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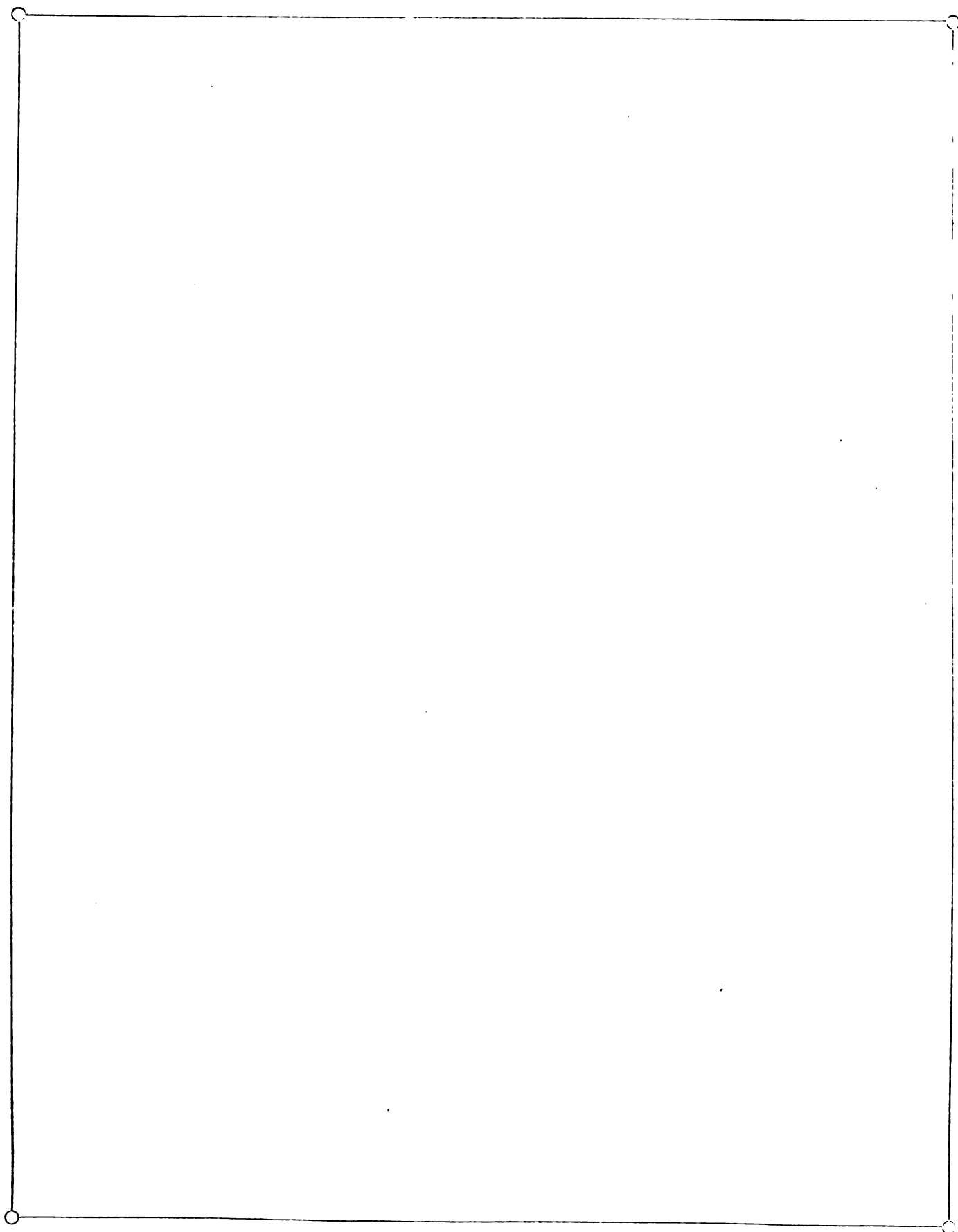
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THE TABERNACLE, &c.





LA VIE SAINTUE 1861.

Printed by R. White.

THE TABERNACLE AT REST.

THE

T A B E R N A C L E :

ITS L I T E R A L U S E S ,

AND

S P I R I T U A L A P P L I C A T I O N .

"We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. viii. 1.
"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24.

LONDON :

JAMES NISBET AND CO., BERNERS STREET.

1853.

ROBERT WHITE. PRINTER, PARK-STREET, WORKSOP.



PREFACE.

THE Tabernacle in the Wilderness presents a subject of confessedly deep interest and importance. The attention of Christians has already been extensively directed to it by different publications which have recently issued from the press. The present Volume regards the Tabernacle not as an object of antiquity giving scope for the researches of the learned, but as unfolding God's counsels and thoughts towards man;—not as furnishing a pattern of ritual services in connection with Christian worship, but as shadowing forth Christ as the source of all spiritual blessings now enjoyed. It attempts only the consideration of some of the leading principles and truths which the Tabernacle involves. The writer's aim has been to compress rather than to expand his thoughts, and to furnish a work which, in point of price, may be within the reach of many to whom larger works are not accessible. The accompanying illustrations have been drawn by Mr. Edwin Smith, from his Models which had previously been prepared with great care, and at considerable cost. The Volume is committed to Him whose glory alone it professes to seek, in the hope that He will pardon its imperfections, and that He will graciously use it in ministering to the spiritual edification and comfort of His people.

W. H.

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THE TABERNACLE, &c.

PART I.

THE TABERNACLE IN ITS DISPENSATIONAL ASPECT.



THE subject of the Tabernacle is thus introduced, Ex. xxv. 1—9: "And the Lord spake unto Moses, saying, speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. And this is the offering which ye shall take of them; gold and silver and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim-wood, oil for the light, spices for anointing oil, and for sweet incense, onyx-stones, and stones to be set in the ephod, and in the breast-plate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." The costliness of the materials, and the command to build the Tabernacle in every minute particular, according to the pattern about to be shewn to Moses in the Mount, are clear indications that no ordinary structure was about to be reared. It was intended, indeed, to be a habitation for God. "Let them make me a sanctuary," is the command, "that I may dwell among them." And yet the Divine purpose thus so graciously announced, was but a type of still other purposes afterwards to be developed. "The holy places made with hands" were "the figures of the true." Heb. ix. 24. The Tabernacle itself, and the services associated with it, as connected with the giving of the law, were "a shadow of good things to come." Heb. x. 1. To the children of God, the "true" places not made with hands have been thrown open; to them "the good things to come" have been revealed. And yet the Tabernacle, viewed alike in reference to its materials, its structure, and its services, furnishes subjects of deepest interest. The types, if faint, are faithful representations of the blessed realities which subsequent revelations have made known. When viewed aright, not as constituting, but merely as reflecting broadly and distinctly the great outlines of God's purposes in redemption and grace, the types may be regarded as part of the rich treasure laid up for the Church's use.

But the Tabernacle presents a subject of a dispensational, as well as of a typical character. Its institution was in connection with the giving of the law, a dispensational period which ran on till the days of John the Baptist. Such a subject therefore necessarily stands connected with great facts and principles made known previously to the dispensation of which it treats. "Known unto God are all his works from the beginning of the world." Acts xv. 18. His

Command to build
a Tabernacle.

Obvious design of
the Tabernacle.

plans, gradually and variously unfolded through successive dispensational periods, are all in harmony with the original and unchangeable purposes and counsels of his will. Thus the Tabernacle was to be made in exact accordance with a pattern given in the Mount. That pattern, while shadowing forth the "good things to come," was also arranged so as to develop principles and truths, in harmony with those which previous dispensations and previous events had brought to light. At these, therefore, we would briefly glance, before we proceed to the more particular consideration of the Tabernacle itself.

Pursuing then the order of the inspired narrative, we find that the Book of Genesis opens with an account of the creation of the world, as it stands associated with the moral history of man. God is there seen revealing himself in his all-perfect wisdom, power, and goodness. The various creatures and objects which start into existence are so many stupendous memorials of his eternal power and Godhead. They come forth at his word, the strikingly grand, and beautiful, and all-perfect workmanship of his hands. Light is formed, and the alternate periods of day and night are instituted. The firmament is made, dividing the waters which are above from those beneath, and the boundaries of the sea are fixed. The dry land thus prepared, now begins to yield its luxuriant herbage; and the fruit-bearing trees spring up, the various species yielding fruit after their kind. The sun, the moon, and the stars, revolve in their appointed orbits, and in due relation to the orbit of the earth. The waters now become fruitful with their finny tribes;—the feathered fowl skim the air;—beasts and creeping things fill up their appointed places on the surface of the earth. Then it is, that, last in order, but first in importance of the products of creative power, MAN is formed. He is invested with supreme dominion over all creatures on the earth. He bears the image of his Creator, with whom he is at once fitted and entitled to hold holy and happy fellowship. Earth is the scene of unmingled blessing. "God saw every thing that he had made, and, behold, it was very good." The terms on which man should continue to hold intercourse with his Maker, and on which, consequently, the happiness of the creature should be maintained, are righteously and graciously set forth. They are given in the second chapter of Genesis. Holy and implicit obedience is to be tendered. The fearful consequences of disobedience are distinctly announced. The great principle is established, that, "to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness." Alas! tested by this principle man fails. A change soon comes over the entire scene with which the inspired narrative opens. Adam eats of the forbidden fruit, and sin and death are introduced. Access to the "tree of life" is cut off. Man is driven forth from the garden of Eden, at the eastern part of which are cherubim, and a flaming sword turning every way to keep the tree of life. The curse had now fallen on the entire creation. Adam, and in him all mankind had become sealed in one common condemnation, as the Holy Spirit testifies, Rom. v. 12. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Man then, now no longer stood in the same relation to God that he had done, when first placed at the Head of Creation, in the garden of Eden. Fellowship with his Creator was at an end. Blessing had given place to judgment and the pending curse. Eternal separation from God might now have seemed inevitable. The ruin must have been irremediable, unless some new principle should have been introduced, so that *mercy might rejoice against judgment*. But God graciously interposes. When pronouncing sentence on the arch tempter, he gives promise to

Dispensational
Events preceding the
introduction of the
Tabernacle and its
Services.

The Fall. Gen. iii. 6.

Adam and Eve of a *deliverer*." "And I will put enmity," says he, "between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. *He* is here thus early announced, the Lord of life and glory, who should destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage.

But before the coming of this gracious deliverer in the person of Jesus Christ, the second Adam, the Lord from heaven, man has certain important lessons to be taught. He has to learn the truth of that word, "in me, that is in my flesh, dwelleth no good thing." His utter spiritual depravity and ruin, and consequent helplessness have to be rendered apparent, in order effectually to secure his acceptance of *Him* who was to come, in all the variety of his glorious work as Mediator, sacrifice, Priest, and King. This was God's great and primary object in each successive dispensation up to the period of the coming of Jesus Christ.

Of these *dispensations*, the first after the fall is what is commonly termed the antediluvian. The history of this period is given in the fourth, fifth, and sixth chapters of Genesis. Man is here seen *without law*, and left in these circumstances to ascertain his real state and condition. Sacrifices had been instituted as the medium of approach to God. By these the Spirit strove in order that that Saviour whose coming was as yet remote, and who should be made a sacrifice for the sin of the world, might be looked to as the appointed source of eternal life and blessing. The result was humiliating, but deeply and painfully instructive. It was seen that under the circumstances that then were, man could not recover the position which Adam had lost. He could not regain,—nay, so far as it had been left open to him he was unable to retain, the place of communion with God. "And God looked upon the earth," we read, "and behold it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. vi. 12, 13. Such was the threatening, as evoked by the wide-spread corruption and depravity by which the close of the antediluvian dispensation was marked. It was fulfilled in all its fearful and terrific consequences, in the deluge, after that "the long-suffering of God had waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved." 1 Peter iii. 20.

Noah, as "heir of the righteousness which is by faith," now entered on a new and typical possession of the earth, and another dispensation commenced, extending onward to the call of Abraham, first spoken of in the 12th chapter of Genesis. Executive power was now to be put forth against violence and bloodshed. "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. This seems to have been the distinctive feature in the dispensation that was now to run out. Immediate judgment was to be executed on crime, that the earth might not be again filled with violence. It had been demonstrated that such was the natural corruption of the human heart, as not to justify the "long-suffering or waiting" of God. The blood of the murderer was to be shed, and man was God's appointed instrument in the execution of this sentence. Earthly rule was thus instituted, and the power of the sword was intrusted into the hands of man. Much that would militate against the peace and security of society was thus repressed. Violence was necessarily restrained. Rulers, as the ministers of God, bore the sword as revengers to execute wrath upon him that did evil. Rom. xiii. iv. But these "ministers of God" could restrain only the outward and more gross manifestations of evil. Men's lusts and passions remained unsubdued. The heart could not thus be preserved in the fear and worship

Grace first announced.

Dispensational development of God's purposes necessary.

The times before the flood.

The Covenant made with Noah, and the establishment of earthly rule.

of God. Violence, it is true, did not now divide or disperse the rapidly increasing multitudes. They were seen united as in one compact bond. "The whole earth was of one language and of one speech." Gen. xi. 1. The mass of population moved onward *together*. As far as outward appearances went, all was orderly and lovely. There was universal fraternity. Society made up but one family. Circumstances were in every way favourable for promoting the fear of God. The awful and as yet recent judgment of the flood would surely still teach its impressive lessons. The Judge of the whole earth would as yet be revered. The worship of the true God would, of course, as yet be maintained. This, at least, might have been presumed, had the facts of the case been unknown. Alas! soon was the humiliating truth confirmed that man is prone to evil. Union is power. It might have been expected that the concentrated energies of man would be put forth. This was indeed the case;—not, however, to rear some memorial to God's honour, or to work out his praise, but to erect a tower that should perpetuate the creature's fame, and (as was perhaps intended) that might defy the consequences of a second flood. The ungodly purpose was, indeed, frustrated. God comes down to confound their language, that the people may not understand one another's speech. They are scattered from thence upon the face of all the earth, and Babel (confusion) becomes the name of this proud monument of man's power. Yet evil spreads. Idolatry springs up. The knowledge of God was suitably possessed when the dispensation commenced. But soon the true God ceases to be known. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." Rom. i. 21—23. At least all the elements of this gross form of idolatry were soon developed under the circumstances we have described, and so failure in maintaining communion with God again came in. "And Joshua said unto all the people, thus saith the Lord God of Israel; your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other Gods." Joshua xxiv. 2.

A new principle is now developed. Something like it had been brought out in the family and posterity of Seth before the flood. But in their history we do not see it so fully and distinctly marked. "The heirs of the righteousness which is by faith," are no longer to have the earth as the centre of their immediate hopes. God suffers all *nations* to walk in their own ways, and the world, as such, is sealed up in condemnation. The Lord now separates unto himself a people from the world. The principle on which this new state of things about to be introduced, was founded, is recorded as follows: "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii. 1—3. From this point in the inspired history, God is seen associated with Abraham and with his seed, as with a people *chosen out* from the nations of the earth, and acknowledged as *his own peculiar people*. Into their history, therefore, it is necessary to look for the further development of God's purposes; and this is the more important, as it was to meet the successive transgressions and the consequent necessities of this people, that the *Tabernacle in the Wilderness* was set up.

And here the circumstances attending the *call of Abraham*, as recorded in the passage quoted

The dispersion of mankind, and the failure of the Covenant made with Noah.

The call of Abraham.

above, deserve our special attention. All that is known of the Patriarch's character previous to this period, is what may be inferred from Joshua xxiv. 2. He was under the taint of idolatry. There had been no previous establishment of his character in righteousness. He is introduced to us, in the inspired history, simply as *one* among other idolaters; one of a nation and family that "served other gods." Yet he is chosen out from his family and nation as the recipient of special blessings. He receives, too, an *unconditional* promise that in him and in his seed all the ends of the earth shall be blessed. The call of the Patriarch had its origin in God's own gracious will and pleasure. The simple and the firm foundation of God's covenant with him was *grace*. And the promises made without condition could never be revoked,—“The gifts and calling of God are without repentance.” On the other hand as the Apostle teaches, “by faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.” Heb. xi. 8. This was the simple principle on which he acted, and on which he afterwards continued to act. And faith was the simple term on which he and his seed were to maintain intercourse with God. “Abraham believed God,” we read, “and it was counted to him for righteousness.” And by faith alone was righteousness to be attained. We have now then a people separated to God, as the depository of blessing; and this privilege they owe to *grace alone*. But their righteousness, and their communion with God, are to be through faith. The principle is simple;—the relationship sure. These are the terms of God's covenant with Abraham, and with the people of whom Abraham became the founder and the head. In himself, indeed, and in Isaac and Jacob his immediate successors, as heirs together with him of the same promises, faith in God's love, grace, and power, was variously exemplified. In these even, as in others who subsequently walked in their steps, faltering and weakness were often but too apparent, in the hour of trial. But in the posterity generally of these Patriarchs, and more especially when that posterity had become a people and a nation, faith was entirely wanting. In their history we look for it in vain. But in their history, as on all occasions when God is seen dealing with man, the aboundings of his grace appear. His promises cannot fail. His purposes alter not. And so according to the terms of the covenant made with Abraham as first stated in Genesis 12th, and afterwards more fully confirmed, the posterity of Abraham continued to be acknowledged as the people of God when it could not be affirmed that they walked in the faith of their father Abraham. But in every thing connected with the history of the Patriarch and his descendants, all, on God's part, was graciously designed to promote their faith. On the other hand it was soon rendered apparent that in the true sense of the word, all were not Israel who were of Israel. Alas! as we advance in their history, this becomes but the more apparent. And on this account, and because the gifts and calling of God are without repentance, the *Tabernacle in the Wilderness* was at length set up.

On the further history of the Patriarch Abraham, and on that of Isaac and Jacob, it may not be necessary to remark. In the family of the latter, however, certain incidents occurred of a character so touching and so deeply interesting as to render them familiar to every reader of the Sacred Scriptures. Joseph, the most hopeful and deservedly the most beloved son of his father, becomes the object of profound envy and hatred to his brethren. Early proof is thus afforded that Abraham's blood may flow in those by whom his faith is not inherited. Here are seen the old and fatal effects of Adam's sin, and not the hallowed fruits of that faith of Abraham which works by love and purifies the heart. In Joseph indeed, and in the inspired

Righteousness of
faith, that it may be
by grace.

All not Israel who
are of Israel.

Joseph, a striking
type of the Saviour.
Gen. xli. 26.

narrative of his life, we have the Divine artist delineating, as in a picture, his future counsels developed in the death and resurrection of his beloved Son. Joseph's name given him by Pharaoh, King of Egypt, serves as a key to the typical import of his history. "And Pharaoh called Joseph's name Zaphnath-paaneah," (Saviour of the world.) The Gentile King thus unconsciously marks out the position which the Holy Ghost designs for Joseph in the pages of Inspired Truth. In his sufferings and in the glory which followed, Joseph is a striking type of the true Saviour of the world. But the Divine Providence so strikingly and beautifully displayed in this history, especially claims our notice. Him, whom in envy and wickedness his brethren sold into the hands of the Ishmaelites, did God graciously send before them to Egypt to provide for *their deliverance*, and to save much people alive in time of famine. Surely if any *external* act could have wrought in Joseph's brethren the belief and fear of God, this special and yet tender display of his love was calculated to do so. Beautifully and affectingly were they here being taught to walk in the faith of their father Abraham. But here, as in the entire history of this people, we may learn that the natural man cannot so walk. The Apostle discloses the true secret of the life of faith in those memorable words, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20. May the Lord enable you and me, dear reader, experimentally to learn this secret.

Israel brought into
oppression in Egypt.

But to proceed with our history, we now find the circumstances and position of Abraham's family in some degree changed. They are no longer sojourning in the land of promise, as in a strange country, dwelling in Tabernacles. Egypt is now their abode. Still they continue to be marked out even there as God's separated people. They have even the best of the land. The fertile Goshen is the place of their residence. There they are known as the professed servants of Jehovah. There they dwell as strangers in a strange and idolatrous land; and in fulfilment of the promise made to Abraham, they multiply. "And Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly." Gen. xlvii. 27. For a term of years, the memory of Joseph's services at the court of Egypt is security for their peace and prosperity. A long period intervenes. Joseph and all his brethren and all that generation have died. A new King has at length arisen, by whom Joseph is unknown. And now God's separated people are brought into bondage and into extreme suffering and oppression. See Exodus i. 8—14. He would teach them the value of that grace, which had made them the appointed recipients and channel of blessing, and which would bring them near to himself, as a people in communion with him. He would teach them too that in Him is their help found, and that he is infinitely worthy of their confidence. Thus would he instruct them to walk by faith. He would teach them too in a figure, the truth so clearly made known to us in the New Testament,—their need of redemption from the bondage and corruption of sin. What has now, therefore, happened to the children of Israel, has been permitted, in the way of instruction and discipline. God's lessons are simple, but man is slow to learn them. The discipline is often painful, but the dulness of the creature renders it needful. "And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in bricks, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Exodus i. 13, 14. Their suffering at length reaches a point almost past endurance. "And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And

Instruction and
discipline graciously
intended.

God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Exodus ii. 23—25. Their sorrows are extreme, but they are not unheeded. The Most High pities them. He has resources within himself;—the resources of his grace and power. His covenant is remembered. He has respect to his suffering people. His instrument has been prepared. Moses has learned in the palace of Egypt the ways of man, and in the desert the ways of God. He is now called out of obscurity. He appears, as the Apostle of God, in the midst of the people. He comes to them in the extremity of their wretchedness, and is welcomed as their divinely appointed deliverer. Signs and mighty wonders follow. Egypt is humbled and subdued under the righteous judgments of God. Israel is brought forth from the scene of their oppression, and under the visible guidance of their covenant God, they are conducted, safely through the Red Sea as on dry land. The waste-howling wilderness, it is true, yet lies between them and the land of promise: but God is with them;—that God who *has redeemed* them from the iron furnace. Their deliverance, how signal, how triumphant, how complete it had been! Will they ever again question God's love and grace and power? Will they not henceforth walk by faith in communion with the God of their fathers? Their deliverance can scarcely fail to be remembered, and the author of it to be adored. "And Israel saw the Egyptians dead upon the sea-shore, and Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." Exodus xiv. 30, 31. Amid the scene of their present triumph, on the shore of the Red Sea, they sing the song of Moses with unfeigned and unmixed joy.

The deliverance which had thus been accomplished for Israel, in proportion as it was signal and miraculous, was calculated to maintain them in the relation to God, of faith instead of works. Their part had been to "stand still and see the salvation of God." They were now on their way to inherit the land promised to their fathers, and were approaching the foot of Sinai where the Tabernacle was first pitched. But further experiences previously awaited them. The God of their fathers yet further reveals himself to them in his power and grace. It is true they were yet in the place of trial. The question now was, could God maintain them in the desert? To do so was a great and gracious work, but not more so than to have delivered them from their Egyptian bondage, and to have brought them and their little ones on foot through the Red Sea, while the enemy was hotly in pursuit.

A journey of three days then has been accomplished in the Wilderness. Weary and fatigued they thirst, but thirst in vain. No water is to be found. At length waters are discovered, but they are bitter; they are unfit for use. The people look around in vain for help. For what resources can the desert furnish in their present need? None, assuredly. But the God of their Fathers has resources, and if he has permitted the present necessity, it is only that the people may, by faith, bring forth these resources. But alas! within three days of their singing the triumphant song of Moses, their murmurings break forth. Their faith utterly fails. Yet God graciously comes forth as their deliverer, and a tree is found which gives sweetness to the bitter waters of the desert. Blessed proof is this that if God has brought them into trial, he can and will effect their deliverance. If, first in a figure by baptism in the Red Sea, and now by painful experience, they are to learn, that the sentence of death is in themselves, they have also to learn that God can extract life from the bitterness of death. The lesson is trying, but eminently calculated to destroy their self-confidence and to promote their faith in God.

Israel's triumphant deliverance from Egypt.

Faith, the relation to God in which the people are to stand.

Early manifestation of unbelief in the Wilderness.

Repeated failure,
followed by renewed
and enlarged mercies

Their murmurings which at a later period, and under other circumstances provoked God's anger, are here graciously overlooked. To check them in future, God asserts his authority, and claims attention and submission to his word as the requisite condition of their walking in communion with him. Exodus xv. 26. Then follows a season of refreshing. The people encamp by the waters, where are ten wells, and threescore and ten palm trees. If after this new trials are permitted, it is only to bring out more fully the vastness of God's resources, and to shew the unreasonableness and inexcusableness of unbelief. That unbelief, however, which had shewn itself at the waters of Marah, soon manifested itself again. The circumstances which now awaited the people might indeed seem trying. If they had been in evil plight in Egypt, they had at least sat there by the flesh pots, and had eaten bread to the full. But now the palm trees and the twelve fountains have been left behind, and neither flesh pots nor bread are to be found in the desert. The murmuring is renewed, yet only to be again rebuked, and still more signally, by love and mercy. The heavens themselves are to be made to furnish bread. The account of the gracious and unparalleled miracle, which was to be repeated day by day except on the Sabbath, for forty years, is given in the 16th chapter of Exodus. God gave them the bread of heaven, and for forty years "man did eat angel's food." What a lively emblem have we here of that true bread which came down from heaven and giveth life to the world. John v. But the miracle itself, be it remarked, was not only calculated to rebuke unbelief and to silence it for ever, but also to keep faith in constant and lively exercise. Day by day had the thousands of Israel to look to their covenant God in heaven to give them their "daily bread." At every step, however, there is failure on the part of the people. They cannot believe God; they cannot trust him. They are forbidden, for instance, to gather more of the manna, than the necessities of the day might require. On this point they transgress. Again, they are commanded to gather on the sixth day, what might be needed on that and the ensuing day, so that they might rest on the Sabbath. On this point also they transgress. And still as they advance onward in their journey, unbelief and distrust mark their progress. Their murmuring becomes open rebellion when the waters fail; but again the exhaustless stores of Divine goodness are at hand. The smitten rock yields forth the living waters. Exodus xvii. 1—7. Thus does mercy put to silence all their unbelief.

Amalek defeated.

They have now had every requisite proof of the readiness of God to supply their need, and to be with them and bless them as his own peculiar people. One more proof of their weakness and of God's all-sufficiency and love remains to be shewn. Amalek comes to fight with them. Exodus xvii. 8—16. The battle rages. Israel is triumphant when the hands of Moses are lifted up. When they recline Amalek prevails. The lesson taught seems to have been that God's blessing alone secured to them the victory. Without that no strength of arms could by possibility prevail. That blessing, however, is not withholden. Israel is victorious, and more than that God so far makes his people's cause his own, as to wage perpetual war with Amalek. The victory achieved, an altar is reared, and the name given it is Jehovah-nissi: for said Moses, "because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Exodus xvii. 16. One scene more remains. It is described in Exodus 18th. The Gentiles are seen rejoicing together with God's people, and then Israel is found at the foot of Sinai where the *Tabernacle* was to be reared.

