

# **T**ABERNACLE TYPES AND TEACHINGS

AN INTRODUCTION TO THE STUDY OF THE  
TYPES OF THE OLD TESTAMENT IN CONNECTION  
WITH THE TABERNACLE IN THE WILDERNESS

BY VARIOUS CONTRIBUTORS  
UNDER THE GENERAL EDITORSHIP OF  
W. S. MARTIN and A. MARSHALL



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“The Holy Ghost this signifying . . .” Heb. 9. 8.

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## FOREWORD

IN issuing this work we think it well, for one thing, to state our aim. This has not been to give a detailed exposition of any one particular portion of all that pertains to the "Tabernacle of Witness." (We confess to having found some works—excellent in intention and sound in doctrinal treatment—very tedious in this respect; frankly, we do not feel called upon to examine every blade of grass in order to gain a satisfying idea of the landscape.) Rather we have sought to give a conspectus of all that bears upon that Divine institution—building, priesthood, offerings, ritual, etc.—so as to give an impression of the whole. Whether we have succeeded is for others to say.

Our standpoint is that which the Church—Jewish and Christian—has occupied right down the centuries: the historical reality of the Tabernacle, just as described in the documents which have come down to us, with no quibbles as to composite authorship and so forth. We disavow the "religious idealism" position, which has nothing whatever to support it except a purely subjective evolutionary theory of the development of the religion of Israel.

But is there no such thing as development and progression in the history of Israel's knowledge of God? There was undoubtedly a progression in the revelation which God was pleased to give, "at sundry times and in divers manners," of His purposes, and a development in their apprehension of what He was to do in the fulness of times. But this was a development of type and prophecy: these did not themselves develop into the fulfilment. Type and prophecy were a preparation for the coming of Messiah, to whom they pointed and in whom they were realized; but the actual coming of it was a

Divine intervention in human history, not to be accounted for by any ordinary process. The shadow did not develop into the substance, nor the type into the antitype. We believe rather that God, who at the end of the (Jewish) age gave the reality and the substance, had previously given the type and the shadow precisely as the Pentateuch records. Hence our title—TABERNACLE TYPES AND TEACHINGS.

We have shown, we think, a scholarly appreciation of the issues involved; but our chief motive has been to suggest lines along which Christian workers and Bible students may themselves labour, and to show how all pointed forward to Christ and the realities of His Gospel. Thus we commend our effort to Him whose person and work we have had in mind in writing: without His blessing it were labour wasted—with it, labour well spent.

THE EDITORS.

“ Now after the feast was over, Emmanuel was for entertaining the town of Mansoul with some curious riddles drawn up by His Father’s Secretary, by the skill and wisdom of Shaddai, the like of these there is not in any kingdom. These riddles were made upon King Shaddai Himself and upon Emmanuel His son, and upon His wars and doings with Mansoul.

“ Emmanuel also expounded unto them some of these riddles Himself; but oh how they were lightened ! They saw what they never saw before; they could not have thought that such rarities could have been couched in so few and such ordinary words . . . but when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so alike the one to the other, that Mansoul could not forbear but say, this is the Lamb, this is the sacrifice, this is the rock, this is the red heifer, this is the door, this is the way.”—JOHN BUNYAN: *The Holy War*.

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“ SANCTIFIED by blood ! Hallowed by blood of beasts ! Have we fallen from some high level ? Are we now upon lines lying far below the altitude upon which our imagination has folded its mighty wings ? How has modern piety commented upon this blood-shedding ? In some such language as this: ‘ Is it to be believed that a God of love and pity would take delight in such offerings as are described in the ritual of the Jews ? Is he a God taking delight in the shedding of blood, morning, noon, and night ? Is that not a degrading view of God to think of Him in any way participating in sacrifices so brutal and shocking ? Ought we not to get rid of the word ‘ blood ’ ? Is it not a vulgar term ? Does it not turn the mind in downward and debasing directions ? Surely the mere reading of the ritual shocks the moral sense and distresses the imagination.’ So much for the spurious piety which has mistaken the point of view and utterly misinterpreted the whole thing. It is shocking to have to do with people who do not see the meaning of things, who continually make mistakes in the very act of priding themselves upon being correct. They want religion—but a certain kind and form of religion. They are shocked by the idea of idolatry, forgetting that they themselves are idolaters in worshipping only their own conceptions of what God requires, or might be supposed to require, at the hands of His creatures. The people who would get rid of the word ‘ blood ’ would—though they do not see it—get rid of the word ‘ sin.’ They are not safe teachers; they are superficial commentators upon the dark mystery of human nature and the bright mystery of Divine love. My contention will be that without the word ‘ blood,’ as it is here found, the whole ritual would be a sham and a mockery, as without the sun the whole day would be dark and cold. But for the blood, the tabernacle would be an affair simply of filigree and upholstery—a conception too pretty to be Divine, too mechanical to have any relation to the Infinite; this would be the frivolity of a god—it is redeemed from frivolity by blood.”—THE LATE DR. JOSEPH PARKER: *People’s Bible—Leviticus*.



## CONTENTS

	PAGE
FOREWORD - - - - -	V
 <small>CHAPTER</small>	
I. WHAT, WHERE, AND WHY - - - - -	I
II. " UNDER THE BLOOD " - - - - -	5
III. THE SANCTUARY - - - - -	10
IV. THE MATERIALS USED - - - - -	17
V. THE WAY TO GOD - - - - -	23
VI. GOD'S DWELLING-PLACE - - - - -	31
VII. " THE ALTAR " - - - - -	34
VIII. THE HOLY PLACE - - - - -	41
IX. THE VEIL - - - - -	46
X. THE MERCY SEAT - - - - -	51
XI. BUDS, BLOSSOMS, AND FRUIT: LIFE, BEAUTY, AND REPRODUCTION - - - - -	62
XII. GIFTS AND SACRIFICES - - - - -	67
XIII. THE DAY OF ATONEMENT - - - - -	72
XIV. THE " ATONEMENT MONEY " - - - - -	86
XV. THE PRIESTLY FUNCTION - - - - -	89
XVI. THE EPISTLE OF BETTER THINGS - - - - -	91
XVII. " THE HIGH PRIEST OF OUR PROFESSION " - - - - -	98
 APPENDIX A: A SELECTION OF HYMNS - - - - -	 103
APPENDIX B: A BIBLIOGRAPHY OF THE SUBJECT - - - - -	117



## LIST OF ILLUSTRATIONS

THE TABERNACLE AND ITS COURT	-	-	-	-	-	-	<i>Frontispiece</i>
						<b>FACING PAGE</b>	
THE PASSOVER—OUTSIDE THE HOUSE	-	-	-	-	-	-	4
THE PASSOVER—WITHIN THE HOUSE	-	-	-	-	-	-	9
ELIM	-	-	-	-	-	-	16
OFFERINGS FOR THE TABERNACLE	-	-	-	-	-	-	21
PLAN OF THE TABERNACLE ( <i>in the text</i> )	-	-	-	-	-	-	<i>page</i> 25
PLAN OF THE TABERNACLE IN THE WILDERNESS, SHOWING COVERINGS	-	-	-	-	-	-	33
THE ALTAR OF BURNT OFFERING -	-	-	-	-	-	-	35
THE LAVER	-	-	-	-	-	-	42
THE GOLDEN LAMPSTAND	-	-	-	-	-	-	44
THE TABLE OF SHEWBREAD	-	-	-	-	-	-	47
THE ALTAR OF INCENSE -	-	-	-	-	-	-	49
THE MERCY SEAT	-	-	-	-	-	-	60
THE SIN OFFERING	-	-	-	-	-	-	69
THE SCAPEGOAT	-	-	-	-	-	-	77
THE HIGH PRIEST IN HIS ROBES OF GLORY AND BEAUTY	-	-	-	-	-	-	81
THE HIGH PRIEST ON THE GREAT DAY OF ATONEMENT -	-	-	-	-	-	-	84



# TABERNACLE TYPES AND TEACHINGS

## CHAPTER I

### WHAT, WHERE, AND WHY

A CORRECT answer to this threefold question will go a long way toward giving us a grasp of our subject of the Tabernacle. We shall not, in seeking to answer it, intentionally follow the beaten track, nor content ourselves with uttering platitudes, however orthodox; but desire to be "anointed with fresh oil" (Ps. xcii. 10) as we deal with this, one of the principal facts in God's education of the race in the knowledge of His mind and will.

#### I.—WHAT WAS THE TABERNACLE?

Four words are used in the Epistle to the Hebrews which indicate what the Tabernacle was in the Divine purpose and intention. They are (meanings from Souter's *Pocket Lexicon to the Greek Testament*):

(i.) σκιά (Heb. viii. 5, x. 1) = "a shadow, darkness, shade; contrasted with the body casting the shadow, and used metaphorically somewhat like a *pale reflexion*."

(ii.) παραβολή (Heb. ix. 9) = "a similitude, allegory; parable, emblematic allusion."

(iii.) ἀντίτυπος (Heb. ix. 24) = "(from τύπος, *impress, impression left by a die*), typical of, representing by type (or pattern), corresponding to."

(iv.) ὑπόδειγμα (Heb. viii. 5, ix. 23) = "(a) a sign, image of something; (b) an example, given for imitation."

The use of these various words shows beyond doubt that the Tabernacle was not an end in itself, not an ultimate reality, but intended to set forth final truth. Itself the material realization of the

pattern shown to Moses in the mount, it embodied for the time then present the eternal and abiding things of God, while these in turn all centre in and radiate from the person and work of our blessed Lord. He is the body, and that was the shadow; He the meaning, and that the allegory; He the die, and that the impression corresponding thereto; He the thing signified, and that the sign. It has passed away, but He remains.

This positive interpretation of the *raison d'être* of the Tabernacle rules out, as utterly inconsistent therewith, any understanding of it as the outcome of religious imagination. A nation of erstwhile idolaters (Ezek. xx. 5-9) could not have evolved from their own inner consciousness a material embodiment of truth that was not to be brought out into the full light of day until, "in the fulness of time," centuries afterwards, Christ came; the Tabernacle could only have been planned and erected on the ground of an objective revelation altogether transcending the subjective ideas of the people themselves. They were themselves too prone to relapse, even in the wilderness, into the debasing idolatry of other tribes, to have ever excogitated such a religion as the Tabernacle necessitated. Hence, naturally, to suit an evolutionary theory of religious development on the part of Israel, but without a shred of objective evidence, and in the face of what evidence there is to the contrary, the idea of the Tabernacle is placed by many at an altogether later stage in the nation's history; with such a theory we have nothing in common, and mention it only to dismiss it as the unsubstantial fabric of a dream.

## II.—WHERE WAS THE TABERNACLE BUILT?

Not in Egypt, nor in Canaan, but in the wilderness. This is a point of some importance. In Egypt, as the passage in Ezekiel's prophecies already adverted to (xx. 5-9), the children of Israel had fallen into the idolatry which they saw practised around them, defiling themselves with the gods of Egypt; and a sanctuary for God, that He

might dwell among them, were impossible in such circumstances. Pharaoh was to let Jehovah's people go that they might serve Him as free people. Slaves could not render the joyful service which God required; they were to serve Him with gladness of heart. How could they, when they were sighing and groaning by reason of their affliction? Hence it was not till they were doubly redeemed—by purchase and by power, by the sprinkling of blood and by the crossing of the Red Sea—that God could call upon them to make Him a place where they might worship Him.

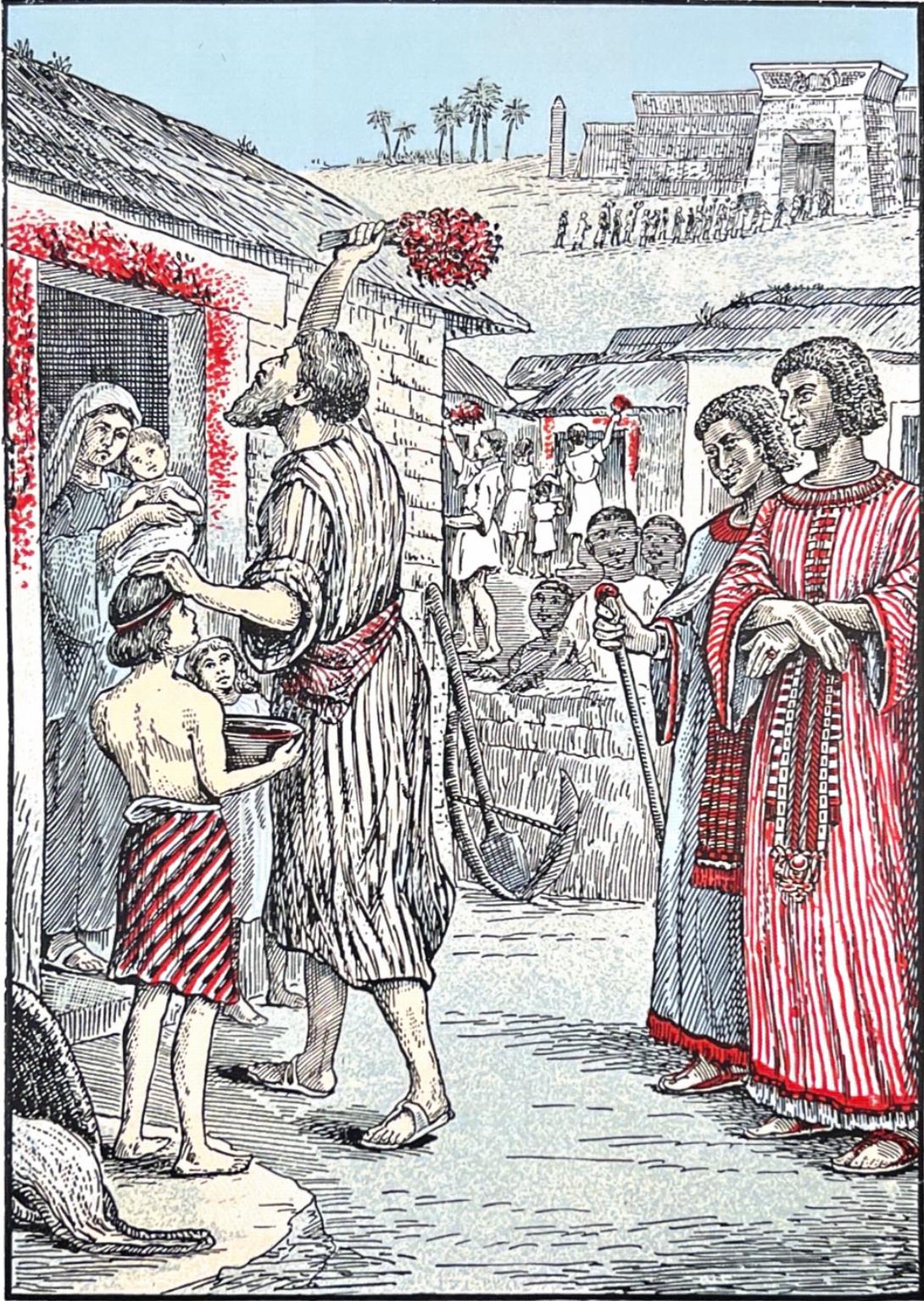
Neither was the Tabernacle erected in Canaan. It was stationed at Shiloh for some time, and its various vicissitudes are traced for us in the Books of Samuel and Kings. But in Canaan, the land which God had promised to their fathers to give them in possession, a more permanent sanctuary was becoming, and so David's idea of building a temple was approved of by God, though he was not permitted to carry it into effect, but only to accumulate the needful materials.

No; the Tabernacle was for pilgrims in the desert: Egypt behind them, Canaan in front of them; delivered from the one, not yet entered into rest in the other; ever on the move, dependent upon the bounty of the Most High. Hence its value for us as pilgrims in a spiritual sense in this Gospel age: we have been delivered from the power of darkness, and in spirit translated into the kingdom of the Son of God's love; but we have not yet apprehended that for which we have been apprehended in Christ Jesus; we have not yet obtained that abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ of which Peter speaks. Incidentally, let us take heed lest, a promise having been left us of entering God's rest, any of us should seem to come short of it; rather like Caleb and Joshua, let us follow the Lord wholly, and so have the life which we now live in the flesh, our desert experience, rounded out and completed by the possession of the kingdom.

## III.—WHY WAS THE TABERNACLE BUILT ?

For one thing, to wean the Israelites from the vile idolatry of Egypt and to set before them a purer and nobler ideal of worship. A great feature of Egyptian religion was its animal worship—the Egyptians worshipped and served the creature rather than the Creator. But from the Tabernacle and its ritual all such ideas were entirely absent. The natural bias of the Israelites' hearts was downward and backward, as witness the worship of the golden calf. But in the absolutely pure worship of an unseen and unrepresented God a new era in the history of the world was ushered in—not at once for the world, but for Israel, and through them ultimately for the world.

Again, the Tabernacle was built to point on to the coming of Him in whom all was to be fulfilled. In so far as the Tabernacle and its associated ritual were studied by those who participated therein, they must have realized the imperfection and incompleteness of it all. That the same round of sacrifices and ceremonies had to be gone through daily, weekly, monthly, and yearly, must have indicated to those who thought anything about it that they were to look onward and forward. In this connection let our key-text (see title-page) be well weighed: "The Holy Spirit this signifying" (Heb. ix. 8). Of set purpose, "Divine revelation prescribing the form of the sanctuary and the exclusion of the people amounted in effect to a declaration of the Spirit, that the way into the Holy of Holies was not yet thrown open to the people" (Rendall, *in loc.*). All was designed and intended by God to prepare for the great work of Christ, His Son, and the throwing open to all of the way into the Divine favour and acceptance. As we teach children by pictures, thus preparing them to recognize the concrete realities which they represent, so did the Most High instruct His people under the Law by the object-lesson of the Tabernacle; and had the rulers and leaders of Israel in Christ's day understood Moses' writings they would have believed in Him, for Moses wrote of Him.



THE PASSOVER (EXODUS XII.)

## CHAPTER II

### “ UNDER THE BLOOD ”

UNDER the Blood ! Words which convey little or nothing to some minds, and to others are the key to all the fulness of God.

The man who is “ conformed to this world ” hears with indifference or turns with some measure of disgust from teaching which abounds in such expressions; and it is significant that in many modern hymn-books hymns or verses which speak of the blood of Christ are carefully eliminated. Notably is this the case in those intended for children. Can it be that the modern Sunday School (I speak of those considered up to date in equipment and organization) has no place for the precious blood ? Or has the modern child no need of it ?

Let us turn to the Word of God and gather from the history of Israel’s redemption something of God’s estimate of that which is so lightly esteemed among men.

Our artist has given us a spirited portrayal of the well-known scene. Four days previously, in obedience to Jehovah’s word through Moses, every man had brought to his home a lamb “ without blemish.” It had been kept there in readiness for this strange and solemn day, typifying the Lamb “ foreordained before the foundation of the world ” (see 1 Pet. i. 20).

Now, “ between the two evenings ” (Exod. xii. 6 marg.), which according to Josephus signifies between 3 and 5 o’clock in the afternoon—that is, about the time of our Lord’s death—the lamb has been slain. On lintel and doorposts the poured-out blood has been plentifully sprinkled. The two Egyptian onlookers (clothed in the fine linen for which Egypt was famous) have only scornful wonder for such an action. But the deed is done, God’s command has been fulfilled,

and it only remains for every Israelitish family to avail themselves of the safety which that sprinkled blood ensures.

The procession of worshippers entering the temple in the background speaks of devotion indeed, but the emblem over the doorway is not the stain of blood, and the prayers are offered to gods of their own imaginings. *They* may indeed see in the spreading wings, the serpents, and the central sun which they loved to emblazon on their temples, the emblems of protection, of wisdom, and of supremacy, but although the God of the Hebrews has already begun to manifest His power, they have yet to learn that "Jehovah is a man of war, and that He shall reign for ever and ever" (Exod. xv. 3, 18).

We cannot leave this part of our subject without reminding the reader of the saving power of the shed blood of the Lamb of God. God said to Israel, "When I see the blood, I will pass over you." He had provided the unblemished substitute; the Israelites had shown their acceptance of it in obeying the Divine command to sprinkle the blood and take refuge behind it within the house. Their part was first obedience and then trust, and thus, and only thus, could they go through that awful night not only in safety, but in perfect peace of mind. Their trust was in Jehovah's word concerning the blood, and through all the ages the people of God have found no other ground for their faith than the certainty of His absolute satisfaction with the perfect sacrifice.

Within the house, the family is gathered around the slain lamb. The life of the forgiven sinner centres henceforth around the cross of Christ; the Church (the assembly of forgiven sinners) finds its unity in its crucified and risen Lord. What a lesson is here for the present day! Great efforts are being made toward so-called Christian union, as if oneness in things spiritual were a matter of outward arrangement. The glorious fact remains that wherever the slain Lamb is in the centre, be it of the individual heart (see Ps. lxxxvi. 11; Matt. vi. 24), the family, or the community, *there* is unity, and it is the "unity of the Spirit." To many of us will occur circumstances

and experiences in which this truth has again and again been demonstrated.

The family are *feeding* upon the lamb. He who is the Lamb of God is also the Bread of Life, and the redeemed soul grows in grace only in proportion as his spiritual life is fed. The Lord Jesus Himself expounds this glorious mystery in the sixth chapter of John's Gospel. Communion with Him as frequent and as regular as are our daily meals is the privilege of the saint, nay, communion altogether unbroken is the Lord's desire for him.

Does anyone deem this an unattainable ideal? Our study of that night's feast provides us with the key to its realization. *Unleavened bread* was to be eaten with the lamb. Leaven in Scripture is invariably used as an emblem of evil, so the unleavened bread speaks of entire separation from sin. And is not this the condition of fellowship with a holy God? He who "walks in the light" (1 John i. 7) is "cleansed from all unrighteousness" (1 Cor. v. 7, 8); he who regards iniquity in his heart "the Lord will not hear" (Ps. lxvi. 18).

The bitter herbs remind us of the sufferings of Christ. We must never forget that fellowship with Him means the fellowship of His sufferings. The faithful follower of Christ may not look for an *easy* path, but he learns to rejoice even as the Apostles did, "that they were counted worthy to suffer shame for His name" (Acts v. 41).

Notice *how* the feast was to be eaten. With loins girded, feet shod, and staff in hand; as those who might not linger over it, those whose whole attitude was one of preparedness and expectancy, those who looked not back, but steadfastly forward, those whose Deliverer was Jehovah (Exod. iii. 8), and who were ready to march at His command; in fact, as pilgrims. The dictionary definition of a pilgrim as "one who travels a long distance to visit a sacred place" falls short here, for God's pilgrims are not looking forward to a visit, they are journeying to their Home. Like the company of the faithful in Heb. xi., and like Christian and Faithful in Vanity Fair, they buy only the Truth.

It has been well said with regard to God's dealings with Israel between Egypt and Canaan that every miracle He performed on their behalf provided a fresh type of Christ. How frequently also we notice that the thing that speaks of Him speaks also of His redeemed people. We have seen Christ in the miracle of their redemption from Egypt, and as we trace the footsteps of the host through the Red Sea we are confronted with a fresh picture. It is that of separation—separation from the bondage, the ignorance, and the sin of Egypt. And be it noted, this separation was first made by the pillar of cloud, which moved from its position in front of Israel, and went behind them, thus separating them from the oncoming Egyptian army (Exod. xiv. 19).

When the Lord brings a man "out of darkness into His marvellous light," there is first of all an invisible separation. We read that it was a cloud and darkness to the Egyptians, but it gave light by night to Israel, so that the one came not near the other all night. So the world finds the new attitude of the redeemed soul absolutely incomprehensible; a strange barrier has arisen between those who were formerly one in aim and in interests. Sooner or later this spiritual separation finds outward expression in refusal to go the way of the world, or to speak its language, and a new *outer* life begins; the Red Sea lies between the redeemed sinner and Egypt.

Now at last Moses has brought Israel the three days' journey into the desert of which he spoke to Pharaoh (Exod. v. 3). They have seen the power of Jehovah manifested on their behalf in a most wonderful way, but the three days' journey has been toilsome and monotonous, and now they are met with discomfort and disappointment. So it came to pass that the memory of the song of triumph had hardly passed away before the people were murmuring. The tree, cast by Divine command into the bitter waters, gives us another view of Christ passing through death in order that whosoever liveth and believeth in Him should never die. May we not say also that here and now there is no bitter thing which the grace of God cannot sweeten? And then they came to Elim, to the twelve wells and seventy palm-



THE PASSOVER—WITHIN THE HOUSE (EXODUS XII.)

trees, refreshing and reviving water and welcome protection from the pitiless blaze of the sun. “ With joy shall ye draw water out of the wells of salvation ” (Isa. xii. 3). “ I sat down under His shadow with great delight ” (Cant. ii. 3).

The Israelites were now well on their way to the Promised Land. It might have been, according to Deut. i. 2, eleven days’ journey. But such was not the purpose of God. His people were yet hardly more than a confused crowd, and it was His gracious intention to make of them a nation who should show forth the glory of His Name before all peoples. They needed to have their minds and imaginations purified after the degrading atmosphere of idolatrous Egypt, to be instructed as to the holiness and majesty of their God, and the awful nature and consequences of sin, to be taught and organized and ruled and tested. How often we read that God proved them, and how continually they failed. Surely the patience of God with Israel has its counterpart in that long-suffering of which Peter speaks, “ not willing that any should perish, but that all should come to repentance.”

Have we ever considered that the purpose of our God for His children is to form Christ in them, to reproduce in them something of His own heavenly character? And this is with Him of paramount importance. Hence the wilderness sojourning, the varied and often bitter experiences, the inexplicable circumstances, the apparently unanswered prayers: “ All to make us sick of self and fond of Him.” But although a time in the wilderness was necessary, and was in God’s plan, that time need not have been forty years! Apparently two years was about *His* time, the other thirty-eight were “ because of unbelief.” The commentary of the Holy Spirit on this subject is to be found in the third and fourth chapters of the Epistle to the Hebrews: “ Take heed, brethren ”; “ Let *us* therefore fear.”

A. M. M.

## CHAPTER III

### THE SANCTUARY

No sanctuary known to history has had such an influence on the ages as the Tabernacle, and its successor the Temple. Were it possible to recover with certainty the various appointments of the Holy Place and the Most Holy, there are no relics of past ages which would excite so much interest or evoke such deep veneration as would they.

