margin, " heave-offering." It occurs again with reference to the silver atonement money, (Ex. 30:13,14,15,) and it also peculiarly designates the right shoulder of certain sacrifices, therefore called the heave shoulder.

The meaning of the word appears to be something lifted on high off the ground. It alludes to the complete separation of the Lord Jesus to God. One who though on the earth, was not of the world; and who was peculiarly lifted up in separation to God on the cross, and again. raised up to the glory of God in resurrection.

These " heave offerings" were to be given with the heart, willingly, (Ex. 25:2;35:5, 22;) not of constraint or necessity, for God loveth the cheerful giver.

Although the tabernacle and its ritual service was connected with the law; yet as it contained types and figures of Christ, and good things to come, the principles of grace here and there break through the rigidity of commandments.

No true worship can be rendered to God, if the soul be in legal bondage. Neither can God accept the constrained formal obedience of a slavish heart. The willing heart, the free-will offerings, which are the result of a conscience and heart at liberty, are His delight. He is a God who giveth to all liberally, and upbraideth not; and He expects from His own children the expression of His own character.

The whole life and ways of His beloved Son were expressive of self-devotedness to Him; and a delight in doing His will. And if we would present any acceptable worship or service, we must offer it not only through the Lord Jesus, but in the spirit of the Lord." And let them make me a sanctuary, that I may dwell among them." (ver. 8.)

This was the great purpose which God had in view that He might have a holy place in the midst of a people whom He had chosen; by means of which He might not only occasionally visit them, but dwell amongst them. And He has accomplished this blessed purpose through Him to whom the tabernacle pointed. Believers in the Lord Jesus are the temple of God, (1 Cor. 3:16;) they are such corporately as the household of God; a building fitly framed together, growing into an holy temple in the Lord-" builded together for an habitation of God through the Spirit." (Eph. 2:19-22.) Each believer also individually is a temple of God. " Know ye not that your body is the temple of the Holy Ghost." (1 Cor. 6:19.) These two wondrous facts result from the Church being the body of Christ, in whom dwelleth the fullness of the Godhead bodily; and, our bodies being the members of Christ.

The tabernacle was to a certain extent the dwelling-place of the priests. They encamped before it, and ate the show-bread in the holy place, and also portions of the sacrifices in the court of the tabernacle.

One great desire of God is to have us (creatures though we be of His) in unbroken fellowship with Himself forever; and also that we may have fellowship with Him. If we would preserve the consciousness of His presence, we must remember the precept, 2 Cor. 6:14-18: " Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Five different words are here used to express every shade of fellowship. What fellowship hath righteousness and lawlessness? What communion hath light towards darkness? What concord hath Christ towards Belial? Or, what part hath the believer with the unbeliever? And what agreement hath the temple of God with idols?

The first word here translated "fellowship," implies the holding of something together with another. The second word, " communion," seems to involve common interests, resulting from communion in life. The third is well expressed by our word " concord," or agreement in sound and voice with another. The fourth means a share or part in some common object. And the fifth, " agreement," in the way of holding a common sentiment.

The unbeliever is therefore in this passage, considered to be in lawlessness, in darkness, under the sway of Belial, and a worshipper of idols. What a fearful description this is of the worldly-minded unsaved sinner, and yet how true! On the other hand, into what wonderful nearness to God is the believer brought, so as to have common interests; fellowship in life; complete concord of heart; a share in all the rich treasures of glory, and agreement with the thoughts and mind of God.

There are three precepts, (Deut. 22:9-11,) which contain very clear directions respecting the conduct and service of the believer. One of these is referred to in the passage in Cor. quoted above.

" Thou shall not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

" Thou shall not plow with an ox and an ass together. " Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

The first of these should regulate our testimony in the church of God. The divers seeds may be very good in their way, and very useful in their proper place. But in the church of God the incorruptible seed of the word alone is to be used. And the servant of God having such a ministry, should follow the example of the apostle Paul, using great plainness of speech, declaring the testimony of God, not with enticing words of man's wisdom, but in demonstration of the spirit and of power. The object before us, when engaged in the work of the Lord, should be to raise the heart and conscience towards God; and not the mere pleasing the ear, or gratifying the understanding.

In these days, mixed seed is widely scattered; and it is thought by many Christians that a legitimate way of spreading the truths connected with Christ and the Gospel, is to mix them up with science, literature, fiction, and philosophy. But this, however it may be done with the best motives, is not in agreement with the precept here alluded to; nor in accordance with the ways of the apostle, who when he came to the most learned and philosophic people in the world, determined not to know anything among them, save Jesus Christ-Him crucified.

The second precept, "thou shalt not plow with an ox and an ass together," refers to our fellowships. The yoke would rest unevenly upon the ox and ass if they were harnessed together in the plow. One also would retard or pull aside the other. Thus an uneven furrow would be the result, and the work of tillage be imperfectly done.

Any partnership or yoking together the believer with the unbeliever must result in the hindrance of the Lord's work, and in damage to the believer himself. It is impossible for the two to pull together. Their interests, their objects, their desires, their very speech must be different; and the uneven union must result in the compromise of truth and godliness on the part of the child of God; by means of which his testimony will be marred, and his own soul will lose much of conscious fellowship with the Father, and with His Son Jesus Christ.

The third commandment, " thou shalt not wear a garment of divers sorts, as of woolen and linen together," refers to the every day habit of the child of God.

In a changeable climate, where cold may follow heat in rapid succession; or where the chilly air of night soon dissipates all the warmth of the sun; it would be very convenient to have a garment, woven of woolen and linen, so as not to be over hot in the day, and to afford sufficient heat at night.

A believer will avoid a good deal of reproach, and escape much contempt if he cleverly adapts himself to the various companies with which he may mingle. A kind of dress, or outward appearance suited to all society.

This " Linsey-woolsey " Christianity is certainly comfortable as one passes through the world; but it suits not the true believer. He should wear his priestly linen garment on all occasions, he should enter no society where he is obliged to conceal it. His life should be Christ. " To me to live is Christ." And no one should be able to question the reality of his faith, or the fact of his being not of the world; although many may ridicule his folly, or esteem his ways to be those of one not in his right mind.

May the Lord help us all to be more true to Him, and to His Cross. Less conformed to the world, and more manifestly transformed by the renewing of our mind, that we may prove what is that good and acceptable and perfect will of God.

We "are the temple of the living God."Jesus Christ is in us. Therefore we are exhorted to come out from among unbelievers and to be separate, and not to touch the unclean thing; then shall we fully know God as our Father, and we shall be living as the sons and daughters of the Lord Almighty.

The Holy Vessels and Furniture of the Tabernacle, Altar of Burnt Offering, The

Ex. 27:1-8.-And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And 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. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it.

Ex. 38:1-5.-And he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the vessels thereof made he of brass. And he made for the altar a brazen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves.

THERE are three ways in which this holy vessel is specially designated in Scripture, in order to distinguish it from the Altar of Incense. First, it is emphatically termed "the Altar." (Ex. 28:43 Ex. 29:12, 44; Ex. 3:20 &C.) The Hebrew word for altar, , has distinct reference to the thought of sacrifice, being derived from a verb signifying to slay or slaughter. Our word altar is from the Latin, signifying high; so that in the English language the true meaning of the original is not expressed. With the sacrifice, and therefore with the Altar, all priestly ministrations, and all acts of worship conducted at the Tabernacle, were inseparably connected. No sin could be atoned for, no praise or thanksgiving could ascend to God, without the intervention of this all-important vessel. The sweet savor of the morning and evening lamb, offered here, sheltered the hosts of Israel, notwithstanding their failures and weaknesses: the Sabbath, completing each week, and giving a type of a rest yet to come, was ushered in with fresh offerings presented on this Altar; each year and each month, as it rolled round, commenced with additional sacrifices consumed here; and the feasts, as they recurred, marking annual periods of humiliation or of joy, were celebrated with abundant victims, burnt at this appointed place for a memorial of acceptance before the Lord. Whether an individual Israelite or the assembled congregation approached to worship God, this holy vessel was called into requisition; and the very consecration of the priesthood itself advanced only step by step with the sanctification of this Altar. In fact, the very existence of Israel as a nation, and the life and history of each individual amongst them were in a certain sense linked on With this holy vessel; for their national deliverance out of Egypt, and their rest in the land, were to be celebrated annually in connection with the place where the burnt-offerings ascended towards God; and each faithful one amongst them had there to present the first-fruits of all his increase, and the firstlings of his flocks and herds: thus manifestly connecting his prosperity with the sacrifices at the Altar. All this points out the vast importance of this holy vessel, and teaches us the reason why it was emphatically called the Altar. And is it not also far more true respecting the Church of God, that to the sacrifice and priesthood of the Lord Jesus, faintly shadowed forth by the Altar and its victims, she owes all her cleanness, her acceptance, and her glory? God's record of the death

and resurrection of His Son is the announcement to her of the end of her sins, and the commencement of her life, her purity, and joy. Salvation through the blood of the Lamb, and acceptance in all the unspeakable value of His person, form the very basis of her true and spiritual worship. Every fresh mercy received, and every renewed estimate of her blessings, are celebrated by a recurrence to the " one offering," by which she has been sanctified and perfected forever; and she enters her rest and glory hereafter with a new song of joy, a fresh shout of exultation, recording again the value of His death, who " hath loved her, and given Himself for her."