Now it will be seen, from what we have noticed of the history of God's people, that from the moment when God in tenderness and pity listened to their sighing and to their cries under their

oppressive bondage in Egypt, all his dealings with them had been in grace. All had been of a character to promote their faith in Him : that is, to promote their confidence in his love, power, faithfulness, and mercy. What he asked from them was simply faith;—faith, that the deliverances wrought, and the blessings bestowed might be of grace. All the mercy and kindness shewn hitherto were in virtue, not of the holiness of the people, but of the promise made to Abraham ; and that promise was but the partial opening out and ripening of that gracious purpose first announced in the garden of Eden, *that the seed of the woman should bruise the Serpent's head*. But from all that we have seen of the history of the Israelites, it is apparent that they were not in a state to estimate the privileges and blessings which were thus, through God's grace, secured to them. They were far from valuing them aright ; for they were far from apprehending aright their own helplessness and need. Alas ! dear reader, this is too generally the case with man now. He undervalues that amazing grace which offers him redemption and an inheritance in glory ; the reason is, that he knows neither the nature nor extent of his depravity, guilt, and ruin. Israel had slighted hitherto the peculiar blessings which pertained to them, in consequence of their being God's adopted people. They had, therefore, deeper lessons to be taught. A full discovery of the evil of sin was needed. To bring this about was the object which God now had in view, and, therefore, the *law* was established. "For by the law is the knowledge of sin." Romans iii. 20.

But let it here be distinctly remarked, that it was not God who placed the people under the covenant of the law, but that on the contrary it was their own deliberate act. The law itself, when established, could not disannul the covenant which had been confirmed before in Christ, (that is, in Abraham's seed,) that it should make the promise of none effect. Gal. iii. 17. Israel, therefore, had a secure position in virtue of the Abrahamic covenant before the Law was given, had they had wisdom and discernment to have retained it. But it was otherwise. And now in Exodus 19th, we find that after the people had arrived in the wilderness of Sinai, "Moses went up unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say to the house of Jacob, and tell the children of Israel ; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ; for all the earth is mine : and ye shall be unto me a kingdom of priests, and a holy nation." 3—6. This Divine communication having been laid before the elders of the people, the result was that all the people answered together, and said, "All that the Lord hath spoken we will do ;" and Moses returned the words of the people to the Lord. A right spiritual apprehension, founded on a just appreciation of the promises made to the Patriarchs, would have brought out a far different answer. For this was to enter on an entirely new relation to God. This was to risk, nay to render certain the loss of every covenanted blessing. The people were obviously at full liberty to reject the proposal now made to them. They had the "*sure promises*" on their behalf ; why, therefore, enter into new conditions ? But they accept the new covenant of works. "All that the Lord hath spoken," is their language, "we will do." At once the solemn scene, associated with the announcement of the Law, commences. God declares his intention to come down upon the Mount, in the sight of all the people. But for this, preparation on their part is needed. At once their unfitness to meet the new responsibilities under which they are brought, begins to be apparent. The people are commanded to be sanctified and their clothes washed, and the Priests also who come near are to be sanctified, lest

Israel's incompetency to form a proper estimate of their privileges.

The covenant of the Law proposed and accepted.

The mountain
fenced, and the
people sanctified.

the Lord should break forth upon them. The mountain itself is to be fenced; the people are to stand at the nether part of it;—whilst the living creature that shall even touch the mountain, whether man or beast, must die. “Our God is a consuming fire.” How can the creature find access to him, but through the resources of his own boundless grace! On the third day the sanctification of the people is completed. God appears in the terrific grandeur of his majesty and glory. There are thunderings and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud. All the people in the camp tremble. Moses brings them forth from the camp, to meet with God. It is a solemn moment. If they had heard of him with the hearing of the ear, now their eyes see him. Job xlii. 5. Shall not self-abhorrence follow? “Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” Exodus xix. 18, 19. The law of the Ten Commandments was heard by all the people, through the utterance of that voice. It was the simple, brief, clear transcript of the perfect will of the righteous and holy God. After the utterance of the voice, and when the terrific scene was ended, Moses, by Divine command, came down from the Mount to speak with the people.

The people retire
to a distance.

One immediate effect of what had transpired, was the retiring of the people to a greater distance from the manifested presence of God; “And all the people saw the thunderings, and the lightnings; and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.” Exodus xx. xviii. Indeed, distance was the mark of this manifestation of God on Sinai. He revealed himself in the thick darkness. The result was, a deep impression of fear. But “fear hath torment.” It may impose restraints;—it cannot inspire with confidence and peace. The people, under the strong impulse of this feeling, desire not greater nearness to God, but greater distance from him. They desire to hear his voice no more as they have just heard it. The lesson so far learned, indeed, is a salutary one. The need of a Mediator is felt, and Moses is requested to fill that office. “And they said unto Moses, speak thou with us, and we will hear: but let not God speak with us lest we die.” Exodus xx. 19. The creature is thus far humbled, and thus far God approves. Their language, at least, is approved. Sinai’s God graciously accedes to the request, and accepts Moses as a Mediator. Alluding to what was thus spoken, Moses says, Deut. v. 28, 29, “And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people which they have spoken unto thee; they have well said all that they have spoken. O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!” The people, therefore, stand afar off, and Moses draws near to the thick darkness where God is. God now further declares to him the judgments to be set before the people. He receives a charge that he only, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, are to go up unto the Lord; and that the people shall worship afar off. With this charge, and having to declare the judgments he has received, Moses descends to the people. Again, too, the people deliberately assent to the covenant. They have heard the law. They have beheld the terrible majesty of God, and have trembled at the sight. They have felt their own contrariety to God, yet without perceiving that “*two cannot walk together, except they be agreed.*” They have taken their place at a distance from God. In terror and alarm they have sought a mediator in Moses,

Moses, at the re-
quest of the people,
accepted as mediator
between God and
them.

that through him God might henceforth communicate his will, lest if God himself were again to speak, they should die. Yet, under these circumstances, they again deliberately bind themselves to the covenant thus newly introduced. "All that the Lord hath said," is again their language, "will we do and be obedient." Sacrifices are offered, and the covenant is ratified and sealed with blood. Exodus xxiv. 1—8. "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet, as it were, a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. And the Lord said unto Moses, come up to me in the Mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the Mount of God. And he said unto the elders, tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. And Moses went up into the Mount, and a cloud covered the Mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the Mount: and Moses was in the Mount forty days and forty nights." Exodus xxiv. 9—18.

Not only have the people placed themselves under the covenant of the Law, but they have undertaken to serve God at a distance, under circumstances in which his manifested presence has struck them with awe and dread. They have not asked that the Lord God would dwell amongst them, but, on the contrary, have withdrawn from him, desiring that instead of addressing them himself personally, he should, henceforth, communicate his will to them through Moses. How little they understood of the true nature of his service! Terrible as he is in his majesty and holiness, he is the God of LOVE, and the only service that he accepts, is that of love. "Thou shalt love the Lord thy God with all thy heart, and soul, and strength," was the demand of the law. But such love covets nearness, not distance. It knows nothing of terror. "Perfect love casts out fear." Yet when God has revealed himself not as in the midst of the people, but as in the Mount far above them, and when they retire in dread to a still greater distance from him, they bring themselves under the yoke of the law. They undertake to serve God in this state and in these circumstances:—that is, to love him with the whole heart, and soul, and strength. The obligation has been entered into. The covenant has been ratified with blood. But mark now the Lord's love, and pity, and tenderness. He at once exceeds the terms of the covenant. He has called Moses into the Mount, and for what purpose? To make arrangements to come down and dwell among the people;—that is, unasked, and contrary to their expressed desire, to come near to them. Of course, his nearness must be manifested in such a way, and under such circumstances, as to inspire not dread, but confidence:—yea, love. Yes. Grace has interposed. Moses has gone up to receive instructions respecting the structure of the Tabernacle. Its erection was obviously intended to meet the failures and the necessities of the people. That God, so terrible amid the scenes revealed on Sinai's Mount, may have his abode in the midst of his people. "Let them make me a Sanctuary," is his language, "that I may dwell among them." And thus, at the period of the history of the Israelites, at which we have now arrived, we have the record of the instructions given to Moses respecting the building of the Tabernacle. It

The covenant ratified with blood.

God signalizes his mercy in proposing to dwell among the people.

begins with the 25th chapter of Exodus, and is continued down to the end of the 31st chapter. A *mercy-seat* is appointed as the place where God will meet with Moses. "And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exodus xxv. 22. This is the true key to the design and use of the Tabernacle. If the people have placed themselves at a distance from God, and have undertaken the hard, the responsible, nay, the impossible task of serving him at a distance, he is graciously intimating that he would have them nigh, and is shadowing forth the means by which he would bring them nigh. He will take his place on the mercy-seat. Thence, through Moses, he will issue his commands, for there he can meet his frail, wayward, and transgressing people. There, too, they may learn not to dread, but to love him.

The Tabernacle then was for a meeting place between God and his people, now placed under a covenant of works. It was the manifest arrangement and provision of his grace. It was to bring them nigh, who had taken a place of unavoidable, and necessary distance. But, of course, all must be in fullest consistency with what God had already revealed of himself in the Mount. All that was there revealed, was to teach the people how utterly they were "without strength." The Tabernacle was to shew how God's strength might be perfected in their weakness. The law had revealed the holiness and righteousness of God. The Tabernacle, to be associated with it, was to reveal his grace. Yet only by way of type. It was "a shadow of good things to come."

But the immediate purpose which the Tabernacle was to serve, was that of a meeting place between God and his people. As has been said, this was *grace*:—an unasked for favour. Moses in the Mount with God, there receives particular instructions relative to the structure to be reared, and the furniture to be connected with it. It is not necessary here to notice what is recorded on this subject, from the 25th to the 30th of Exodus. Suffice it to remark, that Moses receives instructions to consecrate Aaron and his sons to the office of priesthood. A description of the garments to be worn by them, and of their consecration to office, is given in the 28th and 29th chapters. Their place is to minister before God. The appointed offerings also are instituted. And the design of the Tabernacle, and the offerings and priesthood associated with it, are thus summed up. "And there" (at the door of the Tabernacle) "I will meet with the children of Israel, and the Tabernacle shall be sanctified by my glory. And I will sanctify the Tabernacle of the congregation, and the altar. I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them. I am the Lord their God. Exodus xxix. 43—46. Thus far, however, all had been on the supposition that the people were to go up to take possession of the land of Canaan, under the covenant of the Law as it had been recently established. And yet this could not be. Under such a covenant, what could be attained? Some little interval of quiet, there was, it is true, after it had been sealed with blood. But how short the interval! The law soon renders apparent that man is without strength. And alas! how flagrant, how iniquitous the transgression that proves it. We have been briefly considering how God was graciously making provision for his dwelling in the midst of the people, and was as graciously communicating with Moses on this purpose on the Mount. But how were the people occupied below?—the people who had so recently engaged to fulfil every commandment of the law of their God? The sad and melancholy fact is narrated as follows. "And he" (God) "gave unto

The priesthood of Aaron and his sons instituted.

Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone written with the finger of God. And when the people saw that Moses delayed to come down out of the Mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Exodus xxxi. 18, and xxxii. 1. The result is familiar to the reader of the Scriptures. The golden calf was set up, and the people bowed down before it. As it is written, "the people sat down to eat and to drink, and rose up to play." Exodus xxxii. 6. Not that Israel's God was openly and avowedly discarded; the feast was professedly held to Jehovah. But the entire proceedings proved that the people were without the intelligence of faith, and that Jehovah was in reality unknown. He was the professed object of worship, but he was bowed down to as in *the likeness of the creature*. This was idolatry. 1 Cor. x. 7. The first table of the law was broken;—the covenant was violated and effectually set aside. All hope of inheriting the promises connected with it was at an end. God pronounced the people to be a stiff-necked people, and threatened to consume them. But the efficacy of intercession was seen. Moses entreated for them, ere he departed from God's presence in the Mount. "And the Lord repented of the evil which he thought to do unto his people." Exodus xxxii. 14. But when Moses, having descended from the Mount, beheld the people indulging in their idolatrous joy, his anger was enkindled, and he brake the tables of the testimony which God had put into his hands. The failure of the people was complete. The covenant of the law, as at first established, was at an end.

The Christian reader cannot fail to peruse the concluding part of the 32nd chapter, and the whole of the 33rd, with deep interest. Moses shines forth as affording a striking and lovely display of disinterestedness and meekness in his intercessions for the people. Nor is he regardless of the claims of God. How beautiful and striking a type is he of him, who now at God's right hand, "ever lives to make intercession" for his wayward and continually erring people! Moses, as a servant in God's house, is faithful in things pertaining to God, as well as compassionate towards the people. He does not make light of their sin. He seeks not to extenuate it. "Oh! this people have sinned a great sin, and have made them gods of gold," is his confession. Nay, he himself has judged the evil in the midst of the camp, and under his directions, the sword of the children of Levi have done bitter execution among the offenders. But with a full perception of the illimitable resources of Divine mercy, he intercedes for their pardon. "And yet now if thou wilt forgive their sin," is his plea; and then with a devotion which bespeaks the intensity of his own sympathy and affection, he adds, "and if not, blot me, I pray thee, out of thy book which thou hast written." The issue is, that the covenant is renewed. Moses again ascends into the Mount, where he receives a second copy of the law, written as the first had been, with the finger of God. The people are again to be put under the law, and the Tabernacle Service is instituted. And it is especially to be remarked that grace now shines out above the law. Though the people are placed again under the law, it is as under a schoolmaster by whom they should be brought to Christ. It is not in virtue of their honouring God through fulfilling the law, that they are now expected to retain their standing before him. As soon as Moses had descended from the Mount on this occasion, the tables of testimony were at once concealed in the Ark, which had obviously been prepared for their reception. "And I turned myself," says Moses, "and came down from the Mount, and put the tables in the Ark which I had made; and there they be, as the Lord commanded me." Deut. x. 5. The act was,

Speedy and melancholy violation of the terms of the covenant on the part of the people.

Moses acting the part of intercessor.

The people ultimately placed under the law, though the hope of righteousness by the law was set aside. God's purposes of grace shadowed forth by the Tabernacle.

doubtless, significant. The people were still under the law, that its deep lesson might be learned, and the knowledge of sin obtained. But the hope of righteousness by the law, was at an end. The tables of testimony were written in stone, and not to be effaced. But they were to be preserved beneath the mercy-seat. Mercy would make provision for fulfilling the righteousness of the law, that the *ungodly* might be justified through the righteousness which is by faith. And now, it was in virtue of the mediation of Moses that the good news of entering into rest was preached to the people. Heb. iv. 1, 2. And if they to whom it was first preached entered not in, it was not because of their failure in keeping the law, but because of *unbelief*. Heb. iv. 6. The Tabernacle had been set up, and by means of its ordinances and services, God was manifesting afresh that grace, in which alone, from the beginning, his people could walk. And if Israel were now under law, that by it they might be further taught their helplessness and ruin, yet God could meet with them from off the mercy-seat. The Tabernacle was pitched in blessed testimony that the God of grace was with his people, and dwelling in their midst. Their weakness and sin were, however, to the end apparent. Alas! what alienation of heart had resulted from the subtle wiles of the Serpent, in seducing the first parents of our race. The people after all stumbled and fell; yea, their carcasses fell in the wilderness:—but it was because of unbelief. Alas! this is Israel's sin to this day, as it is the sin of those who perish among the Gentiles, to whom the Gospel has been preached in vain. Israel's present condemnation is that being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God. Rom. x. 3. And now the Gospel proclaims that the man is blessed to whom God imputeth righteousness without works, whose iniquities are forgiven, and whose sins are covered; to whom the Lord will not impute sin. His is the blessedness which is by faith, and they who reject it, perish through unbelief.

PART II.

LITERAL USES OF THE TABERNACLE.



THE Tabernacle, as we have seen, according to the instructions received by Moses in the Mount, was to serve a two-fold purpose. It was to be the seat of God's manifested presence—*his dwelling place*; and it was to be the place too, where he should meet with his people. In considering the literal uses to which the Tabernacle was to be applied, it is necessary to keep this two-fold purpose distinctly in view.

For the present then, the one spot on earth, where God's name was to be found recorded, was a desert. His acknowledged seat,—his earthly habitation, was in the wilderness of Sinai. The world around might boast its monuments of genius and art,—its famed cities might throng with their teeming multitudes;—here and there, perhaps, sceptres were beginning to be swayed, that should subsequently hold extensive provinces, and even empires, in subjection;—great events might be transpiring, tending to develope or to modify the characters, and to seal the destinies of nations. Amid these scenes and events, philosophy would seek its materials for research;—there, too, history would find matter for the instruction of forthcoming generations. And would it not be thought that there, too, we ought to look for the developement of the mysteries of Providence, God there manifesting himself, at least to the observant mind, as *the Judge of All, and as the God of the ends of the earth*? Would not God's thoughts be there? And there, amid all that man esteems as great, magnificent, and important, would not the development of the purposes and counsels of heaven have to be sought? So it must have been according to the estimate which is ordinarily formed of the scenes and events of time. But God's ways are not as our ways. The world, as such, variously displaying its greatness, its wealth, and prowess, was not the great object of his thoughts and counsels. In its mighty movements, and in the changing scenes tending to the rise or fall of nations, God was not especially revealing himself. Of these things, at the period referred to, the Spirit of God makes no account in the Word. Nay, the world, as such, had given up the knowledge of the true God, and he was now suffering all nations to walk in their own ways. And, away from the world's busy scenes and works, amid the sterility and desolation of the earth, God was revealing himself. There, in the wilderness, he was finding for himself a dwelling place;—there, in the midst of a people, recently delivered from a state of abject bondage in Egypt. And this through the fulness of his own mercy. For says Moses, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had

The Tabernacle
God's dwelling-place,
and the place of
communion with his
people.

God's manifested
presence amid the
sterility of the desert.

Exodus xxxv. 4—19.

sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt. Deut. vii. 7, 8. But mercy such as this, and grace thus wonderfully and touchingly displayed, asked for one thing:—viz., a welcome—a cordial reception. How little the people merited, how little they had even thought of asking for such a favour as was now being granted, we have already seen. But now, when under circumstances calculated most impressively to set forth the aboundings of Divine grace, God proposed to dwell in the midst of the people, an opportunity was afforded them of evincing their readiness to accept the proposal. The materials for the Tabernacle, as was befitting, were to be of the most costly description, but they were to be the free-will offerings of the people. “And Moses spake unto all the congregation of the children of Israel, saying, this is the thing which the Lord commanded, saying, take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats’ hair, and rams’ skins dyed red, and badgers’ skins, and shittim-wood. And oil for the light, and spices for anointing oil, and for the sweet incense. And onyx-stones, and stones to be set for the ephod, and for the breast-plate. And every wise-hearted among you shall come, and make all that the Lord hath commanded; the Tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the Ark, and the staves thereof, with the mercy-seat, and the vail of the covering, the table, and his staves, and all his vessels, and the shew-bread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light; and the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the Tabernacle; the altar of burnt-offering, with his brasen grate, his staves, and all his vessels, the laver and his foot; the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court; the pins of the Tabernacle, and the pins of the court, and their cords; the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest’s office. Exodus xxxv. 4—19. Thus far, at least, there was a heart in the people to welcome the grace of God. It were well if the same cheerful reception awaited him from those who are now asked to surrender up themselves to *Him* who would make their bodies his dwelling-place,—“the temple of the living God.” For as we read, “the children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hands of Moses.” Exodus xxxv. 29. “And they spake unto Moses, saying, the people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.” Exodus xxxvi. 5, 6.

The materials having been thus furnished, it was found that God had already prepared his instruments for accomplishing the work. See Exodus xxxv. 30, and xxxvi. 1, 2, 3. But his grace, already so marvellously and richly displayed, was further exhibited in this. The people were but sojourners in the wilderness. They could have no settled dwelling place there. They were travelling to the place which God had promised to give them for an inheritance. For the present they dwelt only in Tents. The structure, therefore, to be reared as God’s dwelling place, though of the costliest materials, was to be also a tent. It was to be so arranged, as to be easily set up, and taken to pieces. When the people had to journey, then God would journey with

God’s grace very strikingly displayed in the kind of habitation to be prepared for him.

them. Where they had for a season to abide, there HE would abide. His dwelling with them, indeed, was for the purpose of his being present as their *guide and guard*, and that he might himself go up with them to the land of promise, the place of rest. The subject is affectingly alluded to, when David had proposed building a settled habitation for the Lord his God. "And it came to pass that night, that the word of the Lord came unto Nathan, saying, go and tell my servant David, thus saith the Lord, shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a Tabernacle. In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, why build ye not me an house of cedar?" 2 Sam. vii. 4—7. This, therefore, was the first great striking feature in the dwelling-place set up for God in the wilderness. It was a *Tabernacle*,—a *moveable Tent*, to serve the purpose of God's *walking* with the children of Israel. Gold, silver, and precious stones; fabrics of costly substance and workmanship, and of richest hues, formed the component parts of this dwelling-place of God. When pitched, it rested on foundations at once solid and secure. Set in silver sockets, the upright boards overlaid with gold, stood firm. The costly furniture of the Tabernacle and its court, betokened that here was a habitation of no ordinary magnificence and wealth;* a house "exceeding magnificent," and to be "of fame and of glory throughout all countries." Yet this habitation of God was so arranged as to suit the circumstances of the people. They dwelt in tents. This was God's tent. The desert was their present abode. No settled home could be found there. Israel's God would not abide where his people could not. He dwelt among them; but it was as among wayfarers and pilgrims. He was their guide through the dreary desert. He directed their journeyings, and marked out their path. He dwelt among them;—it was marvellous grace. But he was king and ruler in their midst. The Tabernacle was his palace. And as a structure commanded by himself to be reared, it was a striking expression at once of his condescension, sympathy, faithfulness, and love. It was an affecting illustration of that word, "in all their affliction he was afflicted." Isaiah lxiii. 9. Such was the Tabernacle, set up as it was for a dwelling-place for the Most High.

But mercy and truth, righteousness and peace, must blend together, when God comes down to dwell with men. This is seen, too, in the rearing of the Tabernacle, and in the purposes to which it was literally applied. It was to serve as the place where God should *meet* with the people, as well as the place of his abode. It was the sanctuary of his presence,—the place of worship. There God was to be approached in ministry;—his offerings were to be brought thither. But a principle is here brought out, in connection with the literal uses of the Tabernacle, which is not discovered, at least so clearly and distinctly, when the structure is regarded merely as the dwelling-place of God. For now we find the people as at a distance from him, rather than as in nearness to him. To his immediate presence they have personally no access. By mediation alone can they draw nigh.

Now the whole of the Tabernacle was arranged, so as to develope this principle. And here it may not be improper to take a brief survey of the Tabernacle as to its general structure and form. A full and minute description of the materials of which it was composed, and of the

* The value of the materials, as estimated by Dr. Jennings, in his "Jewish Antiquities," would amount to £182,568. According to more recent estimates, the value of the whole is supposed to have much exceeded that amount. These estimates do not include the precious stones, fine linen, &c. &c. From this, the cost of the whole structure will appear to have been immense.

God's claims nevertheless distinctly recognized in the Tabernacle, in its being the appointed meeting place between him and his people.

The form and structure of the Tabernacle.

forming and arranging of its several parts, is given in the 26th, and the remaining chapters of Exodus. We need, however, but to contemplate the structure as a whole, to illustrate its immediate uses in reference to Israel during their sojourn in the desert. The Tabernacle, when reared, was then an oblong, rectangular figure, thirty cubits in length, by ten cubits in breadth and in height. It was divided into two parts, "the holy place," and the "most holy place." Twenty cubits was the length of the outer Tabernacle, or the sanctuary, and ten cubits the length of the inner, or most holy place. The latter was, therefore, an exact square, as was also, subsequently, the holy of holies, in the Temple at Jerusalem. In the first division, or the holy place, were the altar of incense, the candlestick, and the table of the shewbread. In the inner or the most holy place, "was the ark of the covenant, overlaid round about with gold wherein:" at least, at a subsequent period during Israel's residence in the wilderness, "was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory, overshadowing the mercy-seat." Heb. ix. 4. The two compartments, or rooms in the Tabernacle, were separated by a curtain, or "vail of blue, and purple, and scarlet, and fine twined linen, of cunning work, with cherubim," it was made. Exodus xxvi. 31. A similar curtain, or vail, enclosed the entrance into the sanctuary, or holy place, only it was without the figures of the cherubim. "And he made a hanging for the Tabernacle door, of blue, and purple, and scarlet, and fine twined linen, of needle work." Exodus xxxvi. 37. The whole of the Tabernacle, thus far described, was formed of boards, overlaid with gold, these being of as great a degree of thickness and solidity, as was consistent with portability. The boards were each of them set in two sockets of silver, and were held together by bars passing through rings of gold. The whole was surmounted with four separate coverings, of different textures. These coverings, it may be remarked, are called in the Scriptures, the tent, the more solid part of the structure being called the Tabernacle. See Exodus xl. 17—19. It was the inner part of this Tabernacle, or "the most holy place," which God acknowledged as his peculiar abode. It was there he manifested his presence. From the mercy-seat his gracious behests were announced. From between "the cherubim of glory he was to shine forth." And the Tabernacle being pitched, so that the inner compartment was towards the west, there over the most holy place, the pillar of a cloud rested by day, and the pillar of fire by night. Around the Tabernacle was the court. This was also of an oblong form. It extended a hundred cubits, or 175 feet in length, and fifty cubits, or 87½ feet in width. It was enclosed with pillars, set in bases of brass, and filleted with silver. There were twenty pillars on each side, and ten at each end, being doubled at each corner of the court, and at the sides of the gate which formed the entrance. These pillars, five cubits in height, had silver hooks, on which the hangings of fine twined linen were fastened, that formed the enclosure of the court. See Exodus xxvii. 9—17. The entrance was at the east end, facing the Tabernacle, and was by means of a curtain, or vail, formed of the same material as was the vail at the entrance to the holy place. The Tabernacle was pitched towards the west end of the court, leaving, probably, a considerable space between "the gate of the court" and the entrance into "the holy place." Within the space between the gate and the Tabernacle, at the eastern end of the court, were placed at relative distances from each other, the brazen altar of burnt-offering and the brazen laver; the laver being between the altar and the Tabernacle, and facing the entrance to the sanctuary.