There was a sacredness attached to the Tabernacle which belonged to no other structure. All the commands which controlled its erection and equipment; all the regulations which safeguarded the sanctities of Divine worship—the manner and spirit in which it was to be rendered, the sacrifices which were an inseparable part of it, the ceremonial cleansing of all vessels used in connection with the service of the sanctuary, and even of the priests who officiated at the altar—all indicate the supreme holiness of the One worshipped, and the reverence, awe, and solemnity with which He must be approached.

Search among the records of antiquity reveals nothing similar. The worship of God, as ordained by the ritual of the Tabernacle—compared with the fanes of the various races of the earth—stands forth like a snow-clad, sun-kissed mountain rising from foothills covered by dark and sinister growths.

The moral splendours of the Jewish faith stand unchallenged and unchallengeable, save by the sublimer Christian Gospel. Only one explanation can account for it: the faith of the covenanted people was no acquisition attained by human intuition or evolution; it was a revelation of Eternal Holiness on the one side, and of human failure and guilt on the other.

In the Scriptures the word "sanctuary" is applied now to the structure of the Tabernacle as a whole, now to the Holy Place, and

now to the innermost shrine, or the Holy of Holies. In this latter, over the Ark containing the Law, and between the Cherubim, hovered that mystic light called the "glory," representing that holy God who was behind all the Tabernacle symbolism (Ezek. xi. 16).

The position of the Tabernacle was striking in its significance. When the host halted and tents were pitched, the central tent was the Tabernacle, the centre of everything of worth for the nation. It stood for the conservation of all other interests. With that in the midst, all enemies were reduced to impotence; that withdrawn, everything that mattered was gone. Hence, on learning that God had withdrawn from the centre of the camp, Moses removed the Tabernacle, "and pitched it without the camp, afar off from the camp." There was no virtue in the symbol apart from the reality. That departed, nothing of real worth remained (Exod. xxxii. 7).

It is worth while to make a serious attempt to understand what the Tabernacle represented. It was never meant to be an end in itself; that, and its successor, was designed as a means to an end. By it was given in silent symbolism an expression of the infinite condescension of God, and at the same time more than a hint of the perennial need of the human soul. It was meant to foreshadow "the bridal of the earth and sky," where mercy and truth should meet together, where righteousness and peace should kiss each other.

The last six chapters of Exodus should be carefully read and pondered (especially chap. xl.), and the obedience of Moses should be marked. No less than eight times is it recorded that he did exactly as he was told. At last he "finished the work," and then "the glory of the Lord filled the Tabernacle." God entered and took possession of the structure erected according to His design and direction.

### I.

So the Tabernacle stands for God's *Presence* with His people. Not in localized, visible form, such as they had associated with the temples of the deities worshipped by the Egyptians, but in a mystic

Presence, revealed and yet hidden by the cloud which hovered over the Tabernacle, and the glory which filled it. The promise of Exod. xxix. 42-46 was then fulfilled. God had "brought them forth out of the land of Egypt" that He might "dwell among them." He was the Lord their God in a more intimate Presence than ever before.

His Presence determined their camp and their journeys. It indicated the time to march and to halt. The host moved or rested according to His Will. Throughout all their journeys "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." The glory of the desert march lay in the Presence of the Lord of Glory.

It is impossible to reflect upon the Tabernacle without regarding it as an important advance in the self-revelation of God to His people and to the world. Wonderful as His condescension was in thus identifying Himself with such a structure and such a people, the fact which it typified was still more wonderful. The Tabernacle was a dead shrine for the living, eternal Soul of all that breathe, built according to His own design, under His own direction. The Divine Mind planned it, but human hands fashioned it.

In the reality, the human element had nothing more than a passive (if jubilant) co-operation (Luke i. 46). The Holy Spirit, the power of the Highest, overshadowed the finest flower of maidenhood, and, behold, the miracle of miracles was consummated! "The WORD was made flesh and dwelt" (lit., had his tent, or tabernacle) among men, who "beheld His glory, the glory as of the only-begotten of the Father."

"Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me" (Heb. x. 6-9). In that body Jesus focused all the light rays which flickered in the ritual of the Tabernacle, and invested them with new meaning. That which was glorious in its time, and for its purpose, had no glory by reason of "the glory that excelleth." The Tabernacle, with its symbolized Presence of the Eternal, has

long vanished, but the Reality it foreshadowed speaks yet and says, "Lo, I am with you alway." The pilgrim host has no need of taper lights when the Sun has risen!

Even so, there are times when the host on the march yearn for the One to be made visible in and on whom they rest. They long to feel the touch of His vanished hand, and to hear the music of His voice breaking on their ears. They would be less, or more, than human were it not so. They chafe at times under a sense of incompleteness. They would move out of the realm of faith into the actual, out of the abstract into the concrete, out of the incidental into the transcendental. This lack is finally to be remedied. The reversionary heritage of the redeemed will leave nothing to be desired. All sense of unreality, incompleteness, will ultimately vanish. Faith will be fully justified. As God knows us we shall know Him (1 Cor. xiii. 12). We shall find no riddles on the other side of the veil. Our vision then will be "face to face." Best of all, "we shall see His face," because the Tabernacle of God shall be with men (Rev. xxi. 3).

## II.

The Tabernacle was meant to promote *Purity*. The root meaning of the Hebrew word *qadesh* is "purity of the person"; the secondary meaning is "to be holy, or sacred." The Scriptural usage of the word is to mark that which is set apart for sacred uses. As applied to persons it indicates separation unto God, and purity arising out of such separation. Sanctuary and sanctity have this root origin, and the one was instituted to secure the other. Where there is no sanctuary there can be no sanctity. The sanctuary embodies the vision and understanding of God and His holiness. Hence, where there is no vision, the people break away from restraint (Prov. xxix. 18).

This idea must always be identified with the sanctuary, and it will be as the meaning of the ritual of the Tabernacle is grasped. The first need of the heart is not for an Almighty and All-Holy Being to worship, but for a cleansing which shall satisfy, and so ease, the

conscience. God is to be propitiated at the altar. From the altar the laver was approached, slightly to the left of the Tabernacle entrance. After cleansing worship was possible. The order thus seems to be, first sacrifice, then cleansing, then entry to the presence of God.

!The writer of Psalm cxxii. caught the *raison d'être* for the sanctuary. It existed for the uplifting of the city, for the cleansing of every phase of its life. His thought is chiefly of the city because of the sanctuary. The peace, the prosperity, the good of the city are to be sought just because God is at its heart, the mystic presence within the "Holy of Holies." The city's sins, sorrows, sufferings, problems, all find their solvent in that sanctuary to which the city has access.

A sanctuary is not equal to its name unless it promotes purity of heart and holiness of life. Mere security is a poor thing—it may even come to be a mean thing—without that. And the summons of the Holy One to all who would approach Him in His sanctuary is "Be ye holy, for I am holy." The sacrifice of the Cross and the high priestly ministry of Jesus create holiness, because they bring us into direct contact with God.

### III.

The Tabernacle was designed to afford *Protection*. Standing in august silence at the centre of the camp, it was an impressive witness of the miracle of the redemption from Egypt, of the overthrow of Pharaoh and his host in the Red Sea, and of Amalek in Rephidim. The hovering cloud and glowing fire assured them day and night that all was well. What had been could again be. God could repeat all He had already done. Whatever host might take the field against them, the Almighty was their centre and circumference (Gen. xxxii. 1; Ps. xxxiv. 7). Nothing could touch them, no force could approach their homesteads, no foe could stand against them, none would desire their land or goods, while they kept their

covenants with God (Exod. xxxiv. 24; Lev. xxvi. 12; Deut. xi. 23-25, xxiii. 14). In every respect their interests and future were fully secured. God was with them and they were safe.

#### IV.

The Tabernacle meant *Provision*. Apart from it they had no coherence, no source and centre of unity. They were a mere rabble, unable to make progress against the foe without the "Lord, their banner," symbolized by the rod in Moses' hands, sustained by Aaron and Hur on the hill in full view of the fight (Exod. xvii. 9-11). They had no supplies commensurate with their requirements, either of clothes, meat, bread, or water. Yet they were sustained through all their long march by "the Rock that followed them; and that Rock was Christ." Meat, manna, and water were forthcoming, carried by wind, distilled from air, or drawn from rock!

They had no chart of the journey since none was needed. They marched as the Lord commanded, whether by night or day; they rested as the Lord commanded, "whether two days, or a month, or a year" (Num. ix. 15-23). Provision was thus made in the Divine presence and wisdom, and they were wise in obeying the silent orders issued by the moving pillars.

The reality behind the symbols is yet a fact. Guidance is given even at the cross-roads—where it is prayerfully sought and confidently expected. God then assumes full responsibility for the choices of His children, and works all things together for good. It is not easy to find a fitting illustration of the fact. One may be found in an ocean voyage where the passengers travel in a well-equipped ship, manned by a competent crew, controlled by a skilled commander. The voyagers have absolute irresponsibility for everything, combined with a restful sense of security. They can abandon themselves fully to the enjoyment of the passage.

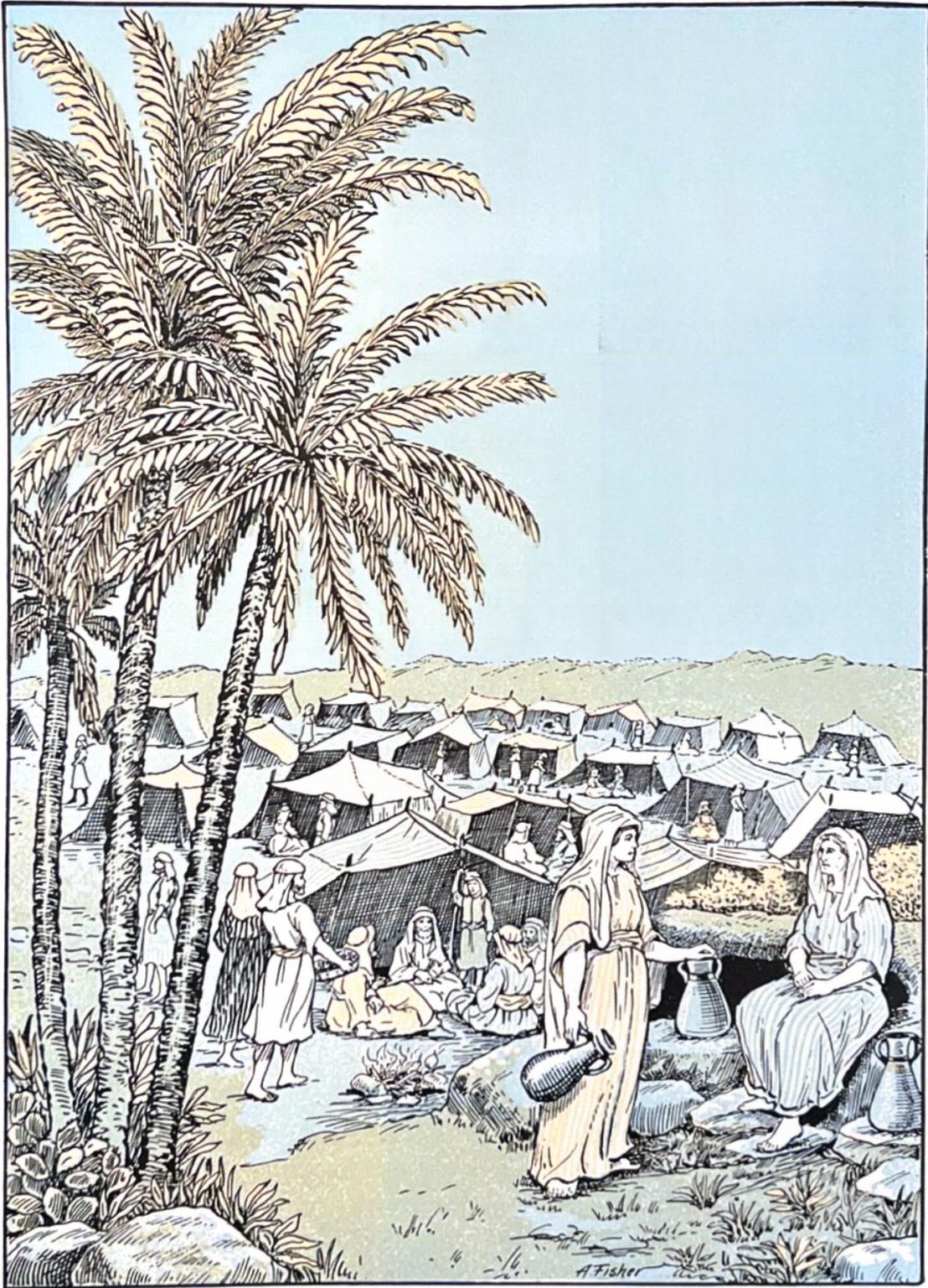
The illustration fails at many points. The captain's powers are limited, the perils *en route* are many. Hurricanes sleep perpetually

in the heart of calm, fogs abound, and wrecks are frequent. In spite of engineering skill and highly trained officers, many a gallant ship is lost with all on board.

When God leads, all disasters are avoided; He transmutes everything for His redeemed. Life, death, and destiny are doors of which He holds the keys (Rev. i. 18, 19). Death contains nothing that interferes with the love of God in Christ. At its worst, it is His gift (Rom. viii. 38, 39; 1 Cor. iii. 21-23). At its best, all language fails.

For God is the reality behind all symbols, as one of the most heartening of the promises shows (Ezek. xi. 16), given to the exiles in Babylon: "I will be to you as a little sanctuary." For all countries, classes, and conditions, through all the changeful experiences of life, that promise holds good. Just as a harbour is a refuge for all craft, and a tiny cutter may anchor beside an ironclad, so God is Himself a sanctuary, "a hiding-place from the wind, a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii. 2).

A. P.



ELIM (EXODUS XV.)

## CHAPTER IV

### THE MATERIALS USED

A STUDY of the materials of which the Tabernacle was made cannot fail to be helpful. But, first, where did they come from ?

#### SPOILS FROM EGYPT.

We read that when the children of Israel left Egypt “they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment” (Exod. xii. 35), and that the Egyptians “lent unto them such things as they required” (ver. 36). Indeed, we have no record of these loans ever being repaid! . But, as a matter of fact, the word *shaal* really only means “to ask”; and insomuch as the Israelites had served the Egyptians for nothing for we know not how long, they were merely asking for their deferred pay—and obtained it. So, as Moses carried away with him from the land of the Pharaohs, whose throne he had spurned, his learning and his intellectual attainments, the people left the house of bondage laden with valuables and jewellery, to be used in the service of God when it should please Him to call for them.

Even so may we take with us into the pilgrim life of faith all the natural gifts and graces that were ours even when in bondage to sin. The god of this world has only a usurped right to life’s good things: all that is not positively sinful may and should be devoted to the service of creation’s rightful Lord.

Thine is the loom, the forge, the mart,  
The wealth of land and sea,  
The worlds of science and of art,  
Revealed and ruled by Thee.

## THE THREE KINGDOMS.

It is interesting to note, in the enumeration of the materials for the construction of the Tabernacle for which God called (Exod. xxv. 3-7), that the three kingdoms are represented: the *mineral*—gold, silver, brass, onyx stones, and stones to be set in the ephod and in the breastplate; the *animal*—goats' hair, rams' skins, badgers' skins, and the blue and purple and scarlet, if these were dyes; the *vegetable*—fine linen, shittim wood, oil for the light, and the spices for anointing oil and for sweet incense. Thus the great Creator laid under contribution all divisions of His handiwork, so that His dwelling-place should be a microcosm of the world He had made.

Of the jewels and gold and silver from Egypt we have spoken. That land also was famed for its fine linen, examples of which are found to-day in the tombs that are from time to time opened. The shittim (or acacia) tree grew in the desert, as also the trees yielding various gums and spices, enumerated in Exod. xxx. 23-24, 34. Let us now look at the materials used, and gather some of their suggestiveness.

*Gold.*

Gold heads the list—emblem of deity and royalty, the essential character of Him who tabernacled among men (John i. 14), the Divine Word made flesh. How much it was used—ark, table and vessels, lampstand and vessels, incense altar, were either of pure gold throughout or of wood overlaid therewith. It must have been a striking sight, thus to be faced with the bright yellow of earth's most precious metal; wherever the priest looked, he saw gold. So with Christ, the true Tabernacle—His deity strikes us at every point: word and deed, in public and in private, declare His godhead and His kingship. Moreover, it is these which give value to His work: it is "the blood of Jesus Christ, God's Son," which alone has cleansing efficacy and power, accomplishing that which the blood of none else could. Even

those articles which set forth our own activity—lampstand, table of shewbread, altar of incense—are of gold, for are we not made partakers of the Divine nature? As His deity gives value to Christ's own office, so what we do can only be acceptable in God's sight in so far as it is the result of His own nature working itself out through us (see Heb. xiii. 20-21).

*Blue : Purple : Scarlet.*

These three colours are always mentioned together in this particular order, purple being, of course, the combination of the other two. Blue is the heavenly colour, the colour of the sky; scarlet is used (Isa. i. 18) to describe the intensity of human sin—a colour that cannot be extracted or washed out once it has got into the fabric of a thing. Purple, then, speaks of the conjunction of the two—heavenly grace and earthly guilt. Where sin abounds, grace does much more abound (Rom. v. 20). It is in Christ that the grace of God manifested itself in righteously dealing with the unrighteousness of man, for God, sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh (Rom. viii. 3). That is the lesson we draw from the repeated mention of the colours that dominated the hangings, etc., of the Tabernacle.

*The Skins.*

Goats' hair is mentioned, and the skins of rams and of badgers (or dugong—"a very large species of the seal family found in the Red Sea, the skin of which is used for such purposes to this day"\*). We are irresistibly reminded of the "coats of skins" which Jehovah God made for our first parents when they sinned. Their own provision for their need of covering was insufficient and unsatisfactory, so their gracious Creator made for them a permanent dress—the

\* Art., "The Animal Creation in the Bible," *Aids to the Student of the Holy Bible*.

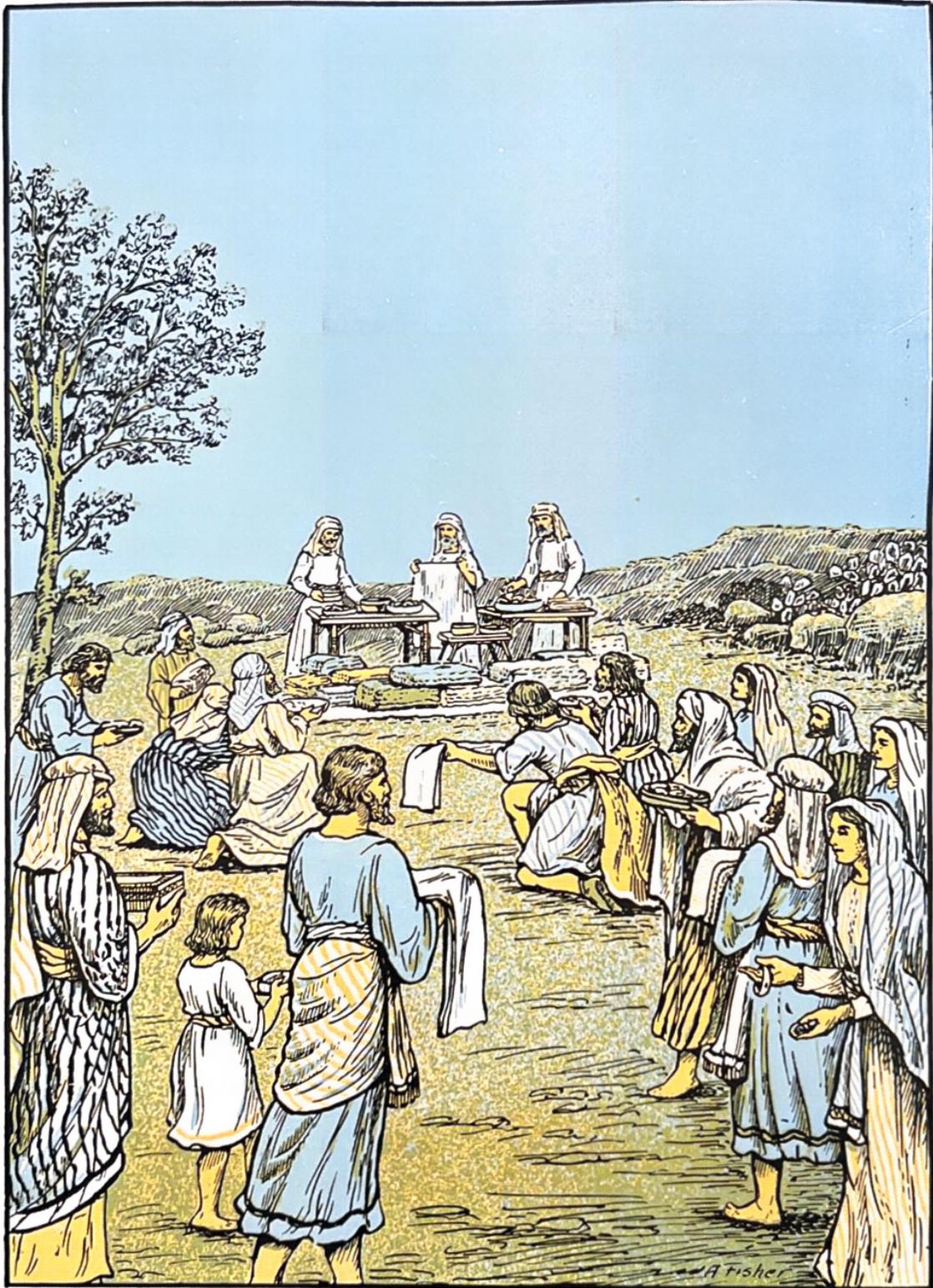
skins of animals slain in order that their covering might be available for man the sinner. So in the materials thus used for the Tabernacle we find the truth of life taken in substituted judgment.

*Shittim Wood.*

This was the only available timber in the desert, where it is still found in the very driest situations; it was a very hard and close-grained wood of a fine orange-brown. In two respects this reminds us of Christ.

(1) If this was the only timber to be had in the desert, we think of Him who is the only Saviour of men, for there is none other name given under heaven among men, whereby we must be saved. There was no choice from among a variety of woods, any one of which might have served the purpose: Moses and the people were shut up to this one tree. Even so men have not a choice of saviours, but are shut up to "Jesus only."

(2) The shittah-tree grew in the driest situations. We can understand a tree growing where the ground was moist, but here was one which flourished in the dry. Even so the Evangelical Prophet speaks of Christ as growing up as a root out of a dry ground (Isa. liii. 2). This is an important point, because it raises the whole question of whether the coming of Christ into the world was the result of the working of natural forces, or not rather to be accounted for only by predicating some supernatural power. The symbolism of "dry ground" very well suits the moral and spiritual condition of the Jewish nation at the opening of the Christian era: there was nothing in it—formal, hypocritical, unspiritual in the extreme—to produce such a character as Jesus of Nazareth. If He had been the product of their own nationhood, would they not have recognized and received Him? The very fact that they rejected and crucified Him shows that in point of spiritual qualities He was not their production. It may well be pointedly asked—If Christ be the "flower of humanity,"



OFFERINGS FOR THE TABERNACLE (EXODUS XXXV.)

the result of the evolution of the race, how is it that He came nineteen hundred years ago and that His like has never been seen again since? No, He grew up before God as a root out of a dry ground, even as the shittah-tree grew in the desert, not where its presence might easily be accounted for, but in the driest situations.

Now, we find that in the Tabernacle this wood of the shittah-tree did not appear: it was overlaid with pure gold. So the humanity of Christ, growing out of earth's soil, though not by natural processes, is that upon which His Godhead reposes for manifestation among men. Deity can only be made known on the basis of humanity—but that humanity must be pure and sinless, even as Christ's was.

Some of the items in the Tabernacle were of pure gold throughout; but where wood was used, and covered with gold, the teaching surely is the conjunction of the divine and the human—a conjunction perfect and harmonious in Christ, but ours, too, in measure (Col. i. 29; Phil. ii. 12-13).

### *Silver.*

The silver used was part of the redemption money of the people of Israel. "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. This shall they give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary" (Exod. xxx. 12-16). A man could not take his place as a soldier in the army of Israel until he had paid his half shekel of silver as his redemption money; so now, none but redeemed souls can become soldiers of Christ and servants of the living God. Now the Lord's people are not redeemed with corruptible things, as *silver* and *gold*, but with the precious blood of Christ (1 Pet. i. 18, 19). The rich and the poor were on a level as to redemption, for the rich were not per-

mitted to pay more, and the poor were not permitted to pay less, than half a shekel of silver; so it is now with the spiritual Israelites—rich and poor are all alike as to redemption. The Israelites paid the price themselves; each man was in a sense his own redeemer: but Jesus our Elder Brother has redeemed us with a great price.

*Brass (Copper).*

The copper used in the construction of the laver was the polished surface of the looking-glasses of the Israelitish women consecrated to God's service and shaped into the great vessel which spoke of inward purity and cleansing. How wonderfully God is pleased not only to wean us from our mistakes and follies, but even to use them to His glory! He took Peter's rashness and impetuosity, and turned it into a heavenly enthusiasm; he took Paul's intense purpose and zeal, once used against Himself, and made it the most Christ-compelling force the world has ever known. The things that once ministered to pride and self-admiration—talents and gifts, personal beauty, social position, possessions—can He not take these things, if I surrender them to Him, and use them in His spiritual house? May not my looking-glass be made part of His laver?

## CHAPTER V

### THE WAY TO GOD

“Oh, that I knew where I might find Him! that I might come even to His seat!” This is the age-long quest of the awakened spirit of man. But by no amount of searching can we find out the Almighty to perfection; God’s answer to man’s cry for Him is to come down and reveal and manifest Himself, and show man a way back to Himself, coming forth from the thick darkness—dark by excess of light—in which essentially He dwells, that man may meet with Him and in fellowship with Him, his Last End and Only Good, find true satisfaction. Hence it is that while, when we think of the Tabernacle, our first thoughts are of the door, the entrance into the sacred enclosure, when God gives His description of it it is with the Holy of Holies that He begins (Exod. xxv. 10), and with the Ark as the meeting-place between Himself and His people. For it is not man that is going in to find God—at least, not that in the first place; it is God pointing out to man how He may be found; the initiative is with the Creator, not with the creature. God has said to us, “Seek ye My face”; our hearts reply, “Thy face, Lord, will we seek.” But we must seek Him in His own appointed way. Let us by the help of our diagram find our way to the Holiest of all, where God dwells between the cherubim.

