

The Teaching of the Tabernacle

BY

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Christ in all the Scriptures

Reprinted from *Friends' Witness*

PRICE FOURPENCE NET

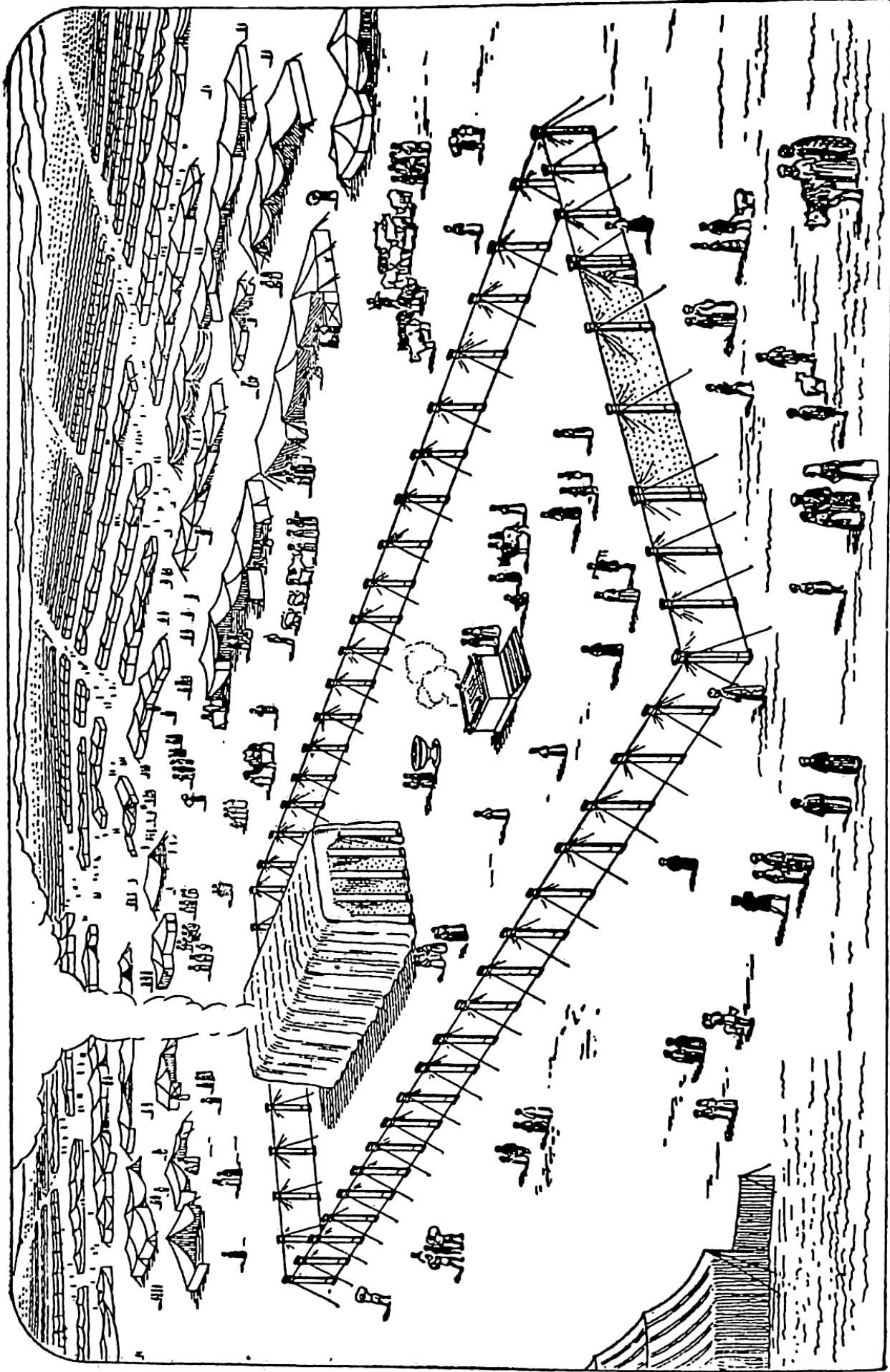
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I am glad of the opportunity of acknowledging here the life-long help I have received from the late Pastor Frank White's "Christ in the Tabernacle," now out of print. I am grateful for his son's permission to use this outline picture, taken from one of the illustrations in that book, and used, with Pastor White's permission, by Lettice Bell, in her "Tabernacle Talks with Little People." Her book is invaluable in giving children a clear idea of the Tabernacle and its teaching. It is published by Messrs. Morgan & Scott, who have kindly lent the picture.

A.M.H.