The position of the Tabernacle when pitched.

We will suppose the Tabernacle then to have been pitched. Within its courts was God's manifested presence. Hither were his offerings to be brought. But in the Tabernacle were

LITERAL USES OF THE TABERNACLE.

different compartments. The Tabernacle itself was remote from the entrance to the court, while at the *farther* end, in the *inner* sanctuary, was the revealed presence of God. His immediate abode was here seen to be *far off*. The people were at a distance, nor might they personally come nigh. A priesthood had been established in Aaron and his family. See Exodus xxviii. The tribe of Levi, too, had been separated to bear the vessels of the Lord, and to minister about his holy place. See Numbers viii. 5—22. Through the medium of the priests alone, could the people approach God with their offerings; to them alone was the Tabernacle accessible. "And thou shalt appoint Aaron and his sons," it was said to Moses, "and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." Numbers iii. 10. The priests even needed to be cleansed,—washing their hands and feet in the brazen laver, on every approach to the Tabernacle; while into the innermost Tabernacle, that is, into the immediate presence of God, the high priest alone might come. "Now when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews ix. 6. 7.

With the appointed services of the Levites, too, none were permitted to interfere any more than the Levites themselves were permitted to interfere with the prescribed services of the priests. On this subject Moses was thus commanded. "But thou shalt appoint the Levites over the Tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it; they shall bear the Tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the Tabernacle. And when the Tabernacle setteth forward, the Levites shall set it up: and the stranger that cometh nigh shall be put to death." Numbers i. 50, 51. The immediate use of the Tabernacle is thus rendered obvious. Jehovah's courts were not to be trodden irreverently. The impressions produced by the revelations on Sinai, were yet, in part at least, to be retained. As the sacred Mount had been, so the Tabernacle now was, fenced round. Israel might not overstep their prescribed limits, when approaching their God. The same striking feature was observable in the arrangement of the tribes, when pitched around the Tabernacle. Each was ranged according to the order Divinely prescribed; Judah on the east side toward the rising of the sun; the tribes of Issachar and Zebulun next: and the rest of the tribes in the order appointed in the second chapter of Numbers. But all were at a distance; "And the Lord spake unto Moses and unto Aaron, saying, every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house, far off about the Tabernacle of the congregation shall they pitch." Numbers ii. 1, 2.* While the tribes rested in their tents, thus ranged at a distance from Jehovah's sacred abode, the tents of the priests and the Levites were nearer, surrounding the entire Tabernacle. Behind the Tabernacle, for instance, were pitched the families of the Gershonites, Numbers iii. 23; on the south side, were the families of the sons of Kohath, Numbers iii. 29; and on the north, were the families of Merari, Numbers iii. 35: while at the east end, and opposite the door or entrance of the court, Moses and Aaron were encamped, and immediately behind them were ranged the tents of the priests. Thus, when the camp was at rest, the habitation of Israel's God was fenced round with the tents of the Levites. It was to preserve the people from being smitten. "But the Levites," it was said, "shall pitch round

The people have access only through the medium of the priesthood.

The people encamp around the Tabernacle, in the order appointed by God.

The Tabernacle when pitched, is fenced round by the Levites.

* About 3,000 cubits, that is, about 3,500 feet, was the distance from the Ark, at which the people were to march, when about to pass over the Jordan to the land of promise. See Joshua iii. 3, 4. A similar space, probably intervened between the camps of the people, and the Tabernacle, when they were pitched in the desert.

about the Tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the Tabernacle of testimony." Numbers ii. 53. For the same reason, too, the entrance to the court was especially guarded. None but those appointed might pitch there, under penalty of death. "But those that encamp before the Tabernacle toward the east, even before the Tabernacle of the congregation eastward, shall be Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death." Numbers iii. 38. Thus when resting in their encampments, as well as when presenting their offerings, the people themselves were far off. To overstep the appointed limits, was to incur the fearful penalty of death.

The people journey in the same order as they had encamped, and at a distance from the Tabernacle.

Precisely the same thing is observable when preparations were being made for removing, and also during the times when the tribes were in motion from place to place. The instructions for such occasions are as follows:—"And when the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread, they shall spread a cloth of blue, and put thereon the dishes and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it: and they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: and they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: and they shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath, in the Tabernacle of the congregation." Numbers iv. 5—15. So the rest of the families of the Levites had each their appointed service, bearing the different parts of the Tabernacle and its furniture, during the journeyings of the Israelites in the wilderness. See Numbers iv. 15 to the end. As they bore their sacred burdens, the people marched as they had encamped, far off from the habitation of their God. "Then the Tabernacle of the congregation," said the Lord to Moses, "shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards." Numbers ii. 17.

The revelations given at Sinai still to be remembered.

The instructions thus minutely given, as to the position of the tribes and of the Tabernacle, alike when the camp was at rest, and when it was in motion, are very striking. Sinai's scenes were not to be forgotten. Israel were to keep in mind that their God is the HOLY ONE; he is great in power and fearful in praises. When at rest, the people must encamp *afar off*;—when

in motion, they must retain their position "*afar off*:" at such times to come near to the immediate scene of God's presence, was to die. What solemnity, what reverence, what awe, must the sight of the sacred structure have tended to produce! Israel must have felt and owned, that the great and terrible God was in their midst.

To the Tabernacle too, all the sacred offerings were brought. The different sacrifices were presented there. There, it was impressively and perpetually taught, that "without the shedding of blood there could be no remission" of sins. The dedication had been with blood. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle, and all the vessels of the ministry." Heb. ix. 19—21. The perpetual service of the sanctuary too, was in "sacrifice and offering; in burnt offerings, and offerings for sin." These were the appointed medium of worship. They bespoke the condition of the worshipper. He had "the sentence of death in himself," whenever he would draw nigh. Distance became him. With reverence must he enter within the courts of God. Nay, the priests alone could come nigh. The worshipper from among the people could bring his offering only "unto the door of the Tabernacle of the congregation before the Lord." It pertained to the priests to present it. Every high priest taken from among men, was ordained for men in things pertaining to God, that he might offer both *gifts* and sacrifices for sins. See Hebrews v. 1. "The priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews ix. 6, 7.

Thus when viewed as the meeting place between God and the people, the Tabernacle uniformly presents the latter before us, as *afar off*. God is seen to have come down. His dwelling place is among men, that man may have communion with him. He has undertaken the immediate guidance and rule of the people. For this very purpose he is in their midst. And yet what a solemn and humiliating truth does the Tabernacle set before us! The creature in his natural corruption and uncleanness, cannot stand in the presence of the holy God. If communion were his unquestionable right, he cannot maintain it. From the manifested presence and glory of the *High and Holy One*, he must necessarily shrink back, humbled, and appalled. "Our God is a consuming fire." Thus was it seen to be in the Tabernacle. When at rest and in their journeyings; in worship and in the ministry of the Tabernacle, it was the same:—the people might not come near, lest they should die.

And yet in the institutions of the Tabernacle "mercy and truth met together; righteousness and peace kissed each other." God *did* there meet with his people. He communed with them from off the mercy-seat. They appeared before Him as his accepted worshippers, and he could bless them as his earthly people, with the promised blessings. Personally, *afar off*, by faith they could draw *nigh*. As, under other circumstances in Egypt and in the Red Sea, so here;—Israel, as we have seen, were being instructed to walk by faith. But here there was a clearer and a fuller unfolding of God's ways. For in one sense, the people had access to the sanctuary of God. They were privileged as if God's chosen priests. For the Levites and the priests, chosen from among themselves, represented them before God. The Levites, for instance, were accepted in the stead of the first-born in each house of every tribe. See Numbers iii. 11—13. It was for

The Tabernacle services associated with the shedding of blood.

Man unable of himself to maintain communion with God.

Access by faith through the ordinances of the Tabernacle.

The priests and Levites minister in and about the Tabernacle, on behalf of the people.

the people, also, and in the people's stead that the high priest entered the inner sanctuary. He represented them there. When there, he bore the names of the twelve tribes in the breast-plate of judgment upon his heart, for a memorial before the Lord continually. See Exodus xxviii. 29. Faith, therefore, brought the worshipper *near*, who otherwise in person was *far off*. He saw himself represented in the ministry and priesthood of the sanctuary. His brethren in the flesh, the priests and Levites, were privileged to draw near. They were compassed about with infirmity like himself, and could exercise compassion. For him they offered; for him they ministered. Their ministry and offerings being accepted, he himself was accepted. If they were privileged, so was he; if they were blessed and honoured, so was he. The grace was marvellous: its resources were before him. He convicted and condemned by the law, and by the law pronounced accursed, found in the Tabernacle a mercy-seat, before which, as represented by God's own anointed priest, he stood accepted and blessed. Without the shedding of blood, indeed, there could be no remission. The yearly atonement had to be made, in perpetual acknowledgment of sin and guilt. "Sacrifices and offerings, and burnt offerings, and offering for sin," were the appointed and necessary medium of access to the High and Holy One who dwelt between the cherubim. But the worshipper saw these borne by the priests within the precincts of God's dwelling-place, and there accepted. They were accepted for him. Faith could rest there, and the worshipper had peace. The Tabernacle was God's *dwelling place*, where he could *meet* with the objects of his covenanted love.

The representative character of the priesthood and of the Levitical services, a proof of the failure, on the part of the people, to maintain communion.

Such was the Tabernacle, and such were its uses in its literal application to Israel. But why, it might be asked, were the people not permitted, personally to approach the Tabernacle, and to present their sacrifices and offerings? Why, at least, might not the head of each family have been priest in his own household to represent them before God? To minister before God, too, might seem to have been the natural inheritance of the first-born, and God claimed the first-born as peculiarly his, when he had redeemed the people from Egypt. For, said the Lord to Moses, "the first-born of thy sons shalt thou give unto me." Exodus xxii. 29. It was instead of these, that the Levites were accepted. As we read Numbers iii. 11—13, "And the Lord spake unto Moses, saying, and I behold, I have taken the Levites from among the children of Israel, instead of the first-born that openeth the matrix among the children of Israel: therefore, the Levites shall be mine; because all the first-born are mine, for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I am the Lord." It was clearly not for the sake of order merely, and to prevent confusion, that one tribe should be selected to represent the rest of the people in the priesthood, and in the ministry of the Tabernacle. There were acknowledged priests before the time that the priesthood became invested in the family of Aaron. See Exodus xix. 22. There could be orderly worship and service then as well as afterwards. The terms of the covenant, too, as first announced to Moses on the Mount, were as follows:—"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Exodus xix. 5, 6. The immediate failure of the people to keep the law, was, of course, a forfeiture of the privilege and the blessing. But at the same time, that which led to the failure, was in itself, sufficient proof that Israel were wholly incompetent to stand before God as a kingdom of priests. There was utter incapacity through the weakness of the flesh. And when the Tabernacle was pitched, after the failure had come in, then was blessed intimation given,

that "the gifts and the calling," were not withdrawn. What the prophet has distinctly announced, was yet set forth as the *hope* of the people. "But ye shall be named the priests of the Lord." Isaiah lxi. 6. This was not yet verified. The people were not prepared for it. Israel's God had now, indeed, manifested himself in their midst. They stood before him, instructed in God's ways and counsels, and so morally elevated, above surrounding nations. But Israel, as yet, were wholly unfitted as a people, to appear in the immediate presence of the Holy One. The special consecration of the priests and Levites, their entire sanctification or separation to God's service, and their repeated washings and purifications as essential to their acceptable ministrations, all served to shew this. There needed a sanctification, or a separation to God, in order to constitute the children of Israel a nation of priests, which they were far from possessing. And so in the Tabernacle and its services, they were learning the *ways* of God, as these are suited to the circumstances of creatures altogether sinful and impure. They were subject to perpetual uncleanness and defilement. In vain had they been redeemed from the iron furnace in Egypt, and from the idolatrous pollutions which surrounded them there; in vain had they been separated from the nations of the earth, and brought near to the God of their fathers;—in vain had he signalized his mercy in coming down to dwell with them, to order their affairs, and to conduct them to the long promised land of their inheritance, as their King and their God;—in vain had he shewn them the wonders of his power and love, tending to inspire them with just and expanded views of himself, and to impress them with the true happiness and greatness of that people whose God is the Lord;—in vain had they been taught how to walk so as to please God; even yet must they have been effectually cut off from his presence, for impurity was inherent in them. But the Tabernacle, with its instituted priesthood and services, was to meet their case. It opened to them the unfailing resources of Divine grace. They were individually liable to impurities which would put them outside even of the camp, and at least, for the time, render them as if aliens from the commonwealth of Israel. But even the camp itself was *far off* from the Tabernacle. God's habitation was fenced round. In short, Israel saw that in themselves sin reigned, but that in the Tabernacle grace reigned. It was, after all, the place where God could meet with his erring-polluted people. It set forth, distinctly, the blessedness of the man "whose transgression is forgiven, and whose sin is covered." It had means and resources for putting away uncleanness and pollution. Israel could bring their offerings and find acceptance. At least, through the mediation of the priests, and in virtue of the accepted offerings, they could draw nigh. And in the wilderness of Sinai, God was known. There, and not amid the exciting scenes and stirring events which the busy world around was witnessing, his wonders were being made known. There he reigned, the King of Israel. His earthly seat of government was there. And the Tabernacle was his dwelling-place, his tent in which he walked, while he led his people like a flock by the hand of Moses and Aaron. Sinai, indeed, had been the scene of terror, when thence God uttered his "fiery law." But from Sinai grace shone forth; for the pattern of the Tabernacle was given there. At the giving of the law, the people had quailed; "and so terrible was the sight, that even Moses said, I exceedingly fear and quake." But the God of Sinai was the God of grace. He sought a habitation among his people, and the Tabernacle was his dwelling-place. The otherwise trembling people, by faith had access with confidence into the grace in which they stood. God was in their midst, their guide,—their protector,—their King. True they were weak, erring, and unclean; but his throne was a mercy-seat, which grace had reared. His dwelling-place was with men.

Sin manifestly reigning in the people, and grace shadowed forth as manifestly reigning in the Tabernacle.

LITERAL USES OF THE TABERNACLE.

It is interesting thus to contemplate the uses to which the Tabernacle was literally applied. Man as man, in the persons of the Israelites, had been separated by God to himself, in order that he might inherit blessing in the only way in which man can be blessed ;—*by grace, through faith*. The favour being but little understood, and as little valued, the law was given that the weakness of the creature might become apparent. For the law could accomplish nothing “through the weakness of the flesh.” See Romans viii. 3. By the deeds of the law should no flesh living be justified in his sight. See Romans iii. 20. “For by the law is the knowledge of sin.” The law virtually set grace aside. For what is of works, is no more grace. But the Tabernacle proclaimed a fulness of grace, and with its services was given to meet the necessity which the law had created. But then it is distinctly to be borne in mind that its efficacy extended only to the flesh. It left man as a creature essentially depraved and sinful. Its ordinances were but ceremonial, and its requirements consisted only “in bodily exercise, which profiteth little.” Faith looked through this, and, through the ordinances of the Tabernacle, was taught to discern the essential principles of that “godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come.” But the Tabernacle, with its services, left sin itself untouched. “It was not possible that the blood of bulls and of goats, should take away sin.” It could not reach the core of the evil which flowed in upon mankind, as the result of the wiles with which the serpent deceived the first parents of our race. In short, with its diversified ordinances and institutions, it was, in effect, like the brazen serpent which Moses lifted up, cleansing the external pollutions of the people, as that healed their external wounds. The people were still depraved. And the Tabernacle merely pointed to Him who alone can cleanse from sin, and of whom it is written, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life.” John iii. 14, 15.

The Tabernacle in its literal uses, obviously extending no further than to the purifying of the flesh.

PART III.

SPIRITUAL APPLICATION OF THE TABERNACLE.



WE have seen under what circumstances Israel, as a nation, were tried in the wilderness. The same trial, under somewhat different circumstances, was continued in the land of Canaan. There it was, that under the most favourable circumstances for the development of true piety, when, apparently, religion was in its most flourishing state, the Jews gave the fullest and the most melancholy proof, that as a people, their thoughts and feelings were not at all in harmony with the mind of God. They rejected and crucified God's beloved Son. They afterwards refused to repent and believe the Gospel. They thus filled up the measure of their iniquity. Their rejection and dispersion was the result. "Lo-ammi" (not my people) was pronounced against them. During eighteen centuries they have been, in a greater or less degree, a hissing and a bye-word among the nations; and such, as the Scriptures declare, they will continue to be, until the times of the Gentiles be fulfilled. Then at length, under better circumstances, and under a better covenant, (Jer. xxxi. 31, 34,) God will again plant them in their own land. "Blindness, in part, is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 25, 26. In the meanwhile, God is taking out for himself a people, (his church,) from among the Gentiles. See Acts xv. 14. We propose now, therefore, to consider the principles of grace, illustrated in the Tabernacle and its services, as they apply to the saints at the present time.

In the calling, position, and circumstances of Israel, in connection with their deliverance from Egypt, and with their sojourn in the wilderness, we discover an obvious analogy to the present state and circumstances of the church on earth. Referring to the leading events which then transpired, the Apostle says, "Now all these things happened to them for ensamples," (Gr. types,) "and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. x. 11. What Israel were in the wilderness, that the church is in the world; viz., a people separated unto God. And yet it is most important to remember, that the church and Israel are to be viewed as *in contrast*. For instance, Israel were an elect earthly people, chosen of God, and separated from the nations;—the church is an elect heavenly people, (Heb. iii. 1,) gathered out of every kindred and tongue, and people, and nation. Israel were redeemed from Egyptian bondage by the blood of the paschal lamb; the church has redemption from the bondage of sin and corruption, through the blood of Christ, who is the lamb of God. Israel, in their separation from the nations, were brought into the wilderness, that there they might learn to acknowledge God as their peculiar portion, while waiting for their earthly

Israel's dispersion,
and the calling of the
church.

The analogy and
contrast between the
circumstances of Is-
rael and those of the
church.

inheritance in the land of Canaan ;—the church has deliverance “from the present evil world,” (Gr. age,) called out to be no more of the world, but as strangers and pilgrims in it, waiting for *the hope of glory*, as the *bride of the Lamb*. Israel, in short, were (as a people) in *the flesh*. Of the church it is said, “ye are not in the flesh, but in the spirit.” Rom. viii. 9.

So also the church and Israel are to be viewed in contrast, in reference to their privileges and worship. The difference arises from the cause just noticed. The one people were in the *flesh* ;—the other are in the *spirit*. The conditional covenant, for instance, as first proposed from Sinai, would have constituted the Israelites a *nation of priests* ; but when, after the speedy failure of that covenant, and when in virtue of the mediation of Moses, God condescended to dwell with the people, the priesthood pertained to *one family alone* :—but the unconditional covenant, made sure in Christ Jesus to every believer, constitutes the entire church a community of priests, under Him their great high priest. See 1 Peter ii. 9. So also “carnal ordinances” were appointed to Israel, by God himself ; they were adapted to the circumstances of a people whose religious institutions and observances were *national* ;—“spiritual sacrifices, acceptable to God by Jesus Christ,” are the appointed offerings of his “holy priesthood,” the church. See 1 Peter 2—5. In Israel, *the flesh*, that is, man as man, or as unregenerate, was invited to draw nigh to God. Now it is written, “they that are in the flesh cannot please God.” Rom. viii. 8. In short, in Israel, man was undergoing his last trial, to see whether he would serve the Lord or not. He himself needed the proof ; God did not. The result was, that even the law said to them that were under the law, “there is none righteous ;” “there is none that doeth good no not one.” See Rom. iii. 10—19. In the true Christian, the *flesh is crucified*. Gal. v. 24. He is a new creature in Christ Jesus. 2 Cor. v. 17. And now formal, ritual services no longer constitute acceptable worship ; the true worshippers are they who worship the Father in spirit and in truth. John iv. 23.

It is quite obvious, therefore, that the Tabernacle with its various ordinances and services, can have only a spiritual application to the church of God. “Carnal ordinances” once suited and necessary to the circumstances of Israel, are not at all in character with the pure worship of the church. No more can a literal Tabernacle serve now as God’s dwelling-place in the midst of his people. Though one in God’s sight, yet are they no longer a nation in the midst of the nations, but are being taken out from among the nations ; and the true unity of God’s people now is in the Spirit. Ephes. iii. 4.

The Apostle’s comment on the Tabernacle and its services, is thus given. “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect. For then would they not have ceased to be offered ? because that the worshippers once purged, should have had no more conscience of sin.” Heb. x. 1, 2. Israel had the fact continually before them, that perfection was not the characteristic of their offerings and services. The repetition of the former especially, bespoke their imperfection. The worshipper himself, therefore, was necessarily left imperfect. “It is not possible that the blood of bulls and of goats should take away sins.” Heb. x. 4. A proof to the Israelites, too, of the imperfection of their offerings was, that they could not in virtue of them come nigh to God’s dwelling-place. The people were excluded from the Tabernacle. Even the priests could not enter into the holiest of all. True, the high priest could enter there, and yet but once only in the year, and then with the blood of a victim sacrificed for the occasion. In all these circumstances and facts,

Israel’s worship
viewed in contrast
with that of the
church.

The ordinances and
services of the Ta-
bernacle, exclusively
spiritual in their
application to the
church.

Israel’s offerings
altogether inade-
quate to meet the
spiritual necessities
of the people.

there were the *shadows* of good things to come; but only the shadows. Alas! Israel as a nation, were from the first, prone to rest in the shadows, without having regard to the substance. The form of godliness, while the power is denied, is that in which man would ever rest. It is one striking sign of these last times. 2 Tim. iii. 1—5. But the spiritually-minded in Israel were perpetually being taught that man in himself and of himself, could not draw nigh to God, nor maintain communion with him. No mere creature offerings could perfect him. Better sacrifices were needed, than were instituted under the law. That God himself would provide these, was the cheering and refreshing hope by which faith was sustained. And so meanwhile, “the Holy Ghost” was “this signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings and carnal ordinances imposed on them until the time of reformation.” Heb. ix. 8—10.

Israel had then in the law the shadow of good things to come. The Tabernacle was a figure for the time then present. Sweetly did the shadowy ordinances serve to sustain the hope that access to God in the nearest and most blessed relations, would hereafter be enjoyed; that the way into the Holiest would be opened out. This is now realized. It is pre-eminently the privilege of the saints now; and to use the privilege fully, is the way in which faith honours God. The worshipper is now exhorted to “draw near with a true heart, in the full assurance of faith.” Heb. x. 22. For “Christ being come a high priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” Heb. ix. 11, 12. And “by one offering he hath perfected for ever *them* that are sanctified.” Heb. x. 14. Christ Jesus is known in his church as “all and in all.” He is that “seed of the woman,” announced to our first parents immediately after the fall, as the deliverer from the curse and its sad effects. He is “the seed” of Abraham, through whom alone blessing could come to the nations of the earth. And he it is, who was shadowed forth in the institutions and services of the wilderness. He only could open the way into the true Holiest of All; by him alone could the worshippers have access thither. But his work is perfect; his redemption is complete. His blood cleanses from all sin. The believer is complete in him. With a purged conscience, he comes boldly to the throne of grace; there, without fail, he obtains mercy; he finds grace in every time of need. And oh unutterable love!—though once dead in trespasses and sins, he has been quickened together with Christ, and has been raised up, and has been made to sit in heavenly places in Christ Jesus. (See Ephes. ii. 1—6.) All spiritual blessings in heavenly places are his. What could love, yea, Divine love, have accomplished more? Surely it is the part of him, who has become debtor to such grace, to seek diligently and with joy of heart, “to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that he may thus be filled with all the fulness of God.” But this can be realized only in connection with Divine teaching, through a knowledge of the Scriptures of Truth; and the object of the present sketch is to endeavour to set before the reader some of the great principles and truths illustrated in the Tabernacle, in the hope that the Lord may graciously assist him by means of these, in seeking a full knowledge of Christ Jesus.

Confidence in God's presence, the distinguishing characteristic in Christian worship.

The position and circumstances then of Israel may seem to claim our attention here. For to these, as they are viewed in connection with the institutions of the Tabernacle in the wilderness, we find at once the parallel and the contrast in the church. The church, let it be distinctly borne in mind, has spiritually a position assigned to it, similar to that of

ISRAEL IN THEIR SEPARATION IN THE WILDERNESS.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. viii. 2, 3.

"For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth." Exodus xxxiii. 16.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 14—18.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus ii. 14.

Israel and the church are here seen alike separated from the world, and unto God, as his people. The former actually and in person;—the latter in spirit. Israel's separation was a necessary condition of the Tabernacle's being set up;—the church must, in spirit, be separated from the world in order to enjoy communion with its *living head*. The dreary sands of the desert were literally the scene of Israel's pilgrimage. And by the Cross of Christ, the world and the whole fashion of it, becomes as a desert to the children of God;—the scene of their wearisome pilgrimage to their anticipated rest above. On this very ground, the Apostle boasted of his crucifixion with Christ. "God forbid," was his language, "that I should glory, save in the cross of our Lord Jesus Christ, by whom" (which) "the world is crucified to me, and I unto the world." Gal. vi. 14. And no wonder that he should thus exult, "The world is enmity with God." "The friend of the world is an enemy of God." And "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John ii. 16.

Israel then, in their peculiar position and circumstances in the wilderness, served very strikingly to typify the spiritual state and circumstances assigned to the church on earth. All around them was one uniform scene of dreariness and sterility. In the world's bustling scenes they took no part. Its gaities and joys were left behind. Its stirring events, its agitating strifes, and equally with these its more peaceful occurrences and pursuits, were as if forgotten. Egypt, at that time the scene and centre of earthly power and glory, had been to them as the iron-furnace;—they had known only oppressive bondage there. Alas! its good things, its leeks, onions, &c., were, nevertheless, at times remembered with longing, lusting hearts; this, however, was to the people's shame. They had been redeemed from Egypt to return no more thither; and while on their way to their promised inheritance in Canaan, they stood forth in entire isolation from the world: fed with the manna from heaven, they were not necessarily brought into contact with it: they were as if dead to the world;—they were, in short, a people *separated unto God*. The saints of God, now, on the contrary, are personally in the world, and in daily contact with it; yet in spirit they are called to separation from it. Like Israel in Egypt, they

The Cross of Christ separates the believer in spirit from the world.

in the world, once, at least, experienced oppressive bondage. Once they were "the servants of sin," and were "by nature the children of wrath, even as others." Once, they too, like Israel, "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage." The world had no attraction for them then. "The God of this world" held them as his vassals, and their lives were made bitter with hard bondage. But they had redemption thence. They were brought forth by God's Almighty arm, and that in virtue of the sacrifice of the true paschal lamb, Christ Jesus. And having been thus signally and graciously delivered, scarcely might they be expected in their subsequent separation, to yield to its allurements and charms. Alas! they too often "fall a lusting," and in their hearts turn back to the scene of their former servitude and misery. But this is ever to their bitter cost and shame. Their place, their portion, their inheritance, are no longer in the world. Heaven is their home;—their citizenship is there. Phillip. iii. 20. And meanwhile, as a people spiritually isolated from the world, they are *separated unto God*.