#### THE SEEKER.

There is but one entrance, so we can make no mistake; but, on the other hand, personal preferences are ruled out, and we are shut up to the one way of access. So said Christ, “I am the way, the

truth, and the life;\* no man cometh unto the Father, but through Me"; and, in another connection, "I am the door." (Apropos of this latter claim, have not many stumbled in their search for God's salvation through failure to notice the order in which Christ likens Himself in John x., first to the door, and secondly to the good shepherd who gives his life for the sheep? Have not many wanted to know that they were Christ's sheep, and that consequently He died for them, before realizing that He is the door, so that through Him if "any man" enter in he shall be saved? To our mind the order is of first importance; the universality of opportunity—the door open for "any man" to enter and be saved; then the intimate knowledge of Christ as the shepherd of the sheep when one is inside the fold.) Again, there is but one mediator between God and man, the man Christ Jesus; we do not approach God through Mary, or the angels, and to which of the saints should we turn? He is the sole connecting-link between heaven and earth, between the Creator and the creature, between spirit and matter, between time and eternity. We will not endeavour, then, to "climb up some other way," but present ourselves at the gate of the court, and enter in.

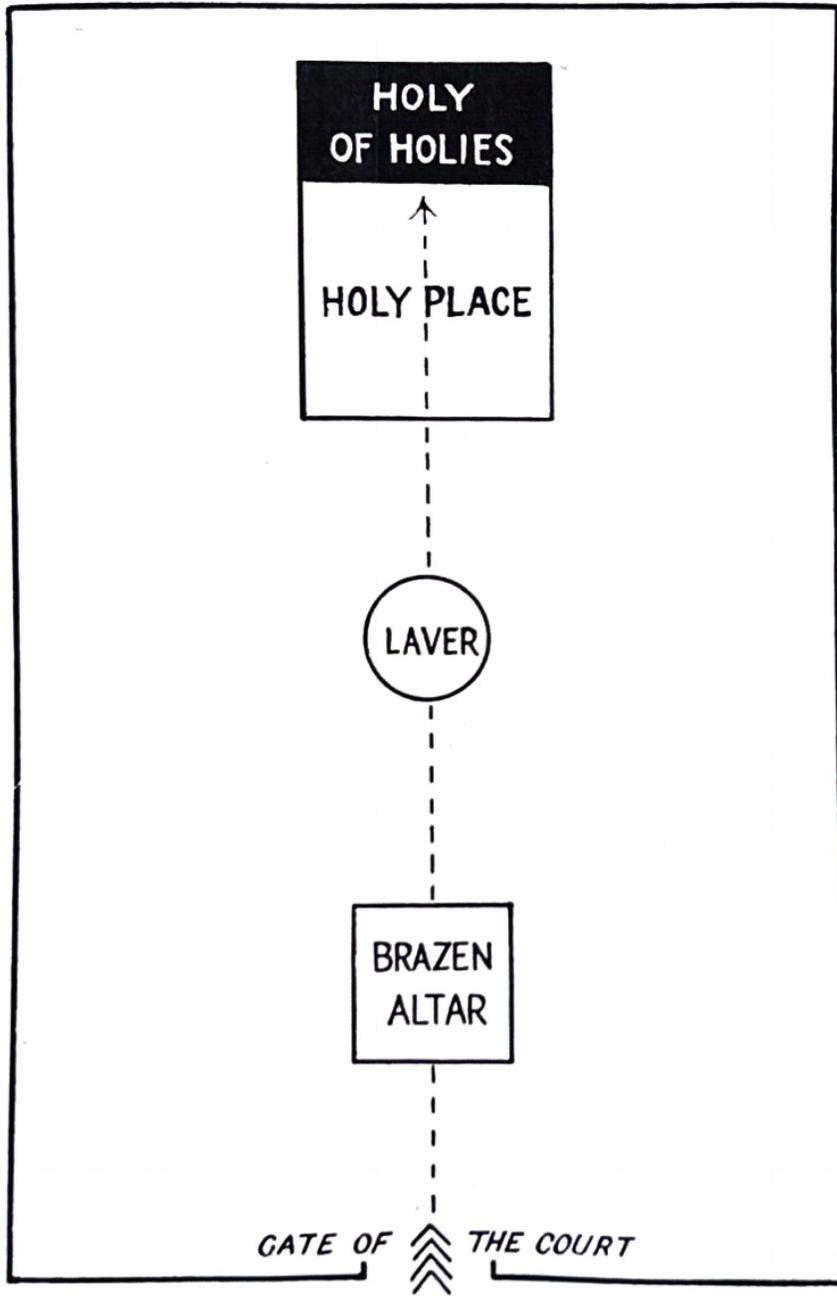
#### SAVED.

The first object to arrest our attention is the brazen altar, the altar of burnt offering—foursquare, and with horns at the four corners. There it stands, immediately facing the gate, and in a direct line to the Tabernacle proper, so that it cannot be missed or avoided save by flouting the Divine order. Here, when it had been cleansed by an atonement being made for it, anointed, and so sanctified, were the continual burnt offering and all other sacrifices and offerings of the people brought, an exception being made in the case of the sacrifice

\* We incline to Godet's exegesis, that only one thing is predicated of Christ here—that He is "the way"; in His character as the way to God He is "the truth" (the reality, as contrasted with the types and shadows of the Law) and "the life"—the distinguishing marks of the New Covenant.

*NO ENTRANCE HERE*

*NO ENTRANCE HERE*



THE ONLY ENTRANCE

JOHN X.9

**SATISFACTION**

HEB. IX

**SERVICE**

2-TIM.II.21

**SANCTIFIED**

EPHESIANS V.21

**SAVED**

HEB. IX.14

**SEEKER**

of the Day of Atonement—the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, were burned outside the camp. Here was sin dealt with in its positive and negative aspects; positive in that it is the transgression of the Law, an infraction of the declared will of God, a doing of those things which ought not to be done, *commission*; negative, in that it is a withholding from God that whole-hearted allegiance and fealty and love which He rightly demands of us, a leaving undone of those things which ought to be done, *omission*. Here, we say, was sin dealt with; but, of course, only typically and anticipatively; for it was not possible that the blood of animals should take away sins. (All that could be done was to pay the interest on the debt, leaving the capital sum still outstanding for payment.) The pious Israelite looked onward assuredly in faith to the greater and more perfect sacrifice for sin that was to be offered in the end of the age. But, serving a typical purpose, the sacrifices here presented availed for this—that the priestly worshipper had to pause here to be purged from his sins ere he could go on into the Holy Place. At this altar, moreover, the priests had perforce to stand—no seat was provided; their ministry was never finished—never done, but always doing. Whereas Christ, having offered one sacrifice for sins for ever, has sat down on the right-hand of God. So the believing and seeking sinner, entering through Christ as the door, apprehends Christ as his sacrifice and atonement, and is saved.

Upon a life I did not live,  
Upon a death I did not die—  
Another's life, another's death,  
I stake my whole eternity.

For Christ has effectually and eternally dealt with the question of sin, in both the aspects above touched on. He has fulfilled the prophetic word of Ps. lxxix. 4: "Then I restored that which I took not away," so that God has received from Him, the Son of His love, all that of which we had defrauded and robbed Him. Moreover,

Christ has borne the punishment due to us, being wounded for our transgressions and bruised for our iniquities. (For a treatment of the whole question of the gifts and sacrifices of the Law, see separate chapter, p. 67.)

#### SANCTIFIED.

The blood having done its work of securing pardon and atonement, the priest passed on to the laver, another necessary stage in man's approach to God. Here was, not blood, but water; and as the blood of the altar speaks of Christ the Son, so certainly does the water of the laver remind us of the Holy Spirit. Its use was for the high priest and the priests to wash their hands and their feet when they would enter into the Tabernacle; yet not that only—when they would offer any offering made by fire on the altar, then also must they wash, the typical meaning of which surely is that not only do we need cleansing and sanctification, after being once for all justified and accepted, before we can engage in the service of God, but ere we can appropriate the atoning work of Christ the Holy Spirit is needed to beget in us a sense of our need, then lead to Jesus' blood. But its position between the altar and the Tabernacle would seem to indicate that we are to think of it in that order.

Purification is by two methods: fire and water. Fire destroys whatever is combustible that comes within its reach, and is used for that for which there is no further use. Water, on the contrary, destroys nothing—it removes the stain and the uncleanness, leaving the object cleansed in its pristine purity. These are God's two ways of dealing with evil. A flood of water once swept away the world of the ungodly; the heavens and the earth which are now, by the same word of God, are reserved unto fire against the day of judgment and perdition of ungodly men. God's final measure for dealing with moral evil is a "lake of fire"—a combination of the two, as though the Almighty would exhaust possibility to secure the ultimate triumph of good and the defeat of sin. So now there is that in

us which can be dealt with only by being burned up, and for this the "spirit of burning" alone is adequate; but there is that which needs to be removed by washing, leaving our spiritual personalities clean and sweet, and for this also the work of the Spirit, under the symbol of water, must be invoked. Much was burnt under the Law—devoted to destruction; the priests who would serve God must be washed.

Archbishop Harrington Lees points out that among all the exact measurements of the Tabernacle furniture those of the laver are not given. He thinks that this is not an accident, but is an illustration of the eternal principle mentioned in John iii. 34: "God giveth not the Spirit by measure." We suggest that underlying this is the mathematical truth that the cubic capacity of a bowl cannot be measured, any more than the area of a circle computed. True it is that the Spirit of God is infinite in His person and in His power. We may seek His cleansing and renewing continually—the hands and the feet that become stained by earthly toil and pilgrimage may be washed day by day, that so as purged worshippers and servants we may enter into the Holy Place.

We take it that the Spirit works in this respect through (by means of) the Bible. How else are we to understand the many passages that attribute a purifying and cleansing power to the Word of God? "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." "Now ye are clean," said Christ, "through the word which I have spoken unto you." The Church is sanctified and cleansed "with the washing of water by the word." No Bible-loving Christian can long remain defiled by sin—the truth of God's Word written has a sanctifying effect upon the heart and life. He that is once bathed needeth not save to wash his feet, but is clean every whit. Now for—

#### SERVICE.

We shall not tarry long here, because we have devoted a special chapter to the suggestiveness for Christian service of the appointments of the Holy Place (p. 41). But here "the service of God"

was daily accomplished by the priests, acting on behalf of the whole nation of Israel, to whom that service was committed (Rom. ix. 4).

We have noticed how often in Scripture the terms "worship" and "service" are brought together, both in reference to false gods, the creatures of man's disordered spiritual imagination, and in regard to the living and true God; we give a few references: Matt. iv. 10; Rom. i. 25; Jer. xxii. 9. Satan, as the god of this age, attracts to himself the worship which is due to God alone, while as the prince of this world he is served by his subjects. The service and the worship which God called for from His people Israel were given Him in the Holy Place; it was carnal service indeed, whereas we are called upon to serve God with our spirit, not in a material building, but in the world; for just where we are is our "holy place."

We have entered as seeking sinners by the door; we have been forgiven our sins at the altar; we have been washed in the laver; we have entered into the Holy Place to "serve the Lord with gladness"; does anything else remain? Yes, we yet want the Beatific Vision in the immediate presence of God; and so we lift the second veil and find ourselves before the mercy seat.

#### SATISFACTION

Is here our portion, for we are face to face with Him whom we have been seeking. This is the goal and end of our journey, and so—not without blood—we may stand before the centre of the whole system of the Law—the Ark of the Covenant, overlaid round about with gold, with the cherubim of glory overshadowing it with wings outstretched and faces downward bent, as though desiring to look into the mysteries of redemption (1 Pet. i. 12). This was the only object in the Most Holy Place. (We present our readers with a special study of one of the three articles which it contained—p. 62.) It scarcely needs to be remarked that it, no less than the other features of the Tabernacle, sets forth Christ; He is the true Propitiatory (Rom. iii. 25), the true Mercy Seat, the true Ark of the Covenant who

could say, "Thy law is within My heart," even as the typical ark contained the tables of the (broken) covenant. So is He the First and the Last, the Alpha and the Omega; from the door to the Holy of Holies He is all. If, then, we say that there is satisfaction in the Most Holy Place, insomuch as here God is met and found, it is God in Christ, God manifest in the flesh, God making Himself real to us by the light of His own spiritually apprehended person. For while the outer court was lit by the natural light of day, the sunshine, and the Holy Place by the ever-burning golden lampstand, the Holiest of all was lighted by the manifested glory of God; the Shekinah that glowed indicated that Jehovah was keeping His word and dwelling in grace among His people. Here he promised to meet and commune with Israel after the flesh—"from above the mercy seat, from between the cherubim which are upon the ark of the testimony" (Exod. xxv. 22). So prayed the psalmist, "Thou that dwellest between the cherubim, shine forth" (lxxx. 1).

If the Holy of Holies be taken as symbolizing the immediate presence of God, surely the same idea holds good—that we shall only be satisfied when we awake in His likeness. "Blessed are the pure in heart, for they shall see God" is the promise given us by Christ; and in the holy city, the new Jerusalem, we shall see His face—the glory of God in the face of Jesus Christ—no longer darkly, as in a glass, but with unveiled face.

As a matter of present experience, how often in prayer—private or public—have we met our God at the mercy seat! Few hymns have so impressed themselves upon lovers of vital religion as Stowell's, with a verse of which we may fitly close this study:

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a safe retreat;  
'Tis found beneath the mercy seat.\*

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\* See Appendix A.

## CHAPTER VI

### GOD'S DWELLING-PLACE

“MASTER, where dwellest Thou?” Thus the early followers of Christ inquired of Him to whom they felt drawn, Him who had already thrown around them the chains of His own constraining love. Where shall the Most High be found? Scripture gives many answers.

#### I.

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place.” What an exalted conception is here! God fills the infinity of time and of space. He fills heaven and earth; heaven is His throne, and the earth His footstool. By His omnipotence He is immanent and ubiquitous; we cannot be where He is not. We cannot flee and hide ourselves from Him. But this sense of God's all-pervading presence does not satisfy our hearts; He who is everywhere may be nowhere to us. We want something more definite and near.

#### II.

God dwells also “with him that is of a contrite and humble spirit” (Isa. lvii. 15). In the heart of the man or woman who loves and fears God, and who trembles at His word, there is a manifestation of God's presence in a sense of peace and joy which is obtainable in no other way. “If a man love me,” said Christ, “my Father will love him, and We will come unto him, and make Our abode with him” (John xiv. 23). This, of course, without the previous truth to balance it, is mysticism with its dangers; we must hold both to an objective God without us, and to His subjective presence within.

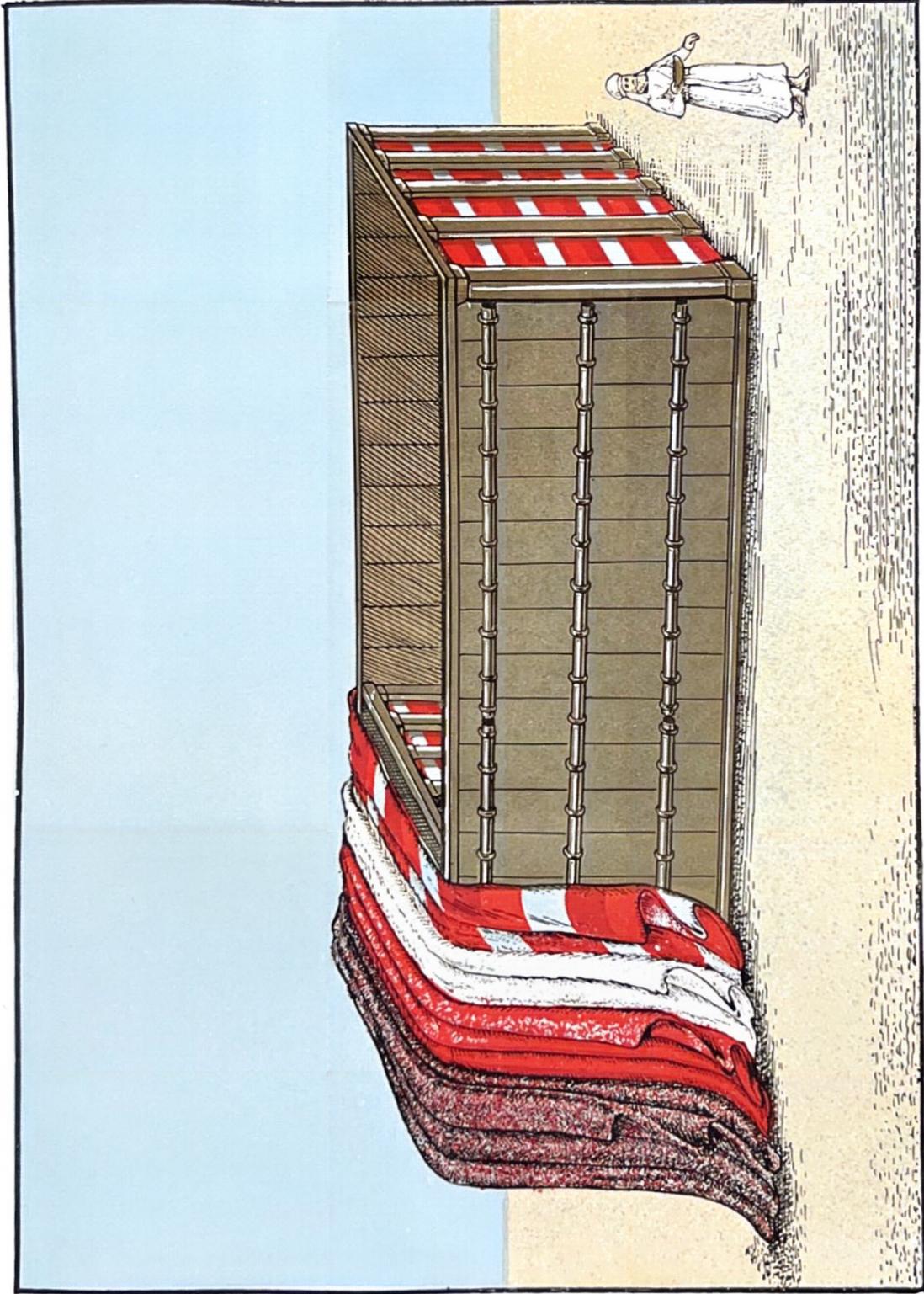
## III.

The Tabernacle was assuredly God's dwelling-place. "Let them make me a sanctuary; that I may dwell among them" (Exod. xxv. 8). Eden had known a manifestation of God, for the Son of God, "the image of the invisible God" (Col. i. 15), had walked and talked with our first parents in their primitive innocence. But God had in mercy banished them from the garden, lest eating of the fruit of the tree of life they had lived for ever in sin and alienation from Himself. We apprehend that the garden stood until the Flood obliterated its site, and that no manifestation of God on earth was possible thereafter until the Tabernacle provided a localized habitation for Him.\* Here, then, the Most High dwelt among men; here, in the innermost shrine of the most holy place. He met and communed with man, forgiven and pardoned on the ground and basis of blood-shedding, from above the propitiatory, or mercy seat.

## IV.

"The Word was made flesh, and tabernacled among us" (John i. 14); the person of our blessed Lord, in the days of His flesh, was God's dwelling-place among men. The Temple had, of course, taken up and enlarged the idea of the Tabernacle. "Destroy this temple, and in three days I will build it up" (John ii. 19), said Christ, speaking of "the temple of His body." So all that the material Tabernacle and Temple had respectively been, that, and much more, Christ was, as God manifest in the flesh. It is because of this analogy that we see in the Tabernacle of old types and foreshadowings of the person of our Redeemer—the shittim wood (humanity), gold (deity); the outer court, holy place, and holiest of all, answering to His words, His actions, and His prayers; all speaks of Him who was its fulfilment

\* Before the Flood it was a question of walking with God; afterwards, of walking before Him. We read, too, of God coming down and going up, after the Flood, which we do not find to be the case before.



TABERNACLE IN THE WILDERNESS SHOWING COVERINGS (EXODUS XXVI.)

and completion. "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9); "for it pleased the Father that in Him should all fulness dwell" (i. 19). His name is "Immanuel," "God with us." "God was in Christ" (2 Cor. v. 19). Oh, for eyes to see, beneath, the outward garb of a Galilean Jew, and the ordinary appearance of a son of man, the eternal God.

## V.

Once again, the Church is "builded together for an habitation of God through the Spirit" (Eph. ii. 22), and so is God's dwelling-place now on earth. By His Spirit, through Christ, God is in us of a truth (1 Cor. xiv. 25). The Church is, in fact, an extension of the Incarnation; as God was in Christ, the Head, so is He in the Church, the body. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . the temple of God is holy, which temple ye are" (1 Cor. iii. 16, 17). "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them" (2 Cor. vi. 16). The Church, if we may use modern ecclesiastical language, is a cathedral in which the Divine Archbishop occupies His see, and from which He governs His diocese.

Thus we have five different senses of the term "God's dwelling-place": heaven, the Tabernacle, Christ, the individual heart, and the Church. Oh, to know the reality and power of being dwelling-places for the God who made, loved, and redeemed us!

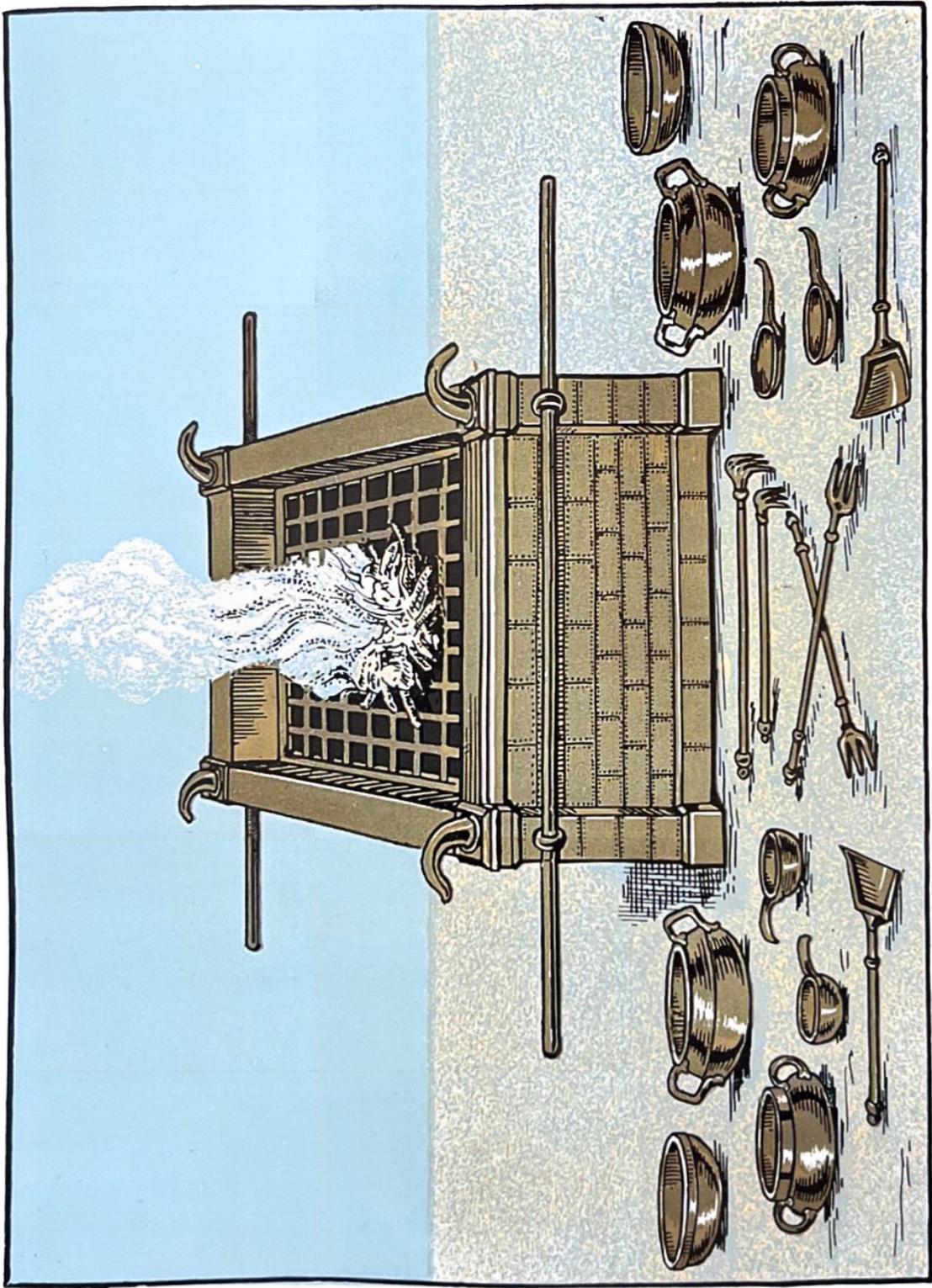
## CHAPTER VII

### "THE ALTAR"

ALL the appointments of the Tabernacle are fascinating in their symbolical aspects. On entering the gate of the Tabernacle court one was faced with the altar of burnt offering. It was "an altar most holy," and whatever touched it partook of its holiness. A septad of sacrifices was offered to make "an atonement for it"—apparently to sanctify it for the uses to which it was to be devoted (Exod. xxix. 37); and it was to be "reconciled" or "cleansed" on the Day of Atonement after the presentation of sin offerings for the high priest and the nation (Lev. xvi. 19, 20), as if contact with the sin offering defiled its sanctity.

The first seven and the seventeenth chapters of Leviticus make interesting and profitable reading, helping one to understand the supreme place of the altar in connection with man's approach to God. It is the keystone of the arch of worship: without it man finds no way of approach to God; at it the priest only might serve—no man, save the priest, could offer sacrifice for his own sin.