Another name by which this vessel is distinguished is " the Altar of Burnt-offering." (Ex. 30:28; 31:9; 36:16; 135:1; 40: 6, 10, 29; Lev. 4:7, 10, 18, &c.) Our word burnt-offering hardly expresses the meaning of the original, , which signifies ascending. It is a very appropriate name for this vessel, because all that was there consumed ascended towards God, "an odor of a sweet savor." The word conveys the thought of the blessed acceptance, in which all went up to the Lord, from the fire of this Altar; and not only so, but that all which was placed there was for the Lord, and for Him alone. There are two principal aspects in which Christ in His death is presented in the types, and in other parts of the Word of God. First, as bearing sin, and dying under the wrath and fearful judgment of God, inflicted upon Him in order that those on whose behalf He suffered might escape. Accordingly we read, " Thou shalt make His soul an offering for sin." (Isa. 53:10.) "He hath made Him to be sin for us, who knew no sin." (2 Cor. 5:21.) " God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3.) " Who His own self bare our sins in His own body on the tree." (1 Peter 2:24.) "Christ was once offered to bear the sins of many." (Heb. 9:28.) The Passover is a leading type of this: Israel in Egypt, oppressed by cruel bondage, slew the lamb, and sprinkled the blood on their doorposts; the wrath of God was thereby averted from them, and fell only on those who were not under its shelter. The blood of the slain lamb was a witness to God, and token to Israel, that death had already passed upon another in their stead; and accordingly the sword of vengeance passed over them, and smote them not. Another aspect of the death of Christ is that intended to be conveyed by the burnt-offerings consumed on this Altar. Our thoughts are here directed not so much to Christ as suffering under wrath, as to His holy obedience in death, thus surrendering Himself and all His powers to God-His mind, His will, and His affections: all were presented, and all offered up to Him in humble and entire devotedness, "an offering of a sweet savor." God delighted in this sacrifice; He was completely glorified in it; He searched it according to all the searching judgment of His holiness, of which the fire is a type; and all was pure and spotless, all was clean and fragrant, even to the very " inwards;" and all could ascend as a sweet savor, infinitely acceptable and precious to Him. Thus the delight which God had in the offering up of His own blessed Son, and the fragrance of His obedience in death, are the truths mainly portrayed by the sacrifices presented on the Altar of Burnt offering: and as Jesus, in His death, was made sin for us, and bare away our sins forever, so also, according to all the sweet savor of His obedience in death, and according to all the delight the Father has in His Son, in whom He has been thus perfectly glorified, are we accepted of God, and rejoiced over and delighted in by Him. The value of His person, who has on the cross manifested all that was well-pleasing to God, is the infinite measure of our acceptance. The blood of the paschal lamb was the means of averting wrath, whilst the burnt-offering on the Altar testified of cleanness and perfect acceptance on the part of the offerer. The former represents the death of Christ, as the only way of escape from judgment: the latter again presents to us the same death, but as the means whereby we are made acceptable worshippers before God, and have access into His presence, being estimated according to all the value of the Lamb slain. Both truths are united in that one sacrifice, though in the types we have often particular aspects separately presented.

The other usual designation for this Altar is " the Altar by the door of the Tabernacle," or rather "tent of the congregation." (1) This expression, "by the door of the Tabernacle," does not necessarily imply that the Altar was close to the door, but it rather refers to the position-of this vessel, as standing with immediate reference to the entrance of the Tabernacle. In fact, the Laver stood nearer the door than the Altar, for it was placed " between the tent of the congregation and the altar." (Ex. 40:30) As the Altar of Incense was directly on the way into the Holiest, so the place of the Altar of Burnt-offering was immediately fronting the entrance of the Tabernacle. Thus there could be no approach into the presence of God without first passing the place of sacrifice. Acquaintance and intercourse with Him can only be formed through a knowledge of the Lamb slain; and the way which has been opened for the sinner into the very holiest of all, through the blood of Christ, itself witnesses that there is no other mode of access, no other pathway to God. The death of Christ is at once that which testifies to an open door, at the same time that it forbids any other attempt to reach God. Thus a priest, who desired intercourse with Jehovah in the Tabernacle, must first pass the Altar of Burnt-offering at the door, and enter the holy place under the sweet savor of the lamb, ascending from the fire of the Altar.

In again alluding to the person of Christ as God and Man, it is well for us to remember one of old, who, when he desired to turn aside and see the great sight why the bush was not consumed by the fire that burnt within it, was commanded not to draw nigh, but to put off the shoes from off his feet, for he was standing on holy ground. (Ex. 3) And if that sight was marvelous, and was to be regarded with holy reverence, and not scrutinized with heedless curiosity, truly " God manifest in the flesh" is a great mystery, before which we do well to bow; submitting our reason and understanding to what the Scriptures declare concerning it, without seeking to reduce it to the level of our poor finite comprehension. Two blessed objects were before the Lord when He became Man, which are beautifully connected together in Heb. 2 the one was to be the sacrifice, the other to be the priest. Accordingly we read, " Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." And again, " It behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Whether, therefore, we contemplate Him as the Lamb of God appointed to be slain, or as the Apostle and High Priest of our profession in the glory, still the blessed truth of His being a man is that which presents itself prominently to our faith, and it one great basis on which the realities of salvation rest; just as the " incorruptible wood" is one chief component part of the holy vessels. While inseparable, though distinct, is the other great verity as to the person of Christ, namely, that He was " GOD manifest in the flesh," and that His power and excellency as God have rendered effectual and precious all that He has accomplished on earth in death, and all that He still perpetuates in resurrection of blessed service for His saints; we shall ever find that the Word of God steadily keeps the person of the blessed Lord before us, and does not treat abstractedly of His natures either as God or Man. And this is the one great means of preserving the soul from evil and unholy speculations on such a subject.

It may be well here to notice one erroneous form of expression which is prevalent, relative to the incarnation of the eternal Word; and that is that Christ assumed a human nature merely as a kind of casket, in which His divinity was enshrined. The Scripture invariably opposes its statements to this kind of thought. We read in Luke 1:35, " That holy thing which shall be born of thee shall be called the Son of God;" and again, " The Word was made flesh, and dwelt among us." (John 1:14.) He became by incarnation as truly Man, as He is, and from all eternity hath been, God. Humanity was not a mere vestment, veiling for a while the glories of His Godhead. No: He was " God manifest in the flesh," not God enshrined or concealed under its guise. The eye of faith beheld in the " Man of sorrows" the "glory of the only begotten of the Father." And still He is, and ever will be, Man. It is now His very being, while from everlasting to everlasting He is God. How blessedly are these truths

combined in two Psalms, quoted in Heb. 1! Psa. 102 opens with a strain of sorrowful lamentation, which is suddenly arrested by the voice of Jehovah encouraging the Son, reminding Him of His own past acts of greatness and power, when He laid the foundation of the earth, and fashioned the heavens, and the yet future display of His Godhead, when He shall change as a garment the whole face of creation. The utterances of the Man of sorrows are here stayed by assurances of His eternal power and Godhead; the groan of the dying Savior is recognized as the voice of the Almighty Creator. In the other, Psa. 45, we have a beautiful contrast with this. The Lord Jesus in resurrection is there addressed as God in the glory: " Thy throne, 0 God, is forever and ever!" and then He is immediately recognized as Man: " Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." In the former Psalm we have a dying Christ hailed as the eternal Creator, God: in the latter we have the risen Christ acknowledged as God, and then addressed as Man.

Besides the horns, which have been noticed before, there was also connected with this vessel an integral and important part, namely, the brazen grate. It would appear that the Altar itself was a hollow square, without top or bottom; and that this grate of strong brazen net-work was fastened just half way up the interior, reaching therefore one cubit and a half from the ground, exactly the height of the Mercy seat: 2 to the corners of the grate, which must have pierced the angles of the Altar, four rings were attached, serving as places for the staves. The grate would by its strength prevent the Altar from twisting out of its form when it was moved; and the weight of the whole would be sustained on the rings to which the staves were attached. The word , grate, occurs no where else; it is derived from a root signifying to plait, or twist: the word net-work is also added in the description of the construction of the grate; and thus this portion of the Altar was formed of strong interwoven bars of brass, which could not be broken. May not this point to that truth connected with the sacrifice of Christ, that there was no escape from the judgment which He came to bear, because no other plan or way of salvation could be devised? The unsearchable wisdom of God could provide no other remedy-could discover no other way of redemption: His only-begotten Son must be delivered up to death, even the death of the cross. The blessed Lord Himself realized this truth in His own soul; for after praying, " 0 my Father, if it be possible, let this cup pass from me-if Thou be willing, remove this cup from me," He adds, " Nevertheless, not my will but Thine be done." "The Son of Man must be lifted up;" refuge failed Him, and He was as a victim appointed to the slaughter, for whom there was no escape. The determinate counsel of God, the ruin of man, for which there was no other remedy, the devotedness of His own heart's obedience to the Father, and His deep and boundless love for the Church, acted as so many constraining powers to bind Him to the work: they were like the meshes of brazen net-work which firmly retained the sacrifice on the altar. There is a passage in the Lamentations which seems to express the thought connected with the death of Christ, of its being a net from whence there was no deliverance: " Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the dry of His fierce anger. From above hath He sent fire into my bones, and it prevaileth against them: He hath spread a net for my feet; He hath turned me back; He hath made me desolate and faint all the day. The yoke of my transgressions is bound by His hand; they are wreathed, and come up upon my neck; He hath made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise up," (Lam. 1:12-14.)