True, Egypt had every natural advantage above the "waste-howling" desert; and Israel might naturally desire to be there. Yet necessity forbad it. Where God's enemies were in power, he himself could have no abode. His claims in worship and in service *could not* be acceded to in Egypt. "Shall we," said Moses to Pharaoh, "sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days into the wilderness, and sacrifice to the Lord our God, as he shall command us." Exodus viii. 26, 27. The Tabernacle services performed in the sight of the Egyptians, could have excited only their hatred and abhorrence. They would have beheld their own *gods* sacrificed to the God of Israel before their eyes. It could not be. The *Tabernacle*, as *God's abode* and the *place of communion with his people*, must of necessity be pitched *in the wilderness*, until they should be brought to their own rest and inheritance. Nay, it was necessary too, in order that the people themselves should be separated from the idolatrous pollutions of the Egyptians. Egypt's natural advantages and joys, must, of necessity, be foregone, and the desert must be the scene of their temporary abode. There the Tabernacle must be set up, and God's servants must wait upon him there. And only in separation in spirit from the world, can the spiritual uses of the Tabernacle now be duly learned. The world's attractions must be foregone, if communion with the Father and with his Son Jesus Christ, is to be enjoyed. True, it has its powerful attractions to the natural mind, and to claim citizenship in it might seem, on many accounts, more desirable even for the children of God, than in self-renunciation to separate themselves from its principles, maxims, and pursuits. But necessity forbids it. The service of God demands the free sacrifice of the world's numerous *idols*. This, of necessity, must call forth contempt and enmity. Separation is absolutely called for. Besides, the principles of the world have nothing in common with the principles of faith. The children of God cannot walk in communion with him, nor can they habitually minister before him, but as in spirit they are severed from the vain seductions and from the distracting scenes which stand associated with the course of this world.

As, in short, "the shadows of good things to come" in their costliness and beauty, would have been out of place in Egypt, and as the Tabernacle services could not have been performed there, so neither can true communion with God be maintained, nor can the precious things of his love and grace be apprehended, but in spiritual and personal separation to himself. And yet to be nigh to him is our peculiar privilege in Christ Jesus. He dwells with his saints, whom he has called out from the world. "For our conversation," (Gr. citizenship,) "is in heaven, from whence also

The services of the Tabernacle impracticable in the wilderness; and spiritual communion with God, in like manner, incompatible with conformity to the world.

The citizenship of believers is in heaven.

we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phillip. iii. 20, 21.

OUTSIDE THE CAMP.

"And the Lord spake unto Moses, saying, command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead : both male and female shall ye put out, without the camp shall ye put them ; that they defile not their camps, in the midst whereof I dwell." Num. v. 1—3. "Bring forth him that hath cursed without the camp ; and let all that heard him lay their hands upon his head, and let all the congregation stone him." Levit. xxiv. 14.

"For what have I to do to judge them also that are without : do not ye judge them that are within ? But them that are without God judgeth." 1 Cor. v. 12, 13. "To deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5. "But when we are judged we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. xi. 32.

"How goodly are thy tents, O Jacob, and thy Tabernacles O Israel," was the language of Balaam, as he looked down from "the top of Peor," on the encampment of Israel below. He had been sent for to curse the hosts of Israel, but God restrained him. He felt impelled to testify the truth in the ears of Balak, however unwelcome it might be. How could he curse whom the Lord had blessed ? As he gazed around from the eminence on which he stood, he beheld the sandy waste spread out before him. Scarcely were the remotest vestiges of what was once fair Eden's beauty and fertility, to be seen. As far as the view extended, every thing bespoke the prevalence of the curse. There was but one object before him on which his eye could rest with pleasure ;—the tents of Jacob encircling the sacred structure which God had commanded to be reared. The elements of beauty, fertility, and blessing, were to be discovered there,—but only there. It was a scene in blessed contrast with all around. Within the camp was God's dwelling-place, and grace was exhibiting its fruitful resources there. Outside,—the curse reigned. It was the *place of judgment*. Beholding the tents of Israel, therefore, spread out, the sordid prophet was constrained to say, "As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters." Num. xxiv. 6.

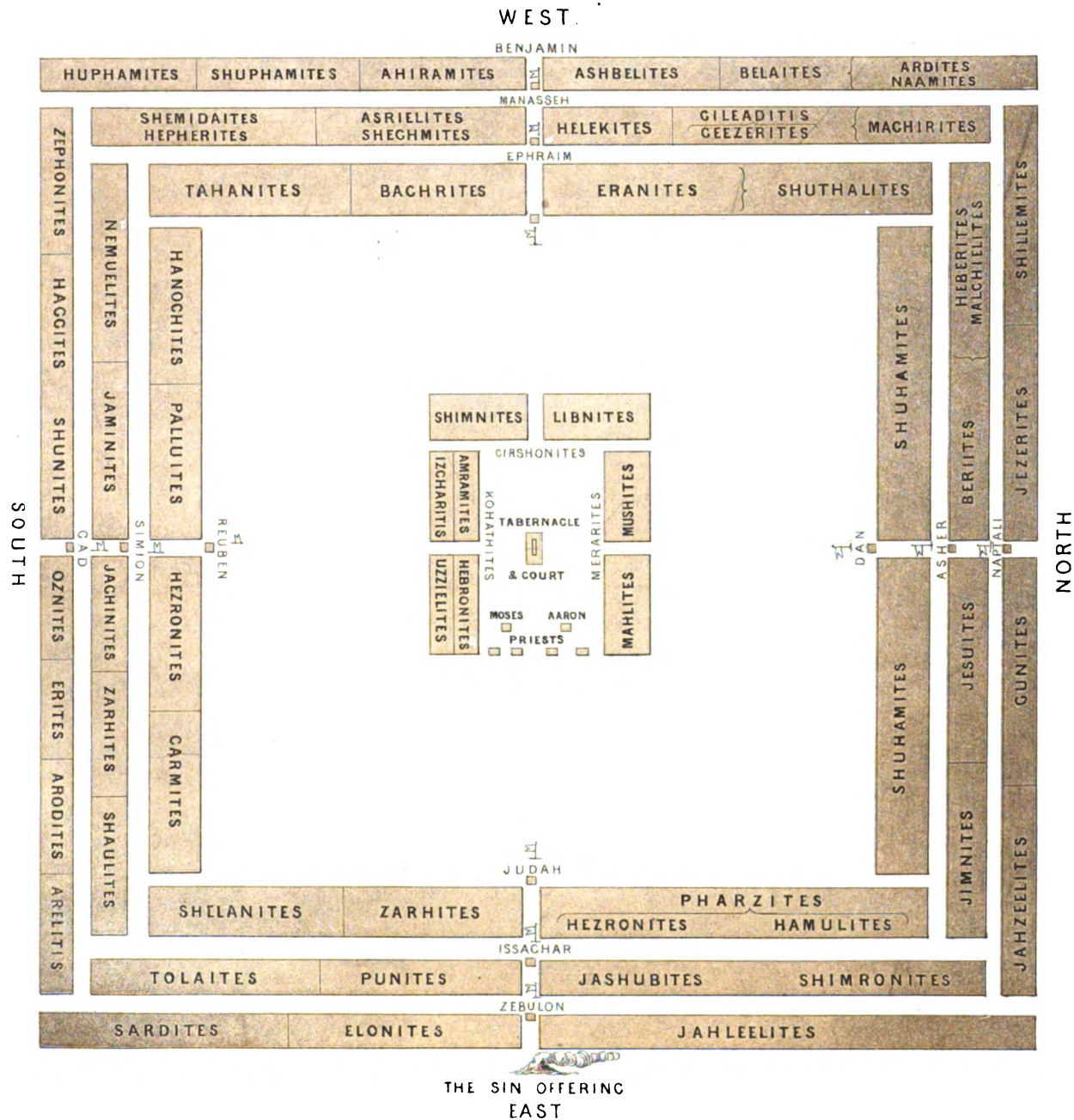
It is a solemn and an impressive fact, that no where except in God's abiding presence, is there true blessing. Once as he looked down on the earth, and beheld there the work of his hands, he could say all is very good. A finished, a perfect work, a work untarnished, without one spot or flaw, was before him. He could cease from his labours therefore, and *rest*. All was joy and blessing. Only the voice of praise was heard, and the "morning stars sang together" for joy. God could *dwell on earth*. It was otherwise after the fall. Thenceforth no blessed Sabbath scene presented itself, except here and there in the midst "of the holy seed," where grace was seen triumphing over sin and its sad effects. In vain might Cain bring of the fruits of the earth, an offering unto God. They could not be accepted. Adam's first-born might find satisfaction in them, but God himself could not. And so now man may see beauty here, and apparent blessing there, when God sees none. Man would rest, where God cannot rest ; and where God cannot rest and abide, there is no real blessing. "And we know," says the Apostle, speaking of the saints of God, in other words, of the true church, "that we are of God ;" and then he adds, "and the whole world lieth in wickedness," (Gr. wicked one.) How solemnly and affectingly is this fact illustrated in connection with the Tabernacle in the wilderness. In the camps and within the range of the camps, grace reigned ;—all was good, therefore, there ;—God rested there,—he dwelled in the midst of the camp. At least, it was so in figure. But

Balaam's vision of Israel in their camps.

True blessing to be found only in the church, where alone God's abiding presence is enjoyed.

PLAN
 SHEWING THE
Position of the Tabernacle in the midst of the Camp of Israel,
 BEING IMMEDIATELY SURROUNDED BY
 THE TENTS OF THE PRIESTS AND LEVITES,
 AND "AFAR OFF" BY THOSE OF
THE TWELVE TRIBES OF ISRAEL.

(NUMBERS CHAP. II. III.)
 THE WHOLE ARRANGED ACCORDING TO THEIR FAMILIES.
 NUMBERS. CHAP. XXVI



outside the camp, sin reigned, and so the curse reigned. And *there* was the place of judgment;—the unclean were there. What was but type and figure, as regards the encampment of Israel in the wilderness, is literally true as regards the church and the world. “Now is the judgment of this world; now shall the prince of this world be cast out.” John xii. 31. Thus the Saviour expressed himself when receiving from heaven the response to his prayer, that the Father might be glorified in him. True, “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” John iii. 16. Mercy has done its part. Beholding the “mighty ruin” of the world, the Father pitied, and infinitely more than pitied. Love wrought redemption, and at a cost and in a way that might silence every gain-saying tongue. God gave his well-beloved Son, and as the result, eternal life is freely offered to a ruined world. The only condition is,—the true and cordial acceptance of the gift. “He that believeth on him,” (the only begotten Son of God,) “is not condemned.” John iii. 18. He stands as “within the camp,” in blessed nearness to God. He is “clean every whit;” John xiii. 10. The precious blood of Christ has cleansed him. He is freed from condemnation; neither judgment nor wrath await him. For “There is, therefore, now no condemnation to them which are in Christ Jesus.” Rom. viii. 1. So simple are God’s ways in grace, in dealing with lost and ruined sinners. Faith alone unites us to Christ, and introduces us into the church, and into the enjoyment of all the privileges and blessings which pertain to the church, outside of which is the place of judgment and of the curse. And yet, if the boundary mark between the church and the world be simple, it is, nevertheless, decisive and distinct. For “whosoever believeth that Jesus is the Christ, is born of God.” 1 John v. 1. None enter within the precincts of the true church, but by being made partakers of a new creation. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” John iii. 5. “In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.” Gal. vi. 15. Thus do the Sacred Scriptures define the limits of the church. No conformity to any given system or rules of man’s devising, no mere subscription to prescribed formularies and creeds, no formal observance of religious rites however apparently devout, no merely external or formal worship, can describe those limits. They are purely spiritual. If we are in Christ Jesus, then are we of the church, and are spiritually “within the camp.” Membership with Christ, is membership with the church;—there can be no membership with the church, but by membership with Christ.

The church then, is now the true scene of grace’s triumphs. Within its precincts all are clean, being made white in the blood of the lamb. As Balaam could liken the goodliness of Jacob’s tents to vallies, well-watered gardens, trees of lign aloes, and cedar-trees, emblems of blessing; so within the true church blessing is to be found;—abundant blessing. It is God’s dwelling-place on earth. His Tabernacle is there. But he dwells only there. *Outside*, the curse reigns;—*there* is the place of judgment and of wrath,—a world already judged and condemned. *There*, in the world, may be intelligence and refinement in manners;—there is no faith in Christ. In the world, there may be the development of intellect, achieving its triumphs over what is gross and vicious in the habits of mankind;—the “life of God” is not there. In the world there may be religiousness and the general observance of good morals;—the religion of the cross is not there. Yes, even in the world, that is declared to be “enmity with God,” “the form of godliness” may be rife; but the power of godliness is wanting;—communion with God is unknown. And judgment, awful, tremendous judgment, awaits it. It is a fearful thing to abide

The limits which define the church at once simple and decisive.

Grace triumphant in the church; the curse reigning in the world.

"without the camp." But how blessed is it to be numbered with the saints! They are near God,—his servants, his children, and in communion with him. All that are "without" the church, God will judge. "Within," there may be chastisement, but not judgment. 1 Cor. xi. 32. Within is blessing. It is God's dwelling-place.

THE SIN-OFFERING AND THE ASHES OF THE RED HEIFER.

"And the skin of the bullock, and all his flesh, with his head and with his legs, and his inwards and his dung, even the whole bullock, shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burned." Levit. iv. 11, 12. "And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation." Levit. iv. 21.

"And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin." Num. xix. 9.

"And they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two other with him, on either side one, and Jesus in the midst. John xix. 16, 17, 18. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the camp. Let us go forth therefore unto him without the camp, bearing his reproach. Heb. xiii. 12, 13.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix. 13, 14.

The Day of Atonement, or when sins of ignorance have been committed by the priest or the people.

We are still outside the camp, approaching the sacred structure, where God dwelt in the midst of his people that they might abide in communion with him. But even here, at so great a distance from God's abode, we find necessary and important appendages to the services of the Tabernacle. We will suppose the occasion to be special:—it is the great day of atonement; or it is at a period when the priest, or the people collectively, have, through ignorance, sinned against God. There then, at this distance, outside the camp, and opposite to the door of the Tabernacle, we see a fire blazing. It is not the sight which Moses once beheld in the desert, when "the bush burned with fire, and the bush was not consumed." It is "the consuming fire" we are now contemplating. The wood has been piled up as if some great work of destruction had to be effected. A victim is indeed being consumed;—the entire body of a bullock. It is the sin-offering; it has been brought from within. It was slain at the door of the Tabernacle, where also the burnt-offerings were put to death. See Levit. vi. 25. The hands of the priest, if the offering were for himself, or those of the elders of the people, if the offering were for the congregation, have been laid on the head of the victim. Seven times has its blood been sprinkled by the finger of the high priest before the Lord, before the vail of the sanctuary, and also on the horns of the golden altar. Levit. iv. 6. Or supposing it to be the "day of atonement," the priest has entered within the vail, and has sprinkled the victim's blood before the mercy-seat, and on this occasion has sprinkled the horns of the brazen altar. The remainder of the blood has then been poured out at the foot of the altar of burnt-offering, on which also the fat has been consumed. The fat and the blood having been thus disposed of within the Tabernacle, the remainder of the victim is being burnt entire, here without the camp. Sin has been borne;—the sin of the priest or the sin of the people. The sin has been confessed, and by the imposition of the hands of the offerer or the offerers, has been imputed to another;—to God's appointed victim. The blood, *which is the life*, and which has been shed in the stead of that of the offender, has made atonement. The penalty has thus been inflicted, which had been incurred by the breach of the law. The fat has been accepted on God's altar. And now the victim, the offering of which has been thus accepted, is seen bearing the curse. The carcass

is brought forth into the place of judgment, and there, outside the camp, it is consumed. We are here then, as we are but approaching the Tabernacle, met with the fact that there is sin in the camp;—in the midst of that people who have been separated unto God for purposes of communion. And yet sin must be dealt with, and judged even there. It is essentially that abominable thing which God hates. He must judge it, and he that bears it must bear the curse. And the law of the Tabernacle was, that “without shedding of blood is no remission.” Heb. x. 22. The victims substituted for Israel’s sins, sufficed only for offences committed against the laws and ordinances connected with the Tabernacle services. Their blood served only “for the purifying of the flesh.” They but shadowed forth another victim, Christ Jesus, the great antitype of all the offerings instituted in connection with the services in the wilderness. And as we may seem to gaze upon “the consuming fire,” the emblem so striking of God’s unrelenting wrath, and as we may seem to see the scorching flames consuming the entire victim that has borne the sin of those within the camp, how affectingly are we taught to estimate with adoring wonder, gratitude, and love, the intense agonies of him who having been made sin for his people, bore the curse, and thus redeemed *them* from it. But if the blood of bullocks availed, so that Israel’s communion through carnal ordinances remained uninterrupted, how blessed is it to know that the blood of him who bore our sins in his own body on the tree, is ever effectual for the true worshipper now. It secures unbroken communion. Sin might seem to interrupt it, and to mar the joy resulting from it. But *his blood cleanses from all sin.* 1 John i. 7.

Israel, be it remembered, had had a lively emblem of the efficacy and worth of the *one offering* of Christ, in the sprinkled blood of the paschal lamb in Egypt, in virtue of which they had had redemption thence. God was there acting in judgment. The destroying angel was gone forth to destroy. And yet when judgment is being executed, who can stand in God’s presence? If at such a time Israel should seek to escape, Divine mercy could be their only plea. They were typically in the position of the man, who, with an awakened conscience, has discovered the imminent peril of his soul, while God’s threatened wrath against sin is pending over him. But the paschal lamb was to be slain, and its blood sprinkled on the two side posts, and on the upper door posts of the houses wherein the offering was about to be eaten. This was the token to the people that judgment should pass by them. It was presented to them as God’s gracious provision for their escaping that righteous retribution which was coming upon Egypt, and which their own sins merited, just as the “lamb of God,” slain for sin, is presented to the sinner as at once the source and sure pledge of his redemption from sin and from the curse. As in his case, so in the case of Israel, the simple demand in reference to the effectual application of this means of deliverance was *faith* in Him who had propounded it. Israel confided in the sprinkled blood and were safe. The destroying angel touched them not. They fed upon the victim, and were strengthened for their journey. They thus learned the estimate which God had put upon the blood, and this sufficed for their present need. Their present imminent peril demanded confidence in Him who had instituted the type, rather than intelligence of the full and extensive meaning of the type itself. And so also God’s *way* of meeting the sinner’s need in Christ Jesus, is beautifully simple. It is enough that the soul confide in Him who was “delivered for our offences and raised again for our justification.” The amount of spiritual intelligence may be limited; yet faith finds a sure refuge in the Saviour’s shed blood. “He that believeth on the Son hath everlasting life.” John iii. 36. And, “whosoever believeth that Jesus is the Christ, is born of God.” 1 John v. 1.

Sin in the camp
judged and put away.

The view of Christ’s
offering furnished in
the passover.

The sin-offering opening out more fully the nature of Christ's sacrifice of himself for sin, than did the passover.

The sin-offering as a type, pointed to the same one offering of Christ as did the paschal victim. It indicated the same only, but ever effectual remedy for sin. Yet as associated with the Tabernacle, it might seem to give deeper views of the nature and of the efficacy of Christ's sacrifice of himself for sin. Here it is viewed not as the means of redemption only, but as that, more particularly, on the ground of which communion with God was to be maintained. For this was liable to be interrupted by sins of inadvertency. (Lev. iv.) God cannot lay aside the claims of his holiness, though, through grace, sinners have been brought into communion with him. What then did Israel behold in the yearly sacrifice, or in the special sin-offering burning "without the camp?" What but that which the children of God are continually learning now;—viz., their constant liability to err, and their utter insufficiency to walk in fellowship with God. Israel's very mistakes, trivial as these might seem to some, were enough to prove fatal in their effects. The "light of the sanctuary" was thrown upon them. They were thus seen to be pregnant with evil. The victim appointed to bear the consequences of them must be carried forth to the place of judgment, and there consumed. What "an evil thing and bitter" it is to sin against God! Such may well be *our* feeling, as we may seem to look at the slain bullock being burnt outside the gate. Yet, the victim consumed by the devouring flames was accepted on Israel's behalf. Its blood was before the mercy-seat speaking peace there, and though sin was confessedly in the camp, yet the worship of the people was unbroken. God's dwelling-place was still in their midst, and he could meet with them there still. How blessedly this sets forth the value of the Saviour's precious blood! He suffered once, and *once for all*. That once sufficed. Our sins were laid upon him, when as a malefactor he was led forth to Calvary's Mount. With his own blood he entered in *once for all* into the holy place. And the believer beholds all his sins thus put away. As an accepted worshipper of God, he still errs unceasingly. And "who can understand his errors?" He sins still, though in communion with his God. His sins too, in God's sight ever loathsome, ever heinous, assume, in his own eyes, a darker hue far than they were wont to do, even when their evil character was first made apparent. But now the thought of them excites not terror and alarm, as once it did: sorrow,—deep and sincere,—will arise; but now these very sins serve to call forth, in connection with profound humility and abasement, adoring gratitude, wonder, and joy. They ministered, indeed, to the Saviour's agonies on the Cross;—they helped to overwhelm his soul in grief and anguish;—they added to the bitterness of those sorrows to which he gave such plaintive and affecting expression in the memorable and heart-rending words, "My God, my God, why hast thou forsaken me?" But they were borne then, and so purged and put away. The believer abides in God's presence still. He can worship with acceptance still. The blood shed is within the vail, and before the mercy-seat. The holy of holies is open to him. And still his unbroken privilege is to "come boldly to the throne of grace;"—he boldly claims the privilege of communion still.

Such was the sin-offering which meets us outside the camp, in our supposed approach to the Tabernacle. It unfolds the same mystery of love and grace as did the slain *Lamb of the Passover* in Egypt. But it opens out more fully the depths of that love and grace. And here it is seen meeting not the *sinner's* need as such, but the *worshipper's* need. His failures and transgressions are all acknowledged and put away in Christ's offering of himself. The ashes also of the *red heifer*, laid up in a clean place outside the camp, served a similar purpose. The sin-offering contemplated Israel's liability to transgress, and thus to become ceremonially unclean. The red heifer supposed them to be in contact with that which defiles. Thus the touch of a

Provision made in the sacrifice of the red heifer, for pollutions contracted through coming in contact with what defiles.

dead body, or residence in a tent where death had entered; nay, the touch of a dead man's bone, or contact in any way with a grave in which the dead had been interred, rendered the individual unclean. And as the Israelites were in circumstances perpetually exposing them to contact with natural death, so the spiritual worshippers of God are continually exposed to contact with "the dead in trespasses and sins." As natural death, too, is abhorrent to our feelings, so spiritual death is abhorrent to the nature of God. Contact with it seems necessarily to pollute. How then can the soul of the believer, exposed as it is to such a polluting element, maintain its communion with God? Defilement may seem of necessity to be again and again contracted.

The "ordinance of the law" of the red heifer, is given in Num. 19th. The victim was selected by the people, of the prescribed colour, without spot, free from blemish, and which had never been under the yoke. Eleazor, the son of Aaron, having received her at their hands, had her brought *without the camp*, and there slain before him. Having then taken of her blood with his finger, and sprinkled it seven times before the Tabernacle of the congregation, the entire body of the beast was burnt in his presence, he at the same time casting in cedar wood, hyssop, and scarlet, into the midst of the burning of the heifer. The ashes of the victim were then gathered up in a clean place *without the camp*, "to be kept for the congregation of the children of Israel for a water of separation." It was a *purification for sin*.

It would be foreign to our object to treat on the various "offerings," further than may seem necessary in order to illustrate the principles shadowed forth in the Tabernacle. It is, therefore, left to the judgment of the Christian reader to determine the spiritual import of the different *ordinances* connected with the sacrifice of the red heifer. The victim itself a female, its colour, the burning of the cedar-wood, hyssop, and scarlet,—all doubtless served to typify some striking and significant truth. But all, as the sin-offering had done, pointed to the Saviour's sacrifice for sin. The instructions relative to the red heifer, are found only in the book of Numbers. There the journeyings of the Israelites are narrated, as apparently typifying *the pilgrim walk* of the believer now. (1 Cor. x. 1—12.) As has been noticed above, he is continually exposed to contact with the spiritually *dead in trespasses and sins*. He thus contracts defilement. And yet here, as in every other case of pollution, nothing will suffice to cleanse him but "the precious blood of Christ." But "the ashes of an heifer sprinkling the unclean," strikingly shadowed forth the application of that blood to the conscience as "the blood of sprinkling." Its efficacy is ever unfailing. It "cleanses from all sin." It is with this great truth, dear Christian reader, that we need to be fully and experimentally conversant. Sin and defilement must be clearly seen to have been *left behind*, having been judged and put away *without the camp*, if we would truly *draw nigh* to God. For it is, indeed, the *holy place* we approach in worship;—it is the *Holy One* with whom we have to do. And, therefore, "boldness" in his presence must be the boldness of FAITH;—the boldness arising from an intelligent and believing apprehension of the perfection and completeness of the Saviour's work. "And if the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," is the argument of the Apostle, "how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." Yes, the one offering of the Saviour, "perfects for ever them that are sanctified;" and thus it is we draw near with a true heart in the full assurance of faith. And here, ere we reach the camp, we have the shadow, at once striking and impressive, of that which separates the believer from the curse

Numbers xix.

The blood of sprinkling applied to the conscience of the believer, giving assurance that his pollutions contracted during his spiritual pilgrimage, are purged away.

which sin entails, and at the same time gives him access to the true "Holy of Holies." Wrath has been borne here. With trembling awe might we seem to gaze on the scorching flames as the sin-offering is being consumed. Our own God meets us here as "a consuming fire." And yet how he seems to speak to us with the voice of love! His own appointed victim has suffered for us. He *must* make manifest his abhorrence of our sins. Yet this affords him only fuller, freer scope for displaying the intensity of his love for us. The victim has borne sin;—the law is magnified, and our God can look complacently upon us. The ashes of the heifer are laid up;—the water of purification is at hand, and the conscience of the believer is appeased. And now we approach the sanctuary of the Most High. The victim's blood has preceded us thither. There it speaks peace. And we believing, "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

THE GATE OF THE COURT.