The altar seems to have had a necessary place in man's approach to God from the earliest times, as the "coats of skins" with which God clothed Adam and Eve, and the offering of the respective sacrifices of Cain and Abel, seem to testify. In patriarchal times Divine worship was common, and altar and sacrifice were inseparable from its offering. In fact, the altar assumes a prominent place in all religions. That ancient races like the Aztecs of Mexico, to quote no others, should seek to propitiate with altars and sacrifices the deities they worshipped points to a common tradition handed down from age to age, but obscured by custom, perverted by idolatry, and overlaid with superstition. The purer form of worship practised by the



THE BRAZEN ALTAR (EXODUS XXVII, AND XXXVIII.)

patriarchs, the original form surely, was preparatory to the Divine enactments of Sinai, where the earlier practice was codified and definite instructions given for sacrifice and service at the altar.

#### FOUR KINDS OF OFFERINGS.

There were four kinds of animal sacrifices: burnt offerings, sin offerings, trespass offerings, and peace offerings.

Into the first three the idea of expiation enters; they made atonement, or reconciliation, for those on whose behalf they were presented. While this is so undoubtedly, the burnt offering approximates sometimes to the peace offering—that is, it becomes an expression of gratitude and praise. Allowing for the idea of atonement underlying the burnt offering, it represents more the attitude of devotion to God’s service, surrender to His will, the utterly consecrated life. All the Old Testament sacrifices prior to the Tabernacle were of this nature, and for a good reason—by the Law was the knowledge of sin; hence alongside the revelation of its heinousness was the unveiling of the remedy for it.

It is worth while to ponder the significance of the burnt offering and the sin offering in relation to our Lord Jesus Christ. He gathered up the meaning of both in His person and work. He was a perfect sin offering—the Lamb of God, “without blemish,” because His was a life of entire consecration to the will of God, a perfect burnt offering, “an offering of a sweet savour unto the Lord.” What else could the twice-given Divine approbation mean: “*My beloved Son, in whom I am well pleased*”?

#### THE MEANING OF THE ALTAR.

When the significance of the altar and its sacrifices is pondered, at least five clear ideas emerge.

I. The altar meant *Separation*. The altar faced the entrance to the Tabernacle court; standing there foursquare, perfect on every side, it was a silent symbol of man’s distance from God. He was at

one extreme while the Holy One was at the other, and there was no way to bridge the distance save by the altar. There was no other means of access for the whole of the covenanted people, from the high priest downwards. No sanctity of life, no embodied holiness of character, no sacredness of office, absolved any member of the camp from attendance at the altar under the rules prescribed therefor.

The more the rubrics are pondered, the more is the mind impressed with the supreme holiness of Jehovah and the distance which exists between Him and men. Everything is provided for by, and originates with, God. The new movement in the self-revelation of the Holy One which the Tabernacle indicated was not arrived at by man's intuition, innovation, or evolution; it was a revelation received at first-hand contact with God.

That appears in a detail too significant to be overlooked. The sinner or suppliant might bring his sacrifice; the priest might pass it as being without blemish; it might be killed and arranged in order on the altar; yet man does not consummate the oblation. The fire which consumes the sacrifice is miraculous, Divine. *Man cannot complete the sacrifice which he brings*; for there are always two sides to every act of homage, adoration, and worship offered to God, and the oblation is not complete until His acceptance is given and understood; see Gen. iv. 4, xv. 17-18; Lev. ix. 24; Judg. vi. 21; 1 Kings xviii. 38-39; Matt. xviii. 19-20; 1 Chron. xxi. 26; 2 Chron. vii. 1; Matt. v. 23-24. When everything was complete according to the Divine directions, when the first sacrifice lay upon the brazen altar, the Divine fire fell and consumed the sacrifice; God's seal was thus affixed to the whole structure, and to all the enactments which governed its use. He was glorified by this unlooked-for token of approval and acceptance. Awed by its flash the people shouted, and fell (perhaps alarmed) prostrate before the Lord.

Three other points may be noticed in this connection: (a) The altar fire, Divine in its creation, was to be human in its maintenance.

The high priest was not permitted to kindle it, yet command was given to feed it: “ The fire shall ever be burning upon the altar; it shall never go out ” (Lev. vi. 13).

(b) The altar fire thus Divinely created seems to have been used for the purposes of supplying the censers with heat, which were used at the altar of incense (Num. xvi. 46). While this was distinct from the altar of burnt offering, there is yet a connection between the two, as Exod. xxx. 10 seems to indicate. There was symbolical imperfection in the services offered at the altar of incense which made a link with the outer altar essential. Service at the altar of incense was restricted to the high priest and Aaron’s two sons. Nadab and Abihu suffered the extreme penalty on presuming to usurp the prerogative of another. The answer to their unauthorized “ strange fire ” was “ fire from the Lord ” (Lev. x. 1-3).

(c) In the notable revolt against Moses and Aaron, lead by Korah, Dathan, Abiram, and On, with their following of 250 princes, is to be found on a larger scale the revolt of Nadab and Abihu against their father. Punishment is swift and sure—overwhelming. The three chief conspirators with their families and goods are engulfed, while “ fire from the Lord ” consumed the princes, whose censers are beaten into broad plates for a covering of that very altar whose sanctity they had profaned, as a memorial and warning against usurpation of the priestly office. That such warning was needed the leprosy of Uzziah at a later date shows (2 Chron. xxvi. 16-21).

2. The altar stood for *Propitiation*. The idea underlying the Hebrew word *kāphar* is “ to cover,” rendered in the A.V. by the word “ atonement ” between seventy and eighty times, and by the word “ reconcile ” or “ reconciliation ” seven times.

The word rendered “ propitiation ” is used by Paul once (Rom. iii. 25) and by John twice (1 John ii. 2 and iv. 10). The idea underlying the Greek word is that the sacrifice of Jesus Christ provides that which appeases God. A remarkable passage by a Spirit-taught exponent of the Tabernacle and its sacrifices (Heb. ix. 15) gives to the

meaning of the altar that which justifies this aspect of it. The altar sacrifice, in the expiatory view of it, was but a temporary provision, a sort of emergency measure, until the fulness of time arrived for the revelation of the Lamb of God, who was to bear away the sin of the world. The altar was thus a red signpost pointing towards the reality. Every oblation was a promissory note which God was to honour when in the consummation of the ages Christ appeared to put away sin by His sacrifice.

No view of the altar is complete without this. God was beyond the altar, represented by the glory covering the mercy seat, on the lid of which the blood of atonement was sprinkled. The sinner was before the altar, seeking at-one-ment by means of his offering. When the sacrifice was offered he was assured of a "covering" by means of it; the barrier between him and God was gone; ceremonially he was purged and, representatively, he had access to the Holy One. Sin was atoned for, justice was satisfied, God was honoured and appeased, and the offerer was at peace.

3. The altar prepared the way for *Sanctification*. Beyond the altar was the laver, about midway between it and the Tabernacle, perhaps slightly to the left of a straight line. Before service at the altar, and before entry to the Holy Place, Aaron and his sons were commanded to wash both hands and feet lest they die. It was a Divine declaration that uncleanness could not live in the Holy Presence. There could in no wise enter the Tabernacle anything that was defiled.

In that way the mind was prepared for the facts behind the symbols. Cleansing from sin is subsequent to sacrifice. "Without shedding of blood is no remission" of sins. First atonement, then purification. Hence the great declaration of the Apostle Paul: "We have redemption through His blood, the forgiveness of sins" (Eph. i. 7; Col. i. 14). The altar sacrifice makes cleansing possible.

4. The altar makes for *Restoration*. By it every man in the camp was brought into line with God's will and purpose. He was made to

feel the reality of the Divine favour. Covenant blessings were contingent upon obedience. He was assured of blessing in person, family, and field. Everything hostile was to be subdued. The ravages which neutralize so quickly the industry of a pastoral people were to pass him by; the powers of Nature were to be harnessed for productivity; and to crown all social and temporal mercies, he was assured of God's favour, power, peace, name, and blessing (Num. vi. 24-27).

5. The altar was ordained for *Consecration*. While it had perpetually kept the fact of individual and national trespass before the mind, and while there was an expiatory aspect about the burnt offering, the main idea in the latter was that of a life devoted to God. The burnt offering represented the utterly consecrated life. It was a recognition of, and a response to, God's claims upon the individual (Rom. xii. 1-2).

Properly understood, when one is consecrated to God as a whole burnt offering, on the basis of the sin offering, he is aiming to become in relation to God and His purposes what the doctor is in surgery and pharmacy, what the athlete is in sport, what the artist is in art—to carry the illustrations no farther: the utmost and best that he can reach and embody.

What may result from this deliberate, intelligent, reasonable consecration to God may be gathered from illustrations taken almost at random. Indescribable beauty is discovered to exist in a by-product of gas manufacture. The flashing facets of a diamond and the soot of a city's air are discovered to be akin. Deserts blossom as the rose by irrigation; swamps become fruitful gardens by proper draining. Continents and cities are linked together by delicate instruments placed on high stations operating through aerals on the atmosphere which belts the earth. Old coins can be reminted. Almost obliterated portraits can be restored. A dumb organ can rival the “outgoings of the mornings” in its harmonies when touched by a master hand.

The sin offering of Calvary, followed by the burnt offering of a consecrated life, will liberate the buried sunshine, call forth in all their beauty the imprisoned colours, restore the battered or faded image, make fruitful both swamp and desert, and evoke the harmonies silent in the organ. They will bring to individual and corporate life perpetual Pentecost, a Niagara of vitality, triumphant progress, glorious conquests.

A. P.

## CHAPTER VIII

### THE HOLY PLACE

FOOD, LIGHT, AND FRAGRANCE; OR, GIVING TO GOD, SHINING FOR  
GOD, INTERCEDING WITH GOD.

WE will now draw aside the veil that hung over the eastern end of the Tabernacle proper, and enter with awed and reverent minds the Holy Place—called by the Holy Spirit in Hebrews (ix. 2, 6) “the first” tabernacle, as distinct from “the second” (ver. 7), that “which is called the Holiest of all” (ver. 3), which was “after the second veil.” It was into this compartment that the priests went always, “accomplishing the service of God.” Here we shall find what will throw light on our Christian life. For we see three articles of furniture, and three only: a table, a lampstand, and an altar; and the priestly service of God revolved around these three objects; no priest had anything to do when he entered the Holy Place but what was connected with one or other of these. Neither have we, as New Testament priests, anything to do in this world but is typified thereby. Let us see.

#### THE TABLE: FOOD: GIVING TO GOD.

On the right-hand side, then, northward (Exod. xl. 22), as we enter from the east, stood the table of shewbread; on it the twelve loaves, two piles of six, renewed every sabbath, the loaves that had been there before God during the week being eaten by the high priest and his sons in the Holy Place itself (Lev. xxiv. 5-9). Thus did the people representatively and continually give to the Most High of their substance. But then God is not worshipped with men’s hands as though He needed anything; He is spirit, and so there is an entire absence here of any approach to the idea of the deity partaking of

material food; if the priests represented the people, they also represented God, and as His servants they consumed the loaves of the presence.

Are we not under an obligation to honour the Lord with our substance—to lay aside, not on the seventh day, the old Jewish sabbath, but on the Lord's day, the first day of the week, as He has prospered us? This is one phase of our Christian service—the assigning to our bountiful and gracious Father in heaven a definite proportion of our income. All things come from Him, and we have nothing that we have not received; it is of His own that we give Him. As to what the proportion shall be, let every one be fully persuaded in his own mind; but let it be a sacred covenant with God, to be acted up to at all costs. Reader, “how much owest thou unto my Lord?” Dost thou ask how thou canst give to Him who is invisible? We give to God when we give, for love of Him, what will promote His glory and man's true welfare; the support of those who minister His word and spread His gospel; nor this alone: the drying of the widow's tears, the assuaging of the orphan's woe, and the feeding and clothing of the hungry and naked—these are ways in which we may give to Him “who giveth all.” For if a man love not his brother whom he hath seen, how can he love God whom he hath not seen?

#### THE LAMPSTAND: LIGHT: SHINING FOR GOD.

On the left, southward, stood the seven-branched golden lampstand—the sole source of light in the Holy Place. This, supplied always with pure beaten olive oil, burnt continually—a sevenfold light, dispelling the darkness; tended morning and evening by the ministering priests, that the light might not fail. Snuffers there were, but no extinguisher!

It is not a far cry from this to our Saviour's command: “Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.” The only light “in this



THE LAVER (EXODUS XXX.)

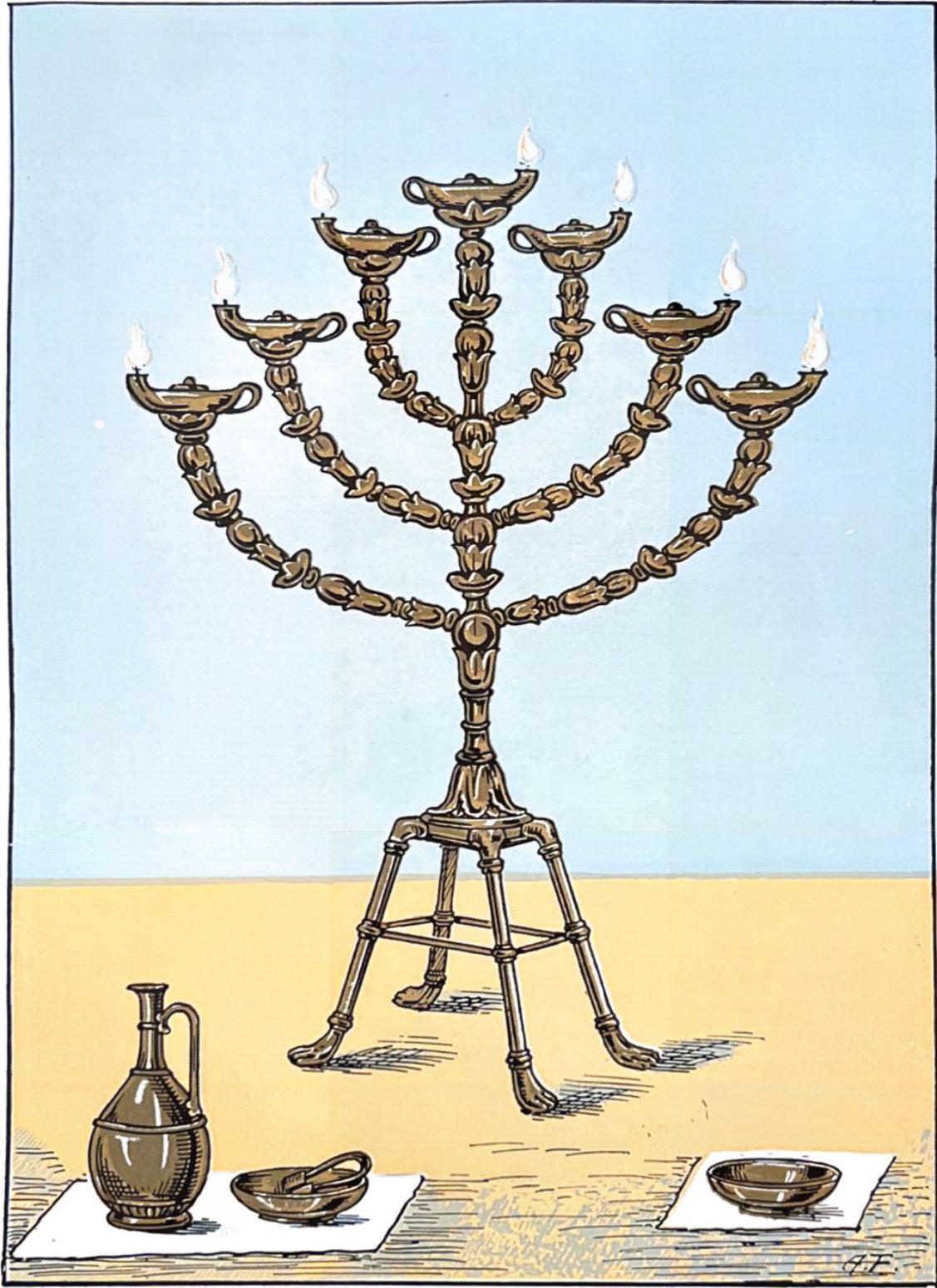
dark world of sin " is that which is supplied by the individual believer and the Church. " As long as I am in the world," said Christ, " I am the light of the world." Ah ! but He is not now in the world ; so far as His personal presence is concerned, the Sun of Righteousness set nearly nineteen centuries ago, and it is night ! Now, then, we shine as lights in the world, holding forth the word of life. As the silvery moon takes the place at night of the golden orb of day (except when the earth comes between the two, intercepting the light from the sun to the moon, so that the latter, having no light of her own, and shining only by reflected light, is eclipsed), so is the Church to shine in her Lord's absence, that the world be not utterly given over to Cimmerian darkness. If we would know how this is accomplished, the matchless vision of Rev. i. will give us all needed instruction. Here is seen our risen and ascended Lord, surely in " His glorious body " (Phil. iii. 21), as the eternal Priest tending the seven golden lampstands—not a seven-branched lampstand, since the Church is not localized geographically in one place, as Israel was, but seven distinct lampstands, symbolizing the seven churches to whom the seven letters were sent at the Lord's dictation. Is He not doing just what the priests of old did when they tended the lampstand in the Holy Place ? Left to itself, the light would sooner or later have failed, and all would have been shrouded in darkness ; but cared for by the ministering servants of God, and supplied with oil continually, it burnt day after day, from one year's end to another. With us, however, men and women in the flesh, and still with the old bias downward and earthward, there is the dread possibility of refusing or neglecting to let our light shine ; then, as a candlestick is simply useless if it be not a vehicle of light, it must be removed ; and this is just what Christ threatens to do to the Church at Ephesus (Rev. ii. 5) ; this, in fact, is what He has done, for there is no Ephesian Church to-day. We must shine for God, then, as well as give to God.

## THE ALTAR: FRAGRANCE: INTERCEDING WITH GOD.

One other object had its place in the first Tabernacle, though it was intimately connected with the Holy of Holies—the golden altar of incense. This faced the priest as he entered, being close to the second veil. The sacred writer in Heb. ix. 4 speaks of the Holiest of all as having the incense altar, but he does not make the mistake of saying that the one was in the other; the altar was in the Holy Place, but, representing the highest and noblest form of service, it was in close proximity to the Most Holy Place. Hereon every morning when the lamps were dressed, and every evening when they were lighted, incense was to be burnt: “A perpetual incense before Jehovah” (Exod. xxx. 7-8). It was to be kept exclusively for this purpose; no burnt sacrifice, nor meal offering, nor drink offering was to be offered or poured thereon. Moreover, no strange incense was to be burnt on it, but only such as had been made in accordance with the Divine specification; nor was any counterfeit or duplicate allowed (verses 37-38).

This continual burning of incense was understood by the spiritually minded even under the economy of the Law to be symbolical of prayer: “Let my prayer be set forth as incense,” says the psalmist (cxli. 2); while in the antitypical Temple—the “heavenly things themselves,” of which the earthly were but “patterns” (Heb. ix. 23)—just such a ritual was seen by the seer of Patmos to be enacted (Rev. viii. 3-5), distinctly connecting incense with the prayers of God’s people, and the incense contained in the golden vials held by the twenty-four elders is said in so many words to be “the prayers of saints” (Rev. v. 8). Thus the unceasing wafting of the sweet perfume, made to yield its fragrance by the heat of fire brought from the brazen altar of burnt offering, represented the life of prayer and communion with God, the loftiest and noblest expression of which is intercession for others.

All this has its analogue in the life of a child of God under



THE GOLDEN CANDLESICK (EXODUS XXV.)

the Gospel. " Supplications, prayers, intercessions, and giving of thanks ' are to be made by us for all men. Not as seeking to overcome any unwillingness on God's part to bless, but as taking believing hold of His expressed willingness are we to seek His face in prayer; like Abraham, aware of the doom of those who like not to retain God in their knowledge, yet pleading with Him to spare, that mercy may rejoice against judgment. And as the altar of incense was most remote from the entrance to the Holy Place, so that it could only be reached by passing the table and the lampstand, so is the life of prayerful intercession, surely, the last to be attained. Is it not easier to give to God, or even to shine for God, than in solitude to intercede with God ?

Here, then, in the Holy Place, with its " Divine service " (Heb. ix. 1) daily rendered, we see the threefold service of God which it is our privilege to perform. Will it be accepted ? Not unless we have come by the appointed route; only if we have been to the altar of burnt offering, with its atoning blood, and then to the laver, where we have been made clean every whit, may we as purged worshippers engage hands and feet and heart for God.

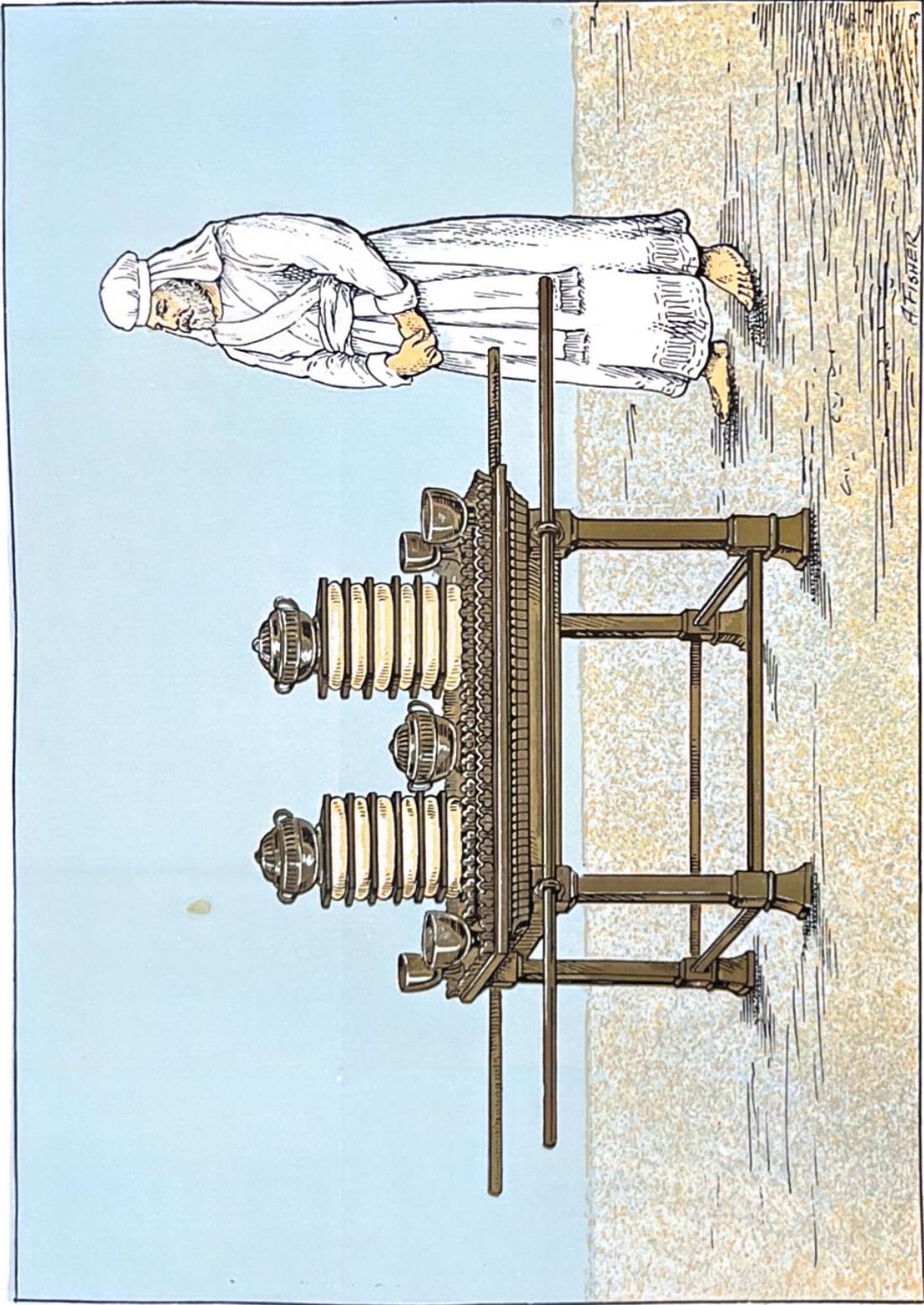
## CHAPTER IX

### THE VEIL

NOT the least interesting and instructive detail of the Tabernacle structure (as, later, of the Temple) was the Veil—meaning by this what is more precisely called in Heb. ix. 3 “the second veil.” The first veil divided the outer court from the Holy Place, and this second veil the Holy Place from the Holiest of all. It is with this latter that we are now concerned.

#### ITS APPEARANCE.

The two were indeed of pretty much the same construction: “blue, and purple, and scarlet” appear as the colours of both the veil and the hanging for the door of the tent (Exod. xxvi. 31 and 36); “fine twined linen” was the material of both. One, however, was hung on four pillars, and the other on five; the sockets of the one were of silver, those of the other of brass only. But the chief difference would appear to be that on the one—that separating the Most Holy from the Holy Place—figures of cherubim were wrought into the needlework, while these were lacking in the hanging at the tent door. Was their presence at the second veil to hint or indicate that here was the entrance to heavenly mysteries—that here, in fact, we are on the threshold of the Divine presence? We rather think so. Further, here was a reproduction in another form of the state of affairs described in Gen. iii. 24—man driven from the garden, and at the east of the garden cherubim placed to keep the way of the tree of life. Only there is this difference: at the gate of the garden there was a flaming sword, while in the Tabernacle there is no such object nor any delineation thereof; there is now provision for the shedding and sprinkling of blood, which shall give admission to the mercy seat and communion with God.



THE TABLE OF SHEWBREAD (LEVITICUS XXIV.)

## ITS MEANING.

The first thought that comes to our minds in connection with a veil is that of hiding or covering. Thus, Eastern women wore veils, that their features might not be seen by all and sundry.\* Thus, moreover, the hymn writer:

Jesus, these eyes have never seen  
That radiant form of Thine;  
The veil of sense hangs dark between  
Thy blessed face and mine.