The pans, , are elsewhere translated pots and caldrons; here their use is specified to receive the ashes of the Altar, not the flesh of the sacrifices for seething. In Lev. 4:10,11 a peculiar ordinance is given respecting the removal of the ashes, when these vessels were employed: " And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the Altar, and he shall put them beside the Altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place." This was a solemn and important ceremony: a peculiar dress was needed for the occasion, and a change of garments occurs in the midst of the service. The dress, both on this occasion and on the great day of atonement (Lev. 16), was made of the same material, namely, linen; not the same as those of which the garments " for glory and for beauty" were made; for though our translation also uses the word linen as one of the component parts of those garments, yet in the Hebrew quite another term is employed. The word for " fine linen," of which the curtains, vail, hangings, and priestly garments for glory and for beauty were formed, is ; that for "linen," of which the holy garments for atonement and for removing the ashes were made, is ". It would appear from this, that there was a kind of analogy between the two ceremonies, and that the action of removing ashes from the Altar had certain characteristics connected with it similar to some of the services on the great day of atonement. In seeking to understand this type, it will be needful, first, to consider what the ashes are intended to represent. They were the record that all had been consumed on the Altar, and consequently that the offering had been fully accepted and had ascended to God as an odor of a sweet savor: they afford us a type of the Lord in death after He had uttered those most blessed words, "It is finished," and had bowed His head and yielded up the ghost. The priest when taking away the ashes would have the evidence in his hands that the penalty incurred by sin had been met, and the means of a full atonement provided; he was handling the very record of death, and such a record of it as proved that a complete satisfaction had been rendered to God. His garments were therefore analogous to those of atonement; for he would be contemplating that which was a speaking witness of complete reconciliation made. To consume the burnt sacrifice to ashes, was equivalent to a full and perfect acceptance of the offering; so we find it in Psa. 20:3, " The Lord remember all thy offerings, and accept (or, as the margin correctly renders it, turn to ashes) thy burnt-sacrifice." And when we contemplate the lifeless body of the blessed Lord on the cross, when the soldiers came and found that He was dead already, we seem to be like the priest removing the ashes from the Altar; we mark the wounded side pouring forth the blood and water,-a witness not only that Jesus was dead, but that an atoning and life-giving power was in that death; God's token also of the full and finished work of His Son. The ashes, having been taken from the Altar, were then to be deposited by its side; and we learn from Lev. 1:16, that the place of ashes was " on the east part:" here for a while they remained under the eye of God, while the priest was changing his garments. Thus they were not hurriedly removed out of sight; but even after the fire had fully consumed the victim, this record of the fact still remained before the Lord. This may be intended to mark the deliberateness with which all was ordered by God respecting the death of His Son. His body remained on the cross some time after death, exposed, indeed, to the idle gaze of the unthinking multitude. But how must the eye of God have rested there? How precious to Him that marred form-how dear to us those ashes! The east, it may be, was chosen for the place of ashes, because thence the bright light of the morning sun arose. The place of death is closely connected with the glory of resurrection; the rising of the Sun of righteousness with healing in His wings only the more casts back the light of the glory upon all that was connected with His death. The priest then changed his garments, and put on others not spoken of as priestly. He ceases to exercise any direct ministration, for he had presented the ashes to God, placing them beside the Altar. The testimony as to acceptance was complete; the sacrifice had been reduced to ashes; the full record of atonement had been presented, for the ashes were the witness how entirely the work had been accomplished in death; and now they are carried forth without the camp unto a clean place. This seems a type of the burial of the Lord. He was laid in a new sepulcher, wherein man had never before been laid, and His burial-place was outside the city of Jerusalem, or, as it is in type, " outside the camp." (Compare Heb. 13:11, 12.) This clean place, where the ashes of the Altar were poured out, was also the place where the sin-offerings were burnt (Lev. 4:12); and so it was as to the Lord's burial, for the place of the tomb was a garden on the very mount where He was

crucified: " Now in the place where He was crucified was a garden, and in the garden a new sepulcher." (John 19:41.) It is deeply interesting here again to see how the Spirit of God combines in the death of Christ the two great aspects of acceptance and judgment. There is a "place of ashes" at the Altar of acceptance, where the record of death is ever the odor of a sweet savor to God; there is a place, also, where the ashes are poured out, where the burning of the victim speaks of all-consuming wrath. The one is inseparable from the other, though very different truths are taught at each. The burial of the Lord Jesus is a fact definitely marked in prophetic Scripture, and also is one of the articles of our faith: Isa. 53:9, "And He made His grave with the wicked, and with the rich in His death;" and in r Cor. 15: 4, the Apostle, when declaring the great cardinal truths of the gospel which he preached, includes in the enumeration, "And that He was buried." The pans to receive the ashes of the Altar are therefore important vessels. The Lord Jesus Himself, as our Priest, is the one who instructs us by His Spirit in all the truths connected with salvation and glory; and in contemplating these types, we have to consider that they are not only significant of what has been already fulfilled in the one great antitype, but that they are often tokens to us of the various priestly ministrations of Christ, now that He is risen, both as towards God on our behalf; and as Himself instructing us in the blessed truths connected with His death, so that we might have fellowship with the Father and with Himself respecting all His finished work.

On referring to Num. 4:13, we shall find that the ashes were also removed from the Altar before it was covered for the march; and these vessels were then also used to hold them, as is clear from the fact that they are omitted from the list of the other vessels covered and carried on the Altar.

"And his shovels." The four remaining sets of vessels were required for priestly ministration more immediately connected with the Altar; and we therefore find they are called "his shovels," "his basins," &c.; whereas the pans before mentioned are not thus designated, but their use is specified, "to receive his ashes." The shovels seem to be intended for removing the fire from the Altar into the censers; for the original, , is derived from a root signifying to take away. In Jer. 52:19 (margin), they are called "instruments for removing the ashes;" but as the pans were especially appropriated to this use, and as these vessels are called his shovels, thereby connecting them directly with the Altar, it is far more probable that they were employed to fill the censers with burning coals from off the Altar, when fire had to be carried into the holy place. If this be so, these vessels would form a link between the ministration at the two Altars, connecting the presentation of incense inseparably with the coals of fire which had fed upon the burnt-offering. A chain of holy service, commencing with the offering of the lamb at the sacrificial Altar, and closing with the cloud of fragrant perfume filling the Tabernacle, when the golden candlestick was sending forth its sevenfold luster, would thus be presented to our thoughts; and the complete acceptance of the true worshipper, and the light and fragrance in which he stands to minister in God's presence, would thus be traced up to and connected with that one leading truth, " Christ hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." (Eph. 5:2.)

"And his basins." Here the word a vessel for sprinkling, at once directs us to the use of these bowls. They were employed to receive the blood of sprinkling which flowed from the various victims offered at the Altar. It might almost seem superfluous to remind believers in the Lord of the great use and efficacy of the blood; and yet there is no truth which we need more to retain in our hearts, or to testify with our lips, than the value of the precious blood of Christ. On it depends all our present peace of soul, as well as our hopes of future glory. It is our great weapon against Satan; "They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11); it is the means of our justification with God, "being justified by His blood" (Rom. 5:9): the Lord Jesus Himself, that great Shepherd of the sheep, has been "brought again from the dead through the blood of the everlasting covenant" (Heb. 13:20); and has entered once for all into the holy places in the heavens, as our great High Priest, by His own blood, having obtained eternal redemption for us. (Heb. 9:12.)

There are two principal uses of the blood, specified in the Epistle to the Hebrews: first, it was sprinkled to confirm the covenant; and, secondly, it was the only means of atonement. The old covenant was ratified by the blood of calves and of goats, with which Moses sprinkled the book and all the people, saying, " This is the blood of the covenant which God has enjoined unto you." (Heb. 9:19, 20.) The new covenant has been established in the blood of Christ, so that the promises of blessing contained therein are eternally and irrevocably sealed to the saints of God. The main term of this blessed covenant, upon which all the other promises included in it depend, is the last, "Their sins and iniquities will I remember no more" (Heb. 10:17);- and this is the result of the shedding of Christ's blood, as the Lord Himself said, in anticipation of His death, when He took the cup, " This is my blood of the new covenant, which is shed for many for the remission of sins." (Matt. 26:28.) The blood of the burnt-offerings and peace-sacrifices was sprinkled round about upon the Altar seemingly with these two aspects, namely, to present on every side, towards God and towards the people, a record of the remission of sins, and also to confirm afresh all the blessings of favor and acceptance recorded in the offerings burnt as a sweet savor on the Altar. The ratification of blessing was the primary object in these instances, though atonement held necessarily a place in all sacrifices where life was taken. We find a different word used for sprinkling, when the blood of the burnt-offerings and peace-sacrifices is alluded to, from that employed when the blood of the sin-offerings is mentioned. In the former case it is , in the latter . A distinction also is preserved between the word used for burning the offerings presented at the brazen Altar, and that used for burning the sin-offerings outside the camp. In the former case the chief object presented was the perfect acceptance of the sacrifice; in the latter, the judgment due to sin borne by the victim.'

The chief use of the blood was for atonement. The word to make atonement, is used in three different senses, namely, to express the covering over of sin, the purging or cleansing the sinner, and the appeasing the wrath of God. The primary sense is to cover over; thus this word is used in Gen. 6:14, "And thou shalt pitch it within and without with pitch." Here the covering over the ark with a coat of pitch, is expressed by the same word as that which means to atone. How blessed is the thought, as connected with our salvation, that the all-searching eye of God is arrested by the precious blood of Christ, which has so entirely covered over and hidden our sins, that He beholds no iniquity in us! "Blessed is he whose transgression is forgiven, whose sin is covered.” 4 (Psa. 32:1.) This is indeed the effectual way in which God blots out transgressions for His own sake, and will not remember sins. (Isa. 43:25.) Again, atonement means also the purging away of sin; thus, in Lev. 16, one use of the atoning blood of the sin-offerings was to cleanse the holy places from all the uncleanness of the children of Israel (ver. 16-19). In such cases the blood was always applied to the persons or things to be purged, as, for instance, to the leper and leprous house. (Lev. 14) Though we do not read in the law that the Tabernacle and vessels of ministry were sprinkled with blood, yet we are told in Heb. 9:21, that such was the case; and it was most probably done when the Altar of Burnt-offering was cleansed (Ex. 29:36,37); or it may be that the making atonement for the Altar was looked upon as equivalent to the cleansing with blood the Tabernacle and all the other vessels of ministry, seeing that the Altar was such a leading vessel of service: we find, indeed, a similar action on the great day of atonement, when the cleansing of the Incense Altar was reckoned to be the purging of the holy places of the Tabernacle, and all that was within them. On referring to the following texts, among others, it will be found that the word atonement is translated cleansing or purging: 1 Sam. 3:14; Psa. 65:3; Psa. 79. 9; Isa. 6:7; Isa. 22:14; Isa. 27: 9, &c. In Heb. 9 there is a blessed contrast drawn between the mere outward purifying, effected under the