"And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four." Exodus xxvii. 16.

"But he that entereth in by the door is the shepherd of the sheep." John x. 2.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John x. 9.

The court fenced off.

We have now reached the precincts of God's habitation. The tribe of the Levites, with the families of the priests, having their tents ranged around, serve thus to *fence off* the sacred enclosure from the encampments of the rest of the tribes. And still the Tabernacle itself is remote. We are but at the entrance of the spacious court, within which God's habitation is pitched. This is again *fenced off*.

Dispensational truth relating to periods and events yet future, may here be shadowed forth; and yet how all this care to preserve the sacred structure from the intrusion of the people, may seem also to shew how far sin separates from God! Yes, man is emphatically "far off." See Ephes. ii. 12 and 17. But the thought of this serves only to deepen our admiration of that *grace* by which sinners are brought nigh.

The whole range of the court might here seem to claim our attention. A few remarks upon it, however, may suffice. The reader will perceive on consulting Exodus xxvii. 9—18, that a very minute description is there given of the pillars,* the curtains, and of all the materials of the court.

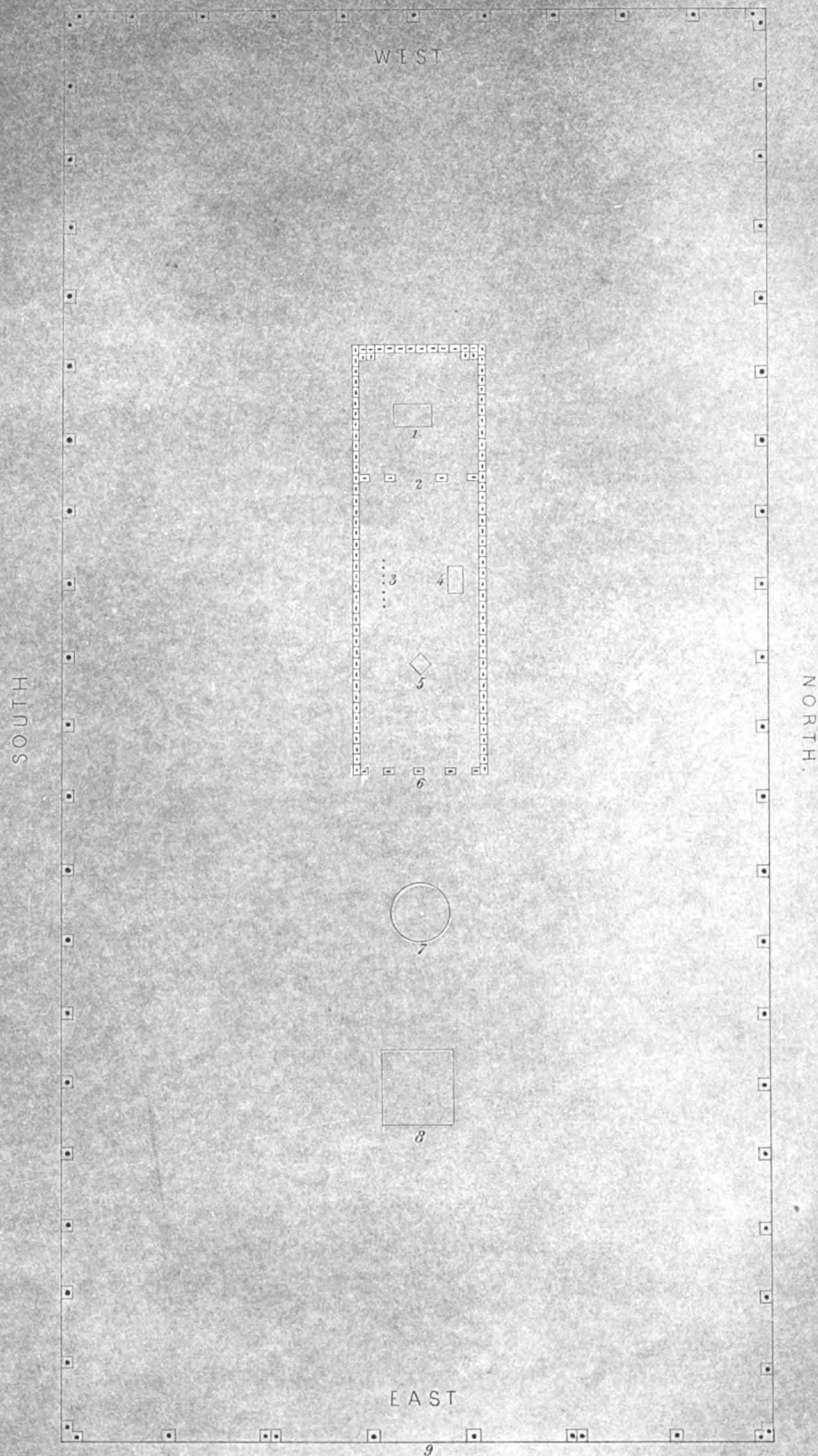
The pattern of the court exactly defined.

All was Divinely planned and arranged, and the exact pattern of the whole was furnished in the Mount. It was so, because as in every other part of the structure of the Tabernacle, God was here setting forth "the shadows of good things to come." The whole was intended to guard and to mark out the boundaries of his *holy habitation*. The whole, therefore, was intended to shadow forth the Lord Jesus Christ, in his person, in his character, and in the nature and perfection of his work. It was needful that the pattern should be exactly defined in all its parts.

The object chiefly striking the attention in the fencing of the court, were the curtains of fine twined linen, of pure white. The perfect purity of God was obviously symbolized by this. Righteousness guards his holy habitation;—righteousness and judgment are the habitation of

* It has been satisfactorily inferred, as on this point direct Scripture testimony is wanted, that the pillars of the court were not formed of brass. Had they been composed of solid metal, their weight would have been too great to have been conveyed in the wagons. Indeed, the amount of brass contributed, (see Exodus xxxviii. 29,) would not have sufficed for the work of the Tabernacle, had their pillars been of that material. Compared, too, with other parts of the structure hereafter to be considered, the type here would seem more consistent, on the supposition that the pillars were of wood, inserted in sockets of brass.

PLAN OF THE TABERNACLE AND COURT.



N^o 1. The Ark surmounted by the Mercy Seat and Cherubim occupying the centre of the most Holy Place.
2. The Vail which divides the Holy place from that of the most Holy.
3. The Golden Candlestick.
4. The Golden Table of Showbread.
5. The Golden Altar of Incense.

6. The Door of the Tabernacle.
7. The Brazen Laver.
8. The Brazen Altar of Burnt Offerings.
9. The Gate of the Court.
N^o 3, 4 and 5 comprise the Furniture of Holy place.

his throne. The upright pillars, inserted in their brazen sockets, and filleted with silver, sustain the curtains. This beautifully sets forth the Lord Jesus, by whom God's righteous claims are met, when he graciously dwells with men. But the great significant fact here is seen in the silver filletings and their hooks. They were the produce of the ransom-money of the people. Exodus xxxviii. 17 and 25—28. It was contributed according to God's express command, a certain amount from each. It was to make atonement for each, a ransom for his soul or life. A portion of this ransom-money, formed into the filletings and hooks of the pillars, sustained, as we have seen, the white curtains of the court. The great truth proclaimed here, can scarcely be mistaken. Through the redemption that is in Christ Jesus, God's righteousness is maintained, when sinners approach him by Christ for communion and worship. And how inestimable the worth of that redemption! The costly filletings faintly, but distinctly, mark out its value. And here the sinner may seem allured to draw nigh! If righteousness must guard God's holy habitation, the redemption that sustains it has been paid in full. The people could not direct their eyes towards the sacred enclosure while outside, without being reminded of the fact. And it is this great truth which must draw the sinner nigh. Redemption, not by means of "corruptible things, such as silver and gold," but "by the precious blood of Jesus Christ," can alone give the sinner confidence to seek God's presence:—this alone can draw him nigh. But it is to the gate of the court to which the reader's attention is more especially called.

This was a curtain about thirty-two feet in width, and corresponding with the rest of the enclosure of the court in height. It was supported by four pillars, like those which supported the hangings of the court, and like them resting in brazen sockets. But it differed from the hangings of the court, in its being inwrought with blue, purple, and scarlet. In short, it was like the vail which separated the inner from the outer Tabernacle, except that it was without the figures of the cherubim.

As in the rest of the boundary of the court indeed, so here at the gate, redemption in its costliness and completeness, is set forth. The silver filletings and hooks surmounting the four pillars of the gate, sustained the curtain of curious needle work which constituted the gate itself. Whatever other truth may be shadowed forth, this must be kept in view, that access—all access to God, is in virtue of redemption. But because the gate of the court was of the same material as the vail of the Tabernacle, its true spiritual import is at once to be inferred. The latter, in the temple, was rent from top to bottom, when the Saviour was crucified. It typified his flesh, by the rending of which he consecrated a new and living way into the holiest. Heb. x. 20. The same blessed truth meets us here, therefore, at the outer court. That which barred the entrance into the court, as well as into the Tabernacle, was "the flesh." Man finds in himself that which under any circumstances must shut him out from actual communion with God. The cause, too, lies far deeper than any mere depraved act, or any series of misdeeds. By these alone, according to their number or extent, we are ever prone to estimate our fitness or unfitness for enjoying God. Our real unfitness is in our very nature. This is essentially depraved. *The vail*, that is *the flesh*, shut Israel out from having an abiding place within the court, and prevented their entrance into *the holiest*. And a sinful nature is the barrier which prevents communion with God and all its hallowed joys. Yet the vail at the entrance of the court must be lifted up, that the worshipper may enter in at the gate. That gate distinctly set forth Christ Jesus. He is "the strait gate," (Matt. vii. 13, 14,) in at which all must enter who would tread the path to eternal life. The gate of the court, too, like the vail leading into "the holiest," was his flesh.

The silver filletings and their hooks.

The material of the gate.

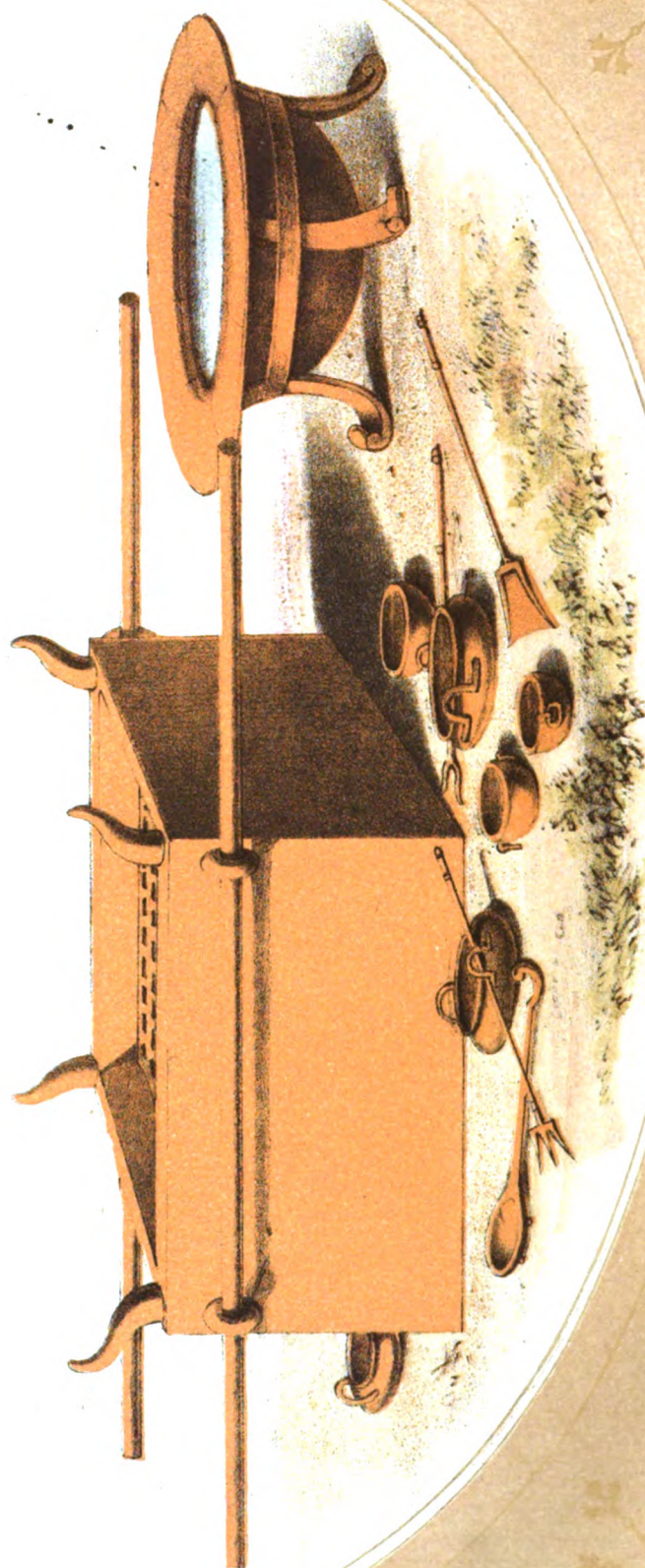
The spiritual import of the curtain of the gate.

It must be lifted up, or *rent*. The great fundamental "principle of the doctrine of Christ," (Heb. vi. 1,) "resurrection of the dead," meets us here. Christ, as "the resurrection and the life," is the grand secret of God's triumphs in grace over sin and death. In the person of the Lord of Life and Glory, man was to triumph over all the dire and fatal effects of the curse. HE must lay down his life, that he might take it again. And so, being crucified in weakness, he was raised in power. Being delivered for our offences, he was raised again for our justification. Rom. iv. 25. And so the gate, with its curious needle-work of blue, and purple, and scarlet, typified his flesh. He could truly say as man, "I am fearfully and wonderfully made." The colours, inwrought in the curtain of the gate, so striking and beautiful in themselves, were a lively emblem of *him* in whose person things Divine and human centre, and in whom things heavenly and earthly,—perfection, and at least sinless infirmity, mingle and combine. His flesh, so curiously wrought, and which was assumed that he and we might be one, was there presented to view in a figure as the one only entrance to God's courts: in him "the flesh" (that is, humanity) was perfect; in us it is imperfect. The curtain of the gate was to be sustained by the upright pillars; so also the Lord in his humanity was sustained by his innate perfection. There the curtain was suspended,—the gate to be lifted up when the worshipper entered; for the only way of access to God is through Christ's flesh. But this beautiful curtain had to be rent. The figure is completed only thus. It was literally fulfilled in the vail of the temple. The sinless one must die in the sinner's stead, and rise again. And the believer is risen with him. He is a new creation, a new man in Christ Jesus. And it is only in *the power of resurrection*, or as one created anew in Christ, and as therefore, dead, buried, and risen with him, that the true worshipper has now access to God. "For in that he," Christ "died, he died unto sin once," says the Apostle, "but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 10, 11. Through him, as risen from the dead, faith now has boldness to draw nigh and commune with God. As risen with him, the soul of the believer rejoices now in the fulness and completeness of his salvation. By faith we now realize that which constituted the Psalmist's longing desire, when he says, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts." Psalm lxxv. 4. And again, "One thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psalm xxvii. 4. For resurrection displays to the wondering eye of faith, the boundless resources of Divine love. That which was once the barrier to the sinner's access, is removed. The believer can *reckon* himself as alive unto God, and risen with Jesus. He draws nigh "the living, the living" to praise God. He enters not the court only, but the house itself, and there abides. The gate, the door of the Tabernacle, and the vail are one;—the flesh of Christ. One and all have been rent. "The sure and living way has been consecrated." Access is free to the spiritually risen ones in Christ Jesus. But this is only a foretaste of what shall follow. The gate of the court points to the glorious consummation. Ere long "this mortal shall put on immortality; this corruptible shall put on incorruption." Then shall all the risen members of Christ's living body, risen and glorified together with him their living head, find their everlasting abode in God's presence. Joys untold, and raptures unknown, will be theirs unceasingly. Amid the unclouded glories of his presence, they will eternally abide. Ever and ever they shall dwell in his house:—they shall still praise him.

The necessity of our being spiritually created anew in Christ Jesus, taught by the gate of the court.

Resurrection to the believer, the happy consummation of a new birth in Christ Jesus.

THE ALTAR OF
BURNT OFFERINGS
& LAVER



EXODUS XXVII. 1.
& XXX. 18.

THE BRAZEN ALTAR.

"And thou shalt set the altar of the burnt-offering before the door of the Tabernacle of the tent of the congregation." Exodus xl. 10.

"And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy." Exodus xl. 40.

"For whether is greater, the gift, or the altar that sanctifieth the gift." Matt. xxiii. 19.

"We have an altar, whereof they have no right to eat which serve the Tabernacle." Heb. xiii. 10.

Having entered the gate of the court, the worshipper's attention was naturally first directed to the altar of burnt offerings. It was the object first presented to view, as he looked towards the Tabernacle. Its position is described in the passage quoted above. It stood over against the door of the Tabernacle, and therefore, between the gate of the court, and the entrance into "the holy place."

The particulars respecting the materials and structure of the altar are given in Exodus xxvii. 1—8. It was made of shittim or acacia wood, a species noted for its hardness and durability. This was overlaid with brass. The altar was equal in length and breadth, being five cubits each way. It was three cubits in height. Its horns were upon the four corners, of the same material as the rest of the altar. A grate of net work to receive the ashes, was sustained in its proper place by means of brazen rings let through the corners of the altar; through these the staves were inserted by which the altar was to be borne from place to place. Hollow with boards the altar was to be made, according to the pattern which was shewed to Moses in the Mount.

On this altar were all the offerings of a *sweet savour* to be presented. It was emphatically *the* altar (Exodus xl. 6,) where, by express command of God, his burnt-offerings were to be offered. It was the *one* altar of God. No other was to be reared. (See Deut. xii. 13.) When Aaron and his sons were consecrated to their office, the brazen altar was consecrated too. According to instructions previously given to Moses, it was anointed and sanctified to be "an altar most holy." (See Lev. viii. 11.)

This one altar then sustained the various offerings which Israel presented to their God. The fire that consumed them was first miraculously lighted up. Lev. ix. 24. Thenceforth no other fire must be employed in connection with the offerings of God. The melancholy effects of presenting "strange fire," were rendered painfully manifest soon after the institution of the Tabernacle services. Scarcely had the Aaronic priesthood been established, when Nadab and Abihu presumptuously transgressed in offering the forbidden fire, and fell *before the Lord*. Lev. x. 1, 2. As no strange fire was to be offered, that which was at first miraculously supplied, had to be kept constantly burning. "The fire shall ever be burning upon the altar:" was the command given to Moses; "it shall never go out." Lev. vi. 13. Whenever then the worshipper entered within the gate of the court, he saw the fire of God burning on the altar. The almost perpetual offerings were being presented *with acceptance*. Nor must the worshipper himself come empty. The only method of drawing nigh was by means of an offering. And all that was presented on the brazen altar was offered as that which was *fragrant and acceptable*:—"an offering of a sweet smelling savour." Was the blood of a victim poured out at the foot of the altar?—"the blood thereof was the life thereof." It was the life of the victim, surrendered up in the stead of the life of the offerer. His life ought thus to be consecrated and held at God's disposal. That of the victim shed at the foot of the altar was accepted in his stead. Thus it was in the case even of the sin-offering already considered. The body of the

The materials and structure of the altar.

The great purpose served by the altar.

No strange fire to be offered on the altar.

Offerings of "a sweet savour" peculiar to the brazen altar.

victim was burnt outside the camp, but its blood, except what was sprinkled before the Lord within the Tabernacle, was poured "at the bottom of the altar of the burnt-offering." So the fat also of the sin-offering was burnt upon the brazen altar. Lev. iv. 8, 9, 10. Thus the thought was associated with the offerings for sin, that there was an inherent excellency in the victim itself, on the ground of which God could accept it; but sin being imputed to it, its body was burnt without the camp. The brazen altar was the place where God ever accepted the offerings of his people;—he there "smelled a sweet savour." And so even in the sin-offerings, the blood and the fat betokened that there was that in the offerings in which God had delight;—it was accepted on the worshipper's behalf, while his sin was judged and put away outside the camp. The burnt-offerings, and the memorial of the meat and peace offerings consumed upon the altar, were exclusively of "a sweet savour." These were daily and almost continually being presented before the Lord, whose dwelling-place was in the midst of his people. They were the appointed substitute for the people. Israel were altogether imperfect and prone to err. But in the appointed offerings God "smelled a sweet savour," and the offerings were accepted in the people's stead. But, of course, all these pointed to Christ's one offering. They presented it to view under so many different aspects. It is not enough that the child of God should be conscious only of his redemption from sin and the curse. He needs the assurance of his Heavenly Father's love. But in himself, even as redeemed from sin, are only weakness and imperfection. In such circumstances he might seem, of necessity, a stranger to the confidence and joy of worship. But as the Israelite had his "sweet-savour offerings" approved of God and accepted on his behalf, so the Christian discovers in the offering of Christ Jesus, that with which the Father is well pleased. As the very inwards too of the victim on the brazen altar, were exposed to the scorching fire, so our blessed Lord, as the sinless one, could say, "Thou hast tried me, and shalt find nothing." Psalm xvii. 3. He not only suffered as the sin-offering without the camp, but also offered himself as, within the gate, "an offering and a sacrifice to God for a sweet-smelling savour." Ephes. v. 2. The sweet savour of that offering, the infinite worth of which is known to the Father, is ever before God as being accepted on his people's behalf. It is as if the scorching, trying fire,—God's own fire, were ever burning, penetrating and trying the inwards of the victims on the altar. Tried by God himself, by our own God who is a consuming fire, our Divinely appointed substitute has been found spotless and perfect. For his people he lived,—for his people he died. For them he yet and for ever lives. He freely sacrificed his life for them. The worth of his one offering in all its immensity, is imputed to them. Col. ii. 10. In the assurance of this, the saints of God may ever rejoice before him. They can "enter into his gates with thanksgiving, and into his courts with praise." It is at once their privilege and joy *ever* to come boldly to the throne of grace, where they find mercy and obtain grace in every time of need. Heb. iv. 10.

The brazen altar then was constructed, that the offerings "made by fire of a sweet savour unto the Lord," might be presented upon it. But the altar was obviously of equal importance with the offerings which it sustained. "For whether is greater," asks the Saviour, "the gift or the altar which sanctifieth the gift?" Matt. xxiii. 19. What it touched it sanctified. It was "an altar most holy." If the offerings typified Christ, so also did the altar. If the gift as a shadow set him forth, the altar which sanctifieth the gift could be nothing less than a type of him. And so the altar, in all its parts, is as minutely described in the Scriptures, as are the offerings. And "we have an altar, whereof they have no right to eat which serve the Tabernacle." Heb. xiii. 10.

All the offerings
pointed to Christ's
one offering.

Ephes. v. 2.

The altar was, as we have seen, composed of two distinct substances;—wood and brass. The former, however durable and excellent in itself, was insufficient for the purposes of an altar. It needed to be overlaid with the brass, in order to resist the action of the fire. And yet the altar, thus constructed, is to be viewed as a type of Christ. It seems obviously to have shadowed forth the fact that in his person two distinct natures were to be combined;—the human and the Divine. The wood had grown up from the seed or stem, to the full-sized, matured tree. It had thus had its growth as one of the natural products of the earth. It fitly set forth in a figure the humanity of Jesus, while its peculiar excellence as wood might seem distinctly to mark out his sinless, spotless, perfection as man.* The brass, on the other hand, lent its strength and value to the wood. It betokened in the antitype of the altar, a *nature* not of earthly nurture and growth, a *nature* which should at once sustain and add worth and glory to his humanity. What the altar might seem to prefigure in the very materials of which it was composed, that was Jesus. He was truly God and man. Thus only could he be fitted to act as “days-man” between God and us. “For both he that sanctifieth,” is the argument of the Apostle, when contending for the pre-eminence of the Saviour’s claims, “and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.” Heb. ii. 11. And again he adds, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.” Heb. ii. 14, 15. As one of us, and one with us, he was fitted to take his place as Saviour and mediator for us. He could shew sympathy with us; he could labour for us; he could suffer in our stead. But he was the Word made flesh; “And the Word was with God, and the Word was God.” John i. 1. This was necessary. He must be one with God as well as one with men. Thus as days-man he could “lay his hand upon us both.” Job ix. 33. If as man he was perfect, just as the shittim or acacia wood was perfect in its kind, so also the Divine excellency and glory shone forth in him, just as the metal added its strength and value to the wood. As “the Word” made flesh, he was “full of grace and truth;” yet his glory also was beheld,—“the glory as of the only begotten of the Father.” And thus as God and man he is the true appointed altar of God, the one only altar that could truly sanctify the gift presented upon it. Equally true is it, that he is himself the only perfect acceptable gift or offering to be worthily laid upon the altar. And so he offers himself upon himself. He alone can fitly present himself as the one offering for his people. No other could fulfil this office. The whole work of redemption and mediation, in all its details even, must devolve on him. “He is all, and in all.”

It has been remarked that the offerings presented on this altar were for “a sweet savour.” But when instructions are being given to Moses respecting the burning of the fat, &c., of the peace-offerings, it is called “the food of the offering made by fire unto the Lord.” Lev. iii. 11. And again, in a subsequent verse we read, “It is the food of the offering made by fire for a sweet savour. All the fat is the Lord’s.” Lev. iii. 16. All the portions of the various offerings consumed on the altar, may be viewed, therefore, in the same light. But the meat-offerings,

* “The acacia, *spina Egyptia*, of the ancients, (*mimosa Nilotica*, Linn.) a great tree, with thick branches, which grows in Egypt and Arabia. Its bark is covered with stiff black thorns, and it bears pods like lupines. From its sap the gum Arabic is obtained. The wood, when old, is nearly as black and as hard as ebony,” Gesen. In the Septuagint it is translated the incorruptible wood. The quality of the wood may be inferred from this, as well as its peculiar fitness for being used as a type of Christ.

Christ, as God and man, typified in the material of the altar.

Job xix. 33.

The altar, the common table at which Jehovah and his priests could meet and feast together.