But this by no means exhausts the idea of the Veil of which we are speaking. Indeed, we are not sure that it comes into the scheme. The Veil taught, not merely, if at all, that God is *invisible*, but that He is *unapproachable*—unapproachable, that is, except under strictly defined conditions. It does not teach, to be sure, that God cannot in any circumstances be approached, but that He can only be approached on His own terms—for it was a veil, not a brick wall! It was not a solid, impenetrable, immovable mass, but a light hanging such as a child might lift or pull to one side; it was not to be thus moved “at all times,” but only once a year was Aaron (or his successor) to venture beyond it into the Holy of Holies.

## THE RENDING OF THE VEIL—

Once a year! And every time the high priest had performed his allotted tasks on the Day of Atonement the veil fell back into its position, warding off all intrusion until twelve moons had waxed and waned, and the accumulated sins of a stiffnecked and gainsaying people demanded a renewal of the Divine forbearance, “the Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest.” So long as the Veil thus hung before the mercy seat, so long was man shut out from full and unbroken communion

\* In the New Testament two different words are used—for example, the veil which Moses put over his face = *kalumma* (2 Cor. iii. 13); but the veil of the Temple = *katapelasma*.

with the Most High except as a sinner whose sins, through the forbearance of God, were passed over, but not fully atoned for. Here we come to that most striking sign which accompanied the death of Christ at Calvary, where and when God set Him forth to be a propitiation: at the very moment when Jesus yielded up His spirit, " behold, the veil of the temple was rent in twain from the top to the bottom " (Matt. xxvii. 51, and parallels). This Temple veil was of heavier make than that in the Tabernacle, and its being rent from the top downwards to the bottom was clearly an " act of God," whether it was brought about by the accompanying earthquake loosening a beam in the structure of the Temple or in some other way—for what we are pleased to call the forces of Nature are in reality the servants of the great Creator. How strikingly, then, God indicated that the cardinal defect of the Law—that He was not to be approached—was to be remedied under the Gospel initiated by the death of His Son, so that now He could be approached through faith in Christ; and this is precisely the meaning placed upon the event in question by the Holy Spirit in the Epistle to the Hebrews (x. 20), to which we must now give careful attention.

#### AND ITS MEANING.

We have boldness, says the Spirit-taught writer, " to enter into the holiest by the blood of Jesus, by a new and living way, . . . through the veil, that is to say, His flesh." This is decisive: the type in the Tabernacle—the material veil; the antitype, the reality corresponding thereto—the flesh, the body of Christ. Just here we come upon that which distinguishes a theology which has no place in it for the blood from that which gives due prominence to the atoning sacrifice of our Lord Jesus Christ. We are not told, to be quite definite, that we are reconciled to God by the *birth* of His Son; there was the assumption of our human flesh and nature (sin excepted)—" the likeness of sinful flesh " (Rom. viii. 3). Nor is reconciling efficacy ascribed to any other aspect of our Lord's life and ministry—baptism, temptation, trans-



THE ALTAR OF INCENSE (EXODUS XXX.)

figuration, and so on; but only to His *death* (Rom. v. 10). It was the rending of the Veil, not its manufacture and hanging, that opened the way into the holiest. The Incarnation did not usher man into the immediate presence of God;\* but the Death does. For we go through the Veil; therefore it must be rent. But a new and living way having been consecrated for us, we may now draw near with a true heart, and in full assurance of faith.

There is a way for man to rise  
To that sublime abode—  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An advocate with God.

With what awe must the officials of the Temple have seen the Veil thus torn as by invisible hands, exposing to view the Most Holy Place—empty, indeed, as compared with that of the Tabernacle, but yet unspeakably sacred to their minds. Surely there is good foundation for Dr. Edersheim's suggestion that this may have been responsible for the "great company of the priests" becoming obedient to the faith (Acts vi. 7). They could not gainsay such an occurrence; it must have indicated to them that that which was decaying and waxing old was ready to vanish away.

#### THE ANCHOR WITHIN THE VEIL.

One other use is made of the symbolism of the Veil in the Letter to the Hebrews (vi. 19-20). The anchor combines with the figure that of the sea of life, with its storm and stress and our need of a safe anchorage lest we be driven from our moorings and make shipwreck of our frail bark. Where shall we find a rock on which we may make fast the soul's anchor and be sure that it will never yield? The mariner casts his anchor down, out of sight, to the floor of the ocean; but the believer has his anchor thrown upward, equally out of sight;

\* Though Christ came to reveal God, even as the figures on the Veil pointed to the heavenly mysteries within, yet there was no access to God in His Name while He was alive and with His disciples on earth.

“ within the veil,” where the storms and commotions of this mortal life never come, where the malice of the Devil and the Satan-energized hatred of man stop short in utter impotence, where the throne of the everlasting God abides immovable and unshaken—there the anchor of the Christian’s hope holds. Well may it be said to be “ both sure and steadfast.” For our Forerunner is there, having ascended up where He was before, and He will see to it that the anchor shall not drag, nor the vessel of the humblest saint go under.

Will your anchor hold in the storms of life ?  
When the clouds unfold their wings of strife ;  
When the strong tides lift and the cables strain,  
Will your anchor drift, or firm remain ?

Thus the Veil, as all else in the Tabernacle, yields rich lessons of theological teaching, and withal of practical helpfulness; its study is profitable “ for doctrine, . . . for instruction, . . . that the man of God may be perfect.”

## CHAPTER X

### THE MERCY SEAT

“ And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony ” (Exod. xxv. 22).

THE Bible is a revelation and a record: a revelation of a purpose, and a record of the unfolding development of that purpose.

### THE PROTEVANGELION.

In its simplest form the purpose is stated in Gen. iii. 15 in the words of the Lord God in passing sentence upon the serpent (Hebrew, *nachash*, “ the shining one ”) who beguiled Eve: “ And I will put enmity between thee and the woman, and between thy seed and her seed; *it* shall bruise thy head, and thou shalt bruise *his* heel.” The bruising took place on Calvary, and shall be culminated when, at long last, the old serpent, called the Devil, and Satan, which deceiveth the whole world, shall be cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever (Rev. xii. 9 and xx. 10).

The purpose of God, revealed in the Scriptures, is the bringing into the world of the promised Seed to destroy the Serpent and deliver Man; and the Old Testament in type and symbol, in history and prophecy, is the record of His preparation for the Coming One and of Satan’s attempts to destroy the seed of the promise.

Each attempt of the destroyer fails, to be followed by a more furious onslaught upon those whom God has chosen as the line through which Messiah should come (see, *e.g.*, Gen. vi. 1-8; Exod. i. 15-22; 2 Kings xi.; Matt. ii. 12-23, etc.). Each attempt appears more nearly to succeed than the last, and each failure is the occasion for a fresh

and fuller revelation of the purpose of Jehovah to bring His own into communion with Himself. And so, when there arose a new king over Egypt, who knew not Joseph, who essayed to destroy the fast multiplying seed of Israel, the Lord appeared to Moses, and declared His determination to redeem His people by payment and by power, to bring them into the land of promise, and, further, to take them to Himself for a people, and to be a God to them (Exod. vi. 6-8).

This is the purpose for which He brought them out of Egypt, or, rather, this is their side of that purpose.

In Exod. xxv. 8 we have graciously revealed His own wonderful heart's desire in their redemption: "Let them make me a sanctuary, *that I may dwell among them*": that is God's side of His purpose; God would dwell among men.

Wonderful was His grace that He should remember and care for them and come down to deliver them; but more wonderful still is this revelation of His heart's yearning for the communion with man, whom He had made in His own image, and who had become estranged and alienated through sin. Wonderful indeed is the grace that has justified us by the blood of Christ through faith in Him; to know that our sins, which were many, are all forgiven; to know that we are made nigh by the blood of Christ, and made fellow-citizens with the saints and of the household of God is most blessed; but when the Lord reveals that in Him we are builded together for an habitation of God through the Spirit (Eph. ii. 22) we are lost in wonder, love, and praise.

"Will God in very deed dwell with men on the earth? Behold heaven, and the heaven of heavens, cannot contain Thee," cries Solomon. The wondrous answer of the God of all grace, the Father of glory, the lofty One that inhabiteth eternity, whose name is Holy, comes to us down the ages: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones" (Isa. lvii. 15). The end, the glorious end in view for redeemed

humanity, is seen in Rev. xxi. 3: "I heard a voice from heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." In the Tabernacle in the wilderness this determination of God was manifested to His earthly people Israel. By the Holy Ghost, the indwelling Spirit tabernacling in the bodies of the saints, this same determination of the Divine love is manifested in His heavenly people, the Church which is His body (Eph. i. 22-23, ii. 21-22).

Now these tabernaclings of the Almighty God are but earnestings of that eternal communion which is the gracious end to which the mysteries and slow movings of God are surely bringing the objects of His infinite love.

"Let them make me a sanctuary, that I may dwell among them." Here, then, is the reason for the making of the Tabernacle, which was a man-made symbol, visible and material, of the Divine purpose to be fulfilled and manifested in Christ. "The Word was made flesh and tabernacled among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14).

There was to be a place of habitation for the Lord among that people; but in the Tabernacle itself there was to be, further, an actual location of the Divine Presence. In the inner hidden shrine, the Holiest of all, was to be placed the Ark of the testimony overlaid round about with gold, in which were the tables of the covenant—the Law—and over it the cherubim of glory shadowing the mercy seat: "And there," is the Divine promise, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony."

The "mercy seat" in its simplicity was a lid of pure gold which fitted over the top of the Ark of the testimony. It had wrought into its two ends two solid golden figures representing the heavenly creatures called cherubim. No dimensions are given, nor description of these mystic figures, save that they "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." Exod. xxxvii. 7 tells us that Bezaleel made the two cherubim "beaten out of one piece."

#### THE ARK.

The Ark was constructed of shittim wood, the tree of the wilderness, suggesting the humanity of the Lord Jesus Christ, as the Seed of the woman, the Son of man. It was overlaid within and without with pure gold, representing the Divine nature of the Lord Jesus, the Son of God. In this vessel, typifying the earthly life of Christ, were kept the two tables of the Law—"the testimony" of verse 16—which gave the name, the Ark of the testimony. This God-given testimony was *kept* in the Ark; it was broken by the people. Even so the Lord Jesus fulfilled all righteousness, and knew no sin, but from His earliest recorded words: "Wist ye not that I must be about My Father's business?" to the dying shout "It is finished," His claim was justified; "I do always those things which please Him" (John viii. 29).

There was no shittim wood in the mercy seat, it was all pure gold. The wood of the Ark was overlaid with gold within and without so that none was seen; but the mercy seat itself must be made of pure gold. Here once every year, on the solemn Day of Atonement, was sprinkled the blood of the bullock which the high priest must offer first for himself, to make atonement for himself and for his house. Taking a censer full of burning coals from the altar of incense, he went in within the veil and put the incense upon the fire, that the cloud of the incense should cover the mercy seat. Then with his finger he must sprinkle upon the mercy seat eastward the blood of the bullock, and before the mercy seat seven times with his finger must the blood be sprinkled. Having made atonement, thus for himself and his house, he would come out and kill the goat of the sin offering for the people, and bring of its blood within the veil, and do with it as with

the blood of the bullock, sprinkling it upon the mercy seat and before the mercy seat. This was to make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins (Lev. xvi. 14-16). Their holiest vessels of service, patterns of things in the heavens, needed purifying thus with the atoning blood, as figures of the true, teaching us that the heavenly things themselves need purifying (Heb. ix. 22-23).

#### THE MERCY SEAT.

But what does the mercy seat mean? What does it stand for? The word in the Hebrew here used is *kapporeth*, which is a noun formed from the verb *kāphar*, meaning literally "to cover." The *kapporeth*, then, is the covering. This word *kāphar* is rendered in various ways in our Bibles, and a study of its occurrences, collecting all the facts, will enable us to come to a conclusion as to the real meaning of the mercy seat.

We need to remember that in the languages used by God to convey His revelation to man—Hebrew and Greek—words are not simply labels attached to things, as is so often the case in English, but that they stand more poetically and simply for ideas.

Now the same idea may occur in many and different connections, having therefore as many and different meanings or shades of meaning. This is why so often our translators have had to use different words in English to represent in different connections the one word in the original.

It is a principle of interpretation that the first occurrence of a word is of importance as a clue to the governing thought to be conveyed by that word. The first time the word *kāphar* occurs is in Gen. vi. 14. Here God is instructing Noah to build an ark, and He commands him "to *pitch* it within and without with pitch." The actual word is "cover it within and without with pitch," but that is not our English expression, we do not say "cover with pitch," but "pitch it," so the translators correctly changed the literal word into

English idiom. Immediately we see the deep significance of this "covering"—it preserved all who were in the Ark from the flood of God's righteous judgment which destroyed the guilty world. This affords us the key to the meaning of *kāphar* throughout the Scripture.

In Gen. xxxii. 20 it is translated "appease." Jacob is on the eve of meeting Esau, against whom he had sinned and whose anger he yet feared, so he prepared an offering and sent it on before him. For he said, "I will *appease* him with the present; . . . and afterward I will see his face; peradventure he will accept me." Jacob would hide himself from Esau's anger in the present that should *cover* him. Here the thought of covering himself in the present which should please Esau is carried farther to the thought of the effect on Esau: "I will appease him."

In the Book of Leviticus, the great textbook of worship, showing how the holy God must be approached, *kāphar* is rendered "reconcile" or "make reconciliation." From Lev. vi. 30 we see that it is the blood of the sin offering which is brought into the Tabernacle of the congregation *to reconcile* the holy place; and in viii. 15 Moses took the blood of the bullock, which had been brought for the sin offering of Aaron and his sons in the day of their consecration, and put it upon the horns of the altar and sanctified it, *to make reconciliation* upon it. It was upon that brazen altar that the offering for the sins of the people was burnt, and therefore upon it *reconciliation* was made.

Our word has now taken up into itself a yet deeper signification of the covering of sin; it means *to atone* for sin, and is so rendered about seventy-one times, as in Exod. xxix. 36 and in Lev. xvi. in connection with the Day of Atonement. "And thou shalt offer every day a bullock for a sin offering for *atonement*; and thou shalt cleanse [that is, by a sin offering] the altar when thou hast *made atonement*." It is the atonement that cleanses from the defilement of sin, and alone makes acceptable to the Holy One—the atonement *covers* the guilt of the sinner.

In Deut. xxi. 8 the word takes a yet deeper and more spiritual meaning as the thought of the result or consequence of the atonement is brought out, and *kāphar* is translated “be merciful” and “be forgiven.” When sin is covered by the atoning blood, the sinner is protected from the judgment of God, and may safely seek His face; for, reconciliation being made, there is peace for him because his sin is pardoned. In this chapter provision is being made for the finding of a slain man in a field. The elders of the nearest city are to sacrifice a heifer, wash their hands over the heifer, and say: “Our hands have not shed this blood, neither have our eyes seen it. *Be merciful*, O Lord [literally, “Cover, O Lord”], unto thy people Israel . . . and the blood shall *be forgiven* them.” See also Deut. xxxii. 43 (“be merciful”), Ps. lxxviii. 38, and Jer. xviii. 23 (“forgive”).

It is happily rendered “purge” and “purge away” in Ezek. xliii. 20-26 of the altar in the Millennial temple; in Ps. lxxv. 3 (“Our transgressions Thou shalt *purge away*”); and in Ps. lxxix. 9 (Asaph prays, “Deliver us, and *purge away* our sins”).

Lastly, in Isa. xxviii. 18 we find this wonderful word again, where the gracious promise of God to His people Israel is “Your covenant with death shall be *disannulled*.”

Every one of these ideas is taken up into the word *kāphar*, and the *kapporeth*, or mercy seat, is the *place of covering* where all the fulness of the meanings of the word meet in their application to the putting away of the sin which hindered communion with the holy God. And so the mercy seat speaks to us of the Lord Jesus Christ, who covers the broken Law on behalf of His people, who covers their sin, having atoned for it by shedding His own precious blood, and thus made reconciliation to God, having cleansed and purged their consciences from dead works. Disannulling their covenant with death, He has brought them life for evermore and all the blessings of God’s grace; having satisfied His righteous claims, He has justified them; and there is no condemnation to them that are in Christ Jesus; they are for ever protected from the waves of judgment which yet shall

engulf the world of the ungodly, and they have no fear of the second death, but are assured of eternal life.

It may be considered by some that these conclusions are only imaginary, and Scriptural authority may justly be requested.

#### THE MERCY SEAT IN THE NEW TESTAMENT.

Let us, then, turn to the New Testament to find what witness the Holy Spirit may give through the Apostles.

Since Christ was the end of the Law unto righteousness (Rom. x. 4) and the Law was our schoolmaster (literally, child-leader) unto Christ (Gal. iii. 24), and He is the Mediator of the *New* Covenant, it is not surprising that little is seen in the New Testament of the Tabernacle and its furniture, which pertain to the Old Covenant. Indeed, the actual expression "mercy seat" occurs only once in the Authorized Version, although the Greek word so rendered occurs once again. But these two references are most illuminating, and absolutely confirm the conclusions we have reached.

The mercy seat is mentioned in the Epistle to the Hebrews (ix. 5), and gives us the clue to the full import of the expression in its only other occurrence, where it undoubtedly, and without any possible question, refers to the Lord Jesus Himself—namely, in Rom. iii. 25—appearing as "propitiation."

From these two scriptures, then, it is evident that the mercy seat stood for (typified) what the Lord Jesus Christ was and did: "Whom God set forth, a *propitiation* through faith in His blood, to declare His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; to declare at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus." Jesus the Son of God is the Reality of which the mercy seat was the type.

The mercy seat is the place where God's righteousness is satisfied as well as His love; and where His mercy may find fullest expression, not at the expense of, but because of, His justice. "And there,"

says the holy God, "will I meet with thee and commune with thee." Only there; at the place where sin has been covered by blood, atoned for, and so cleansed, purged, forgiven that God may be merciful—"there will I meet with thee." Only there. "No man cometh unto the Father but by Me." "There is none other name under heaven given among men whereby we must be saved." Since God Himself has appointed this place, this way of communion, there can be no other. Our wisdom lies, not in inventing or seeking ways of access, but in availing ourselves of Christ who is the Way. In the person of the Lord Jesus, God meets with men. "In Him dwelleth all the fulness of the Godhead bodily"; "God was manifest in the flesh"; "God was in Christ reconciling the world unto Himself." "He that hath seen Me hath seen the Father," He testified. "I am the way, and the truth, and the life."

#### COMMUNION WITH GOD.

There can be no communion with the holy Lord God Almighty for any man except "there"; no intercourse with the Divine except upon the basis of the shed blood which covers, atones for, purges, cleanses, disannuls the sin of the soul, and procures peace through pardon. But in Him we have boldness and access with confidence by the faith of Him.

"There will I meet with thee and commune with thee" was the gracious promise. The Holy One, the Eternal, Infinite Majesty of Heaven condescends to come down to earth to commune with man. Can it be possible to-day? If so, how and where?

It must be possible to-day because God is revealing Himself more intimately still in His grace to the faithful in Christ Jesus, in constituting them a living temple "for an habitation of God by the Spirit." There is no place to-day where man may go and "see" the glory of God with human eye, and hear a voice with human ear, and yet it still is true that man may commune with God. It is the communion of the spirit. Deep down beneath the flesh with its feelings, beneath

the soul with its æsthetic conceptions and emotions, in the spirit and only to the spirit can the communion of God by the Holy Spirit be known.

#### NOT IN THE CAMP.

The voice of God came not to Moses in the camp, neither shall we hear it in the flesh. "That which is born of the flesh is flesh"; "They that are in the flesh cannot please God," because "the mind of the flesh is enmity against God." "Flesh and blood cannot inherit the kingdom of God."

#### NOR IN THE OUTER COURT.

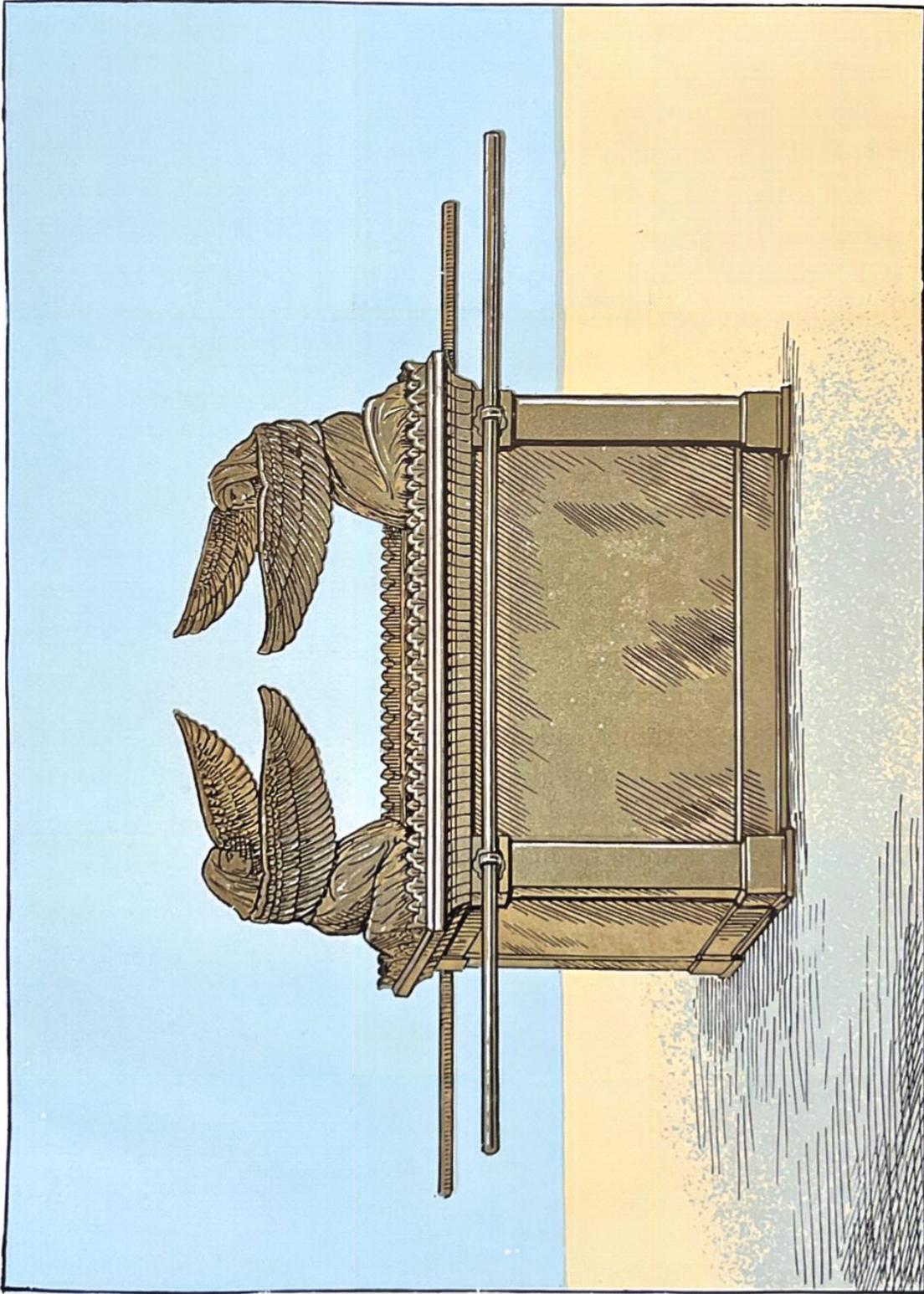
The voice of God came not to Moses in the court of the Tabernacle—that place of meeting between the camp and the Holiest of all. Neither shall we hear God's voice in the psychic realm, the place of feelings, emotions, and imaginations—the soul. That, too, partakes of the flesh and is corrupt.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God . . . the things of God knoweth no man but the Spirit of God. Now we have received . . . the Spirit of God, that we might know the things that are freely given us of God" (I Cor. ii. 9-12).

#### BUT IN THE HOLIEST OF ALL.

It was in that hidden, shut-in place, within the veil, in the Holiest of all where God communed with His people of old; just so to-day it is with our spirits that the Spirit Himself beareth witness that we are the children of God; and as children of God we are to walk in the Spirit so as not to fulfil the desires of the flesh.

Individually, spiritually to-day, our privilege is to enter with boldness into the holiest by the blood of Jesus, by a new and living



THE ARK OF THE COVENANT (EXODUS XXV.)

way which He hath consecrated for us, through the veil, that is to say, His flesh (Heb. x. 19-20). He, as our High Priest, ever liveth in the presence of God Himself to make intercession for us, and while we are sojourning here in this wilderness of earth, the Holy Spirit, one with the Father and with the Son, has come to abide in the inner shrine of our spirit; that by Him, through Christ, we may have access unto, and that means communion with, the Father. It is He, the blessed Holy Spirit, who testifies of Christ our Saviour, in whom all the fulness of the Godhead dwells, and who powerfully operates in us, making effectual and experimental the atoning work wrought on Calvary; renewing the inner man day by day, renewing the spirit of our mind, producing in life and conversation and character the fruit of the Spirit and transforming us from glory to glory into the image of our Lord as we in simple trustful faith abide in Him and set our minds upon the things that are above.

The holiest we enter,  
In perfect peace with God ;  
He brings our thoughts to centre  
Round Jesus and His blood.  
And while we mourn our dulness,  
In thought, and word, and deed,  
We glory in the fulness  
That meets our utmost need.

P. W. F.

## CHAPTER XI

### BUDS, BLOSSOMS, AND FRUIT: LIFE, BEAUTY, AND REPRODUCTION

THERE was one object in the Ark of the Covenant which calls for special treatment, so delightful is its teaching, and so helpful its typology. The Holy Spirit mentions it in Heb. ix. 4, along with two other objects: "Aaron's rod that budded." This is the initial fact in connection with "the rod of Aaron for the house of Levi," but out of that initial fact two others grow, as we read in Num. xvii. 8—not only did it bring forth buds, but it "bloomed blossoms" and "yielded almonds." Thus, we have three things to consider: (1) Buds, (2) blossoms, and (3) fruit; and we suggest that these three indicate life, beauty, and reproduction respectively.