Mosaic ritual, and the inward purging effected by the precious blood of Christ: " For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (ver. 13, 14). Here the conscience is purged; the Spirit of God applies the blood of Christ to the very seat of defilement, so that the believer has " no more conscience of sins." Not that he loses the consciousness of sin, and its evil movements within,-" If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8),-but it is not allowed to remain defiling the soul, and hindering intercourse with God: when detected it is at once judged and answered by the blood of cleansing, so that it no longer forms a barrier preventing approach to God. The presence of "the living God" becomes the safe and happy retreat of the purged worshipper; for though he may find even there, that sin is present within him, and that the very fact of being in the light makes manifest the darkness, yet the cleansing power of the blood is known also there in its full and continuous value, and it is ever the witness that sin has been covered over, and every defilement purged away from the heart of the believer. Lastly, the word atonement means the pacifying of wrath. For instance, when Jacob heard that his brother Esau was coming, and four hundred men with him, he said, " I will appease him with the present that goeth before me." (Gen. 32:20.) Here the word is the same in the original as atone. The blood of the Lamb has been shed as the only way of appeasing the wrath of God on account of sin; and it becomes the witness that judgment has already been executed on the victim substituted for the sinner. God is now able to " justify by the blood," because He has, in the death of His Son, already judged the sins of many, and His justice has been thereby completely vindicated. Our words propitiation and propitiatory convey the thought of the means by which wrath is appeased, and of the place where mercy has in consequence been established. On the great day of atonement, blood was sprinkled "upon the mercy-seat eastward, and before the mercy-seat." (Lev. 16:14.) God's anger against Israel, on account of the sins of the past year, was thereby met, reconciliation was effected, and a way of approach was made into His presence, so that the high priest could stand before the Mercy-seat to consult for the good of the people. To the believer now, the blood of Christ testifies of full and eternal reconciliation: no vengeance on account of sin can break forth against him, for it is the witness that the blessed Lord has borne all wrath and judgment: the way into the Holiest lies open, for the vail has been rent; and with a blood-sprinkled path into God's presence, a blood-sprinkled Mercy-seat there, and himself with a heart sprinkled from an evil conscience, wherefore need he fear? why should he pause? rather let him "draw near with boldness," and taste in fellowship with the Father, and with His Son Jesus Christ, the truth of that message, "God is light, arid in Him is no darkness at all."

The all-important truth recorded in Lev. 17:11, " It is the blood that maketh atonement for the soul," reiterated in the Epistle to the Hebrews, though with a little difference of expression, " Without shedding of blood is no remission" (Heb. 9:2;2), makes our hearts tremble when we think of the unconverted around us. How many trust in vague thoughts of the mercy of God, without at all connecting it with the blood of the Lamb How many are even offended at the truth respecting the Lord having died as a substitute for sinners under the wrath of God! And may we not turn to some of those who have faith in Jesus, and inquire whether they do really believe that through the shedding of the blood of Christ their sins have been altogether remitted-dismissed from God's remembrance forever? Shall we not find many a heart, even among the children of God, questioning the absolute certainty of this blessed fact as regards themselves, though they may perhaps allow it to be true doctrine in the abstract? This uncertainty and doubtfulness of soul surely arises from the preciousness of that blood not having been pondered over or realized: the example of the Jewish priests of old has not been sufficiently followed; daily they recurred to the blood of the slain victims, used it in various ways, dipped the finger into it, and sprinkled it according to the prescribed commands, and thus became acquainted with all its varied aspects of cleansing and blessing: the basins for sprinkling at the Altar were the constant witnesses to them of the uses of the blood. So should it be with the priests of God now: they should be habituated to the varied and eternal excellencies of the precious blood of Christ: there ought to be such a realizing of its value, and understanding of its application and its use, as would answer to the dipping of the finger into the basin as of old: constantly there should be a recurrence to this rich and wondrous provision of God's mercy; and the soul should be skilful in this branch of blessed priestly service: " We are come to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12:24.)

When sin had been committed by an Israelite, and had interrupted communion between himself and the Lord, the only way in which intercourse could be restored was through the blood of the sin-offering. (Lev. 4) If it were a priest that had erred, an offering of the highest value must be sacrificed: the blood had to be carried in and sprinkled before the vail; the Altar of sweet Incense was also to be touched afresh with it, while all that remained was poured out at the bottom of the Altar of Burnt-offering. This evil was of the deepest character, for it had been committed by one who should have instructed others to avoid it, instead of falling into it himself: as anointed priest, access also into the holy place was his privilege, where he could present incense on the golden altar: this intimate approach to God and this communion with Him had been effectually interrupted by sin, so that no fragrance could now ascend from his hands towards the Lord. Blood had therefore to be sprinkled on the place of access, and put on the horns of the Altar, as the only remedy for this defilement, and the only means whereby the forfeited communion could be restored; while the very foundations, as it were, of the brazen Altar had to be laid afresh in blood. In this case also, the sin-offering was all consumed outside the camp, except a small portion which was burnt upon the Altar of Burnt-offering; for the fullest appreciation of wrath borne by the victim in behalf of the sinner had to be realized, though, at the same time, the true purity and holiness of the offering itself, and its consequent acceptance by God, were beautifully preserved in the type, by the fact of the innermost portions being burnt as sweetness on the brazen Altar. Herein we have a very complete illustration of the means whereby one, who has previously known fellowship with God, and has wandered into sin, has the soul restored again, so as to be able to renew his forfeited communion. The same truths are indeed for the most part applicable to the first calling and salvation of the sinner out of the world; but in the instance before us it is rather the restoration of an erring believer that is typified than the first salvation of the sinner. In the case of such an one who has fallen into sin, the soul will have to form a high appreciation of the value of Christ as the sin-offering, in proportion to the greatness of the declension. The worst character of sin is that which may affect or mislead the souls of others. This, is probably what is meant by the expression, " If the priest that is anointed do sin according to the sin of the people"-(Lev. 4:3),-a sin which might lead the people to transgress, and whereby many might be defiled. Thus errors in doctrine are more dangerous and contaminating than failures in practical walk.

It is remarkable how little we form our estimates of sin according to this standard. Some gross outrage against morality calls forth strong expressions of reproof; whereas, a subtle error as to the truth, which may be secretly sapping the very foundations of faith, is too often treated with a morbid charity, which is not really love, but is rather the result of a feeble appreciation of what God most hates. If we compare the First Epistle to the Corinthians with the Epistles to the Galatians and Hebrews, we shall find what a very different estimate of evil the Spirit of God formed, when He severally addressed in the former, persons who were sinning in their moral walk, and in the latter, those who were declining from the truth in doctrine. In the first chapter of the one, Paul speaking by the Spirit says, that God "shall confirm them unto the end blameless in the day of our Lord Jesus Christ" (ver. 8): in the Galatians he says, " he stands in doubt of them;" and we know what fearful

warnings against irremediable apostasy are given in the sixth and tenth chapters of the Hebrews. The higher the walk of a believer has been with God, and the more influence he has over others, the more deep will his estimate of sin and declension be, if he has failed in his path and looks to the Lord for restoration; and the more will he love Him who was made sin for us, and value His precious blood as that which cleanseth from all sin, and restores to the soul its full and unhindered power of access even into the Holiest: and not only so, but also enables the soul to present to God that which is of a sweet savor before Him through Jesus Christ. True indeed, the believer is sprinkled with the blood; no declension or failure can put him back into the state of the unconverted sinner; he has been once for all sanctified by the will of God through the offering of the body of Jesus Christ, and by that one offering Christ has perfected him forever; but he will have to recur again and again to the remembrance of that sacrifice, in order to maintain his soul in fellowship with the Father; and should his conscience be defiled by some known transgression, his only resource will be to retrace again the value of that wondrous offering for sin, and to weigh the enormity of his own guilt by means of the consuming wrath which has fallen on the head of Jesus in his stead; he will have to prove more than ever the value of that precious blood which not only has cleansed, but, according to its continued efficacy, "cleanseth us from all sin."

It is instructive to observe the three ways alluded to above in which the blood of the sin-offering was used. First, it was sprinkled " seven times before the Lord, before the vail of the sanctuary." Thus a way of access, which sin had before obstructed, is again made for the priest to draw as near as possible to God: " But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." (Eph. 2:13.) Next, some of it was put "upon the horns of the Altar of sweet Incense before the Lord." Not only was the place of approach made, but the power to present fragrance of praise and worship was restored. And lastly, "all the blood was poured out at the bottom of the Altar of the Burnt-offering." The basis of acceptance was, as it were, again laid, and the entire remission of sin, and averting of wrath, declared in the pouring out of the blood. 5

"And his flesh-hooks." These instruments were probably used for placing the pieces of the burnt-offering in order on the wood, and for collecting them together as the fire gradually increased, so that they might be perfectly consumed. We find in 1 Sam. 2:13,14, a sad misuse of these holy vessels by the sons of Eli. Instead of employing the flesh-hook in the service of the Altar, in order that the sacrifice might be burnt as a sweet savor unto the Lord, they adapted it to their own evil purposes, for ministering to their appetites, turning the holy ordinances of God into a source of gratification of their own lusts. Such the Apostle warns against in Phil. 3:18,19: " For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." This " turning of the grace of God into lasciviousness" was clearly one of the grievous sins manifested in the house of Eli, and has its parallel at the present day in the merchandize made of the things of God: the profession of the name of Christ is found to be a source of profit in this world, and the holy truths of God are thus turned into a means of gain, instead of that "godliness with contentment " which is really " great gain." (1 Tim. 6:6.)