Christ, the food of
the altar, as well as
the altar itself.

peace-offerings, &c., after the memorial of them had been burnt upon the altar, were for the food of the priests, the whole having been first offered before the Lord. Lev. vi. 14. All the offerings presented within the court may, therefore, be regarded as the food of the Lord, on which he himself first feasted, and on which he then feasted his priests. The altar was the common table at which he and they could feast together; or rather, it was his table, spread by himself, and at his own cost, to which his priests were invited as members of his household. And yet Christ is the altar. He too is the food of the altar; all the offerings pointed to him. But in him God and his saints can feast together. How refreshing then, is the view which we obtain here within the gate of the court of the true nature of fellowship with God. It is at once intimate and blessed. Yet how exclusively it flows from free, unmerited grace! Man may not glory in God's presence. He enters within God's courts only as a new creature in Christ Jesus;—the flesh and all that it may boast of, has been "crucified with Christ." He appears at God's altar in the capacity of a priest;—it is in virtue of his being born again of "incorruptible seed," and therefore, one of the family and household of Christ. He feasts at God's altar;—it is only as one emptied of self. The provision is Christ; the altar is Christ; Christ is *all*. And hence the richness of the feast. The saint discovers ever renewed manifestations and ever deepening resources of grace, excellency, and love in the Saviour;—thus he eats and feasts, and thus his spiritual life is sustained, while his peace and joy deepen and abound. But the feast of the saint is God's feast too. *He* has infinite satisfaction and delight, where his saints have peace and joy. He and they meet together: and blessed thought! together they commune. Their common feast is ever provided;—the table is ever spread. And as from the brasen altar, strengthened with the provision that is found there, the priest was seen joyfully advancing into the more immediate presence of his God; so the Christian, as he enters intelligently into a full apprehension of the perfection and completeness of the Saviour's one-offering of himself, the more confidently and joyfully approaches the mercy-seat above, where in spirit he may rest and abide.

All the appendages
of the altar set forth
the helplessness of
man, and the all-
sufficiency of Christ.

Our space forbids any attempt to consider minutely, or in detail, the spiritual application of the various types associated with the Tabernacle and its appendages. The Christian reader, however, may observe on consulting Exodus xxvii. 1—8, that the dimensions of the altar are exactly defined. It was obviously to bear certain relative proportions to other parts of the structure. The form is expressly mentioned. It was to be four-square. This was indicative of firmness and solidity. The four horns at the corners, formed also a prominent part of the altar. Horns in Scripture language are symbolical of strength and power. To those of the altar the Psalmist thus alludes;—"bind the sacrifice with cords, even to the horns of the altar." Psalm cxviii. 27. The brasen grate of net work to receive the ashes, and as it would seem to contain the body of the fire, so that the incased boards of the altar should not become overheated, is also particularly described. This too, it may be remarked, though loose, was firmly secured in its place by means of the staves by which the altar was borne from place to place, and which passed through rings inserted in the grate. Instructions are also given respecting all "the vessels of the altar," and which were for purposes of ministry. Num. iv. 13, 14. These vessels were all of the same material as the altar itself. Just as the worshipper needed the altar to sanctify his gift, so the Levite or priest in performing any work about the altar, needed the appointed vessels of the same material as the altar, and which were sanctified in common with it. For all his services, however menial in appearance, were sacred. And to his *disciples* the

Saviour says, "without me ye can do nothing." John xv. 15. In all these circumstances and appendages, the Christian reader will find room for the exercise of spiritual judgment in reference to the truth or truths which they convey.* All tend, doubtless, to set forth the excellency and perfection of the Lord Jesus, as constituting this altar or table of God, so securely fixed in the outer court, and the rich and perpetual feast spread upon it, where God and his saints might meet and feast and commune in common.

In the altar then and the offerings associated with it, we find Christ set forth as the *place of meeting* between God and man. We learn here the terms on which God can commune with man, while the provision made for the maintenance of that communion is presented to view. The terms are met, the provision is found in Christ Jesus. The *people* were found here encompassing the altar when their offerings were presented. There they stood accepted as the worshippers of God. And so the finished work of Christ presents the believer to view as freely and fully accepted of God:—as one perfect and complete. Col. i. 14. See also Heb. x. 10 and 14. Thus only can he have fellowship with God. Here too at the brasen altar, the nature of communion with the Father may be learned. The priests alone presented the offerings on the altar, and then they themselves partook of the offerings. And the believer rising by faith into the consciousness of his own priestly anointing in Christ Jesus, eats of the true altar "whereof they have no right to eat who serve the Tabernacle." Heb. xiii. 10. He not only stands in the consciousness that his sins are blotted out, but he also rejoices in the one all-perfect offering of Christ, just as God finds in it satisfaction and delight. This is the true nature of spiritual fellowship. It is the food,—the health,—the life of the soul;—God and man rejoice together. This we have in the brasen altar; and yet the altar *is in the court*. It teaches us how God and man meet together, and sets before us the true basis of all communion with God, but the fulness of the blessing resulting to the child of God from that communion, is to be sought *within the Tabernacle*. The Saviour had to speak of "earthly things" and of "heavenly things." John iii. 12. There are earthly blessing and glory, and also heavenly. At the altar at the period of its consecration, Aaron, the High Priest, blessed the people, and then again after a little while, Moses and Aaron, coming forth from the Tabernacle, conjointly blessed them. Lev. ix. 22, 23. And in virtue of the one perfect offering of Christ Jesus, *He* as priest, and also as priest and King, will one day bless the nations of the earth. And so the brasen altar at the period of its being set up, was marked out as the place of blessing for the people. It sweetly shadowed forth "the earthly things" which, in due time, God will usher in; but there are also "the heavenly things" beyond. The altar also discovers to us the foundation of *all* blessing and of *all* communion with God; by the altar, too, the priests lived; as partakers of the sacrifices offered on it. 1 Cor. x. 18. And so by Christ as the true altar, the Christian must live, while in virtue of the Saviour's perfect offering he communes with God, and on that offering feeds. From that one offering alone must all blessing flow to him. But his privilege

* It is worthy of special notice that the form of the altar was somewhat changed, after Korah, Dathan, and Abiram had aspired to the priesthood, and when God took such signal vengeance on them. The Lord on that occasion spake unto Moses saying, "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel." Num. xvi. 37, 38. And thus afterwards the altar, God's own table, bore this sad sign, as a memorial that no stranger not of the seed of Aaron, should come nigh to offer incense before the Lord. (See v. 40.) And Christ himself testifies that none can approach God acceptably, but they who are constituted a priesthood in him. 1 Peter ii. 9. He only is the way, the truth, and the life. "No man," says he, "cometh to the Father but by me." John xiv. 6.

The true nature of communion with the Father illustrated in the sacrifices and services of the altar.

is to dwell "in the secret place of the Most High:"—there he learns to explore the boundless treasures of Divine love and grace.

THE LAVER.

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the Tabernacle of the congregation and the altar, and thou shalt put water therein: for Aaron and his sons shall wash their hands and their feet thereat."—Exodus xxx. 18, 19.

"Jesus saith to him, he that is washed, needeth not save to wash his feet, but is clean every whit."—John xiii. 10.

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

The necessity for "divers washings" on the part of the priests.

The priests, as separated unto God for their office, were already clean. They were "the accepted" of God, waiting perpetually on their ministry. But the earth was unclean;—their feet trod the desert waste. Their hands, too, were continually contracting defilement from without. So far as the hands and feet were concerned, "divers washings" were needed. Never were the altar or the Tabernacle to be approached till the hands and feet had been cleansed. Never was God to be approached in ministry or in worship until the priests had first been washed. Any violation of this rule was death. And so here was the laver at hand in which to wash away their temporary uncleanness.

The form of the laver is nowhere described in the inspired writings. Perhaps it may be inferred from the root of the Hebrew word for laver, that it was round. This, however, is a question for the learned. The Scriptures nowhere inform us of the shape of the vessel. It stood firmly supported on its base; and the foot, or base, is uniformly alluded to when the laver is spoken of. See Exodus xxxi. 9 and xxxv. 16. Both were to be consecrated at the time of the consecration of the brazen altar. Exodus xxx. 28. Beyond this, the Scriptures are silent as to the form or dimensions of the laver. For it was with the contents the priests were more immediately concerned. They knew that the consecrated laver, resting on its consecrated base, was holy. The water poured into it had efficacy to cleanse;—this sufficed. The hands and feet were washed; the Tabernacle was thus fearlessly entered; the altar was safely approached.

The position of the laver.

Only the blood of Jesus Christ can cleanse from sin. The water in the laver pointed to that. It cleanses *from all sin*. It is of infinite worth and of unfailing efficiency, just because he is himself of ineffable excellency and worth. The undefined laver of polished brass* might seem to typify the inherent but unappreciable perfections of his nature. It stood between the altar and the Tabernacle, in the direct path of the priests in their approach to the one or the other, and the efficacy of the water was well known. And just so, in all the Christian's approaches to God, Christ presents himself in the fulness of his perfections. Little is his worth apprehended;—little are his excellencies appreciated: but this, at least, is known, that before he sat down on the *right hand* of the Majesty on High, he "by himself purged our sins." Heb. i. 3. The assurance of this, in other words, the *assurance of faith*, gives boldness in God's presence. The

* In Exodus xxxviii. 8, it is said, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the Tabernacle of the congregation." An interesting fact is thus incidentally brought before us. In the institutions of Moses, the women had no appointment at the door of the Tabernacle, nor did they take any part in the Tabernacle services. Yet, some at least, as it would seem, were in the habit of stately assembling before the Tabernacle door, drawn thither, doubtless, from motives of piety and devotion. The Septuagint translation, in which they are called "the fasting women," sanctions this idea. The polished brazen mirrors of these devoted females were surrendered up for the purpose specified above. As mirrors they had enabled their possessors to behold the "natural face," and the comeliness or uncomeliness of the person. James i. 23, 24. But exterior gracefulness will minister no peace to the conscience in God's presence. And so these women, the sex in whom personal comeliness is especially looked for, renounce their mirrors at the door of the Tabernacle. Thenceforth these mirrors are there seen transformed into the laver, the type of Him, who cleanses from all impurity, and from all "filthiness of flesh and spirit."

believer feels in consequence that he is clean every whit. He offers the sacrifice of praise;—he draws nigh with confidence and joy.

The great spiritual truth set forth in the "laver," seems beautifully and strikingly illustrated in John 13th. The Saviour has loved his own;—he will shew that he loves them to the end. He girds himself;—the water is poured into the basin, when in his matchless grace, he stoops to wash his disciple's feet. Peter hesitates until assured that unless washed, he has no part with Christ. Then would he have not his feet washed only, but also his head and hands. "He that is washed," is the reply, "needeth not save to wash his feet, but is clean every whit." Once purged from his sins, the believer is effectually cleansed. But in his *walk*, he defiles his feet. He is in contact with a polluted and polluting world. See Can. v. 3. He has "conscience of sins." But Christ, his High Priest, is girded. Oh! how matchless his perfections, how boundless his grace! His blood is the true water of the laver; it cleanses still,—it cleanses ever. He pleads its efficacy in heaven; he applies it in all its cleansing power to the believer's conscience on earth. He saves not in part, but wholly and effectually. He has loved;—he loves to the end. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. This contemplates him in the exercise of his priestly functions, applying his own blood in all its efficacy to the consciences of his saints. And so they, in the deep consciousness that defilement has been contracted both in their walk and in their ministrations, have but one resource. It is unfailing. They have been washed, but their feet have become polluted. That very pollution is enough to cut them off from ministry and worship. They apply afresh to the blood. Christ as the laver, is at hand. In God's presence they have boldness still. They die not. They are clean every whit.

The blood of Christ as applied to the conscience of the believer, shadowed forth in the laver.

THE TABERNACLE.

"And thou shalt rear up the Tabernacle according to the fashion thereof, which was shewed thee in the Mount."—Exodus xxvi. 30.

"And they brought the Tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering."—Exodus xxxix. 33, 34.

"And Moses reared up the Tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the Tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses."—Exodus xl. 18, 19.

"In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."—Ephes. ii. 21, 22.

"But speaking the truth in love, may grow up into him in all things, which is the head even Christ."—Ephes. iv. 5.

"Rooted and built up in him."—Col. ii. 7.

We now approach what may be considered to have been the immediate residence of God, or at least the place where, through the medium of Moses and Aaron, he had direct communications with the people. None had access hither, but the priests. Though divided into two distinct parts, "THE HOLY" and "THE MOST HOLY" places,* yet the whole formed one compact structure. The outer or "holy place," is called by the Apostle, "a worldly sanctuary." Heb. ix. 1. The "most holy place" typified heaven itself. Heb. ix. 24. But the worldly and the heavenly sanctuaries were united. When the services of the Tabernacle were ordained, "the priests went always into the first Tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for

General remarks on the Tabernacle.

* See 18th Page.

himself and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing." Heb. ix. 6, 7. The way into the true holiest was as yet unrevealed. God's dwelling-place in the inner Tabernacle, was as if "in the thick darkness." The way is now, however, blessedly thrown open to the saints. Thither the "forerunner has for us entered." There the believer now enters by faith. It is his only place of worship; at least, faith acknowledges no other. There too, will be his everlasting home. The "worldly sanctuary" is now set aside, or has merged into the heavenly. But "in my Father's house," is the Saviour's language, "are many mansions." John xiv. 2. And if the church is being now gathered "to the praise of the glory of his grace," to be manifested in due time as one with Jesus in the heavenly places, and that "to the praise of his glory," (Ephes. i.,) so the worldly sanctuary will have its antitype too. For in the dispensation of the fulness of times, he shall "gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." And how sweet is it to anticipate the time when "new heavens and a new earth" shall pour forth in joyous harmony their bursts of praise. The curse in all its dire effects will then be unknown;—creation itself, that now groans beneath the burden of corruption to which unwillingly, yet in hope, it is subject, will have been delivered into the liberty of the glory of the children of God: Rom. viii. 20, 21: the seed of the woman will have displayed the completeness of his triumph over Satan, whose head he shall then have bruised;—God's Tabernacle will be with men, and earth will be as the garden of the Lord;—the worldly and the heavenly sanctuaries shall be one,—one great temple,—our Heavenly Father's house, with its many mansions all thronged with their countless tribes of blessed ones. Glorious consummation! The worship and the praise will then be all in unison, and will be universal too. God will be "all in all." 1 Cor. xv. 28.

The great dispensational purposes of God, running through the series of ages yet to come, seem clearly to have been shadowed forth in the structure and arrangement of the Tabernacle. But not to dwell on this thought, our more immediate object is to consider some of the principles to be deduced, and which have a spiritual application to the church.

As we seem then to gaze upon the sacred structure reared up in the midst of Israel's encampments, the scene of its erection seems vividly to strike the mind. The floating sands, prone to be whirled about with the winds and tempests, every where meet our view. These present an unstable, and indeed baseless surface, on which to rear a dwelling-place for the King of kings. Here, indeed, *nature* could furnish no solid, or suitable foundation for such a structure. How then is the Tabernacle to be secured and rendered firm? A suitable foundation is provided. But how costly! How precious! How little in character with the scene around! The five pillars of the door of the Tabernacle, like the pillars of the court, rested on sockets of brass. Exodus xxxvi. 38. But with this exception, the whole structure stood upon solid blocks of silver. One hundred of these blocks were employed for this purpose, two being assigned to each board of the Tabernacle. The silver of which the blocks or "sockets" were formed, was, as the filletings of the pillars of the court had been, the ransom money of the people. Exodus xxxviii. 23—27. It was a precious thought. Nature refused a suitable basis for God's holy habitation, and therefore that on which it rested was what had been paid as the redemption price of the people. It was for the redemption of *all* the people, and of all equally alike. The rich and the poor paid alike for this purpose. Exodus xxx. 12—16. The spiritual application of this is obvious. If God have a dwelling amongst men, it is in virtue of their redemption by "the

The foundation.

precious blood of Christ." This is the one foundation, than which none other can be laid. 1 Cor. iii. 11. It was costly—yea, of infinite worth. And so it suffices for all. The moral and profane equally need it, and to every believer it applies alike in the fulness of its worth. It is alike for all. But here in the Tabernacle the ransom money, the price of atonement, is the foundation, while in the fencing of the court it is on the summit of the pillars. It is the chief object which strikes attention there. To them who are far off, it is the grand allurements to draw them near. But to the priesthood, whose appointed ministry brings them within the Tabernacle, it is at the foundation of the structure. The silver sockets are known to be there, a solid basis, and the edifice stands firm. But the sockets are scarcely, if at all, perceptible. Other objects court the attention and more immediately exercise the thoughts of the priests within the Tabernacle. And just so, the Gospel of the grace of God, setting forth redemption, full, free, and eternal, by the precious blood of Christ, is the chief thing to be made known to man as yet estranged in heart from God. But to the believer to whom in virtue of his priestly character, it is given to minister in God's presence and to enjoy communion with him, the great fact of redemption by the precious blood of Christ, enshrouded in its glorious mysteries, and unfolding as it does, God's boundless love, is but *the foundation* of glorious realities which open before him. To know "the unsearchable riches of Christ," is his proper aim. The HOLY SPIRIT himself unfolds them to his view. John xvi. 14, 15. Hence his joy, which is sometimes "unspeakable and full of glory." For "now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God." 1 Cor. ii. 12.

The true idea of the Tabernacle, as the dwelling-place of God, seems opened out in the commencement of the Gospel by John. "In the beginning," we there read, "was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt" (tabernacled, Gr.) among us." John i. 1, 14. He who was in very deed God, "the Word" became truly MAN. God was thus "manifest in the flesh; and was seen dwelling with man. And so in the more solid parts of the structure of the Tabernacle as also of its furniture, this great fact seems distinctly taught. The frame-work of the Tabernacle was composed of upright solid boards of acacia wood, overlaid with gold. Exodus xxvi. 15, 29. As in the brazen altar, so here, the material is wood and metal; the wood, a type of the Lord's humanity, the metal of his divinity. The altar was *without*, indicating the place where God meets the world, or man as man. The inferior metal was there employed to typify the great truth which in the Tabernacle itself and in its furniture, is shadowed forth in the more precious metal. But the truth is evidently the same as set forth in the wood overlaid with brass in the court, and the wood overlaid with gold in and within the Tabernacle. In each case He was prefigured, who as *the Word made flesh*, is at once God and man. He in all the perfections of his nature, is the true Tabernacle or sanctuary of God.

In the New Testament, however, we find the church blessedly associated with Christ as God's habitation. Ephes. ii. 21, 22. There indeed, as elsewhere in the inspired Epistles, it is regarded rather as God's temple than as his Tabernacle. Believers are represented as living stones coming to and being built upon Christ as the living foundation stone. 1 Peter ii. 4—6. But in principle at least, their union with Christ as their living head, and as together with him, forming God's holy habitation, is discernible in the Tabernacle. That union is beautifully described in the language of the Apostle. "For no man," says he, "ever yet hated his own flesh, but

Redemption as viewed by those who are seeking God, and those who are in the conscious enjoyment of communion with him.

The sides of the Tabernacle.

The church associated with Christ as God's habitation.

SPIRITUAL APPLICATION OF THE TABERNACLE.

nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones." Ephes. v. 29, 30. The church is the Lord's body, of which he is the head. It is composed of those who have been created anew in him;—of those who are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter i. 23. How pre-eminently blessed indeed, and exalted is their position! In their present divided state, alas, the fact appears not; yet are they *one in him as he is one in the Father*. John xvii. 21. God dwells in them by his Spirit, as in the *body* of Christ. Thus are they his holy habitation. A very striking illustration of this, at least, is furnished in the boards of the Tabernacle, each standing separately, and as it were, independently upon its appointed silver socket, into which it was inserted by two pegs or tenons. And yet all were with admirable simplicity, "compacted together." Each board being furnished with its golden rings, the bars inserted, held the whole framework of the structure together as if it had been one solid compact piece. Exodus xxvi. 15—29. Just as Christ too is seen to be the chief corner-stone in the Temple, so in the Tabernacle special provision is made for the corner. "And two boards," it is said, "shalt thou make for the corners of the Tabernacle on the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it to one ring: thus shall it be for them both; they shall be for the two corners." 23, 24, v. Each corner was specially fortified. If as associated with Christ, his people are God's holy habitation, Christ is *himself* the foundation and *the head of the corner*. The mode, too, of adjusting the corner boards is involved in some degree of mystery. It is not at once seen how the symmetry of the structure was maintained, when the boards at the corner were introduced. Yet certainly it was maintained. And where Christ is seen as the "all and in all," there is ever some degree of mystery; but however this be, harmony, beauty, and completeness, are seen to prevail. It is a marvellous truth, that the church is "his body, the fulness of him that filleth all in all." Ephes. i. 23. It is a gracious and a marvellous truth, that the church is "complete in him, which is the head of all principality and power." Col. ii. 10.

Christ, the head of the corner in God's building.

The coverings.

The four curtains spread over the solid framework of the Tabernacle, preserved to the structure its tent-like appearance. This circumstance might seem naturally to suggest their general spiritual import. They pointed to him who as "the Word was made flesh," and tabernacled among men. The way, too, in which the inner coverings are alluded to, may serve to confirm this thought. The first is called "the Tabernacle," Exodus xxvi. 1: the second is called "the tent," Exodus xxvi. 11. The WORD MADE FLESH was "full of grace and truth." And while the transcendent excellencies and perfections of his nature may seem to be presented to view in the more solid parts of the Tabernacle, in the coverings which surmounted it we should look rather, it is to be presumed, for the graces and excellencies which marked his character while he sojourned on the earth.

The inner covering called the Tabernacle.

Like the "gate of the court" already alluded to, the innermost covering was of the same material as "the vail." This then prefigured "his flesh." Heb. x. 20. It was formed of fine twined linen, and blue, and purple, and scarlet, with figures of cherubim interwoven. Exodus xxvi. 1—6. Christ was in character altogether excellent and lovely. Righteousness was "the girdle of his loins." "Thou hast loved righteousness, and hated iniquity," was the language addressed to him by the Father. Heb. i. 9. And so in accordance with the symbolical language of Scripture, the fine twined linen formed the basis of those parts of the Tabernacle which especially referred to him as *Man*. Rev. xix. 8. But the blue, purple, and scarlet, were in the

inner covering associated with the fine linen, and inwrought with it. These, according to Scripture usage, appear to be significant of what is excellent, lovely, and precious.* Combined with the figures of the cherubim, symbols of Divine power and majesty, (Gen. iii. 24, Psalm lxxx. 1, &c.,) they mark out emphatically the character of the Saviour, as displaying in it all that is heavenly and pure, and whatever is "excellent, lovely, and of good report." And be it remembered, it is the inner, not the exterior covering we are considering. For He who was shadowed forth, was altogether pure. His was innate excellence, while each thought, word, and action, was expressive of holiness, of the most fervent devotion to the will of God, and of unwearied grace and benevolence towards men. The Psalmist's joyous effusion is here sweetly brought to mind;—"Thou art fairer than the children of men; grace is poured into thy lips." Psalm xlv. 2.

The next covering, or "the tent," was formed of "curtains of goats' hair." Exodus xxvi. 7. It is usually represented as having been white; but, for this, there seems to be no direct authority in the Scriptures. The common idea, however, that it was intended to symbolize the Saviour's spotless purity and his entire separation from evil, seems to be correct. The he-goat, for instance, is one of the four things that "are comely in going." Prov. xxx. 31. Comparing too, the case of Elijah (2 Kings, i. 8) and that of John the Baptist, (Matt. iii. 4,) with the allusion to the dress of the prophets, (Zech. xiii. 4,) it would seem that a garment of hair was a prophetic badge, marking out the wearer as one separated unto his office. The goat's-hair covering under consideration is called the *covering of the Tabernacle*. Exodus xxvi. 7 and 13. It belonged pre-eminently to the Tabernacle or inner covering. How blessedly does it seem to shadow forth Jesus the perfectly spotless one, as the true Nazarite *separated to God from the womb*. In every emotion of his soul, as well as in every action of his life, *he* was "separate from sinners." The gracious offices of such a one were needed, in order that God might dwell with men. He could truly offer himself "without spot to God," and the children of God have redemption through the precious blood of Christ, as of a lamb "without blemish and without spot."

The third covering was of ram's-skins dyed red. Exodus xxvi. 14. The ram was amongst the victims appointed for sacrifice. The substitute provided for Isaac for a burnt-offering, was a ram caught in a thicket by the horns. The covering of the Tabernacle formed of the skins of this animal dyed red, may seem pointedly and strikingly to have prefigured HIM who was appointed to be offered. The man Christ Jesus, so "full of grace and truth," the true and spotless Nazarite, while dwelling amongst men, was ready to yield his back to the smiters—and his cheeks to them that plucked off the hair. Of HIM, the Holy Ghost was writing in the volume of the book, wherein the institution of "sacrifices and offerings" is recorded. Psalm xl. 7. He must, by his own blood, sanctify the people. He came, therefore, to do God's will as it was written of him. The Cross awaited him, and he was ready to be offered. And here in

* The true symbolical idea associated with these colours, is probably to be obtained from the allusions made to them generally in the Scriptures. The blue, for instance, is represented as the badge of royalty. "Mordecai went out from the presence of the King in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple." Esther viii. 15. Again, purple raiment was on the Kings of Media. Judges viii. 26. So also the daughters of Israel are exhorted to weep over Saul who clothed them "in scarlet, with other delights." 2 Sam. i. 24. The blue, purple, and scarlet too, separately or combined, are elsewhere represented as the chief articles of merchandise, as objects of desire, or as expressive of all that is regarded as glorious, magnificent, or desirable amongst men. See Ezekiel xxiii. 6; Rev. xvii. 4; xviii. 12 and 16, &c. Thus the colours inwoven in the covering Vail, the Vail of the Tabernacle, &c., might be intended to shadow forth whatever could adorn or render truly excellent and lovely, the character of the Saviour.

The curtain of goats' hair or the tent.

The covering of ram's-skins dyed red.

Heb. x. 7.

The covering of badgers'-skins.

the coverings of the Tabernacle, by means of which the personal graces and excellencies of the holy and lowly Jesus were to be portrayed, he is presented to view as with the blessed words upon his lips, "Lo, I come to do thy will, O God." And precious are these words to all who have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

Next followed the covering of badgers'-skins. Exodus xxvi. 14. This was the outermost covering. There was here no curious needle-work,—no rich tapestry. There were here no rich hues to excite attention, no skilful workmanship to call forth admiration and wonder. Rough and unsightly was this exterior covering of the Tabernacle.† For he was to be shadowed forth, who, though "full of grace and truth," was nevertheless, "without form and comeliness, that men should desire him." As we gaze, indeed, upon the Tabernacle with its unsightly outer covering before our eyes, the words of the prophet can scarcely fail to be remembered. "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." Isaiah lii. 14. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not." Isaiah liii. 3. Yet within the structure in the wilderness, thus presenting an exterior so little attractive, God had his dwelling-place; and oh! marvellous, unutterable grace, "the man of sorrows" with uncomely features and marred visage, was none other than He who was the "WORD made flesh." In Him God dwelt with men.