#### I.—BUDS: LIFE.

The circumstances in which this particular rod budded are detailed in Num. xvi. and xvii. There had been rebellion against the priesthood of Moses\* and Aaron. Judgment had overtaken the rebels—an earthquake, the first of which we have any record. But even judgment does not finally dispose of the problems raised by human sin, and so God Himself proposes a test which shall settle who shall and who shall not exercise priestly functions before Him. A rod—the tribal staff (*matteh*)—for each of the twelve tribes, with the name of the progenitor of the tribe written thereon, was to be "laid up"

\* Moses was a priest (Ps. xcix. 6) as well as a king (Deut. xxxiii. 5), and, of course, a prophet: the only one, except Christ, who combined these three offices.

before Jehovah in the tent of meeting, where God, the living God, was wont to meet with His people; for the house of Levi, Aaron's name was to be given, as in him all the priestly functions of that tribe were to be, as it were, concentrated, as the event was to prove. Here then, are twelve sticks—dead, separated from Mother Earth, the source, at the Creator's behest (Gen. i. 11), of all vegetable life. Overnight they lie there side by side; and on the morrow Moses goes in to examine them, when, behold, one rod of the dozen shows signs of new life, while the other eleven remain in the same state as that in which they were the day before. "The rod of Aaron for the house of Levi was budded, and brought forth buds": surely this is the finger of God! No natural process can explain the event—what happened to one would have happened to all had some ordinary laws been at work. No; the Father, the living Father, who raiseth up the dead, and quickeneth them (John v. 21, vi. 57), has put forth His life-giving power, and passing over the eleven rods, has given to Aaron's rod a new life.

Now, human history, our daily newspapers, tell, as Govett remarked long ago, of births, marriages, and deaths; but the Bible tells of One who rose from the dead, and now, by the power of an endless life, exercises in the presence of God His Melchisedek priesthood. "It is appointed unto men once to die," and with two exceptions only, and those explicable on other grounds, all of the sons of men who have entered this life by the portals of natural birth have gone out again by the gates of death. Even where there was a raising to life, as by the prophets of old, by Christ, and by Paul, here was no true resurrection—merely a resuscitation, a fresh lease of the old life, itself to be closed again by death; so that for such, as F. B. Meyer pointedly says, there was one cradle, but two coffins. But of Christ we read: "In that He died, He died unto sin once: but in that He liveth, He liveth unto God"; and, "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. vi. 10, 9). It is our Lord's unique glory that of all the sons of men He alone has escaped from

the retaining grasp of death, "because it was not possible that He should be holden of it" (Acts ii. 24).

Death could not keep its prey,  
Jesus my Saviour;  
He tore the bars away,  
Jesus my Lord.

In one respect Christ's resurrection was His own act—*He rose from the dead*; He said He had authority to lay down His life, and authority to take it again. But in another respect, it was His Father's action—*God raised Him from the dead*, and in so doing hailed Him as His own Son. Was He not declared to be the Son of God with power by the resurrection from the dead? He claimed to be God's Son during life, saying that God was His own Father, making Himself equal with God (John v. 18)—a claim which His hearers rejected with scorn and contumely, taunting Him on the cross with His weak and helpless position as inconsistent with His saying, "I am the Son of God" (Matt. xxvii. 43). The resurrection of Christ was God's decisive and triumphant vindication of Christ's claim. So that while we believe in His eternal sonship,\* we see that the words of Ps. ii. 7 had a fulfilment† in time—"Thou art my Son, this day [the day of the resurrection] have I begotten Thee."

Here, then, is the true "Aaron's rod"—our beloved Lord, the risen man, Son of God, conqueror of death, who has come out through the gates of Hades and brought the keys with Him (Rev. i. 18)! He was born, He lived, He suffered and died, He was buried; but now

\* Sonship is the correlative of fatherhood; if Christ were not eternally God's Son, God was not eternally a Father; then He must have become something at a given moment of time that He was not before; and that can never be granted.

Of the Father's love begotten  
Ere the worlds began to be.

† We say "a fulfilment" advisedly—not the only one. That Holy Thing that was born of Mary was called the Son of God; but the Resurrection was the demonstration of the truth of the story of the Incarnation.

He lives for evermore, and in resurrection life and power exercises a priesthood that passes not from one to another, but remains His eternally: Hallelujah!

## II.—BLOSSOMS: BEAUTY.

Not only did Aaron's rod put forth buds, but blossoms also—the sign manual of Him who is inexpressible loveliness. Ugliness is of sin, beauty is of God; and how fair a thing Nature is when she robes herself in her dress of flowers and blossoms! He who made the world so beautiful must surely Himself be beautiful. So, if the life of Aaron's tribal rod is of God, it must express itself in blossom; and we know no prettier sight than an almond-tree in full bloom.

Of our Lord we read that there was no beauty in Him that men should desire Him, that He had no form nor comeliness (Isa. liii. 2). This may refer to the time of His humiliation and shame at the end of His life, so that He was ordinarily of noble and majestic mien. Yet in His peasant's garb He can hardly have been strikingly handsome—at least, not sufficiently so as to have attracted attention to Himself on that ground alone.

No earthly beauty shone in Him  
To draw the carnal eye.

But, rising from the merely physical to the spiritual, to the believer Christ in His risen power and glory, revealed in all the beauty of His person by the Holy Spirit, is, "without all contradiction," the chief among ten thousand, and the altogether lovely, the lily of the valley, and the rose of Sharon fair!

Majestic sweetness sits enthroned  
Upon the Saviour's brow;  
A royal diadem adorns  
The King of Glory now.

We take care to be restrained in our language toward Him whom our soul loveth; we deprecate the endearing and erotic phraseology to which some are so partial: "He is thy Lord; and worship thou

Him ” would seem to be a needed word to such. But, in the inspired language of him whose heart bubbled up with a good matter, we say on bended knee, and from hearts wooed and won by dying love, “Thou art fairer than the children of men ” (Ps. xlv. 2); and to others who know Him not, “This is my beloved, and this is my friend, O daughters of Jerusalem ” (Cant. v. 16).

### III.—FRUIT: REPRODUCTION.

The manifestation of life is beauty; and the purpose of beauty, all through God’s fair creation, is the carrying on of life to succeeding generations; such is the will of an All-wise Ruler. So the rod, once dead and inert, now buds, blossoms, and yields almonds—yielding fruit after its kind (Gen. i. 11). May we not, in all reverence, see here what has happened to our Lord? He was cut off out of the land of the living, and who shall declare His generation? He left no son to keep His name in remembrance. No, but the very chapter that prophetically details His sufferings and atoning death closes in this strain: “When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days ” (Isa. liii. 10). Thus, in resurrection Christ has a seed—verily as the stars of heaven, and as the sand upon the seashore, for multitude. “Behold I and the children which God hath given Me ” (Heb. ii. 13)—such is the language which the Holy Spirit ascribes to Him now that He is “crowned with glory and honour.” “A seed shall serve Him; it shall be accounted to the Lord for a generation ” (Ps. xxii. 30).

Thus our brief study of this particular feature of the Tabernacle comes to a close. Verily, “in His temple every whit of it uttereth His glory ” (Ps. xxix. 9 margin)—the glory as of the only-begotten Son of God, full of grace and truth.

## CHAPTER XII

### GIFTS AND SACRIFICES

THE sacrificial system of the Old Testament has doubtless perplexed many by its apparent complexity and wealth of detail. We say "apparent" advisedly, because the complexity is only such as characterizes many subjects until they are studied and understood. The purpose of this chapter is to show how the Holy Spirit, in the Epistle to the Hebrews, gives a main line of division, on one or other side of which all the Levitical sacrifices and offerings may be placed, the terms used in the said epistle, moreover, being employed carefully and with unflinching discrimination.

We begin with Heb. v. 1: the high priest is said to be ordained "that he may offer both [1] *gifts*, and [2] *sacrifices for* [=on account of] *sins*." Here is the first conjunction of two expressions that we must never confuse if we would rightly divide the word of truth. It is only the sacrifices that were "on account of" sins—the gifts were not so, but, as we shall see, the expression of the giver's gratitude to God as the giver Himself of every good and perfect gift. The next passage is Heb. viii. 3: here we find a slight difference of phraseology—"every high priest is ordained to offer [1] *gifts*, and [2] *sacrifices*"; but we submit that the meaning is the same, and that the shorter expression "sacrifices" must be understood in the light of the longer expression in the verse previously quoted, "sacrifices for sins."\* The same remarks apply to Heb. ix. 9. Now, while the distinction is not drawn out and elaborated along the lines of systematic theology, we are persuaded that the distinction is a valid one, and can be used as a working rule for the study of all the sacrifices of the Tabernacle and Temple.

\* For = *ὑπέρ* = on behalf of, for the sake of, concerning (Souter).

Let us hark back to the Book of Leviticus. The first five chapters of this book give minute commands for the bringing of five different offerings by the Israelites. The first three offerings are of the nature of *gifts*: the last two are strictly *sacrifices on account of sins*; here is the distinction found in the Epistle to the Hebrews. We set it out in the form of a table:

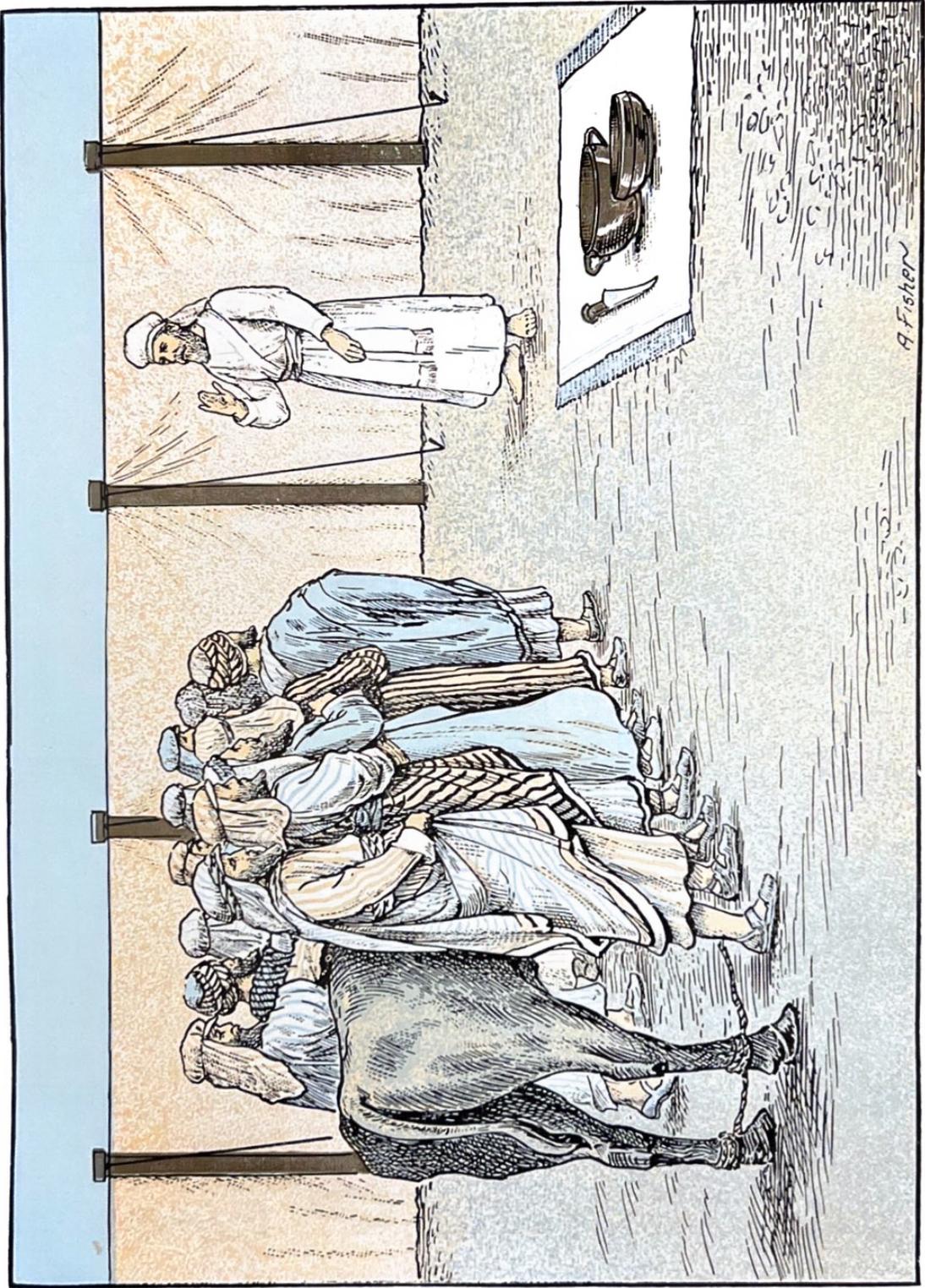
GIFTS.	SACRIFICES ON ACCOUNT OF SINS.
<p>(a) <i>Burnt offering</i>:  Herd—i. 3-9.  Flock—i. 10-13.  Birds—i. 14-17.  <i>See also</i> vi. 8-13.</p> <p>(b) <i>Meal offering</i>:  Flour and oil and incense—ii. 1-16.  <i>See also</i> vi. 14-23.</p> <p>(c) <i>Peace offering</i>:  Herd—iii. 1-5.  Flock—iii. 6-16.  <i>See also</i> vii. 11-21.</p>	<p>(d) <i>Sin offering</i>:  Priest—iv. 3-12.  Congregation—iv. 13-21.  Ruler—iv. 22-26.  Individual—iv. 27-35.  <i>See also</i> vi. 24-30.</p> <p>(e) <i>Trespass offering</i>:  Lamb—v. 1-6.  Doves or pigeons—v. 7-10.  Fine flour—v. 11-13.  Additional regulations—v. 14-19.  <i>See also</i> vi. 1-7; vii. 1-10.</p>

References in this table are, of course, to the Book of Leviticus.

It has been remarked\* that the Levitical offerings were “ presented by men *in* the favour of God and by men *out of* the favour of God. If a man had broken revealed laws, he was out of favour, and the sin offering or trespass offering was the means to restore him to favour again. But a man who had broken no law brought a burnt offering or a peace offering at the dictate of voluntary piety. The sin or trespass offering acknowledged that the worshipper was out of favour, and was brought in accordance with explicit requirement. The burnt offering or the peace offering, on the contrary, was the spontaneous service of one in the Divine favour.”

Is it not of the essence of the acceptability of a gift that it should be voluntary; that there should be no constraint, save only the

\* *The Levitical Sin-Offering*, by the Rev. Henry Batchelor, p. 63 (Nisbet, 1887).



THE SIN OFFERING (LEVITICUS IV.)

constraint of affection on the part of the donor? This, then, is the distinctive mark of the offerings, gifts (*a*), (*b*), and (*c*). According to the offerer's prosperity, a burnt offering might be of the herd (a bullock), of the flocks (a sheep or a goat), or of the fowls (a turtle-dove or a young pigeon); but it was to be of the offerer's "own voluntary will" (Lev. i. 3). The one key-note of Lev. i., ii., and iii., in fact, is willingness, freedom from constraint or compulsion, voluntariness; and there is no mention of sin!

But when we begin to read Lev. iv. we notice at once a striking change of tone: "If a person shall sin . . . then let him bring for his sin, which he hath sinned, . . ." Sin demands a sacrifice, and this sacrifice must involve the shedding of blood. A gift might be a bloodless offering, as in the case of the meal offering; but a sacrifice on account of sin must—it is essential, imperative—involve bloodshedding, because "without the shedding of blood is no remission" of sin.

*Gifts*, then, were eucharistic\*—thanksgiving; *sacrifices for sins* were substitutionary.

Let it further be noticed that of all three *gifts* it is said that they were "of a sweet savour unto Jehovah" (Lev. i. 17, ii. 9, iii. 16), while no such remark is made regarding the *sacrifices for sins*. The purpose of this being now pointed out will appear later on.

We now come to an important matter, the true inwardness of which does not seem to have been sufficiently appreciated even by evangelical Christians. It is this: that all the offerings prior to the point of time indicated by Lev. iv. and v. were of the nature of *gifts*, and not one of them of the nature of a *sacrifice for sins*; there is no mention or hint of a sacrifice on account of sin until the institution thereof in those two chapters. The reason? The Epistle to the

\* Of course, we use the word, not as the sacerdotalists do, but in its primary meaning: thanksgiving. *Εὐχαριστία* (*eucharistia*) is, in fact, a New Testament word, being used, for example, in 1 Cor. xiv. 16; Eph. v. 4; Col. ii. 7, iv. 2; 1 Tim. ii. 1, iv. 3, 4; while the cognate verb is also used several times.

Romans gives it: "Until the law sin was in the world: but sin is not imputed when there is no law" (v. 13), because "by the law is the knowledge of sin" (iii. 21). Not until the Law was given through Moses, and broken by those to whom it was given, were *sacrifices on account of sins* instituted and commanded. Without a doubt among the holy men who lived before Moses there was a sense of shortcoming, to be atoned for by an offering expressive of the offerer's dedication of himself to the service of God; and this was JOB's experience (Job i. 5): but Job's offerings were burnt offerings—that is, *gifts*. Moreover, ABRAHAM was commanded of God to take his son, his only son Isaac, and to offer him for a burnt offering (Gen. xxii. 2)—not to give his firstborn for his transgression, the fruit of his body for the sin of his soul (Mic. vi. 7), but to yield his dearest earthly treasure in token of his own utter self-abandonment to Him whose "friend" he was. NOAH builded an altar, and offered burnt offerings on the altar, so that Jehovah smelled a sweet savour (Gen. viii. 20, 21); behold the expression of Noah's gratitude for his wonderful preservation! Yet once again. ABEL brought of the firstlings of his flock an offering unto Jehovah; and the Holy Spirit's comment on this—an end of all controversy—is to the effect that Abel "obtained witness that he was righteous, God testifying of his *gifts*" (Heb. xi. 4).

What shall we say of the one central offering of all time—the offering of the Body of Jesus Christ? This, that our Blessed Lord fulfilled in the offering up of Himself at Calvary both these two prime classes of offering. That His death was a *sacrifice on account of sins*—your sins, dear reader, and mine—there can be no doubt: "He bore our sins in His own body to the tree," because "Jehovah laid on Him the iniquity of us all." God has done what no human judge can do—separate the sin from the sinner, so that the sinful may go free since the Sinless has died.

But is this all? Verily, no. Christ's death was not only substitutionary, but dedicatory; in this sense—and in this sense only—is

it said of Him that He “ gave Himself an offering and a sacrifice to God for a sweet-smelling savour ” (Eph. v. 2), yielding to His Father God a perfect abandonment of Himself to the will of that Father, whatever it might be.

In Christ’s substitutionary work none may share. But in His death as representative the most obscure believer may have a part—presenting his body a living sacrifice, holy, acceptable unto God, that he may prove what is the perfect and acceptable will of God. So shall we show our love to Him, “ who giveth all.”

## CHAPTER XIII

### THE DAY OF ATONEMENT

(LEVITICUS XVI.; XXIII. 26-32.)

WE now come to what may be looked upon as the climax of our studies—a day and a ritual charged with typical teaching. It was, indeed, known as “the Day.” Much of the Epistle to the Hebrews is taken up with pointing out how all has now been fulfilled in Christ and His atoning work at Calvary. While we cannot exhaust the subject, we must go somewhat fully into it.

Three feasts, one fast; is not this proportion suggestive? H. Stowell Brown years ago pointed out the cheerfulness of Scripture—that such words as “gladness,” “joy,” etc., far outnumber their opposites. Life, indeed, has its sorrows; but, for the most of us, do not its joys outweigh them? For Israel of old there were three annually recurring feasts, when the people were to rejoice before Jehovah in the recollection of past deliverances and in the enjoyment of present goodness; and there was but one day of sorrow of heart—“the day” of the year, so great were its implications and awesome its solemnity. Thus, then, the proportion of joy to sorrow was three to one. Let us endeavour to visualize the events of this day.

#### ITS DATE.

But first—the date itself: it was the tenth day of the seventh month. The Passover was on the fourteenth day of the first month;\* this was also called the Feast of Unleavened Bread. The Feast of Harvest was seven weeks later—in the third month. The climax of the year’s

\* Or, for certain definite reasons, a month later: see Num. ix. 9-14, and compare 2 Chron. xxx. 2, 13.

festivities was the Feast of Ingathering, or of Tabernacles, on the fifteenth day of the seventh month. Hence, before this completion of the year's rejoicings could be entered on, the people had to afflict their souls and offer an offering made by fire unto the Lord. The ceremonies of this Day of Atonement being observed, the sins of the nation for the past year were passed over in the Divine forbearance, and they could then rejoice in the favour of their covenant God.

Further, the observance of this day ushered in the great Year of Jubilee—the great sabbatic year which could only have occurred once in the lifetime of most Israelites (Lev. xxv. 9). This was a year of rest (verse 11), return (10), release (39-41), and redemption (24, etc.)—a year fraught with tremendous consequences to the social and economic life of the nation. It was the greatest of the cycles of seven into which the people's experience was divided: seven days in a week, concluded with the ordinary sabbath (Exod. xx. 9-11); seven years, and the seventh a year of rest (Lev. xxv. 1-7); seven sevens of years, and then, apparently, the fiftieth, the Jubilee (Lev. xxv. 8 *ff.*). It was this Jubilee year to which the Evangelical Prophet referred (Isa. lxi. 2)—or the Spirit of Christ in him—when he affirmed that he was anointed to proclaim, *inter alia*, “the year of Jehovah's favour.” This has, as to its antitypical reality, been introduced for us by the atoning work of our Lord Jesus Christ at Calvary, even as the typical Jubilee, with all its rejoicing, dated from the sounding of the trumpet throughout the land on the Day of Atonement.

#### ITS FULFILMENT.

The antitypical fulfilment of these four days may be noted. The Passover was fulfilled at Calvary; “for even Christ, our paschal lamb, has been slain for us,” and the Christian life is just the observance of the feast of unleavened bread—“not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” The Feast of Harvest, or of Firstfruits, was

fulfilled at Pentecost, when the Holy Spirit began to gather out “a kind of firstfruits” of God’s creatures—the Church. The Feast of Ingathering, when all nations shall use God’s temple at Jerusalem as a house of prayer, is not yet. But this present age is, viewed from the standpoint of the sin-burdened soul, the Day of Atonement, and of this more anon.

#### ITS RITUAL.

##### (a) *Aaron and His Household.*

The ritual of the day began with Aaron (or his successor) offering first of all a bullock for a sin offering for himself (Lev. xvi. 6), “to make an atonement for himself, and for his house.” How could he make an atonement for the nation unless and until his own acceptance with an all-holy God was assured? A bullock, then, whose shed blood should cover his own sins, and a ram for a burnt offering, whose yielded life should express his own devotion to the will of God—these made him an acceptable mediator with God on behalf of the people. With Christ this has no place. He did not need to take the blood of others into the presence of His Father, to atone for His own sins or to express His own abandonment to that will He came to do. There was no offering by Him of anything but Himself, and that on our behalf and in our stead.

All this needs to be carefully distinguished from what was offered and done for the nation at large. The first stage of the day’s ceremonies was for Aaron and his household—undoubtedly typifying Christ and His Church—“whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” A sin offering and a burnt offering, a sacrifice and a gift—these did Christ offer for us His body, His house, over which as God’s Son He is set (Heb. iii. 6). In the former we can have no share; our Lord’s penal sufferings, when He made His soul an offering for sin, were for Himself alone, and in them He was our *substitute*; but in the latter it is our privilege to bear some part, and to fill up that which is behind of the

afflictions of Christ in our flesh: He was our *representative*, and we may enter into His work in this respect.

An added touch is given to the picture of this former part of the day's observances by the injunction that Aaron should have his hands full of sweet incense beaten small, and bring it within the veil, when offering the bullock for the sin offering for himself. The fragrant odours rose up before Jehovah as Aaron sprinkled the blood of the bullock seven times before the mercy seat. There is nothing corresponding to this in regard to the sacrifice for Israel. May we not conclude that the work of Christ for His Church has a preciousness with God which it has not for the world ?

(b) *The Nation.*

Then followed the atonement for Israel. Here was no burnt offering—only a sin offering; and that, two goats presented, in the first place, both of them, before Jehovah at the door of the tent of meeting.