"And his fire-pans." These were censers, as the original word proves, and were attached to the brazen Altar to be used in the court of the Tabernacle; as those kept at the candlestick, and which were made of gold, were employed in the ministry of the priests inside the Tabernacle. The purpose for which they were made was to contain burning coals taken from off the Altar of Burnt-offering, when incense had to be presented to God; and probably the fire was transferred into the golden censer from those of brass, when incense was burnt within the holy or most holy place. The fire that consumed the burnt-offering on the final day of the priest's consecration came from God: "And there came a fire out from before the Lord, and consumed upon the Altar the Burnt-offering and the fat." (Lev. 9:24.) God had His own test for that which was presented to Him in sacrifice; His holiness must be satisfied, and all that was offered to Him must be tried by and yield a sweet savor in full accordance with that holiness, if accepted by Him. The searching fire from His presence came forth, and the sweet savor of the victim consumed on the brazen Altar ascended in perfect fragrance towards heaven. No sooner, however, had this blessed token of acceptance been given, than Nadab and Abihu, elated apparently by their high calling as God's priests, "took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord which He commanded them not." Again the consuming fire came out from the Lord, and devoured them, and they died before the Lord. Their sin was, that they had not filled their censers with live coals from off the Altar. They disregarded the holiness of God as manifested in the only way in which it could be known, namely, in the fire consuming the victim on the Altar; and they thought to render fragrance acceptable to Him independently of the sacrificial fire. Theirs was a kind of Socinian worship-not a direct denial of God, nor setting aside the incense as if that were not fragrant before the Lord; but they failed to connect worship with atonement, and thought they could offer a sweet perfume without an immediate link with the Lamb slain. So it is even now; men may utter the name of Jesus; they may profess faith in His name, and depict the beauty and sweetness of His character, and admire the truth and holiness of His precepts; but if the cross is not the ground of all their faith and hope, if the death of the Lord is not the basis of all their worship,-they present strange fire before the Lord. The sacrifice of Christ tells loudly to the soul of God's judgment. It was by the pre-determinate counsel and foreknowledge of God that Christ was delivered into the hands of sinners to be slain; He had before showed by the mouth of all His holy prophets that Christ should suffer; and the cross is the place where the believer witnesses the judicial hand of God in righteousness, executing vengeance upon sin, at the same time that His holiness has been there fully met and satisfied, and a sweet and blessed savor of acceptance has gone up thence, in which He can rest and delight. And if the fire of the Altar is rejected-if God as the judge is not known in the cross of Christ-the fire of His holiness will descend in devouring vengeance on such hereafter, who thus prove that "they know not God, and obey not the Gospel of our Lord Jesus Christ;" as Nadab and Abihu, who, since they respected not the burning coals of the Altar, had themselves to taste the consuming fire of God's judgment.

We have another scene in Israel's history where the brazen censers are mentioned; and again where judgment is connected with them. In Num. 16 there is the account of the rebellion of Korah and his company: he endeavored to usurp a place in the priesthood, though he was not of the family which God had separated off from the tribe of Levi to that office. Two feelings of the flesh seem to have been at work: jealousy respecting the priestly power of Aaron actuated Korah and the Levites who followed him; in the case of those who joined in the conspiracy from the tribe of Reuben, there seems to have been disaffection on account of the kingly power of Moses. The Levites were ambitious of the priestly office-the princes of the congregation disliked the supreme authority of the ruler. Both combined together to assert what in these days would probably be called "their right," in opposition to the appointed order of God. They are accordingly on the morrow tested by the fire of God, and the very attempt to present incense before the Lord calls forth a solemn judgment against them; for they were handling holy things without having been first chosen of God to that service. Korah and his company with the censers had to experience that "God is a consuming fire," because they attempted to draw nigh to Him without having been consecrated for His holy service as priests; while the earth opened and swallowed up those who, though not themselves desiring to intrude into the priest's office, yet made common cause in an act of deep insubjection to God and disobedience of His word. In the case of Nadab and Abihu we have a type of those who, professing to belong to God, disregard the real doctrines of the cross of Christ: in the case of Korah and his company we have a foreshadowing of those who overlook

the true qualifications for priesthood. In both cases the judgment of God falls with unabated fury on the adversaries. What solemn warnings may we not gather from hence for our guidance at the present day! We have to watch not only that the true doctrines of the cross are maintained, but also that none be owned as God's priests save those who are born of the priestly family, children of God, and made kings and priests through the blood of the Lamb and the anointing of the Holy Spirit. We have steadily to maintain the sovereignty of Christ as lord in His own house. The flesh is as unsubject to the lordship of Christ in the Church as it is to the rule of God in the world. Korah coveted the place of Aaron; Dathan and Abiram disliked the rule of Moses. They united in rebelling against God's order. The whole redeemed Church of God is now the only true priestly family, and alone has title to approach and worship before Him. All the blessed characteristics of the priesthood attach to it; chosen in Christ before the foundation of the world, and called of God to serve Him, the blood of the Lamb has washed away from it every stain of defilement, and Christ Himself has been made unto it righteousness and true holiness; while the unction and presence of the Holy Ghost is its anointing and living power for service; and soon the day will come when all false worship and assumptions of men will be judged by the Lord Himself, who "will be revealed from heaven, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thess. 1:7,8.)

We find the altar derives an additional source of strength from this judgment of God upon Korah; for the direction given is that " The censers of these sinners against their own souls, let them make them broad plates for a covering of the Altar: To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company." (Num. 16:38,40.) Thus the Altar witnessed from this time forth another additional truth, namely, that there was a distinct priestly family connected with its service, to whom alone belonged the privilege of offering sweet fragrance to God. The broad plates of brass were a solemn memorial of God's judgment against all attempts to gainsay or set aside the order of priesthood He had appointed; and the very place of sacrifice and acceptance was that also where truths were learned respecting the family separated off to be the ministers in the sanctuary, and to present sweet incense before Him. Every failure in Israel only the more developed the rich resources of the wisdom and grace of God. The sin of Nadab and Abihu was the occasion for the institution of the great day of atonement (see Lev. 16); the rebellion of Korah was the means of bringing out truth connected with the separated family of God's priests. And thus the more we become conscious of the failings, weaknesses, and sins which daily beset us, and which are widely manifested in the Church of God around, the more should we discover the rich and abundant resources of grace stored up for the saints of God in the Lord Jesus, and the wondrous and varied adaptation of His sacrifice and priesthood to meet our every need, and to cover our every failure. As the altar, with its additional covering of brass, was a constant witness to Israel respecting the title alone of the house of Aaron to come near and offer incense before the Lord, so the sacrifice of Christ, learned under the teaching of our great High Priest Himself, instructs us as to the family of God which is separated off from the world, " to offer up spiritual sacrifices acceptable to God by Jesus Christ," and "to show forth the praises of Him who hath called us out of darkness into His marvelous light."

This sixteenth chapter of Numbers introduces again at the close the censer with its holy fire. The plague had broken out among the people, for their murmuring hearts had caught the infection of Korah's sin: " And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed." (ver. 46.48.) The censer was now in the hands of no " stranger," but of him who had just title to use it; the fire was also no "strange fire," but was from the altar where it had fed upon the slain lamb; and a cloud of sweet perfume ascended towards God, Covering over the ill-savor of the murmurings and rebellions of Israel, and forming a line of safety separating off the living from the dead. No plague, no destroying vengeance, could pass that fragrant barrier; for the testimony it gave forth was of holiness met and satisfied in the death of the sacrifice: on the one side lay the thousands slain in judgment; on the other stood the saved hosts of the Lord. What a beautiful type does this give us of the safety of those who are sheltered under the sweet savor of the Lamb slain, recorded on their behalf before God by the living High Priest! Children of wrath by nature, even as others, they are saved solely through the atoning virtue of that death, ministered by the living power of the Priest who is able "to save to the uttermost those that come unto God by Him." While death and judgment steadily pursue their course on the one hand, life and salvation is the eternal portion of those who are under the blessed shelter of the Lord. No destructive wrath can intrude among those thus protected; but outside that favored band vengeance and death triumph with unrestrained fury.

There is a memorable precept respecting this Altar recorded in Lev. 6:9,12,13, which is designated "the law of the burnt-offering: it is the burnt-offering, because of the burning upon the altar all night unto the morning, and the tire of the altar shall be burning in it.. The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar: it shall never go out." Thus a constant memorial of sacrifice was to be kept before the Lord, and also a vessel ever ready for the worship of Israel. During the night until the morning, especially, the odor of a sweet savor was to ascend to the Lord from the burnt-offering; for the night was the time of Israel's most entire helplessness, and when the powers of darkness might be most abroad to molest them; but the word of the Lord had provided the fragrance of the ascending sacrifice, which would effectually retain the presence and power of God in the midst of them for their defense and protection. Whether buried in the unconsciousness of sleep, or busied with the many needful activities of life, still the memorial of His mercy in the death of the lamb was ever before Him: though they might forget awhile what holy God tabernacle among them, He hail provided a remembrance of them in the lamb slain, which should be ever fragrant. Truly may we say, the sweet savor of the death of Christ, perpetuated through the ceaseless ministry of our High Priest, is ever our memorial of acceptance with God: sheltered under that, no ill-savor of ours can awaken wrath-no accusation of the enemy can prevail. Again and again did the adversary seek to bring down a curse upon Israel, when Balaam was hired to do the evil work. But, encamped in beautiful order, " like trees of lignaloes which the Lord had planted" around the Tabernacle of God, where the ceaseless sweet savor of the burnt-offering covered over every defilement, what accusations could avail? what enemy could triumph? God looked out upon His hosts from off the Mercy-seat, and He beheld them under the shelter of the cloud of incense and the sweet savor of the lamb slain, when Satan sought to accuse them and have them cursed. All their murmurings and rebellions were forgotten; all their sins and iniquities were remembered no more; He had blessed, and none could reverse it; " He had not beheld iniquity in Jacob, neither had he seen perverseness in Israel." The forty years of provocation were forgotten, for the odor of the sacrifice filled the heart and thoughts of Jehovah.