The combined excellencies of the Lord's humanity set forth in the coverings.

Thus did the coverings, in the very materials of which they were composed, serve to set forth the excellencies of the man Christ Jesus. In that which consisted of curious needlework, the twice-five curtains were so knit together as to form *one tent*. It was held together by *golden* taches. Heavenly excellencies and glories were here portrayed. The entire dimensions exactly corresponded to the frame-work of the Tabernacle. For though Jesus was dwelling among men, and was found "in fashion as a man," yet his character was in fullest harmony with the perfections of his nature. Eleven separate curtains, however, formed *the covering for the tent*. The additional part was so arranged as to hang over the door of the Tabernacle. Christ's Nazarite character was not to be hid. The symbol of it was seen by all who approached the sanctuary of God's presence. And the separate parts of this covering were coupled together by *brazen* taches. All is consistent. The Saviour's *separation to God* stood associated with his walk on earth. The two inner coverings, as has been remarked, are minutely described, and their exact limits and dimensions defined. The Holy Ghost would fix our thoughts on the varied and matchless graces and excellencies which they serve to represent. The undefined covering of rams'-skins dyed red comes next. We are prepared to admit the unlimited value of Christ's offering of himself. And then as we look upon the rough exterior covering by which the whole structure was surmounted, how shall we restrain our adoring wonder as we seem to behold him, "altogether lovely in himself," but despised and rejected of men! And yet so it was, that God might thus unfold the riches of his grace, and find a dwelling-place amongst men.

* It is remarkable that while the Scriptures exactly describe the dimensions of the two inner coverings, they are altogether silent as to the extent or limits of that of the rams'-skins dyed red. Supposing it to refer to Christ as a sacrifice for sin, the fact is peculiarly striking. For who can estimate the value of his blood? What limits shall be assigned to the efficacy of his atoning sacrifice? The believer becomes in a measure conscious of the infinitude of its worth, when he stands in the presence of God with the confidence of an accepted worshipper, knowing that "the blood of Jesus Christ his Son cleanseth us from all sin."

† There is some difficulty in determining exactly the material of which this covering was composed, there not being sufficient evidence that the English translation is correct. That it was some hard durable skin or other substance, is obvious from Ezekiel xvi. 10, where it is expressly said to have been "a covering for the feet."

"The hanging for the Tabernacle door," was the same as that for the gate of the court. It was supported by five pillars, of the same material as the boards of the Tabernacle, and was suspended on golden hooks. It may be remarked, however, that the pillars of the door of the Tabernacle rested on sockets of brass, while as we have already seen, the rest of the foundation was of silver. As at the gate of the court, so here, Christ is seen as the only way of access to God. He is "the door." No other entrance presents itself. But here in type Christ is brought to view in all his varied excellencies and perfections, and with his flesh to be "rent," that thus the "new and living way" to the Father might be thrown open. But the brazen sockets for the pillars seem to associate the door of the Tabernacle with the court and its furniture. Earthly blessing will be enjoyed in the day of the Lord's coming glory. This is prefigured in the court; and there is the altar where God meets *man as man*. God has now a heavenly people to whom the heavenly blessings pertain. Their place is shadowed forth in the Tabernacle, especially in the Most Holy Place. But the brazen sockets at the door of the Tabernacle seem to intimate the close union between the "earthly things" and "the heavenly." And when God's Tabernacle shall be with men, the Heavenly Jerusalem will come down from God out of heaven, prepared as a Bride adorned for her husband. Then will the Lord himself be found the common source and centre of blessing, and all things shall be gathered together in Christ, both which are in heaven, and which are on earth, even in him. Ephes. i. 10.

The Door of the Tabernacle.

Within the Tabernacle, and separating the Holy from the Most Holy Place, was the "Vail." Allusion has already been made to this portion of God's dwelling-place. Its spiritual import is shewn in Heb. x. 20. Suspended by golden hooks on four pillars, inserted in silver sockets, (Exodus xxvi. 31—33,) this curtain of cunning workmanship guarded the entrance into the inner sanctuary. In common with "the gate of the court," and "the Door of the Tabernacle," it represented Christ's flesh. But because it was associated with the interior of God's house, like the inner covering or tent, it was of costlier workmanship than the outer curtains. With the blue, purple, and scarlet, inwrought with curious workmanship, were figures of cherubim. The glories and perfections of the Godhead were here seen associated with the humanity of Jesus. In his flesh these were guarded and maintained. And as within the sanctuary and in God's immediate presence, the richer and costlier types of the Lord's humanity present themselves, so the Christian discerns most clearly the preciousness of Christ, when he enjoys most fully the consciousness of near access to God. And as the "Vail" guarded the entrance to the Most Holy Place, so God puts Christ the spotless, perfect, precious One, between himself and us. He died and the believer died in him. But, precious thought! his death was as the rending of the inner "Vail." The way is thus thrown open, and his saints as justified and sanctified in him, approach boldly this presence-chamber of the Most High, to find there not a Throne of Judgment, but a Mercy-seat,—the Throne of grace. Peace, joy, and abundant blessing are found there. It is God's dwelling-place, and also the dwelling-place of his saints.

The Vail: or the entrance into the Most Holy Place.

Such was the Tabernacle as considered in its several parts. In this structure, as thus arranged, God saw fit to take up his abode with his pilgrim people in the desert. Wherever they encamped, the Tabernacle of God was reared up in their midst. To the Door of the Tabernacle their offerings were brought, and there presented before the Lord. The people themselves could advance no further. The priests alone could pass through the door of the sacred structure. But there at the door of the Tabernacle, the sacrifices were offered and accepted. Lev. xvii. 9. There too, at the door of the Tabernacle, God sometimes spoke with Moses.

The Tabernacle as a whole, a gracious intimation of future earthly blessing.

Deut. xxxi. 15. Sweetly indicative was this of God's purpose ultimately to return and dwell with man on earth. Then shall the Tabernacle of God be with men, "and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xxi. 3. Happy day! There shall be no more curse then;—no more death, nor pain.

THE GOLDEN ALTAR.

"And thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; four-square shall it be," &c. &c.—Exodus xxx. 1—10.

"And the whole multitude of the people were praying without, at the time of incense."—Luke i. 10.

"And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—Rev. viii. 8.

We now enter the "Holy Place." Though called the Tabernacle of the congregation, it was accessible only to the priests. There morning and evening they ministered before the Lord. But though privileged thus freely to enter within the sanctuary of God, yet from the "Most Holy Place" they were wholly excluded. The High Priest alone had access here. But here, in the place to which they had daily access, were precious mysteries of grace and love unfolded. Within God was sweetly teaching how, "in the full assurance of faith," his people may draw nigh.

The most prominent object, as it would seem, in the "Holy Place," was the Golden Altar. It stood before the Vail so as to face the Mercy Seat, in the innermost sanctuary. Exodus xxx. 6. On this altar, however, *bloodless sacrifices* were offered. No burnt-offerings or even meat-offerings were to be presented upon it. Here no drink-offerings were to be poured out. Incense alone, and that such only as God himself had prescribed, was here to be offered. Exodus xxx. 9. But regularly, morning and evening as the priests ministered within the Holy Place, and as the morning and evening sacrifices were presented *without*, here the incense was seen ascending before "the Mercy Seat."

The incense, as there is reason to believe, was so prepared, as to yield the sweetest and most fragrant perfume. Exodus xxxvii. 29. And the idea which the Scriptures seem uniformly to associate with it, is that of prayer and praise. "Let my prayer," says the Psalmist, "be set forth before thee as incense." Psalm cxli. i. 2. "They shall bring gold and incense," we read; "and they shall shew forth the praises of the Lord." Isaiah lx. 6. Prayers and praise are in truth, what the incense was in a figure, an offering fragrant and acceptable,—a sacrifice of a sweet-smelling savour. And so the children of God have their offering and sacrifices, which are as a sweet savour before God. "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." Heb. xiii. 15. The prayers of saints are the "odours" in the vials of the living creatures and of the four and twenty elders, Rev. v. 8. This bespeaks amazing grace on the part of our God and Father. But the merits of Jesus give sweetness and fragrance to the otherwise worthless prayers and praises of his people. In these is found the true incense so acceptable and precious before God. And so much incense is represented as being offered with the prayers of all saints. Rev. viii. 3. Thus accompanied, prayer even is acceptable and fragrant, while praises and thanksgivings, the often but too cold utterances of the believer's heart, are offerings ever well-pleasing and precious in God's sight.

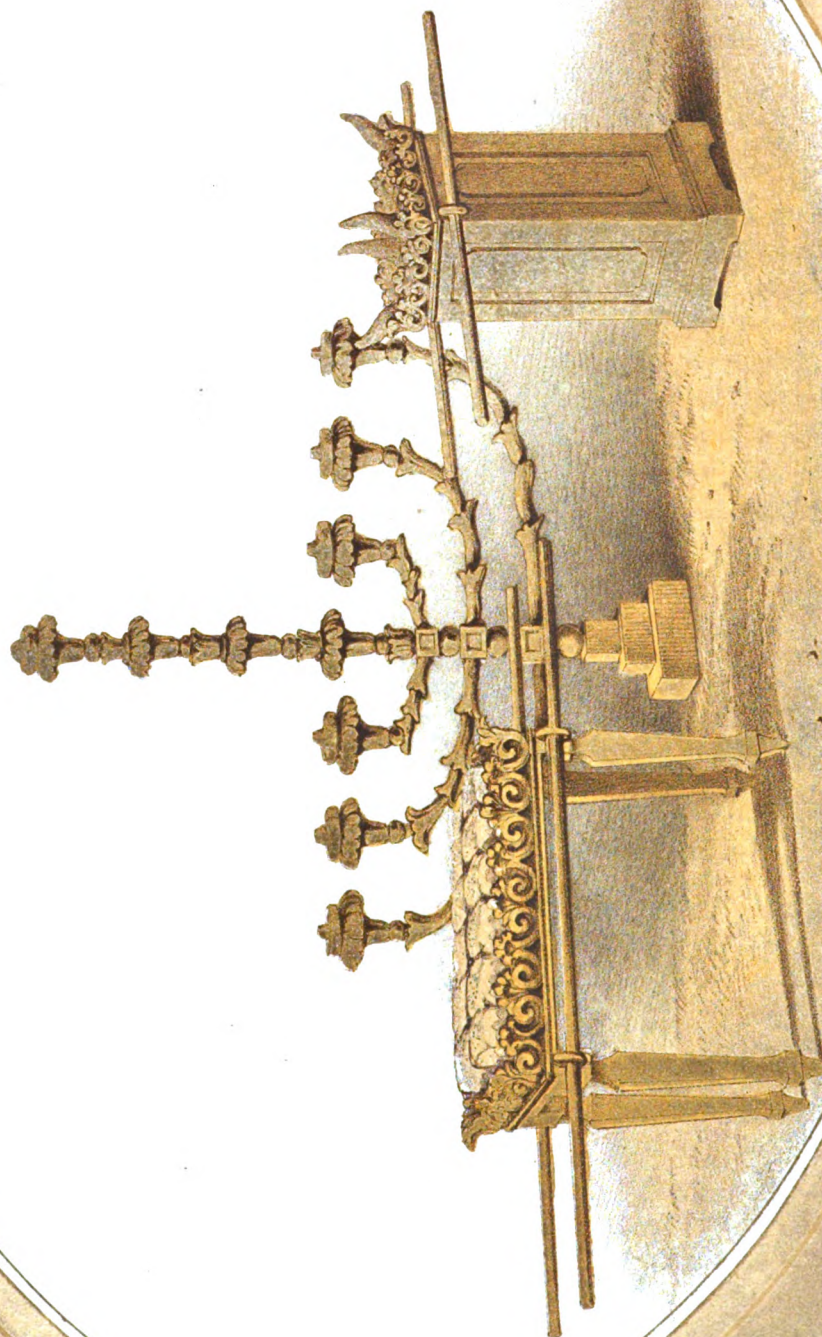
But the incense offered within the Tabernacle had to be presented on the appointed altar. In *form* this altar differed from the one in the court; its height was twice its breadth. In

The Golden Altar
for incense only.

The incense as to
its spiritual import.

The altar in its
structure and mate-
rial, a type of Christ.

THE TABLE OF SHEW BREAD
CANDLESTICK AND
ALTAR OF INCENSE.



EXODUS XXV. 23. 31.
XXX. 1.

the Brazen Altar, Christ was clearly typified;—we naturally infer that the Golden Altar also sets him forth in type. The aspect may be somewhat different here;—in character *he* is ever the same. In the acacia wood overlaid with gold, for instance, Christ is seen as God and man. This precious truth meets us every where in the Tabernacle. The very frame-work proclaimed it. Much more should we expect to find it in the interior of the sanctuary, where the emblems of the Lord of Life and Glory are before us.

The Golden Altar had its horns, symbols of power and strength. Upon these was an atonement made once a year, “with the blood of the sin-offering of atonements.” Exodus xxx. 10. They were also anointed with the blood of the ordinary trespass and other offerings, after part of it had been sprinkled “seven times before the Lord, before the Vail of the sanctuary.” Viewed in connection with this fact, the morning and evening offerings of incense were beautifully significant. Intercession must be renewed; the frailty and helplessness of the people demanded it. But though perpetually renewed, it was constantly as an offering sweet and fragrant before the Lord. The altar bespoke its efficacy, for the blood-stained horns had a voice that spoke with power. It would, it must be heard. The altar also was surrounded with a crown of gold, a wreath or border, as it would seem, the chief design of which probably was to retain what was laid upon the altar during the journeyings of the people. The spiritual import of this is sufficiently obvious.

Here then, within “the Holy Place,” the thought is no longer about the acceptance of the person of the worshipper, so much as of his worship;—of his prayers, or intercessions taken in their fullest sense. The Golden Altar was the place of intercession. In the priestly ministrations there, the child of God is seen in all the confidence of one accepted in the beloved, in prayer and adoration before God. Christ is his strength even there;—Christ in all his matchless perfections, and with the blood of his offering too. The Christian’s very prayers are fragrant; they are his *appointed* offering. Jesus himself sustains them and presents them, while his own merits and his own intercessions, like fragrant incense, mingle with them. Rev. viii. 3. As the altar stood before the Lord, so he for this very purpose is in the presence of God. And now the Vail is rent, and the Mercy Seat is exposed to view. Before the very “throne of grace” the believer seeks mercy and obtains grace. The altar of sweet incense is there. God smells a sweet savour. The Christian’s intercessions have fragrance in them;—they are accepted.

THE TABLE OF SHEW-BREAD.

“Thou shalt also make a table of shittim-wood; two cubits shall be the length thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand-breath round about, and thou shalt make a golden crown to the border thereof round about,” &c. &c. Exodus xxv. 23—29.

“And thou shalt set upon the table shew-bread before me alway.” Exodus xxv. 30.

There is food for the priests within the Tabernacle as well as without;—a table ever spread, and expressly called the Lord’s table, and the provision upon it as expressly called his meat. Mal. i. 7 and 12.

The table was formed of acacia wood, overlaid with pure gold, typifying, as elsewhere, the person of Christ as God and man. The form and dimensions of the table are exactly defined in the instructions given to Moses in the Mount. It was encircled on the top by a border and by

Renewed intercession indicative of weakness and failure on the part of the people.

The worship of God’s people, accepted in Christ.

“And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” John vi. 35.

“For the bread of God is he which cometh down from heaven, and giveth life unto the world.” John vi. 33.

“I am that bread of life.” John vi. 48.

a crown, the latter intended probably to retain the bread upon the table when proceeding from one place of encampment to another; and the former encircling the edge of the table, to retain the vessels placed between it and the crown. The staves, and the position of the rings through which the staves were to be inserted, and the vessels of the table are minutely described in the inspired record. The Divine architect, in furnishing the plan of his house and its furniture, left nothing to be supplied by the wisdom of man. Each part, in the minutest details of the structure, illustrated some important truth, or some purpose of God. It pointed to Him, whom no man knoweth but the Father.

The name of the Golden Table clearly intimates the general use to which it was applied. It sustained the Shew-bread, or literally the "bread of faces or presence." The meaning of the term is to be inferred from the passage quoted above, "And thou shalt set upon the table Shew-bread before me alway." It was bread to be shewn before the Lord, or to be in his presence always. Twelve loaves, arranged in two rows, were set on the table, to be renewed weekly, on the Sabbath. On each row was put pure frankincense, as a memorial, even an offering made by fire unto the Lord. See Lev. xxiv. 5—8.

The bread then was a sacrificial offering perpetually before the Lord. The Table was therefore a kind of altar, only the sacrifice presented upon it was of the fruits of the earth. Cain's offering was of these, and failed to be accepted. He desired to feast with God and to commune with him on the fruits of the earth, as in themselves a worthy and an acceptable offering. It could not be. They were the tainted produce of the accursed ground. But here on the "Golden Table" they were accepted. Here was bread ever before the Lord, perfumed with the white frankincense, as a perpetual offering, fragrant and well-pleasing. The bread could be there acceptable in no other sense than as a type. And whom or what could it typify but Christ himself? Under a similar figure he is clearly presented to view elsewhere in connection with the Mosaic institutions. See Lev. ii., Lev. viii. 26 and 32, &c. He alone could be the Lord's food on the Lord's table. The loaves were twelve. The reference is more especially to Israel than to the Church. The twelve tribes are represented, and each too alike, one tribe as much as another. But it is Christ who represents them as through, and in him, a worthy portion from the harvest, which in due time the God of the whole earth shall reap. Such is the offering, and Christ is the Table which sustains it. And just as he is here seen representing the twelve tribes, so is he the pledge to his believing people now of their full acceptance as "a kind of first-fruits of his creatures." As such he represents them in the presence of their God. They know him too as the true "bread of life;" the bread of God, the food and sustenance of his saints. But the loaves on the table were removed each Sabbath day, and taken from the people by an everlasting covenant. Lev. xxiv. 8. Israel were to offer freely that which was graciously set forth as a type of him who was to come. Thus were they to signify their willing and sincere assent to the arrangements and councils of God. Then when the loaves had been before the Lord a full week, on the Sabbath they became the proper food of Aaron and his priests. And ere long the world's Sabbath will be ushered in. Then will Israel's twelve tribes be accepted through their long rejected Messiah, when He as the High Priest, represented by Aaron, and his glorified Church represented by the family of the priests, will feast and rejoice together. Oh! to what distinguished blessings are his saints called! What glorious privileges, what transcendent honours await them! Once far off, but now made nigh:—how much they owe, and will everlastingly owe to GRACE!

The purpose which the Table of Shew-bread was to serve.

Christ the true bread, presented as the Lord's food upon the Lord's table.

Israel more especially referred to in the twelve loaves.

The table and its contents shadowing forth the transcendent privileges which the Church is called to enjoy.

THE GOLDEN CANDLESTICK.

"And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same," &c. &c. Exodus xxv. 31—36.

"And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it." Exodus xxv. 37.

"As long as I am in the world, I am the light of the world." John ix. 5.

"That ye may be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phillip. ii. 15, 16.

From the Tabernacle, God's dwelling-place in the desert, the rays of the sun were excluded. There was no window nor other aperture in the entire structure. "The light of this world" was not that in which the priests ministered within "the Holy Place." Lamps, supplied with pure "oil-olive, beaten," furnished the light of the sanctuary. It had continually to be maintained.* Lev. xxiv. 1, 4. Nor does the mere *light of nature* avail in the discovery of "the things of God." Mental endowments, and intellectual power may be man's boast and aim, but "the wisdom of this world is foolishness with God." Indeed, "the natural man receiveth not the things of the Spirit of God."

To furnish the requisite light in "the Holy Place," the Candlestick was prepared. It stood on the south side of the Tabernacle, and facing the Table of Shew-bread, so as to shed its light upon the Table. Costliness as to the material, and skill in the workmanship, were the striking features in this article of furniture. It was of pure gold, beaten out of one piece, and formed so as to support seven lamps. The shaft is especially noticed as constituting pre-eminently "the Candlestick," while six branches proceeded out of the sides of it, three on one side, and three on the other. It is also expressly mentioned that the lamps gave light over against the Candlestick, meaning, as it would seem, (see Num. viii. 3,) that the lamps shone upon the middle stem so as to render it especially conspicuous. From this circumstance it appears probable that the shaft was considerably taller than the side branches.

In the Scriptures of the New Testament, Christ is expressly announced as the "light of the world." "In him was life, and the life was the light of men." John i. 4. Of the Church too it is said, "now are ye light in the Lord, walk as children of light." Ephes. v. 8. So also in the book of Revelation, the seven Asiatic Churches are represented under the figure of "Seven Golden Candlesticks."† The true spiritual import of the Candlestick in the Tabernacle can scarcely therefore be called in question. Christ is seen here: the Church is seen also, as most blessedly associated with him. He is represented as the base, and the shaft or main pillar. He is to be pre-eminently seen too, when the Church lets its light shine just as the lamps shed their light upon the "Candlestick." But the Church and He are one, essentially and inseparably one. The branches beaten out of the sides of the Candlestick, and therefore one and the same piece of gold with itself, beautifully and significantly declare this truth. The Candlestick received its form and finish by the pure gold being beaten. And "it pleased the Lord to bruise" his Son.

* In Exodus xxvii. 21, Aaron and his sons are commanded to order the lamps "from evening to morning before the Lord," and in ch. xxx. 7, 8, the lamps are represented as being "dressed" in the morning. From this some have inferred, that the Candlestick was lighted only during the night, and that during the day, the curtain of "the Door of the Tabernacle" was lifted up to admit the light. This seems, however, to stand opposed to the direct statement that the light should burn always or perpetually. Lev. xxiv. 4. Nor does it indeed seem probable that the interior of the Sacred Tabernacle would be exposed to the gaze of those without, while the priests ministered within. The type must accord in this respect with the antitype. The true worship of God's spiritual priesthood, is such as He alone, and not men, can take knowledge of.

† More correctly, perhaps, "lamps," (see Gr.) seven lamps on one Candlestick, in allusion to the Candlestick in the Tabernacle.

The light of nature excluded from the Tabernacle.

The position and form of the Candlestick.

Christ and his Church in type, blessedly associated in the Candlestick.

Isaiah liii. 10. He was made "perfect through sufferings." Heb. ii. 10. It is the place of his people also to suffer with him, that they may be also glorified together. Rom. viii. 17. Thus do Christ and his Church become conjointly *the Candlestick*, costly and precious in God's sight, for sustaining the true light which, according to God's gracious purpose, is to shine forth in the world. But the almond-shaped bowls, the knops, and flowers adorned in common the Candlestick and its branches, though, as it would seem, the number of the ornaments on the shaft or stem, exceeded those on the branches. The design of these ornaments was borrowed from such fruits and flowers as were valued for their beauty, worth, or fragrance. The Candlestick of course, was not the light, but only the instrument for supporting it. But it possessed its own intrinsic beauty as well as worth. And the Church as one with Christ, constituting the true Golden Candlestick, yields through its very sufferings, those fruits of righteousness, which are by Jesus Christ to the praise and glory of God the Father. In it, the pure gold is seen beaten into forms of loveliness and beauty, while as the antitype of the Candlestick, it is God's living witness, "holding forth the Word of Life."

Privilege and blessing involve responsibility, while judgment awaits unfaithfulness in the Church.

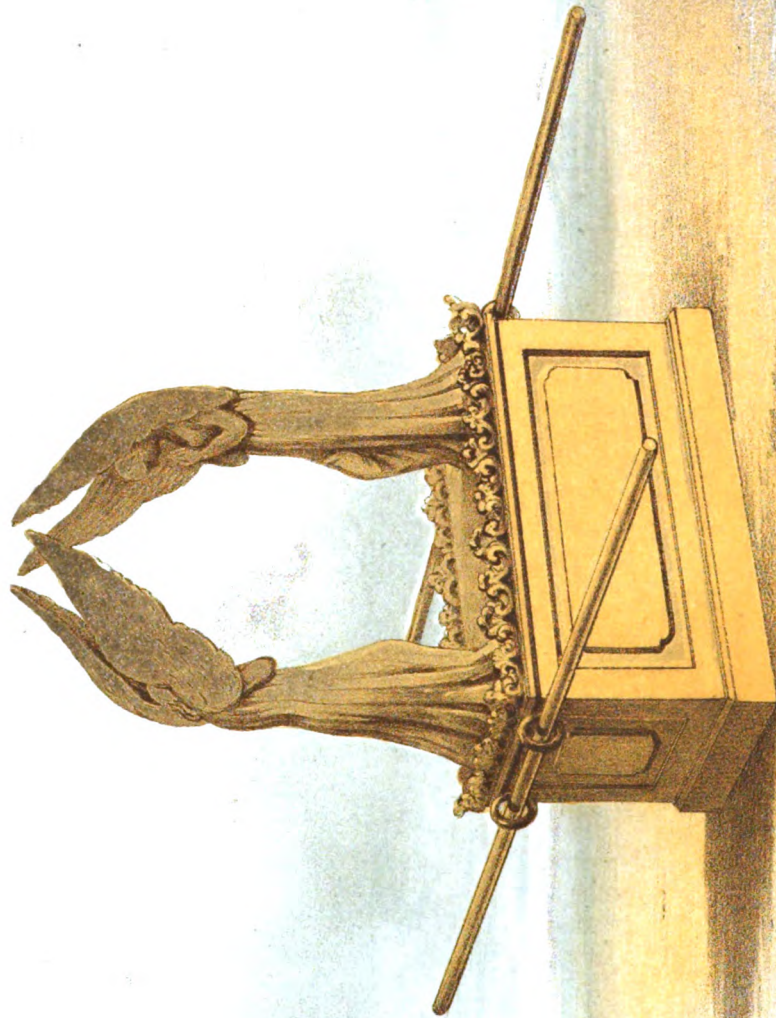
The costly and beautifully ornamented Candlestick was then for real and constant use in the Tabernacle. The pure "oil-olive beaten," and beaten, doubtless, to secure the utmost purity in its quality, was to be duly supplied, while the lamps were to be stately trimmed. The light was to be perpetually burning. And if under the figure of the Candlestick the Church is seen in most blessed oneness with its living Head, it is also there seen as occupying the place of responsibility. Its light is to shine. What that light is, may at once be inferred from what is said in connection with the passage of Scripture just quoted. "Now are ye light in the Lord; walk as children of light; for" adds the Apostle, "the fruit of the Spirit is in all goodness and righteousness and truth." Ephes. v. 8, 9. This is the true light which the Church sheds forth. It is in the energy and power of the Holy Spirit only, that it holds forth "the Word of Life." This is beautifully illustrated in the pure oil, or *fatness* of the olive tree. In accordance, too, with the same type, the abiding presence of the Holy Spirit with the saints, is described as *the anointing* which they have received, and which teacheth them of all things, &c. 1 John ii. 27. The gracious anointing is fully supplied by the true High Priest. Alas! the lamps often burn dimly. The snuffers are in stated use. It is the province of the High Priest to *trim* the lamps. He *walks in the midst of the Candlesticks*, the Churches. He exercises judgment there. They who are light in the Lord, are expected to walk as children of the light.