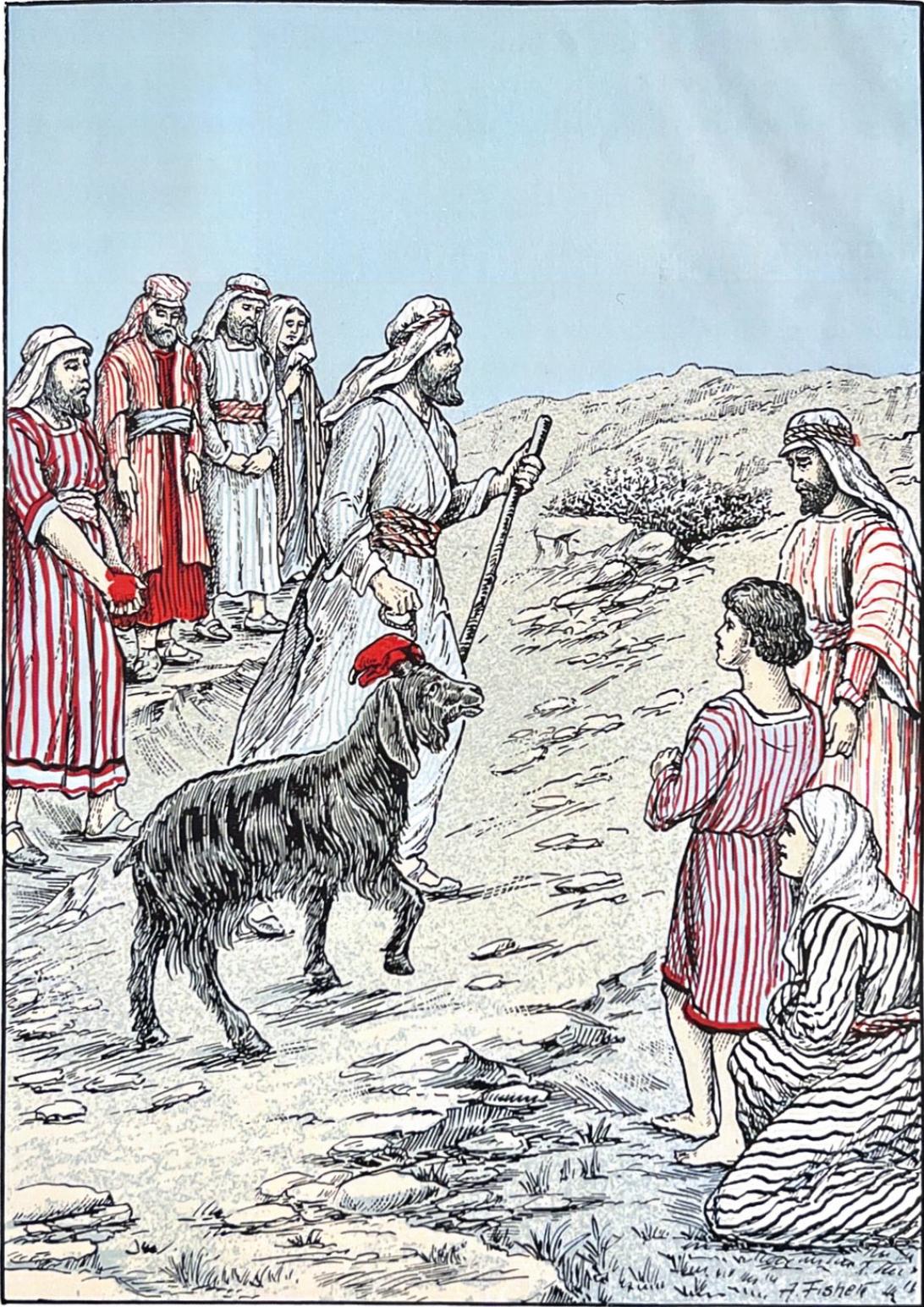
Aaron was to cast lots upon the two goats: one lot for Jehovah, and the other lot for Azazel.\* The former was to be killed, its blood brought within the veil, and sprinkled with the finger of the officiating high priest seven times upon the mercy seat eastward, and upon and before the mercy seat, just as, in fact, had been done with the blood of the bullock of Aaron's sin offering. Then, when the holy place, and the Tabernacle, and the altar had all been "covered" by the blood, Aaron was to lay both his hands upon the head of the live goat and confess over it all the iniquities of the children of Israel, putting them upon the head of the goat, and then send it away into the wilderness. Then followed various other actions—the washing of those who had been brought into contact with the sin offerings, the

\* The margin of our A.V. gives the proper name Azazel, which occurs nowhere else. Besides, "he that let go the goat for the scapegoat" yields no good sense. Jehovah is a person—the infinitely good and gracious; Azazel also is a person—the Evil One.

burning of the fat upon the altar and of the sin offerings themselves "without the camp" (cp. Heb. xiii. 11). This, shorn of sundry disputed points of procedure, would appear to have been the order of events on the Day of Atonement.

Now, when we come to inquire into the typical bearing of all this we are confronted with difficulties: "Many and strong difficulties," said the late Mr. Govett, "cluster round the interpretation of a part of that ceremonial—the disposal of the Two Goats." These difficulties, however, must be faced; and it will not do to adopt an explanation which raises more than it solves. Mr. Govett's own explanation, to which we have given close study, seems to lie under that disadvantage. On the other hand, we cannot agree with the usual interpretation that the slain goat represents Christ on the cross and the liberated goat Christ risen.

Mr. Govett's interpretation consists in applying the goat that was slain ("the goat upon which the Lord's lot fell") only to our blessed Lord and His work at Calvary, when He made His soul an offering for sin (Isa. liii. 10). There is no combination of the functions of the two goats, but rather a severance and a distinction: One goat is for Jehovah, the other for Azazel—the latter being a proper name, as much so as the former. One goat is slain, the other is led out into the wilderness, the place of barrenness and death, bearing sin which is never removed from its head. If Christ is represented by the one, He can hardly be so by the other. God accepts the one goat; He as definitely rejects the other—for "the lot is cast into the lap: but the whole disposing thereof is of the Lord" (Prov. xvi. 33). It is through the shed and sprinkled blood of the Lord's goat that the nation's sins are remitted, seeing that "without shedding of blood is no remission" of sin. For that slain animal there could be no resurrection, for the blood of bulls and of goats could never take away sins; but for Christ there was a raising again to a new life, and a resumption of the glory which He had with the Father before the world was. Resurrection is not hinted at in the arrangements of the day, and only comes in when a sacrifice has been offered which God can accept, and which avails for the forgiveness and pardon of all who rest upon it; such a sacrifice was Christ's. The Lord's goat, slain, and its blood sprinkled "within the veil," was the appointed means for God's passing over (Rom. iii. 25) the sins of the nation in His forbearance—a procedure the righteousness of which was not established till Calvary once and for all disposed of the sins of His believing people. The goat for Azazel sets forth banishment from God's presence with sin still imputed. One is Christ, and all who are His by faith; the other is Antichrist, and all who cleave to him. One is the seed of the woman; the other is the seed of the serpent. To go right back to the fountain head of human history—one



THE SCAPEGOAT (LEVITICUS XVI.)

is Abel, slain, but accepted of God; the other is Cain, who goes out from the presence of the Lord, and of whose death—eloquent silence!—we do not read. Thus sin is either vicariously expiated for us by Christ, while we shall dwell with Him for ever in the city of light; or it is borne, with all its dread consequences, by us, while we are “punished with everlasting destruction from the presence of the Lord, and from the glory of His power.”

Now, does not this, while appearing to remove some difficulties, create others? And does it not leave unexplained the confession of sin which took place (according to Lev. xvi. 21) over the second goat and the putting upon it the transgressions of the children of Israel? We recognize, of course, the antithesis that is set forth in Scripture between Abel and Cain, Jesus and Barabbas, Christ and Antichrist; but we do not see how any such act as confession—the condition precedent for the Divine forgiveness (Prov. xxviii. 13; 1 John i. 9)—can be said to be done in connection with anything typifying the latter of these respective pairs.

We would say, then, that the regulations concerning the two goats do set forth the one atonement of Christ. But we see that the second goat cannot represent our Lord as risen from the dead: how could anything happening on the Day of Atonement show forth His resurrection? He rose again the third day, indeed, according to the Scriptures—but not, we judge, according to this particular scripture.

Let it be noted that nothing is said in regard to either of the goats about its being clean or without blemish—they are identical in this as in all else. Do they not together, then, typify Him who was “numbered with the transgressors” and “made sin for us”?

Then, further, there are certain words—technical words, we might almost say, in regard to sin and its removal and forgiveness—used in Lev. xvi. which recur in other passages of Scripture that are certainly wholly Messianic. Mr. David Baron has pointed these out:\*

(1) *Kāphār* (cognate with *hāsāh*, used in Ps. xxxii. 11=“to cover,” though rendered “to atone” in English; the essential idea of atone-

\* Chapter vii., “Sin and Forgiveness—An Old Testament View,” *Foundation Truths of the Gospel* (Morgan and Scott).

ment, so far as this word is concerned, is the covering or hiding of sin from the eyes of the Holy One. So the psalmist exulted in the blessedness of the man whose sin is covered.

(2) *Nāsā'* = "to bear away," translated "to forgive" in Ps. xxxii. Mr. Baron suggests that it was most probably on an occasion such as the Day of Atonement, "in full view of the solemn transaction he had just witnessed, that the sweet psalmist of Israel, overwhelmed with awe and gratitude in thus realistically seeing, as it were, his own burden lifted from off him, was inspired to give utterance to the feeling of the worshipping multitude in the exclamation, 'Oh, how blessed is the man whose transgression is *borne away* [as if he actually saw the sin-laden goat being led past him], *whose sin is covered* [referring to the "covering" made by the shedding of the blood of the other goat].'"

It would seem that there is a direct reference to the twofold aspect of atonement as set forth in the two goats in Isa. liii. 12: "He poured out His soul unto death, . . . and He bare the sin of many." Here the same word is used for Messiah's bearing of sin as in Lev. xvi. 22.

The figure, moreover, of bearing sin reappears in the New Testament: "Behold the Lamb of God, which beareth the sin of the world" (John i. 29); "who His own self bare our sins in His own body on the tree" (1 Pet. ii. 24).

Now the crucial point is that these two actions concerning sin (its being covered, and its being borne away), both of which were undoubtedly performed by Christ, were on the Day of Atonement respectively ascribed to the two goats: the shed blood of one goat availed as a covering for sin, while the other goat bore away the sins that were put upon it, even as Jehovah laid upon Jesus the iniquity of us all—Jehovah, the high priest, taking the place of Aaron, and Jesus, His well-beloved Son, that of the goat.

It is as a result of these two things being done, and appropriated by faith, without the works of the Law (Rom. iv. 6), that sin is no longer imputed to the believer, because it has been dealt with and disposed of by the Most High.

## THE "LAYING ON OF HANDS."

A word or two on this feature of the day's ceremonies. Aaron was to lay both his hands upon the head of the live goat, and confess over it all the iniquities of the children of Israel. This simple but expressive act of laying on of hands is generally thought to mean *identification*; we demur to this, and suggest rather that it connotes *transference*. A little thought will show this.

The high priest was not, as the representative of the nation, identified with one goat rather than with the other, seeing that they both together formed one sin offering (Lev. xvi. 5); but he did transfer the sins of the people to one goat, but not to its fellow—one was to "bear" sin, the other was to "cover" it.

But further, the action of the laying on of Aaron's hands is surely explained by the words that follow: Aaron "shall confess over [the live goat] all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat" (ver. 21). As Aaron by word of mouth confessed the nation's sins, so by the divinely appointed action they were transferred to the living animal.

That this is the correct view will further appear from a consideration of the instances of which we read in the New Testament when Apostles laid their hands on such and such persons; here was no identification of one with the other, but a transference of needed grace by virtue of apostolic authority and gift (Mark xvi. 18; Acts vi. 6, viii. 17, xix. 6; 1 Tim. iv. 14).

To return: this transference of sin to the head of the live goat, in the type, is the whole point of the great Messianic reference of Isa. liii. 6. The Messiah was to be a sin-bearer; Jehovah Himself here was the priest, and He, taking up the burden of the world's sin (John i. 29), laid it on His Son, so that:

The Lord in the day  
Of His anger did lay  
Your sins on the Lamb,  
And He bore them away.

“Both his hands”; not one, while the other was free to do something else; the solemn duty called for the priest’s undivided attention, and he could do nothing else while so engaged.

There was no sin *in* Him, but sin was laid *on* Him; sin still dwells *in* us, but it is not *on* us who believingly and penitently appropriate His great work at Calvary.

“WITHOUT THE CAMP.”

The ultimate disposal of the goat for the sin offering, whose blood was brought in to make atonement in the holy place, was that its carcass was carried forth outside the camp and there burnt. Now we are left in no sort of doubt as to the bearing of this. Says the Holy Ghost: “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate” of Jerusalem (Heb. xiii. 12). And as He went forth thus out of the holy city, so are the Hebrew Christians exhorted to go forth unto Him, bearing His reproach, leaving behind them their national standing as Jews, and having no longer a city which should abide and remain, but seeking one to come.

The questions now remain to be faced, Why two goats? And in what way can the goat for Azazel be said to stand for Christ, as well as the one upon which Jehovah’s lot fell?

We suggest that the goat for Jehovah typifies Christ *dying*, and that for Azazel Christ *dead*: the one, Christ on the cross; the other, Christ in the tomb. In and by the act of dying, our blessed Lord shed His blood, pouring out His soul (His natural human life) unto death, the life of the flesh being, according to Lev. xvii. 11, in the blood. But at death, He “descended . . . into the lower parts of the earth” (Eph. iv. 9), or, as the Apostles’ Creed has it, “He descended into hell”—hell\* being, of course, not, as commonly but wrongly understood, necessarily a place of penal suffering, but simply

\* Hell = Gr. *hadēs* = Heb. *sheol*. Gehenna and the lake of fire are different conceptions altogether.



THE HIGH PRIEST OF ISRAEL IN HIS ROBES OF GLORY AND BEAUTY  
(EXODUS XXXIX.)

the underworld of the dead, the place of departed souls. We are not concerned to build up an elaborate structure of hypothesis and speculation on this point: Acts ii. 26-27 (=Ps. xvi. 10) and Eph. iv. 9 place the simple fact beyond all doubt that Christ, between death and resurrection on the third day, "as His human body entered a grave, His human spirit entered Hades."\* Is not the dark world of the dead the analogue of the wilderness in the events of the day whose ceremonial we are considering? The goat, indeed, never returned to the camp; whereas the Son of God could not be held by the chains of death, but returned a conqueror to life, and is now enthroned at God's right-hand; but that is another story. Enough for the moment that He took our sins "down to the grave, and left them there." This is why we agree that the goat for Azazel cannot typify our Lord as risen; in no sense can it be that He bears our sins now that He has been raised from the dead by the glory of the Father. But we see an appropriateness in the idea that He bore them in death, while His holy soul was separated from the body that lay in Joseph's tomb. Those sins did not rise with Him, seeing that He was raised because of our justification (Rom. iv. 25).

One final word. Rejecting the pre-Anselmic idea of the death of Christ as a ransom paid to Satan, we yet feel that that death had reference to the great enemy and opponent of God. If, having laid down His precious life on the cross, He entered the realm where the Devil held sway, we have a sufficient explanation of the two goats being allocated by lot, the one for Jehovah, the other for Azazel. Thus the elaborate and unique arrangements of this great Day found their fulfilment in Him who once in the end of the (legal) age appeared to put away sin by the sacrifice of Himself.

[It is noticeable that the sacrificial character of Christ in the New Testament is that of a lamb, and not that of a goat, and that the

\* Moule, *Outlines of Christian Doctrine*, p. 94 (Hodder and Stoughton).

lamb was never used as a sin offering under the Law. We can only suggest that the arrangements for the Passover and those for the Day of Atonement are brought to a focus in our blessed Lord. In any case, the lamb of the Passover could be taken either from the sheep or from the goats, so that there is no great difficulty in thinking of Him as realizing in Himself both sacrifices.]

#### THE BENEFITS ENJOYED.

But there comes in an important principle. All the ritual of the Day of Atonement might be most exactly carried out; the high priest might have obeyed to the letter and in spirit the prescribed movements and actions; everything might have been in order—and yet an Israelite might fail to benefit by it all, and have to bear his own sin, even being cut off from among the people. How? There was something the individual Jew had to do. He had no part to play in the sacrifices of the day—that was all done by the high priest. What, then, was he required to do? Two things: He was to afflict his soul, entering with holy contrition into the ceremonies of the day, as he realized that they were for him, on account of his sins. *Repentance* is here required—a godly sorrow for sin, a broken heart and a contrite spirit. Moreover, he was to abstain from all servile work: “Whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people” (Lev. xxiii. 27). *Faith* is here demanded. To have gone on with the ordinary avocations of life on such a day as this would have been the height of guilty presumption—unbelief in its most naked and arrant form. The benefits of the day’s ritual could only be enjoyed as they were intelligently and believingly appropriated by a heartfelt penitence and a ceasing from a man’s own works. How gloriously and yet solemnly true of the Gospel! The sinner has no part to play in the atonement once made for his sins, for “Jesus did it all—long, long ago.” But the message comes to him in his sin, calling for “repent-

ance toward God and faith in our Lord Jesus Christ." Luther need not toil up Santa Scala.

Weeping will not save me !

Working will not save me !

Waiting will not save me !

Faith in Christ will save me !

#### AARON'S DRESS.

A word should be said on the dress of the high priest on this occasion.

There were times when he was arrayed in his robes of glory and beauty—breastplate, ephod, girdle, turban (not "mitre"!), and an imposing sight he must have been when so habited. But for the rites of the great Day of Atonement he wore only the simple linen robes prescribed for the occasion. He had worn the former for the usual morning sacrifice of a lamb, but these were exchanged for that dress whereby he became for the nonce "like unto his brethren."

Again we lovingly trace the analogy between this and the action of our divine Lord. As essentially the High Priest of creation, Mediator by virtue of His eternal sonship and oneness with the Most High, He was arrayed indeed in glory—the glory which He had with the Father before the world was (John xvii. 5). But—

Aside the Prince of glory threw  
His most divine array,  
And wrapped His godhead in the veil  
Of our inferior clay.

He was found in fashion as a man, appearing on earth "in the likeness of sinful flesh" (a striking phrase, avoiding at once the error of Docetism and any suggestion of sin in Christ), and taking a servant's form. Thus He became like unto us, sin only excepted, living a life of true filial dependence, and putting His trust in God (Heb. ii. 13), even as we must do.

## THE INTERMEDIATE STATE.

It is of interest to note, as bearing upon the questions of resurrection and the intermediate state, what is said of the period during which the high priest was in the Most Holy Place: "There shall be no man in the tabernacle . . . when he goeth in to make an atonement in the holy place, until he come out, and have made atonement for himself and for his household, and for all the congregation of Israel" (Lev. xvi. 17). Aaron was the only person thus to stand before the throne of grace as he sprinkled the atoning blood.

Let this be applied to our blessed Lord, and it will be seen to throw light upon the questions referred to. By virtue of His risen standing, He is the sole human occupant of the heavenly courts. He did not at death thus enter His Father's presence, for no disembodied soul (the state of death) can be admitted to the presence of the living God; but at His ascension He travelled into heaven (1 Pet. iii. 22). At death He descended into hell (=Hades, the underworld of the dead—"the lower parts of the earth" [Eph. iv. 9]), and after His resurrection He Himself explicitly told Mary Magdalene, "I am not yet ascended to My Father" (John xx. 17). It is only in resurrection that man, having once died, can stand before God; and the only man who has risen from the dead—as distinct from a mere restoration to this present life—is Christ Himself; hence there is no man save our great High Priest in the holy of holies, the unveiled presence of God.

It will be said, What, then, of believers at death? Do they not go to heaven? We must distinguish, surely, between the spirits of the saved, which are most certainly in the keeping of Christ, and the whole personality (spirit, soul, and body), which will not be reunited till the morning of the resurrection; only then shall we have our perfect consummation and bliss, both of soul and body, in the everlasting kingdom of our Lord and Saviour Jesus Christ. "Lord Jesus, receive my spirit," was the dying Stephen's prayer, as in similar language Jesus Himself commended His spirit unto God His



THE HIGH PRIEST OF ISRAËL ON THE GREAT DAY OF ATONEMENT  
(LEVITICUS XVI.)

Father; but whereas Christ is risen from the dead, and become the firstfruits of them that slept, and has ascended into heaven, Stephen yet awaits the shout, the voice of the archangel, and the trump of God; and so of all who have departed this life in the faith of Christ's holy name. It is only by anticipation that we can think of heaven and the presence of God as peopled with the saved of all the ages. It will be blessedly true, after Christ has come to receive us unto Himself, so that where He is there shall we be also, beholding His glory, the glory of God in the face of Jesus Christ. Till then He is our Advocate with the Father, our Mediator, our Intercessor, pleading the merits of His precious blood, while we, like Israel of old, wait outside, confidently expectant of the hour when He who is now hidden from our view shall appear.

## CHAPTER XIV

### THE "ATONEMENT MONEY"

A QUESTION may quite naturally be asked, in the light of the elaborate arrangements for the "Divine service" (Heb. ix. 1) under the Law, as to how all the expenses were met. At least one way was by means of the "atonement money," the idea of which was as follows:

Whenever the nation was numbered—or, in modern parlance, whenever a census was taken—each individual of twenty years old or more was to pay half a shekel (=10 gerahs) "a ransom for his soul unto Jehovah" (Exod. xxx. 12 *ff.*); and this "atonement money," as it was called, was to be devoted to the service of the tent of meeting. So we read, for example, that when the Tabernacle was erected, the sum of the silver thus given was 100 talents, 1,775 shekels (Exod. xxxviii. 25), and on this occasion the silver was used for making sockets and hooks for the Tabernacle.

It ought to be noted that the Most High introduced in this connection a principle that some fondly imagine to be of modern formulation—the essential equality of all men, apart from the accident of birth or possessions: "The rich shall not give more," said God, "and the poor shall not give less than half a shekel"; there was to be one flat-rate payment for all Israel! Does not this hint at the equality of all men before the Judge of all the earth? "for there is no difference, for all have sinned, and come short of the glory of God"; and as there is no difference as to human guilt, so there is none as to the mercy of God; for "the same Lord over all is rich unto all that call upon Him."

There would seem to be some ground for thinking that it was David's omission to collect the appointed half-shekel on the occasion

of his numbering Israel toward the close of his reign which was the head and front of his offence; so that when he placed himself humbly in the hands of God for punishment it was the plague that came upon the people—the very thing threatened in Exod. xxx. 12.

An incident in the life of our Lord also is of interest here—the demand of the authorities for the payment of the tribute money (Matt. xvii. 24-27). This was the institution of Moses, now become a regular voluntary levy for the upkeep of the Temple services. Peter took it upon him to answer for his Lord, but was rebuked with that graciousness of manner which is a never-failing object of wonder and admiration to the student of the Gospels. Shall I, says Christ in effect, the Son of God, be expected to pay for the support of My Father's service? Yet, while free from the obligation, He undertakes to pay, and sends Peter to the lake-side, where he finds in the first fish taken up a piece of money, which should be just the amount to be paid; not, says Christ, *for us*, but "for Me and thee." How incisively He thus distinguished His relationship to God from that of Peter! We are reminded of His resurrection word, "I ascend unto My Father, and your Father; and to My God, and your God" (John xx. 17). His filial relation to God is eternal, essential, and of right; ours began in time, is a gift, and all of grace.

One passage more falls to be considered. The half-shekel thus used for the service of the Tabernacle was called the "atonement money"; it was a ransom for the souls of the people: not, of course, that the value of a human soul can be expressed in terms of gold and silver, but that thereby a recognition was made of man's responsibility to God, and of God's goodness in bestowing upon man the boon of life. Now, says Peter, "ye were not redeemed with . . . silver and gold, . . . but with the precious blood of Christ" (1 Pet. i. 18-19). We could never make an adequate atonement to God for our spiritual life—no amount of perishable metal could ransom us from eternal woe; but the "precious blood" of God's Son avails for this, and, by

faith appropriating it and making it our own, God looks upon us with favour and acceptance.

Thus this passage, so often quoted, gains, we think, new interest when we recognize in it an echo of an old Tabernacle regulation, and we have another illustration that through the Bible—as, according to Tennyson, through the ages—“one increasing purpose runs.”

## CHAPTER XV

### THE PRIESTLY FUNCTION

A BRIEF treatment may be permitted of the simple but expressive truth that one of the functions of the priests under the Law was to pronounce the blessing of God upon the people. They mediated the favour of Jehovah to His covenant people. We have in mind especially that lovely threefold benediction (surely a preparation for the triple prayer in 2 Cor. xiii. 14) of Num. vi. 22-27: Aaron and his descendants were to bless the children of Israel in the name of the Lord, and God undertook to ratify their words and to bless His people. But the same idea occurs repeatedly in the Old Testament. Specific reference to this function of the priests is made in 1 Chron. xxiii. 13. The following passages speak of the same thing: Deut. x. 8, xxi. 5.

Now let us see the bearing of this under the Gospel. There is now no priestly tribe, or caste, or profession in any sacerdotal sense. (It is unfortunate, perhaps, that our English word "priest" should always connote sacerdotal functions, when it is really the descendant of the Greek *presbuteros* = an elder; compare the French *prêtre*, which is to be distinguished from *sacrificateur*. A [sacrificing] priest must have an altar, and a sacrifice must complete the trinity of ideas, no two of which are of any value without the third.) The only sense, then, in which any Christian is a priest is that in which every other Christian is also a priest, with the fourfold sacrifice to offer of—(a) song (Heb. xiii. 15), (b) substance (ver. 16), (c) service (Rom. xv. 16), and (d) self (Rom. xii. 1; cp. 2 Cor. viii. 5); and all this at the altar of Calvary! We are a nation of priests (1 Pet. ii. 9), called to offer up spiritual sacrifices (ver. 5). Now comes in the New Testament analogue of the legal idea we have considered. We are not to render

“evil for evil, or railing for railing, but contrariwise blessing”; knowing that we are thereunto called, that we should inherit “blessing”; not to receive “a blessing” ourselves, but to inherit the office and function of blessing others! We are to render blessing for railing and evil. Our lives are to be so lived in fellowship with God, the source of all true and real blessing, that our words and actions shall communicate blessing—His blessing—to others. So we discharge our priestly function, and God blesses others through us.

## CHAPTER XVI

### THE EPISTLE OF BETTER THINGS

THERE is a saying to the effect that the good is the enemy of the best. We have something that is good, and we are prone to rest content with it, unwilling to relinquish it even for something better. No case more in point can be found than what happened to Israel as between the Law and the Gospel. All the ordinances of the Law were good; all its appointments and arrangements. Was not the Law itself holy and just and good, because coming from Him who is ineffably and infinitely good? But all the provisions of the Gospel are better; the Most High did not exhaust Himself under the old economy; rather, He kept His best gifts until these last days, even as the Saviour provided the best wine at the end of the feast. This was the consolation of the believing Israelite in times of persecution—he had sacrificed much that he valued, much that was precious to him; but as compensation he had entered into an inheritance far exceeding in richness and glory what he had relinquished. To cheer him, then, the Holy Spirit indited the anonymous Epistle to the Hebrews, in which there are no fewer than thirteen contrasts drawn out, showing that the new Gospel is “better” than the old Law. The following are the passages: i. 4, vi. 9, vii. 7, 19, 22, viii. 6 (twice), ix. 23, x. 34, xi. 16, 35, 40, xii. 24. This, of course, is only taking account of the actual word “better”; such phrases or words occur as “more perfect,” “more excellent,” “greater,” “how much more,” etc.; in fact, the idea of the superiority of Gospel things over those of the older dispensation permeates the whole epistle, and is, indeed, its *raison d'être*.

To deal with the thirteen occurrences of the word would be too big an undertaking; we will endeavour to draw out the force and

beauty of a single verse—a verse, however, which contains no fewer than three of these superlatives: Heb. viii. 6—(1) “a more excellent ministry,” (2) “a better covenant,” (3) “better promises.” This will point the way along an avenue of truth that our readers may like to tread for themselves.