One other thought may be suggested respecting this Altar, and which indeed is true in principle respecting all the worship at the Tabernacle, namely, that all ministrations connected with it had reference to the whole nation, even if they more immediately concerned some private

individuals of that nation. The Altar had ever a corporate aspect: no person was allowed to have a private altar of his own; but if he would draw nigh to God, it must be where the worship of the whole people was conducted. Thus the Tabernacle, with its holy vessels, served as a bond of union, drawing the people together, and linking them closely one with another. Sprung from one source, and belonging to one God, Israel had ever in its worship the memorial of that unity. The Church of God now has not only a unity but a union; not only are those who compose it sprung from one heavenly source, but there is an indissoluble union of life subsisting, as between the body and its members, and that life is in the Son. Every exercise therefore of that life, even in each individual, affects the whole body, though in a remote degree, and often unappreciated by us. If Israel of old were gathered round the Tabernacle, and learned again and again there to estimate its unity as one people, serving one and the same God, much more have the saints of God now to remember, in all their worship and service, that they are united to Christ, and consequently are members one of another. There cannot be such a thing as an isolated Christian. The very presence of the Holy Ghost forbids it; "for by one Spirit have we been all baptized into one body;" and the cross itself is the witness that Christ "loved the Church, and gave Himself for it." The Apostle in the Epistle to the Ephesians, while earnestly praying that those to whom he wrote might be able to comprehend "what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge," yet inserts the words, "with all saints;" so impossible would it be to comprehend even the love of the Lord Himself, unless the soul were conscious of the union that subsists between all the redeemed family of God.

We may here close for awhile our meditations on this wide field of blessed truth. It has in reality but just been entered upon; for it is a boundless subject, seeing it treats of the wisdom and grace of God in the gift of His Son, and of the love of Christ which passeth knowledge. Enough, however, may have been written to interest the souls of some of the Lord's people, and induce them to search more deeply into the mine of blessed instruction which the types present.

3. There is a difficulty, acknowledged by all, in understanding the phrase translated: "And thou shalt put it under the compass of the altar beneath." The word "compass" found no where else in the Bible, is supposed by Gesenius to mean, " a circuit or border which went round the middle of the Altar, over the brazen grating; perhaps in order to catch whatever might fall from the Altar." It is difficult to know what he means by this. The Septuagint evidently mistakes the passage altogether in Ex. 27; and in Ex. 38 this word seems to be translated by , an appendage, and there the grate is confounded with this appendage. Whatever may be the true meaning, it seems plain from all the context, that the grate was placed inside the Altar, half-way up; and it is remarkable that it would thus reach just to the same height as the top of the Ark. The Mercy-seat and the sacrificial victim would be presented before God on the same level.

3. The following is a summary of the various ways in which the blood of the principal sacrifices was used:-The blood of the burnt-offerings, peace-sacrifices, ram of consecration, and trespass-offerings, was sprinkled, , on the Altar of Burnt-offering round about. (Lev. 1:5, 11 Lev. 3: 2, 8, 13 Lev. 17:6 Lev. 9:18 Lev. 7:14 Lev. 8: 24 Lev. 7:2.)

The blood of the sin-offerings was never sprinkled round about upon the Altar.

It was sprinkled, , before the vail (Lev. 4:6,17); upon the Mercy-seat eastward, and before the Mercy-seat (Lev. 16:14,15); on the Ir. cense Altar (Lev. 16:19); on Aaron and his sons, and their garments. (Lev. 8:30.) In all these cases of sprinkling the blood of the sin-offerings, the finger was used.

The blood of sin-offerings was also put with the finger on the horns of the Incense Altar (Lev. 4:7,18); or on the horns of the Altar of Burnt-offering. (Lev. 4: 25, 30, 34; Lev. 8:15; Lev. 9: 9.)

The blood of sin-offerings only was toured out at the bottom of the Brazen Altar. (Lev. 4:7, 18, 25, 30, 34; Lev. 8:15; Lev. 9: 9.)

4. This aspect of the blood of atonement was thoroughly realized, and touchingly expressed by the "happy mute," who was instructed by Charlotte Elizabeth. lie said "that Jesus Christ had passed His red hand over the page of sin, in the book of God's remembrance, and had left nothing visible there but the blood which had flowed from His palm, when pierced by the nails on Calvary.'

5. Blood was toured out as a token of sin remitted, and of judgment averted. "Without shedding of blood is no remission." (Heb. 9:22.) And "Moses kept the passover, and the pouring forth of blood, lest he that destroyed the first-horn should touch them." (Heb. 11:28; here the word is .)

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The Tabernacle, the Priesthood and the Offerings, Cloud, The

Exodus 40:34-38; Exodus 13:20-22

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: " But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."-Ex. 40:34-38

The first mention of the Cloud occurs in Ex. 13:20-22. " And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

The Israelites had fairly left Egypt, having journeyed from Succoth, (booths,) and encamped in the edge of the wilderness. The Lord now manifested His presence as their Leader, going before them by day, in the pillar of a cloud, and by night, in the pillar of fire. The first guidance of this cloud was indeed a strange one: for, instead of leading them far away into the wilderness out of the reach of their enemies, it turned down by the west coast of the Red Sea, and led them into a defile, where they were shut in by the sea, in their front, and mountains on each

side, so that Pharoah said, " they are entangled in the land." They seemed to offer him an easy prey; and he pursued them with all his host.

The cloud having thus brought them into a place of difficulty, next varied its position. " And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Ex. 14:19,20. The cloud became their defense, protecting them from the approach of the enemy. It also lighted up a path between walls of deep and dark waters, opened for them through the sea, by the almighty power of God.

Pharaoh urged on by the blinding power of Satan, pursued them into the sea. " And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." ver. 24, 25.

Thus was that mighty host of Egypt taken in its own craftiness. The swift chariots of their strength became the hindrance to their escape; and when the morning dawned, and Moses at the command of God, stretched forth his hand over the sea, the sea returned to its strength, and overwhelmed in its mighty waters all the host of Pharaoh: " There remained not so much as one of them."

The next record of the cloud is in Ex. 16:10. The whole congregation murmured because they saw no provision of bread to supply their need. They had become accustomed to the presence of the cloud after a month's journeyings. That which at first doubtless astonished and comforted them, (the manifested presence of God going before them,) had become an ordinary thing, and they turned their murmurings against Moses and Aaron, declaring that they had brought them into the wilderness, to kill the whole assembly with hunger.

The Lord answers these bitter complaints of unbelief by a promise of fullness of bread. " And Moses and Aaron said unto the children of Israel, At even then ye shall know that the Lord bath brought you out of the land of Egypt. And in the morning then ye shall see the glory of the Lord," (ver. 6, 7.)

The quails were to cover the camp in the evening, and the manna was to witness to the glory of the Lord in the morning. In confirmation of this, Moses spake unto Aaron, " Say unto all the congregation of the children of Israel, Come near before the Lord: for he bath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked towards the wilderness, and, behold, the glory of the Lord appeared in the cloud," (ver. 9:10.)

Here were two remarkable displays of the glory of Jehovah. A manifestation of that glory in the morning, in the vast provision of bread from heaven, strewed upon " the face of the wilderness." A display also of His glory in the bright shining cloud, appearing before them in the same wilderness. Two very significant types to us. First, the gift of the bread of life; a resurrection gift: to communicate life eternal, and then to sustain it. Jesus, " the true bread from heaven," our wilderness food. Secondly, the constant companionship of God with us through our wilderness journey, notwithstanding the murmurings of our unbelieving hearts.

After the fearful sin of the golden calf " Moses took the tent, and pitched it without the camp, afar off from the camp, and called it the tent of the congregation, and it came to pass that every one which sought the Lord went out unto the tent of the congregation which was without the camp. And it came to pass when Moses went into the tent, that all the people rose up and stood every man at his tent door, and looked after Moses until he was gone into the tent. And it came to pass, as Moses entered into the tent, the cloudy pillar descended, and stood at the tent door, and talked with Moses. And all the people saw the cloudy pillar stand at the tent door: and all the people rose up and worshipped, every man in his tent door." Ex. 33:7-10.

It will be observed that throughout this passage the word " tabernacle " does not occur in the original. In fact the tabernacle had not yet been constructed.

Moses took a tent (probably that in which he was accustomed to assemble the elders of the people for their instruction) and pitched it afar off without the camp, giving it the name subsequently used for the tabernacle, that is, " the tent of the congregation." God sanctioned this act of His servant by descending to the tent door in the pillar of the cloud, and thence talking with Moses.

The camp had become a leprous unclean place by reason of the worship of the golden calf, and every one that sought the Lord, had to go out afar off from it.

Israel's dwelling place in the wilderness had become very much what the professing church is now. Moses had gone up into the mount, and the people having lost sight of the man to whom they had attributed their deliverance out of Egypt, were in dismay because they saw no leader who could go before them through the wilderness. Their eyes were blinded by unbelief, so that they saw not the pillar of the cloud, and they remembered not the mighty power of Jehovah, who had wrought their deliverance. The flesh can only trust in man, " and make flesh its arm." It cannot confide in the living God.

Aaron, actuated it may be by fear, yielded to their request, and made a molten calf of gold, and fashioned it with a graving tool, and they said "These be thy gods O Israel which brought thee up out of the land of Egypt. And Aaron built an altar before it, and made proclamation, and said, Tomorrow is a feast to Jehovah."

How could nominal Christianity exist if it were not sustained by an ordered worldly priesthood, with a worldly sanctuary and ceremonials? It bears the name of Christ, just as the worship of the golden calf bore the name of Jehovah, but it is the flesh's substitute for faith. It addresses the senses, or deals with the imagination, but heart and conscience are neglected.

It is remarkable in this history that the people called themselves by the one name of Israel, just as the mass of unbelievers claim to be Christians.

" 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."

The Spirit of God quotes the latter part of this verse in 1 Cor. x. 7, as an exhortation to us, " neither be ye idolators as were some of them; as it is written, the people sat down to eat and drink, and rose up to play."

We are not so much warned against the grossness of idolatry as displayed in the worship of a golden calf, and as it may still be seen in the Popery and Puseyism around us. It requires but little spiritual sensitiveness to recoil from such barefaced abominations. But, we are exhorted not to follow the worldly practices which inseparably accompany all false religion; viz., sitting down to eat and drink, and rising up to play.