The Candlestick a type of times and events yet future.

It is now, during their walk on earth, that the children of God are to shine as lights in the world, "holding forth the Word of Life." But strictly speaking, the Golden Candlestick pertains not to the world that now is. It was within the Tabernacle, and therefore unseen by those in the outer court. Yet it was in the first Tabernacle, which the Apostle calls "a worldly sanctuary." Heb. ix. 1. The Candlestick, too, shone especially upon the Table of Shew-bread, where the twelve tribes were represented. It seems to point to times yet future, when the glory which the Father has given to the Son, shall have been given to his saints. Then shall they be made perfect in one, and the world shall know that the Father sent his Son, and has loved them as he has loved him. John xvii. 22, 23. Blessed day! The Church will be seen to be one, and one with Christ too. The light shed forth will be that of the glory.* And the vehicle of that light will be the glorified Church associated with its glorified Head, as one Candlestick with

* See Isaiah lx. 1, 2, 3, and 19, 20. Isaiah xl. 5. John xvii. 24. 1 John iii. 2. Rom. viii. 19. Rev. xxi. 10, 11, and 23, 24. Rev. xxii. 5, &c. &c.

THE ARK
OF THE COVENANT



EXODUS XXV. 10. &c.

its seven branches, costly, precious, diverse,—and yet ONE. Would that the Church's aspect here on earth, were more in harmony with that which it will present then! Would that it were even now seen to be ONE in its LIVING HEAD, and therefore IN ITSELF ONE!

THE ARK OF THE COVENANT.

"And they shall make an ark of shittim wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shall make upon it a crown of gold round about. * * *

"The staves shall be in the rings of the ark; they shall not be taken from it. * * *

"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Exodus xxv. 10—32.

"Whom God hath set forth, to be a propitiation through faith in his blood, to declare his righteousness for the remissions of sins," &c.—Rom. iii. 25, 26.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."—Gal. iv. 4, 5.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—Heb. x. 19.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 15.

The "Ark of the Covenant" was the only article of furniture in the "Holiest of all." In itself it was simply a chest. Its purpose was to contain within it the two tables of stone. Like the solid parts of the Tabernacle, and in common with other vessels of the sanctuary already noticed, the Ark was of shittim or acacia wood, overlaid with pure gold. Indeed, it was the first and chief thing about which God would have his people's thoughts exercised, and as to the materials of which it was formed, it served as a model for the other parts of the sanctuary and its furniture. But the Ark was overlaid with gold *within and without*. It was surmounted with a "crown of gold," to prevent the cover from sliding from its place when the people were pursuing their journeys in the desert. This cover furnished with its golden cherubim, one at each end, was called "the Mercy-seat." The Ark thus constructed, was furnished with staves inserted in rings, by means of which it was borne from place to place.

The Mercy-Seat is often indeed, in the Scriptures, mentioned separately, as if it were distinct from the Ark. Yet the former pertained to the latter as its necessary appendage. The one was incomplete without the other. The "Mercy-seat" could serve the purpose for which it was designed, only by being in its proper place on the Ark. There could be no "*Ark of the Covenant*" apart from "the Mercy-seat," as its appointed covering.

That this portion of the sacred furniture of the Tabernacle was intended to typify Christ, is beyond a doubt. He is expressly said to have been "set forth, a propitiation," (that is, Mercy-seat,* Gr.,) "through faith in his blood." Rom. iii. 25. Distinct intimation is thus given that He is the true "Mercy-seat," the only one which God can truly acknowledge as such. And yet the Ark and the Mercy-seat were one. They were not to be separated. And so in the two combined we have a distinct type of the Lord Jesus, while when viewed separately, each part of this sacred symbol is intended to illustrate some distinctive feature of his person, or to give some specific relation which he sustains in virtue of his being Mediator between God and man.

To see then the true import of this precious symbol, we must keep in view the purpose which the Ark was to serve. The Tables of Testimony were preserved in it. On these the Law was

* The same word as is here rendered "propitiation," is that used for Mercy-seat, Heb. ix. 5, and in the different places where the word occurs in the Septuagint translation of the Old Testament Scriptures.

The Ark, together with the Mercy-Seat, as described by Moses.

The Ark and the Mercy-Seat together, as one symbol, a striking type of Christ.

The true character
of the Mercy-Seat.

Christ, the true
Ark of Testimony.

The Ark of Testi-
mony, without the
Mercy-Seat, no place
of communion.

engraven, and that too with "the finger of God." In its principles the Law was immutable and eternal. There could be no departure from its requirements;—it was altogether "holy, just, and good." The Law *engraven on stones*, was a *lasting* testimony to the eternal rectitude of God in all his dealings with man. But from the very character of the Law, it could *work only wrath*. Mercy was what man needed. And yet in shewing mercy, God must have respect to himself, and to his own essential claims. In erecting a Mercy-seat, *testimony* must be borne to his own holiness, and to the perfect obedience which is due to him from man. And so the basis or support of the Mercy-seat was the "ARK OF TESTIMONY" containing the "TABLES OF TESTIMONY." The type here points directly and exclusively to Christ. His character was spotless. Obedience marked his entire path. He came not to destroy the law, but to fulfil it. Matt. v. 17, 18. "I delight," was his language, "to do thy will, O my God; yea, thy law is within my heart." Psalm xl. 8, 9. He was thus the true "Ark of Testimony," treasuring up the law within himself. His was "the righteousness which is of the law." Affectingly was it true of him, that he *loved the Lord his God with all his heart and soul and strength*, and his *neighbour as himself*. Thus he stood alone, the one solitary, but blessed exception to that otherwise universal rule, "there is none righteous, no not one." How fit an emblem of *this righteous and obedient one*, was the Ark of Testimony, God's appointed depository of his Law. In this emblem, of course, the *fulness* of his excellencies was to be kept in view. And so it was overlaid with pure gold *within and without*.

But of itself, "the Ark of Testimony" was no place of communion between God and man. It needed to be covered up that the Law might be enclosed and concealed. The voice of the Law must be hushed, else only death and woe would be denounced. Once in the history of God's ancient people, the covering of the Ark was profanely lifted up. The men of Bethshemesh dared to look into it. The Law was exposed in its naked power, and in its terrors too. The act was only momentary, yet daring and rebellious. The consequences were fearful but instructive. Many fell the victims of this rash act. 1 Sam. vi. 18, 19. But the "Ark of Testimony" in the Tabernacle was securely covered. A Mercy-seat was thus provided. This as has been seen, pointed emphatically to Christ. Through him God would commune with those whom the Law condemned. He himself as the fulfiller of the Law, was righteous, and so was fitted to mediate between God and man. But he must meet the law's demands on man's behalf. "Life" was his due, even "length of days, for ever and ever." Psalm xxi. iv. But he "became obedient unto death." He died in the sinner's stead, the just for the unjust. Thus grace shone forth. He "redeemed us from the curse of the Law, having been made a curse for us." Gal. iii. 13. But when the penalty has been inflicted, the law has no further power against the offender. And so the true believer is justified and acquitted;—his penalty has been borne by Christ in his stead. He has redemption, and is not "under the law, but under grace." Rom. vi. 14. In Christ, the true Mercy-seat, as if resting firmly and securely on the Ark of Testimony, is before him. Justified by faith he has peace with God. He can draw near with a "true heart, and in the full assurance of faith."

Allusion has already been made to the cherubim, in connection with the Vail and the inner covering of the Tabernacle. The Golden Cherubim connected with the Ark of the Covenant, were beaten out of the same piece of pure gold with the Mercy-seat. Their wings stretched forth on high, covering the Mercy-seat. Their faces were "one towards another," but inclining towards the Mercy-seat. Exodus xxv. 20. This is all the information which God has given to

SPIRITUAL APPLICATION OF THE TABERNACLE.

us by Moses, respecting the form of these figures.* But when Jehovah, the God of Israel, is addressed as dwelling between the cherubim, 2 Kings xix. 15, he is immediately acknowledged as having supreme authority and rule in heaven and on earth. Again it is said, "and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way to keep the way of the tree of life." Gen. iii. 24. From hence it would seem that the Cherubim were to be regarded as symbols of Divine power, holiness, and justice. In all God's proceedings, the claims of his holiness, and of his sovereign righteous rule and power, must be maintained. When sin entered the garden of Eden, the tree of life had to be guarded. Holiness and justice wielded the sword;—the impure could not approach. And here in the "Holiest," God's dwelling-place is between the Cherubim; his holiness and righteousness shine forth here. But the sacred symbols, significant of the inflexibility of his claims, look complacently on the Mercy-seat over which their wings are extended. There is no sword turning every way to prevent the worshipper's approach. No! Holiness and Justice invite him near. The Mercy-seat has been set up. The Throne of Grace has been reared. God the Holy One sits upon it. Christ has died, and has risen again from the dead. In him the Vail is rent. God and man meet and commune. In the true "Holiest," before the blood-sprinkled Mercy-seat, the worshipper finds his place. He obtains blessing there. He sits down (Ephes. ii. 6,) as one sanctified and perfected for ever. Heb. x. 10, 14. The sin-offering, the brasen altar with its offerings, the laver, the golden altar, are all between him and that dreary region where the curse has power and rages. The blood of the accepted offerings has preceded him into the Holiest of all. And here where God has his dwelling-place, he too finds an abiding place:—it is his HOME.

The Cherubim over the Mercy-Seat, an indication that the Holy and Righteous God dwells there, inviting sinners near.

Thus did the several parts of the Tabernacle and its furniture point directly to Christ. We have attempted only an outline of the principles and truths which they served to illustrate; our space forbids more than this. We have seen that the true design of the entire structure was to shadow forth the resources of God's grace. These, of course, are found exclusively in Christ, and so the Tabernacle in all its parts must, of necessity, point to him. Blessedly might Israel learn, from these shadows of "good things to come," that though ruined in themselves, in God was their help found. Transgressing his covenant, at the foot of Sinai they were ruined and accursed, yet at Sinai was it shewn that communion with God could be maintained. God could dwell with his people still:—his grace supplied the means. His abode was still to be in Israel's midst, and his redeemed people were to be brought to their promised inheritance and rest. The costly structure perpetually displaying its treasures before the eyes of the ministering priests, was little in unison with the desolations of the "waste howling" wilderness around them; yet was it in fullest harmony with God's thoughts towards his people, on whom he would bestow the richest of his blessings. And dear Christian reader remember, that though the desolations of the curse are around you, while "the whole creation groaneth and travaileth in pain together until now," yet even now are you a child of God in Christ Jesus, and *all* spiritual blessings are yours. It is your Father's good pleasure that you should even now enjoy richly and fully the costly blessings which are yours. And especially remember that your place, as one of the family of the priests of God, is in the true "Holiest of All." The blood has preceded you thither which cleanses you from all sin. The vail has been rent, and in God's

Concluding remarks.

The costly Tabernacle in the wilderness an evidence of the abounding joys designed for God's people in the "present evil world."

* The following passages may be consulted and compared, as probably giving further information respecting the form of the Cherubim. Ezek. i. 5, 28, and x. 3, 22. Rev. iv. 6 and 8.

SPIRITUAL APPLICATION OF THE TABERNACLE.

presence there need be no terror or alarm;—joy and blessing await you there. Oh! that God's dear children understood more fully the perfection and the worth of Christ's finished work. "The true heart" and "the full assurance of faith" would oftener be theirs.

In considering the spiritual application of the Tabernacle, we have regarded it only as being pitched. At such a time temporary rest was enjoyed. The stated offerings were presented;—the appointed services were fulfilled. But there could be no *permanent* rest in the desert. The people had their wearisome journeys to perform. Yet the Ark and the Tabernacle moved with them. None of the precious things had to be left behind. The staves inserted gave evidence of God's readiness to journey with his people. Instructions were fully and minutely given respecting the removal of the sanctuary. And when the tribes struck their tents all was in the appointed order, just as much as when they were encamped. See Num. iv. &c. How sweetly does this remind the true believer of that precious word, "I will never leave thee, nor forsake thee." If the Christian be a pilgrim here, there is one on high who is the pilgrim's friend and Lord and God.

But one word more in conclusion. While Israel had "the shadows of good things to come" before them, many, perhaps, cared but little to apprehend their true meaning. Though "of Israel" they were "not Israel." They were worshippers but in name. It is a solemn and an affecting thought! Grace had displayed its treasures before them in vain. But to you, dear reader, Christ, the substance of the shadows, is proclaimed. His worth, his preciousness, his all-sufficiency to save and bless, are made known. To men, "by nature the children of wrath," his dying love appeals. Is this, so far as you are concerned, in vain? Do you professedly bear his name, while you are ignorant of his person and of his worth? Solemn question!—Have you a name to live, while you are dead? May the Lord graciously make known to you Him whom the Tabernacle typified. May you, like the wise men when they had seen his star in the east, seek and find him. May you truly learn how in Him, God now in very deed dwells with men; and how he now has communion with his people, not in shadowy ordinances, but in the life-giving power of the Holy Ghost. For now "The true Tabernacle" has been reared, "which the Lord pitched, and not man." And now **THE TRUE WORSHIPPERS WORSHIP THE FATHER IN SPIRIT AND IN TRUTH.**

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The mere formal worshipper reminded of the danger of being a christian but in name.

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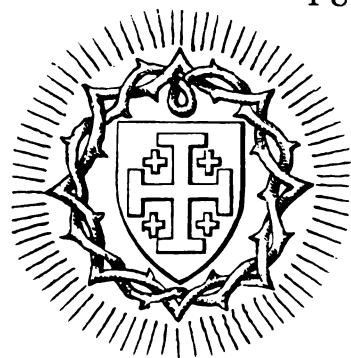
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"Thy footsteps all in Zion's deep decay,
"Are blotted from the holy ground—yet dear
"Is every stone of hers, for thou wast surely here."

His Grace the Lord ARCHBISHOP OF CANTERBURY.
His Grace the Lord ARCHBISHOP OF YORK.
The Most Noble the MARQUIS OF NORTHAMPTON.
The Right Honourable the EARL FITZWILLIAM.
The Right Honourable the EARL OF EFFINGHAM.
The Right Honourable the EARL OF ELLESMERE.
The Right Honourable LORD WHARNCLIFFE.
The Lord BISHOP OF LONDON.
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The Lord BISHOP OF ST. DAVID'S.
The Lord BISHOP OF CALCUTTA.
The Lord BISHOP OF GIBRALTAR.
The Lord BISHOP OF THE ANGLICAN CHURCH, JERUSALEM.
Lord ROBERT GROSVENOR, M.P.
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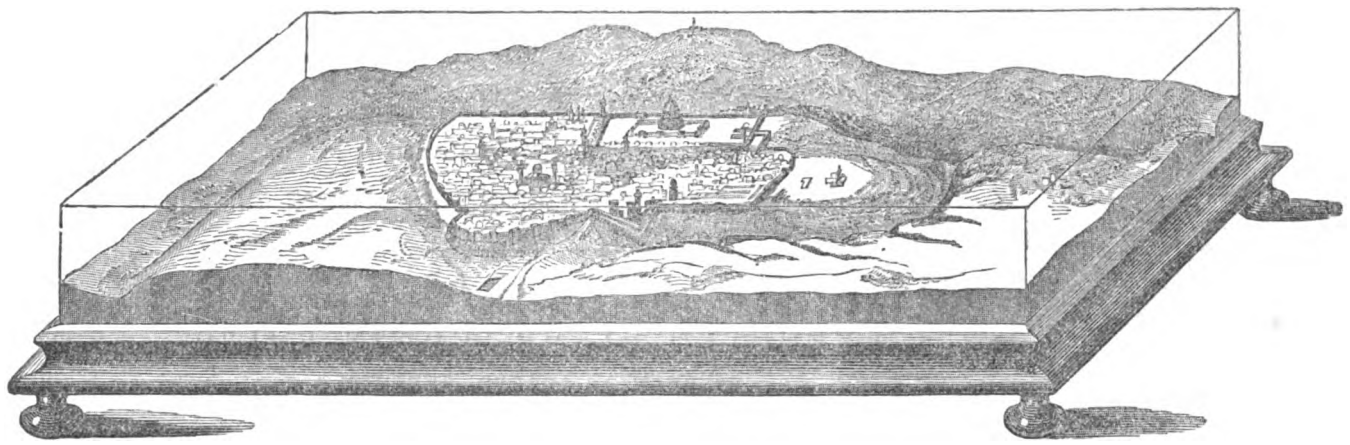
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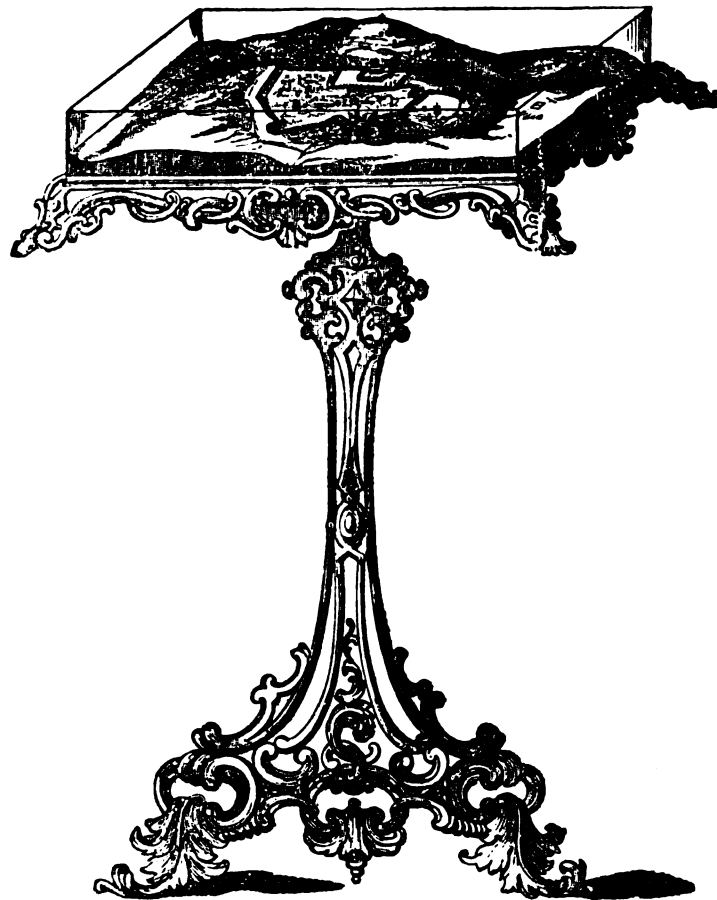
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JUST PUBLISHED, EDWIN SMITH'S MODEL OF ANCIENT JERUSALEM.

This Model, executed on a scale of Six inches to the mile, forms a suitable accompaniment to the No. 3 Model of Jerusalem as it is, being uniform in its size and styles of fitting, viz :—

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Model, 12 inches in diameter, coloured to Nature, and fitted in a French Polished Mahogany Circular Revolving Stand, with convex lunette glass, complete.....	1	11	6
Do. Do. in French Polished Mahogany frame on ball feet.....	1	5	0
Do. Do. in neat deal case	1	1	0

In Proof of the Accuracy of the Models, the following Testimonials from well-known Travellers to the Holy Land, are respectfully submitted:—

J. S. Buckingham.—I bear my willing testimony to the accuracy of the Model.
Matthew Habershon, Architect to the London Society for promoting Christianity amongst the Jews.—It is a perfectly correct representation.
William Holt Yates, M.D., F.R.S.—The representation is perfect: it transports one to the very place.
F. C. Ewald, Missionary of the London Society.—I consider it a good representation of the Holy City. [Jerusalem
G. Williams, W. F. Witts, J. Rowlands, B.D.—We have great pleasure in bearing our testimony to the remarkable accuracy of your miniature representation of
W. T. Young, (late Her Majesty's Consul at Palestine.)—I have been highly gratified in inspecting your Model of Jerusalem, and think you have succeeded wonderfully.
Thos. Goodwin Hatchard.—After carefully inspecting your Model of Jerusalem, I can say that every spot of the Holy City was most vividly recalled to my memory.
Rev. G. Fisk. Author of "A Pastor's Memorial of the Holy Land."—Greatly delighted, having himself visited Jerusalem.
J. W. Manning.—Is happy to add his testimony to the correctness of the Model.
J. Wood Johns.—Resided nearly two years in Jerusalem, and is most happy in bearing testimony, not only to the great beauty, but also the great fidelity of the Model.
Mr. Leyburn, Clapham.—From having visited Jerusalem, I am much pleased with the general correctness of the Model.
Capt. Du Cane, R.N.—Can bear testimony to the general accuracy of the Model.
W. C. Tiffany, of the United States.—From a late visit to Jerusalem, can testify to the correctness of this Model.
Rev. J. C. Churton.—Can bear testimony to the accuracy of the Model.
W. R. Clark.—Much pleased with the general accuracy of the Model.
W. Rae Wilson, L.L.D., F.S.A., Author of "Travels in the Holy Land," &c.—On a second view of the Model, I attest its accuracy.
Dr. Bloxam, Bombay Army.—Having visited Jerusalem, I bear testimony to the accuracy of the Model.
C. T. Arbuthnot.—Highly pleased with the Model, the accuracy of which is surprising. [down.
J. B. Mitchell, M.D.—Exceedingly well pleased with the accuracy and beauty of the Model; the elevation of the Hills, and course of the Valleys, are especially well laid
David Roberts, R.A.—Exceedingly accurate.
Rev. Dr. Crowe.—Highly delighted to find such a very accurate means of reviving his recollections of Jerusalem.
J. W. Ogilvy M'Niven, Lieut.-Colonel, and late assistant Adjutant General at Jerusalem.—Is glad to bear testimony to the accuracy of the Model of the Holy City.
Sir A. K. Macdonald, Bart.—I am most happy to testify to the correctness of this Model.
W. S. Woodburn.—Much pleased with the Model of Jerusalem, where he resided three months, with the late Sir David Wilkie.
Rev. T. Bain, Logie Pert, Scotland.—Has just returned from visiting Jerusalem, can bear testimony to the faithfulness of the representation.
Lieut. Walter Strickland, R.N.—The Model most perfectly recalls the place to an eye-witness.
Robert Whible.—Nothing can be more true or correct than Mr. Smith's Model. [around.
Rev. Joseph W. Ayre.—Very much interested in the Model, which is very accurate, and admirably conveys the idea of the general character of the City and Country
Viscount Castlereagh.—Extremely accurate.
Lady Ashworth.—Having visited Jerusalem, is much pleased with the Model.
Edward Stirberg Dickson.—The accuracy of the representation of Jerusalem, I can fully attest.
J. J. M. Gibson, Saffron Walden.—Having visited Jerusalem five months since, can bear testimony to the accuracy of the Model.
A. Billing.—Beautifully correct.
Thos. Broadwood.—From having recently returned from Jerusalem, can speak confidently as to the accuracy of the Model.
Augustine Aglio.—I have been much satisfied with the true representation of the Country, having been there fifty years ago.
J. Wordingham.—From Jerusalem, a very exact representation.
G. C. Towry.—Has been in Jerusalem, and is ready to bear testimony to the correctness of the localities of the place.
Edwin Smith, Acomb, York.—I have great satisfaction and interest in a minute examination of the Model, and have pleasure in adding my testimony to its perfect accuracy
Rev. Alexander Keith, D.D., St. Cyrus.—Much interested and pleased with the Model.
H. M. Erskine.—Very much pleased with the accuracy of the Model.
Mr. Webster, Eller How, Lancaster.—Having visited Jerusalem, is delighted with the Model.
Lord Nugent.—Having resided for a considerable time at Jerusalem, and employed himself much in the subject of its topography, finds the Model extremely correct.
Mrs. Hatchard.—The Model is most accurate in every point of view.
The Rev. Moses Margolouth.—I am delighted to find in your Model of that venerated City, such a correct representation of what "Jerusalem trodden down of the Gentiles" now is. I would recommend all those who are desirous to pay a visit to the Holy City to study your Model for a week or fortnight, which would render them independent of any guides when there; I know it from experience.

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EDWIN SMITH'S MODEL OF THE TABERNACLE IN THE WILDERNESS;

Being a facsimile of the Mosaic Structure in all its parts and details, and capable of being erected precisely after the manner of the original as described in the Book of Exodus, consisting of the Silver Sockets, Golden Boards, Bars, Rings, and Pillars; the various Coverings, Curtains, and Veil, together with the several articles of Golden Furniture, namely, the Ark, surmounted by the Mercy Seat and Cherubim; the Table of Shew-bread, the Candlestick, and Altar of Incense; the Brazen Laver, and large Altar of Burnt Offerings. The whole arranged in a compact and portable form.

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No. 1. (large) scale $\frac{1}{4}$ of an inch to a cubit, fitted in a neat deal case	7	7	0
Do. Do. surrounded by its spacious Court of Pillars and Linen Curtains, size, 7ft. 3 $\frac{1}{2}$ in. by 3ft. 7 $\frac{1}{2}$ in.	11	11	0
No. 2. (small) scale, $\frac{1}{8}$ inch to a cubit, containing the same number of parts as the above, fitted in French Polished Mahogany case	5	5	0
Do. Do. surrounded by its spacious Court of Pillars and Linen Curtains, size, 4ft. 2in. by 2ft. 1in.	8	8	0

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I beg to express my unqualified approbation of the Model as a beautiful Work of Art, and a correct view (so far as a Model can give it) of the structure and furniture of the Tabernacle, I do feel that your efforts to bring the public mind to this and kindred subjects entitle you to the gratitude of the Christian community, and most earnestly do I hope that they will meet with full success, and at the same time repay you for the cost and labour which they have required at your hands.

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