### I.—“A MORE EXCELLENT MINISTRY.”

The pages of the Old Testament are redolent of the obedient and self-abnegating service rendered to the purposes of God by one and another of those whom He called into fellowship with Himself. The service of some of these is disfigured by blots and blemishes, failures and shortcomings, faithfully narrated for our warning by the Spirit-guided historians. Of others we might almost think they were perfect in their devotion and attachment to Jehovah did we not know that “there is not a just man upon earth that doeth good and sinneth not.” In this very epistle—in this very chapter—a high place is given to Moses; he is, indeed, one of the great characters of human history, laying the foundation of a nation’s greatness. But if Moses did this, it was because he surrendered himself to the will of God, paying the price at forty years of age (“when he was come to years”) and turning his back on Egypt, its pleasures and its sins, and choosing rather to suffer affliction with the people of God; and yielding himself at eighty years of age, after the stern discipline of the desert, to God. Strict and undeviating obedience was enjoined upon him when it came to the erection of the Tabernacle—an injunction which was carried out implicitly. But Christ is said to exercise a grander ministry than Moses’; briefly, we may say so in three ways:

(a) *In so far as the ministry of the Son must be more excellent than that of a servant.* At most Moses was but a servant “faithful in all his house”—that is, God’s house; representing God, mediating the mind and will of God to Israel. But Christ is God’s Son, come forth from the bosom of the Father, sharing God’s nature to the full, knowing God as none other knew Him, and revealing Him to us. As

the position of the son in a family is more exalted than that of the most faithful and valued servant, by so much does Christ's ministry exceed that of Moses the man of God.

(b) *In so far as what is eternal outweighs that which is merely temporal.* The work of Moses was for an earthly people and for the achieving of an earthly purpose. The Tabernacle in the Wilderness no longer exists; it had an existence of less than five hundred years. But the work of Christ is eternal and abiding; it is not for an age, but for all time, and will stand when time shall be no more. He is "the eternal Christ," the same yesterday, and to-day, and for ever.

(c) *In so far as mercy exceeds judgment.* The ministry of Moses was one of condemnation and death; the commandment that was ordained unto life Israel found to be unto death, because of the weakness and incapacity of the flesh, and because of their ingrained wickedness, as unregenerate men and women. Hence all the dire threats contingent upon disobedience have come upon them to the full, and they are now a people under the discipline—punitive and remedial—of Him whom they have so grievously offended. But the ministry of Christ is one of blessing and life: "God sent not His Son into the world to condemn the world: but that the world through Him might be saved" (John iii. 17); and so His every act—at least, so far as men were concerned—was fraught with grace and love. This is the very substance of the Apostle's argument in 2 Cor. iii. 6 ff., epitomized in verse 10: "Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." The glory of God in the face of Jesus Christ outshines all other glory, and before it all other glories pale!

## II.—"A BETTER COVENANT."

But shall we translate *διαθήκη* (*diathēkē*) by "covenant" or by "testament"? We must admit our partiality to Delitzsch's line of approach to the matter: "The sacred writer thinks not in German [or in English!], but in Greek, and expresses himself accordingly.

The Greek word *διαθήκη* . . . includes and combines the notions of covenant arrangement between two parties, and of testamentary disposition or settlement. Now if only one of these two notions had been applicable to the subject in hand, and the sacred writer had made, nevertheless, a thoughtless and irrational use of both, he would justly incur blame for confusion of thought. But if both meanings . . . *are* applicable, we cannot blame him for availing himself of the doubly significant word. And they are thus applicable.”\* Delitzsch then goes on to say that in the Gospel there are certain conditions which have for their object a future divine blessing; that blessing is in the Old Testament frequently designated by the term “inheritance”; that the object of the Divine promise under the covenant of which Moses was mediator was an “inheritance” or “everlasting possession,” but it soon became manifest that the land of Canaan, though bearing this title, could not be the abiding rest of God’s people, nor His true and final dwelling-place among men; that the eternal inheritance of which the covenant spoke must be a future and unearthly one, the right to which was to be ultimately extended from Israel to all mankind, and to be realized only in the world to come. The heirs are not merely those to whom the promise of this inheritance was first addressed, but all members of the human family to whom, in accordance with the Divine purpose, its possession should be ultimately vouchsafed. Now Christ is the Mediator of a new and better covenant, through which all the called among mankind are to be put in possession of this inheritance. The old covenant was broken by one of the parties—Israel (Jer. xxxi. 32), hence the need for this new and better covenant. But before it could come into operation, a death must have taken place atoning for all the transgressions that had gone on accumulating during the continuance of the first covenant, and so capacitating the heirs to enter upon the inheritance thus assured and made over to them. In common life, an heir can only enter in his inheritance by the death of the person whose will has been made in

\* Delitzsch: *Commentary on the Epistle to the Hebrews*, on chap. ix. 15.

his favour; but in this case it is an atoning death which must intervene. Thus the Lord, the night in which He was betrayed, took the cup, and giving it to the disciples, said, "This is My blood, that of the new covenant, that shed for many for remission of sins" (Darby's trans., Matt. xxvi. 28).

The whole point is that as Moses, by animal blood, mediated to the people of Israel a covenant, the terms of which they were unable to keep, so that its promises have remained unrealized, while Christ, by His own blood, has mediated to us a new and better covenant, for the fulfilment of whose terms God Himself undertakes the responsibility, so that it shall be kept and its promises realized. For this better covenant is established and founded upon—

### III.—"BETTER PROMISES."

And herein is its great difference as compared with the old. Its prospective establishment was spoken of by Jeremiah (xxx. 31-34), and in its adumbration by him we see four promises, not one of which had any analogy in the old lapsed covenant of Moses: (a) Perfect forgiveness of sin; (b) God's law written in the heart, in allusive contrast to the two tables of stone externally presented; (c) an abiding relationship established between God and the other party to the covenant; (d) consequent Divine enlightenment and fellowship (cp. John vi. 45). This new covenant, established upon these better promises, is ours now, and shall be Israel's in the days to come when God shall take away their sins (Rom. xi. 25). "Ours now," we say; so let us examine its terms.

(a) *Forgiveness of Iniquity, and the Divine Non-Remembrance of Sin.*—Does God forget? No, He does not. Forgetfulness is a human weakness that must not be—and in Scripture is not—predicated of God. By an act of almighty will, utterly beyond anything we can do, He chooses not to remember our sins:

I will remember now no more,  
 God's faithful word has said,  
 The follies and the sins of him  
 For whom My Son has bled.

With the best intentions in the world we cannot always forget wrongs done to us, though we may be enabled to cherish and manifest a forgiving spirit; but God wills not to remember sin that has been confessed and pardoned. Here is *a new transaction*.

(b) *God's Law Written in the Heart*.—Israel had it inscribed upon tables of stone, as something objective; to us is vouchsafed a subjective apprehension of the will of God; and this is the hall-mark of the righteous man: "The law of his God is in his heart" (Ps. xxxvii. 31; Isa. li. 7). This is according to the pattern of Him who could say, "Thy law is within my heart" (Ps. xl. 8), as the tables of Law were themselves within the ark of the covenant. Here is *a new commandment*.

(c) *An Abiding Relationship between God and His People*.—God was a husband to Israel when He took her by the hand to lead her out of the land of Egypt (Jer. xxxi. 32); but she forsook Him, and went after other gods. Yet God promises to betroth her unto Him again in righteousness, while Christ takes the Church into the same relationship with Himself; did He not love her, and give Himself up for her, that He might present her to Himself a glorious Church, not having spot, or wrinkle, or any such thing? It is no longer "Thou shalt love the Lord thy God," but "We love Him because He first loved us," and "we have known and believed the love that God hath to us." Thus comes about *a new relationship*.

(d) *Divine Enlightenment and Fellowship*.—The knowledge of God is the great desideratum of man. The three ingredients of human greatness—wealth, learning, military prowess—are all outweighed in value and importance by an acquaintance with the Most High (Jer. ix. 23, 24). This knowledge of God—ethical, increasing, satisfying—is ours in Christ as participators in the new covenant (John xiv. 6 ff.); so that "truly our fellowship is with the Father and with His Son Jesus Christ." He is not to us the Unknown and Un-

knowable, but one who has been pleased to reveal and manifest Himself completely and fully to us in the Son of His love, so that we both know Him and are known of Him. Here is *a new fellowship*.

Is not all this "far better" than anything the old Israelites had under the Law?

## CHAPTER XVII

### "THE HIGH PRIEST OF OUR PROFESSION"

Two titles are given to our Lord in Heb. iii. 1—"Apostle" and "High Priest." It will be profitable to indicate quite briefly the difference between these two, before considering His high-priestly character.

*Apostle.*—An apostle (*apo*, away; *stello*, I send) is one sent forth, and its reference to Christ is based upon the truth of His being the Sent One of God, as He Himself loved to emphasize in the days of His flesh: John vi. 29, 38, 39, 40, vii. 28, 29, etc.; and as the New Testament elsewhere echoes: Rom. viii. 3; Gal. iv. 4. His pre-existence is necessarily assumed—for how could one be sent who had no previous personal existence? It is by His *birth* at Bethlehem that He is constituted the Apostle of our profession.

*High Priest.*—This is the pendant to Christ's apostleship: He who came forth from God to us, to reveal the Father and manifest His name, has now returned to God on our account, by His *death and resurrection*, taking our humanity into heaven. His high priestly office is, of course, that which is more intimately connected with our study of the Tabernacle. True, His is not a Levitical but a Melchisedec priesthood—He is a priest, not after the law of a carnal commandment, but after the power of an endless life; but yet He has satisfied, and more than satisfied, all the typical requirements of the priesthood of Levi, of Aaron.

Two adjectives—nay, three—are used of our blessed Lord as the high priest of the New Testament—(1) "merciful" and (2) "faithful" (Heb. ii. 17) and (3) "great" (iv. 14). We will consider these, taking Nos. 1 and 2 together, because occurring in the same verse, and No. 3 by itself.

“ A MERCIFUL AND FAITHFUL HIGH PRIEST.”

It is not for nothing that these two terms are here applied to Jesus, the Son of God. The Bible does not purport to give us systematic theology: theology is an attempt on our part to systematize the revealed truth of God, which yet is too big to be contained in any of those little systems of ours which have their day and cease to be, even as the heavenly bodies—sun, moon, and stars—are too vast for astronomy wholly to comprehend. So, while we nowhere find a formal statement to the effect that Jesus Christ is at once Son of God and Son of man, how many phrases can only be understood in the light of His dual nature yet one Person! Look at a few.

*Isaiah* ix. 6.—The child born speaks of His humanity—He was Mary’s child; the son given speaks of His deity—God gave His only begotten Son.

*Matthew* xxii. 42 *ff.*—As man, He was David’s son, born of David’s line through Nathan; as God, He is David’s Lord, now seated at God’s right hand.

*Micah* v. 2.—As man, He came from Bethlehem, His birthplace, as a true child of Adam’s race; as God, His goings forth were from of old, even from everlasting.

*Revelation* xxii. 16.—As man, He was the offspring of David; as God, He was the root of David, the man after God’s own heart, himself owing to Him his very existence—for God created all things through Jesus Christ.

So in *Heb.* ii. 17 we see His two natures hinted at: a merciful high priest on account of His humanity, a faithful high priest because of His deity. Is this far-fetched? Certainly His mercifulness has no meaning in His Godward relationship, while it has a very blessed appropriateness for us; and as certainly His faithfulness is called for in His dealings with God on our behalf (*Heb.* iii. 2, 5-6). Is He not the Daysman whose absence *Job* (ix. 33) bewailed, laying His hand upon us both—a holy God and sinful man? It is because He is the

eternal Son of God on the one hand, yet partook of flesh and blood on the other, that He is the mediator between us. As such, He is merciful in His attitude towards us on God's behalf, faithful in His relations with God on our account. Our interests are safe in His pierced hands, and God's interests are safe in those same hands. Mercy is not exercised at the expense of faithfulness, nor does faithfulness prevent mercy being displayed. He assumed our human nature at Bethlehem, was in all points tempted like as we are, yet without sin, and felt our human weakness; yet it was no exchange of deity for humanity, no conversion of the Godhead into flesh, but a taking up of the manhood into God; He retained His oneness (John x. 30) with the Father.

What practical comfort is here! Our Elder Brother ("the first-born among many brethren"—Rom. viii. 29) will ever be our merciful high priest in things pertaining to God, having compassion on us in our ignorance and when we are out of the way (Heb. v. 2), touched with a feeling of our weaknesses (iv. 15), to whom we may come to find mercy (16). We need no mediatrix to awaken His tenderness toward us, but may go directly to Him in prayer and confession of sin. On the other hand, the Son will never betray His Father's interests by excusing or glozing over sin—this were to be an unrighteous, and not the righteous Advocate He is declared to be (1 John ii. 1). So the conflicting interests of man as a sinner and God as a moral governor are reconciled by Him who is the God-man.

#### "A GREAT HIGH PRIEST."

This combination of adjectives is found nowhere else but here. The word ἀρχιερεύς (*archiereus*) = chief priest, so often used in the New Testament, is not found in the Septuagint, but instead a phrase the literal translation of which is "the priest the great (one)." The Holy Spirit here uses the expression "(the) chief priest (the) great (one)." Why? The greatness of Christ in comparison with other high priests is insisted on throughout the epistle, or at least so much

of it as deals with our Lord's high priestly functions. Why here, in connection with His ascension, is the uncommon combination made use of ?

It would appear\* that the predicate “ great ” was originally applied only to the virtually acting high priest. But towards the end of the Second Temple, when political power influenced the choice of high priests and the office was often sold to the highest bidder and changed almost annually, and the number of deposed or ex-high priests became large (no fewer than twenty-six being enumerated from the days of Herod to A.D. 70), the title “ great priest ” was left for the use of the deposed high priests, while for the acting high priest the title of “ chief priest ” was used. Hence, while there were times when there was a large number of “ chief priests,” which confirms the accuracy of the New Testament writers in often speaking of “ high priests,” there was always one official “ chief priest.”

This being so, we can see why the inspired writer uses the two predicates. He declares thereby first, that Christ is “ Priest for ever ” (Ps. cx. 4), the title of “ great priest ” belongs to Him, and He can never be deprived of it. Secondly, as He is the ever-acting high priest in heaven, He is also “ chief priest.” No mortal can combine with his name these two titles: they belong exclusively to the Son of God. By this unusual combination, which has, according to the Rev. C. P. Sherman, the contributor of the note referred to, seemingly escaped the notice of commentators, but must have been very suggestive to the Hebrew Christians to whom the epistle was addressed, the sacred writer not only points out the greatness, but the eternal priesthood of our risen and ascended Lord.

Thus we have a high priest in heaven: not one who has been high priest, now deposed, and only by courtesy exercising high-priestly functions; but the virtually acting high priest, from whose hands His

\* *Vide Expository Times*, February, 1923, p. 235, reproducing the late Dr. Biesenthal.

blessed ministry will never pass to others. By the power of His endless life we shall be saved: "He is able to save them to the uttermost that come unto God through Him, seeing He ever liveth to make intercession for them." Because He lives we shall live also.

Jesus ! in Thee our eyes behold  
A thousand glories more  
Than the rich gems and polished gold,  
The sons of Aaron wore.

They, first, their own sin offering brought,  
To purge themselves from sin;  
Thy life was pure, without a spot,  
And all Thy nature clean.

Fresh blood, as constant as the day,  
Was on their altars spilt;  
But Thy one offering took away  
For ever all our guilt.

Their priesthood ran through many hands,  
For mortal was their race;  
Thy never-changing office stands  
Eternal as Thy days.

Once in the circuit of a year,  
With blood, but not his own,  
Aaron within the veil appears,  
Before the golden throne.

But Christ by his own precious blood  
Ascends above the skies,  
And in the presence of our God  
Shows His own sacrifice.

He ever lives to intercede  
Before His Father's face;  
Give Him, ye saints, your cause to plead,  
Nor doubt the Father's grace.

## APPENDIX A

### A SELECTION OF HYMNS BEARING UPON THE TABERNACLE, THE PRIESTHOOD, SACRIFICES AND OFFERINGS

#### EGYPT TO CANAAN

FROM Egypt lately come,  
Where death and darkness reign,  
We seek our new, our better home,  
Where we our rest shall gain.

To Canaan's sacred bound,  
We haste with songs of joy,  
Where peace and liberty are found,  
And sweets that never cloy.

There sin and sorrow cease,  
And every conflict's o'er;  
There shall we dwell in endless peace,  
And never hunger more.

There, in celestial strains,  
Enraptured myriads sing;  
There love in every bosom reigns,  
For Christ Himself is King.

We soon shall join the throng,  
And all their pleasures share,  
And sing the everlasting song,  
With all the ransomed there.

T. KELLY.

## OUR SACRIFICE

NOT all the blood of beasts,  
On Jewish altars slain,  
Can give the guilty conscience peace,  
Or wash away the stain.

But Christ, the heavenly Lamb,  
Takes all our guilt away;  
A Sacrifice of nobler name,  
And richer blood than they.

My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand,  
And there confess my sin.

My soul looks back to see  
The burdens Thou didst bear,  
When hanging on the cursèd tree,  
And knows her guilt was there.

Believing we rejoice  
To see the curse remove;  
We bless the Lamb with cheerful voice,  
And sing His bleeding love.

ISAAC WATTS.

## THE TRUE GLORY

LIGHT up this house with glory, Lord;  
Enter and claim Thine own,  
Receive the homage of our souls,  
Erect Thy temple throne.

We rear no altar—Thou hast died;  
We deck no priestly shrine;  
What need have we of creature aid?  
The power to save is Thine.

We ask no bright shekinah-cloud  
To glorify the place;  
Give, Lord, the substance of that sign,  
A plenitude of grace.

No rushing mighty wind we ask;  
No tongues of flame desire;  
Grant us the Spirit's quickening light,  
His purifying fire.

Light up this house with glory, Lord,  
The glory of that love  
Which forms and saves a church below,  
And makes a heaven above.

J. HARRIS.

## THE MERCY SEAT

FROM every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a safe retreat;  
'Tis found beneath the Mercy seat.

There is a place where Jesus sheds  
The oil of gladness on our heads,  
A place than all besides more sweet;  
It is the blood-stained Mercy seat.

There is a spot where spirits blend,  
And friend holds fellowship with friend;  
Though sundered far, by faith they meet,  
Around one common Mercy seat.

Ah ! whither shall we flee for aid,  
When tempted, desolate, dismayed;  
Or how the hosts of hell defeat,  
Had suffering saints no Mercy seat ?

There, there on eagle's wings we soar,  
Where time and sense seem all no more;  
And heaven comes down our souls to greet,  
And glory crowns the Mercy seat.

Oh, let my hands forget their skill;  
This tongue be silent, cold, and still;  
This bounding heart forget to beat,  
If I forget the Mercy seat.

H. STOWELL.

## OUR GREAT HIGH PRIEST IN HEAVEN

JESUS, our Great High Priest !  
By faith our souls ascend  
To where Thou now dost intercede,  
At God's right hand.

Thy toil and woe are o'er,  
Sin's full atonement made;  
And Thee we hail, exalted now,  
Our living Head.

Yes, by Thy precious blood  
Thou hast us fully freed,  
Hast entered now the holiest,  
For us to plead.

The veil no longer hides,  
The way is manifest;  
By it we now may enter there,  
And find our rest.

Yea, rest in Thee, in God,  
Whence naught our souls shall move;  
Rest in the riches of His grace,  
His perfect love.

## THE HIGH PRIEST

SEE the High Priest as he stands  
Clothed in mystic dress,  
With the censer in his hands,  
Going forth to bless.

Fair in his embroidered vest,  
Girded with the same,  
Bearing jewels on his breast,  
Holiness his name.

Spotless was the mitred head,  
Pure the hand of gold,  
Fair the writing Israel lead  
On his brows of old.

Sweet the music of the bells  
As it filled the air;  
Of another Priest it tells  
Whom these types declare.

Such a Priest His people know,  
Clothed in fairer dress;  
Bright the letters on His brow  
And He waits to bless.

Such a Priest His people see  
In the heavenly rest,  
Bearing names that only He  
Cares for, on His breast.

THE HIGH PRIEST IN HIS ROBES OF GLORY AND  
BEAUTY

WHEN Aaron in the holiest place\*  
Atonement made for Isr'el's race,  
The names of all their tribes exprest  
He wore conspicuous on his breast.

Twelve lettered stones, with sculpture bold  
Deep-seated in the wounded gold,  
Glowed on the breastplate richly bright,  
And beamed characteristic light.

His hands a golden censer held  
With burning coals and incense filled;  
Which clouded all the holy room  
With odorous streams of rich perfume.

And, lest the priest the place defile,  
A costly consecrating oil,  
With mingled gums and spices sweet,  
Had for his office made him meet.

The liquid compound from his head  
Its unctuous odours downward spread:  
Delicious drops, like balmy dews,  
O'er all the man their sweets diffuse.

\* It was in the Holy Place, not in the Holiest of all, that the high priest wore his robes of glory and beauty. This remark applies to other hymns on the same subject.

Arrayed in hallowed vests he stood  
Sprinkled with holy oil and blood,  
The Tabernacle's sacred frame  
And all within it shares the same.

So when our great Melchisedec  
The true atonement came to make,  
A holy oil anoints Him too,  
Richer than Aaron ever knew.

His body bathed in sweat and blood,  
Showered on the ground a purple flood;  
The rich effusion copious ran,  
To glad the heart of God and man.

Deep in his breast engraved he bore  
Our names with every penal score;  
When pressed to earth He prostrate lay,  
Shocked at the sum, yet prompt to pay.

The fragrant incense of His prayer  
To heaven went up through yielding air,  
Perfumed the Throne of God on high,  
And calmed offended Majesty.

JOSEPH HART.

## “ MY MEDITATION OF HIM SHALL BE SWEET ”

WITH joy we meditate the grace  
Of our High Priest above;  
His heart o'erflows with tenderness,  
His very name is Love.

Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations are,  
For He endured the same.

But spotless, innocent, and pure  
Our Great Redeemer stood;  
'No stain of sin did e'er defile  
The holy Lamb of God.

He, when He sojourned here below,  
Poured forth His cries and tears,  
And, though exalted, feels afresh  
What every member bears.

Then boldly let our faith address  
His mercy and His power;  
We shall obtain delivering grace  
In each distressing hour.

## " CONSIDER HIM "

SEE Aaron, God's anointed priest,  
Within the veil appear,  
In robes of mystic meaning drest,  
Presenting Israel's prayer.

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

With the atoning blood he stands  
Before the mercy seat,  
And clouds of incense from his hands  
Arise with odour sweet.

Urim and Thummim near his heart  
In rich engravings worn;  
The sacred light of truth imparts,  
To teach and to adorn.

More glorious far our priest appears,  
Jesus, the Son of God;  
Deep on His heart our names He bears,  
The purchase of His blood.

In Him a holiness complete,  
Light and perfection shine;  
In Him, all grace and glory meet,  
Our Great High Priest Divine !

The blood, by which He entered there  
For sinners, is His own;  
The incense of His constant prayer  
Sheds savour round the throne.

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

#### MY HIGH PRIEST

I NEED no priest save Him who is above,  
No altar but the heavenly mercy seat;  
Through these there flows to me the pardoning love,  
And thus in holy peace my God I meet.

I need no blood but that of Golgotha,  
No sacrifice save that which on the tree  
Was offered once, without defect or flaw,  
And which, unchanged, availeth still for me.

I need no vestments, save the linen white,  
With which my High Priest clothes my filthy soul;  
He shares with me His seamless raiment bright,  
And I in Him am thus complete and whole.

I leave to those who love the gay parade,  
The gold, the purple, and the scarlet dye;  
Mine be the robe which cannot rend or fade,  
For ever fair in the eternal eye.

I need no pardon save of Him who says,  
 "Neither do I condemn thee, go in peace,"  
 My Counsellor, Confessor, Guide He is,  
 My joy in grief, in bondage my release.

Forgiven through Him who died and rose on high,  
 My conscience from dead works thus purged and clean,  
 I serve the service of true love and joy,  
 And live by faith upon a Christ unseen.

HORATIUS BONAR.

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### THE GREAT 'HIGH PRIEST

THE Great High Priest, enrobed in symbols, tells  
 Of one who ever lives to intercede;  
 Whose beauteous robe, enfringed with golden bells,  
 Says that the Father loves to hear Him plead:  
 While on His shoulder and His breast He wears  
 The names of those whose sins and griefs He bears.

But who shall stand within the holy place?  
 Who meet the gaze, the searchings of that eye?  
 Who shall approach the Father face to face?  
 Who enter where all taint of sin must fly?  
 None but the man whose breast is pure and clean,  
 Upon whose brow God's holiness is seen.

## THE GOSPEL IN THE OLD TESTAMENT

ISRAEL in ancient days  
Not only had a view  
Of Sinai in a blaze,  
But learned the Gospel too;  
The types and figures were a glass,  
In which they saw a Saviour's face.

The paschal sacrifice  
And blood-besprinkled door,  
Seen with enlightened eyes,  
And once applied with power,  
Would teach the need of other blood,  
To reconcile an angry God.

The lamb, the dove, set forth  
His perfect innocence,  
Whose blood of matchless worth  
Should be the soul's defence;  
For He who can for sin atone,  
Must have no failings of His own.

The scapegoat on his head  
The people's trespass bore,  
And to the desert led,  
Was to be seen no more:  
In Him our surety seemed to say,  
"Behold, I bear your sins away."

Dipt in his fellow's blood,  
The living bird went free;  
The type, well understood,  
Expressed the sinner's plea;  
Described a guilty soul enlarged,  
And by a Saviour's death discharged.

Jesus, I love to trace,  
Throughout the sacred page,  
The footsteps of Thy grace,  
The same in every age;  
Oh, grant that I may faithful be  
To clearer light vouchsafed to me.

COWPER.

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#### NO OTHER PRIEST

I HAVE no priest but Jesus;  
I need no priest beside;  
For He is ever near me,  
To succour, save, and guide;  
Unchanging in His office,  
Eternal in His love,  
I need no priest but Jesus,  
My great High Priest above!

## APPENDIX B

### A BIBLIOGRAPHY OF LITERATURE ON THE TABERNACLE IN THE WILDERNESS AND RELATED SUBJECTS

APART from commentaries on Leviticus and Hebrews, too numerous to be listed, we direct special attention to the following works bearing upon the subject-matter of the book.

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