When the people of Israel mixed the name of their true God with an idol, they settled down in the wilderness, turning it into a very Egypt, or Sodom; making it a place of revelry and amusement. And so, in proportion as the Church of God ceases to walk by faith, and to trust in the unseen presence of an absent Lord, and to wait for His return; she will settle down at ease in the world; she will make that, which should be a desert, a place of rest and enjoyment; and she will " begin to eat and drink with the drunken," saying in her heart, " my Lord delayeth His coming."

" Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul." 1 Peter 2: 11. Little children, keep yourselves from idols." 1 John 5:21.

Moses, who had been up with the Lord during this scene of profanation, discerned at once the polluted state of the camp; and pitched the tent for a meeting place with God afar off; and all the true worshippers resorted thither, where the Lord manifested His presence in the pillar of the cloud.

Thus early in Israel's history, the place of little esteem in the eyes of men, became that of true fellowship with God.

Subsequently the death of the Lord Jesus outside the gate of Jerusalem, proclaimed the same truth in a still more emphatic way; and the apostle exhorts us to " go forth unto Jesus, without the camp, bearing his reproach, for here have we no continuing city, but we seek one to come." The Cross of Christ has put an end to all religion of mere form and ceremony. Even that which was originally handed down from God by Moses, has become a system of weak and beggarly' elements, classed by the apostle Paul with idolatry, (Gal. 4; 8-10) and true-hearted believers separating themselves from the religions of the day, have to follow their Lord, bearing His reproach; seeking a city that is to come, daily realizing that they are strangers here; and instead of conforming to the world and its respectable religious ceremonies, they are to " assemble themselves together, exhorting one another, and so much the more as they see the day approaching."

Moses, after having conversed with God face to face, turned again into the Camp. He was able to re-enter the place of profanation without contracting defilement, because he had the power and presence of God with him. " But his servant Joshua, a young man, departed not out of the tabernacle." (tent.)

This is an important hint to those who are young in faith, not to venture into worldly scenes, or into mixed religious associations, lest they become ensnared, and be not able to stand. Like Joshua they should abide in the presence of the Lord, even though it involve separation from much that is attractive and enticing.

Moses in his pleading with God son this occasion makes three requests, of all importance. Three petitions which it will be well for us to have constantly in our hearts.

" Show me now thy way;" " If thy presence go not with me, carry us not up hence;" and, " I beseech thee show me thy glory."

God's way is in the sanctuary, (Psa. 77:13) there the blood of the Lamb speaks in a voice of peace and reconciliation. There the holiness of God is made known by His judgment upon sin, in the cross of His beloved Son. God's way is a way of holiness and righteousness; and if we would pursue His path, we must avoid all ways into which we cannot carry the remembrance of the cross. We must shun all companionships from which the name of Jesus is excluded. A way, without the power to testify to the precious blood of Christ, cannot be God's way.

If we know His way, we are then sure of His presence. He will go with us. And what is life worth, if God be not with us? Where can the soul find rest? How can peace of mind be preserved, but by abiding in the secret place of the Most High-and how can we prosper, or triumph, or bear fruit, unless we are habitually in the presence of God? Moses knew that if God went with them they would be truly a separated people from all the people upon the face of the earth. The way and presence of God will ever preserve us from contacts with the world around us.

Emboldened by God's ready response to his requests, Moses made a third petition, " I beseech thee show me thy glory." "And the Lord said, I will make all my goodness pass before thee." So the Lord provided for Moses a place by Him that he might stand upon the rock, and be put in a cleft of the rock, and be covered with His hand.

Accordingly Moses went up into Mount Sinai in the morning, and then the Lord descended in the cloud and stood with him and passed by before him, and proclaimed " Jehovah, Jehovah 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 to the fourth generation."

Thus from this cloud of glory the Lord made all His goodness pass before Moses and proclaimed His name. The name by which He was to be known throughout all the hosts of Israel, and which He would make manifest in all His dealings with them. Blessed as this revelation of God was, yet it only gave a distant view of His glory. It remained for " the only begotten of the Father " to declare His name fully. The blessed Lord in the very act of revealing God in all the height and depth of His boundless love, and wisdom and grace, through His death, provided at the same time a way of approach to God; whereby with confidence we may draw near, and know His unveiled glory, and abide in His holy presence without fear.

God has provided for us the " Rock of Ages," He has hidden us in a cleft of that rock: He has sheltered us by His hand. But He has done more than give us a distant or passing view of Himself. We have seen the Father, we have known the Father. John 14:7-9.

When the Tabernacle was set up as described in Ex. 40, then the cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. This is repeated twice, verses 34, 35. It is interesting to observe that the two names are here given " the tent of the congregation," and " the tabernacle." The former designating this building as the tent of assembly for the people, Israel; the latter as the

dwelling place of God.

A striking similarity occurs between this setting up of the Tabernacle, and the subsequent consecration of the Temple. " And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." 1 Kings 8:10-11; see also 2 Chron. v. 13, 14. In both instances a dwelling place had been erected according to the precise directions given by God. Neither man's thought, or taste, or imagination had been consulted. But the Lord had given the complete pattern, and Moses with the workmen under him, and Solomon with those employed by him, had to the letter, fulfilled the commands of God. May we not say that implicit obedience was the peculiar characteristic stamped upon each building, and upon every part.

There is however, a difference between the two consecrations. In the case of the tabernacle it is simply related that Moses finished the work, then a cloud covered the tent of the congregation. The lamps had been lighted, the incense was burning in the holy place, the burnt-offering was sending up its sweet savor from the brazen altar; the tabernacle, and its vessels, were standing complete and in full use, before the Lord; when thus He manifested His presence and glory, in approval of the faithful way in which His requirements had been carried out; and according to His promise, " there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. 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 tie Lord their God." Ex. 29:43-46.

This was a dwelling place for the Lord in the midst of His people, during their wilderness journey, and during their season of warfare and conflict in the land before it was subdued, so that a reign of peace might begin under Solomon.

We find in the Epistle to the Hebrews the tabernacle alone mentioned as a type, and no direct reference to the temple; because we are strangers and pilgrims, pressing on, towards our glorious city of habitation whose maker and builder is God; and we have at the same time conflict with wicked spirits in heavenly places, seeking to hinder us from keeping possession of our own inheritance above, into which we have already been introduced in Christ; and where by faith we stand.

When the temple was dedicated, the ark had entered its final rest; for the staves which bore it on the journey were removed from their rings. Countless victims from the altar sent up their sweet savor towards God, and one sound of trumpet, music, and song, burst forth from priests and Levites, " praising the Lord for he is good for his mercy endureth forever." It was a scene typical of the future glory, when the resurrection shout, blended with the trumpet's sound from heaven and rolling on " as the voice of many waters and as the voice of mighty thunderings," combined with harp and song, will sound forth the great eternal truth, that God is good, that His mercy endureth forever.

In both instances the cloud of glory so filled the place that all human ministry was suspended. Moses was not able to enter the tabernacle; indeed he had finished his work-the great object was accomplished, God was there. The priests could not stand to minister in the temple, for the great end of their priesthood was accomplished, the glory of God filled the house.

" And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day. and the appearance of fire by night. And when the cloud was taken up from 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. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, 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 the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses." Num. 9:15-23.

In this passage we have a very full account of the cloud. And seven times do the words " at the commandment of the Lord" occur in connection with this manifestation of His presence. " At the commandment of the Lord the children of Israel journeyed." (Verses 18, 20, 23.) " At the commandment of the Lord," they pitched, abode in their tents, rested in their tents. (Verses 18, 20, 23.) " At the commandment of the Lord they kept the charge of the Lord." (Ver. 23.)

The moving of the cloud was " the commandment of the Lord" for their journeying. The resting of the cloud was " the commandment of the Lord" for pitching their tents. The prolonged tarrying of the cloud upon the tabernacle, was " the commandment of the Lord" for them to keep the charge of the Lord.

Throughout this passage, the word translated commandment, is literally " mouth."

The cloud was God's mode of declaring to them His will; and they had to watch its movements in order to ascertain that will.

We have no external beacon to direct us, as to our journeys through this world. But we have that which is far better, the in-dwelling of the Holy Spirit. Far better, because God does not deal with us now as slaves, bidding us go hither and thither without our having any fellowship with Him or His purposes. He deals with us as children, having given us the spirit of Sonship whereby we cry, " Abba, Father." He would have us seek to know His mind and will in every fresh change that we propose. In this respect the Word must first be consulted that we may ascertain whether the counsel of our hearts is in any way opposed to the smallest injunctions of Christ. If so, it is plain that we have not the guidance of God for our undertaking.

On the other hand, there are many changes in our place of service, or in our circumstances of life, which may have in them no decided evil as contrary to the direct word of God; but which must be yet submitted to Him in prayerful and patient waiting, that we may have His guidance.

In these things we are very ignorant of the leadings of the Holy Spirit. He has been so long grieved by us, and our faith is so weak, that we are but little conscious of His blessed directing power. Doubtless where there is confession of our low estate, and a true desire to ascertain the will of God, He will make known that will, either by a direct intimation upon our souls, or by so ordering circumstances round us, that we shall be able to perceive it.

We have to learn from Israel's history, to move at a moment's notice. The cloud was often an inconvenient interruption to their will. By night or day they had to journey. Scarcely had they pitched their tents, when again the signal might be given for another journey onward. The place they were in might seem most convenient; and yet they might have to remove to a spot just the contrary. God gave no account of His purposes. The cloud seemed to be an expression of the words " I will."

Are we content to be guided by God, when that guidance crosses our self-will and our purposes? Do we really believe that He knows best? And are our utterances true, when we ask for His leading, and when we profess to desire to know His will?

When the cloud tarried long, Israel was not to be listless or impatient. They had always a definite work and service to accomplish, expressed by the words, " to keep the charge of the Lord."

So the believer has always a service for God, and an important one, though his daily life may have but little variety. He has to contemplate Christ. He has to keep his heart with all diligence. He has to remember his fellow saints in prayer. He has to learn what "the patience of hope " means; and what is expressed by those words, " I waited patiently for the Lord." And how they may be combined with the concluding paragraph of the same Psalm, " make no tarrying O my God." Psa. 40:17.

Many a saint of God has to endure long the monotony of a couch of weakness and sickness, laid aside from active service, and perhaps deprived of much power of thought; but to such the church of God owes much They are sustaining the hands of many servants of the Lord by prayers night and day. Their faith and patience are a bright testimony for Jesus; and the sick chamber is often a meeting place for many of the Lord's people.

"The fruit of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," may be all abundantly borne to the glory of God, by those who are quite excluded from the activities of the Christian life. Very precious, and alas! comparatively rare, is such fruit.

The pillar of the cloud by day," became " a pillar of fire by night." It was to give light in the night; "by night in a pillar of fire to give them light." Ex. 13:2;1

" It gave light by night to these." (Israel) xiv. 20.

Fire to give light in the night." Psa. 105:39. " The pillar of fire by night, to shew them light." Neh. 9:19.

Thus light streamed from the tabernacle all over the camp. The darkness was no darkness to them. " The night was light about them." Psa. 139:11.

A very significant type of the church of God, who not only have the Lord Jesus as their light, but who are " light in the Lord." God has brought us out of darkness into His marvelous light. And we are no longer "of the night, nor of darkness," but "children of light and of the day." Although it is night all around, yet the true light shineth upon God's children, and that light makes manifest what is true and what is false.

A wonderful message has been declared to us, that God is light, and in him is no darkness at all." He can allow of no compromise with evil. Ways of crookedness and expediency, which we find sometimes practiced by saints in the Old Testament times, cannot be permitted now, since this message has been delivered to us, that God is light. A message confirmed by the solemn judgment upon sin, manifested in the cross of Christ.

" If we say we have fellowship with him, and walk in darkness, we lie and do not the truth." We may make strong assertions respecting our intercourse with God, but if we walk in darkness, our assertions are mere falsehood.

The truth has to be "done" -lived- and we shall show by our ways whether we have communion with God. " But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

One great evidence of walking in the light is, that we have fellowship one with another. Fellowship, not with a restricted company, not merely with those who think precisely as we do, but with one another. The words " one another " have a wide sense-they include all saints; and we may fairly estimate our communion with the Father and the Son, by our capacity for fellowship with the Lord's people. We shall also more constantly realize the cleansing power of the precious blood as we walk in the light with God, and as intercourse with one another causes the evil of our hearts, the sectarian spirit of the flesh to rise up within our bosoms; discovering of what spirit we naturally are, and necessarily casting us upon the value of that blood, which not only has cleansed, but cleanseth us from all sin.

The pillar was not only a light to the whole camp, but gave light in the way. " Thou leddest them in the night by a pillar of fire, to give them light in the way wherein they should go." " The pillar of fire by night, to show them light, and the way wherein they should go." Neh. 9:12,19. Our path may sometimes be very obscure, and then the danger is, that we seek by our own wisdom and efforts to throw light upon it. Oftentimes also the believer mistakes the providence! of God, for the guidance of God. Moses is an instructive example to us in this respect. By a remarkable series of events, he was made to pass the first forty years of his life in Pharaoh's court; brought up as the son of Pharaoh's daughter. Carnal reasoning would have suggested, " continue where you are, God has placed you in your present circumstances, and you may be very useful in your place of honor and authority, both in easing the burdens of the children of Israel, and in instructing the learned in Egypt in the knowledge of the true God." But he judged otherwise. Light from the Lord told him that the reproach of Christ was to be preferred to the treasures of Egypt. Making one bold decided step, he identified himself with an oppressed, despised people. Setting aside all the advantages in which from his infancy he had been remarkably placed by the providence of God, he took the path of faith, and became for many years a wanderer far off from his brethren, whom it was his desire to serve.

On the other hand Abraham, in his early history exhibits to us the opposite of this. Having been led into the land of promise by the guidance of God; and having implicity trusted Him for a length of time; when famine came he went down into Egypt, not consulting the Lord as to his course, but induced by the fact that there was plenty in that country, whilst there was scarcity in the land where he was.

The results of this false step clave to him for many years; Hagar the Egyptian slave was brought from thence.

Should we not be able to discern the guidance of God; should the pillar by night be for some reason hidden from our sight, it is an intimation to us that we are to be still. " Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 1:10. We are to exercise faith in our God; to trust in Him, and stay or lean upon Him. Perhaps there is no more difficult or trying exercise of faith, than patiently to wait for the help and guidance of the Lord, when circumstances are difficult and dark. The flesh prone to be either restless or sluggish, would tempt one to activity when the Lord says, " wait;" and to indolence when He says, "act."

" Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow. Ver. 11.

The Lord preserve us from walking in the false light of our carnal wisdom, and from compassing ourselves about with sparks of human reason and expediency.

The word of God, and the Spirit of God, will be our infallible guides, if we truly submit ourselves and our own will to them. " Thy word is a lamp unto my feet, and a light unto my path." That word which first gave light by its entrance into the soul through the power of the Holy Ghost, will continue to shed its light upon the path all our journey through.

"Light is sown for the righteous." The " incorruptible seed " of the word is scattered by the hand of God all along our way; and the more faithfully we follow the guidance of that word, the more will our path be that of the just, shining more and more unto the perfect day.

Another use of the cloud was to be a covering or shelter for Israel during the day. The first allusion to this is in Num. 10:34, "And the cloud of the Lord was upon them by day, when they went out of the camp?' In this instance the cloud seems to have been displaced. Moses sought to induce Hobab to accompany the children of Israel in their journeys; and on his refusal, repeated his request upon the ground that they were to encamp in the wilderness, and that he might be to them instead of eyes. The Lord could not permit this. No human wisdom or experience could be allowed to supplant the direct guidance of God. Accordingly we find that the Lord Himself took the lead, (if we may so express it, in person,) for the ark of the covenant of the Lord went before them. The cloud thus superseded by the ark, spread itself over them by day, when they went out of the camp on the march. An allusion to this is again made, Num. 14:14. " Thy cloud standeth over them," and Psa. 105:39, " He spread a cloud for a covering." If we are under the guidance of God, we are also under His protection and shelter. " The Lord is thy keeper. The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Psa. 121:5,6,8.

The cloud on ordinary occasions, searched out a fitting place for a temporary rest in the wilderness, where they might pitch their tents. Deut. 1:33," Who went in the way before you to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day."

The shepherd care of God was beautifully manifested in the movements of the cloud. That favorite Psalm the 2 3 rd, is a short but full description of the Lord's watchful care of His people. It speaks for the most part in the present tense.

Jehovah is my Shepherd.

He maketh me to lie down in green pastures. He leadeth me beside the still waters.

He restoreth my soul.

He leadeth me in the paths of righteousness for His name's sake.

Thou art with me.

Thy rod and thy staff they comfort me.

Thou prepares a table before me in the presence of mine enemies.

Thou anointest my head with oil,

My cup runneth over.

The green pastures and still waters are places of encampment, where the believer finds rest, food, and refreshment.

The paths of righteousness are the wilderness journeyings.

In the very presence of enemies the table is prepared for strengthening the soul for conflict.

The head is enriched with oil, and the countenance thus made to shine, though the path be rugged, and The cup of joy brims over, although the way be full of sorrow and trial.

The only futures of the psalm are-first, an absolute negativel shall not want.

Secondly.-Should even the path lie in the valley of the shadow of death, I will fear no evil.

Thirdly.-An absolute certainty of goodness and mercy following all the days of one's life, and the closing future, with its sure eternity of glory, I will dwell in the house of the Lord forever.

The only place for " goodness and mercy" in the pathway of the believer, is behind him; for the Shep. herd is in front to lead-at hand to restore-and with him, as on the right hand and on the left, to dispel even the fear of evil.

Thus goodness and mercy close up the rear, preventing any failings and faults of the past from overtaking the child of God; obliterating the heel-prints of past iniquities, and pursuing him so as to hasten his entrance into the house of the Lord.

The pillar of cloud and of fire by day and by night, seem to have somewhat symbolized this shepherd care of the Lord.

It was a guide, a defense, a shelter, a light, a place of intercourse with God, from whence He spoke, and from whence He manifested His power and His glory.

This token of the presence of Jehovah reappeared after a lapse of ages, upon the Mount of Transfiguration. Israel's Lord was there. Their departed leader, Moses, was summoned from the grave; and one of their choicest prophets, Elijah, was brought from the glory, as His attendants upon the holy mount.

It was a scene depicting, and anticipative of the Lord's coming, when the dead saints will be raised and the living ones changed, represented by Moses and Elijah, types of each company. The bright cloud of glory received them, and the disciples, (Peter, James, and John,) feared, when they saw them enter the cloud.

The cloud will again appear upon the earth during the future reign of the Lord Jesus. This is foretold in Isa. 4:4,5. A remnant of the people of Israel will be spared in Jerusalem after they have passed through the fearful oppression of the man of sin, the willful king, and that remnant will be all holy. They will look upon Him whom they have pierced, and mourn.

Jerusalem will be established, and will become the city of the great King. " 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 defense."

Israel's wanderings of unbelief will then all be at an end, and the presence of the cloud will make manifest that the former loving kindness and tender mercies of God, have never utterly forsaken them. They will then be reminded of their early history, and of the unchangeableness of Jehovah, for "His gifts and calling are without repentance."

Having endeavored to trace out the type of the Tabernacle, and the priestly garments, and to cite some of the Scriptures wherein allusions are made to this wide subject, we have to turn back again, and contemplate the consecration of the Priesthood, directed in Ex. 29, and accomplished in Lev. 8 and ix.

The Book of Exodus closes with the rearing up of the Tabernacle, with which the consecration of the priesthood was intimately connected. See Ex. 40:9-15. The subject is however interrupted by directions given from the Tabernacle by Jehovah, respecting the various sacrifices, occupying the seven first chapters of the book of Leviticus, and then we have Aaron and his sons fully installed into the office of Priests. As if God would have our thoughts more occupied with the sacrifices, than with the priests who had to conduct them.

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