THE TABERNACLE, IN THE WILDERNESS

The Teaching of the Tabernacle.

CHAPTER I.

Its Purpose.

“Let them make Me a sanctuary, that I may dwell among them.” Ex. xxv. 8.

The Bible throughout is the record of God’s purpose to restore, through the work of redemption, man’s communion and friendship with Himself, which was broken through sin in the Garden of Eden. And not only so, but to draw mankind into a still closer relationship with Himself.

This is nowhere more clearly seen than in the Tabernacle in the Wilderness, designed by God Himself. “For see, saith He (to Moses), that thou make all things according to the pattern shewed to thee in the mount.” (Heb. viii. 5.) At that time the tents of the Children of Israel were pitched before Mount Sinai, and God would have His tent pitched in the midst of their tents, as the outward symbol that He was to dwell among them in their pilgrimage journey. But though God was thus in the midst of His people, direct access to Him was closely guarded, as we shall see as we study together the details of the construction of the Tabernacle. For sin has rendered man unfit for God’s presence, and if he is to dwell with God, sin must be dealt with

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and put away. God has forever dealt with the question of sin, and provided a way back for man, through the Cross of Christ, and this was foreshadowed in the sacrifices of the Tabernacle.

Solomon's Temple taught the same double lesson of man's unfitness to approach except in God's appointed way, and yet of God's purpose to dwell among His people. As His tent had been pitched in the midst of their tents, so when they dwelt in houses He permitted them to build Him a house in the midst of their houses, and said, "Mine house shall be called an house of prayer for all people."

When our Saviour came into this world, it was said of Him "The Word was made flesh, and *tabernacled* among us." (John i. 14.) And He Himself said, "Destroy this temple, and in three days I will raise it up . . . But He spake of the temple of His body." (John ii. 19, 21.) Thus Christ Himself came and dwelt among us and became the sanctuary, the meeting-place between God and man.

There is also a sense in which the individual believer becomes God's sanctuary, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." It is clear that the Lord does not dwell in the sinful, unregenerate heart of man: for He said to His disciples, "Out of the heart proceed evil thoughts, murders, adulteries." (Matt. xv. 19.) "An evil man out of the evil treasure [of his heart] bringeth forth evil things." (xii. 35.) The heart must be cleansed if it is to become His sanctuary.

“Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness and from all your idols will I cleanse you. A new heart will I give you . . . and I will put My Spirit within you.” (Ezek. xxxvi. 25, 27). “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.” (II Cor. vi. 16-18.) In the Epistle to the Ephesians, chapter two, we see that those “brought nigh by the blood of Christ,” and built upon Him the One foundation, grow up *collectively* “unto an holy temple in the Lord . . . builded together for an habitation of God through the Spirit.” The stones of that temple are “living stones,” each a temple of God in miniature, and collectively His sanctuary.

In a field, or on the wide prairie, after a shower of rain, you may see each blade of grass with a crystal drop hanging from it. And when the sun shines out, its reflection is mirrored in every one of those millions of rain drops. Every drop has the whole sun to itself ! Thus the cleansed heart of every believer is God’s sanctuary. “If a man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make our abode with him.”

In Rev. xxi. 3, we read, “Behold, the Tabernacle of God is with men, and He will well with them, and they shall be His

people, and God Himself shall be with them, and be their God."

In Rev. xxi. 22, we read of the city four-square, that "the Lord God Almighty and the Lamb are the temple of it." All these marvellous statements blend into one great truth, that the Lord Jesus Christ is the meeting-place between God and man, and that God's purpose is that He Himself shall dwell eternally in the midst of His redeemed people. His prayer will be answered for His own: "The glory which Thou gavest Me, I have given them; that they may be one even as We are One: I in them and Thou in Me, that they may be made perfect in one." (John xvii. 22, 23.)

The importance of the Tabernacle is evidenced by the amount of space given to it in the Bible. In the book of Exodus alone there are some thirteen chapters occupied with a minute description of its plan and construction. Then to explain its services, its dedication, the work of the priests and other matters connected with it, almost the whole of the book of Leviticus and some ten chapters in Numbers are devoted. References to it are scattered all through both the Old and New Testaments, so that it is woven into the very fabric of the Scripture narrative and finally we have one book in the New Testament, the Epistle to the Hebrews, especially explaining its spiritual interpretation.

We believe that the type of the Tabernacle has an outward future fulfilment for the Jews. But in these studies we shall be chiefly concerned with the spiritual lessons for ourselves, with the heavenly realities of which the outward symbols were the foreshadowing.

CHAPTER II.

The Court and its Contents.

The Tabernacle, or Sanctuary—God's Tent—was pitched in the midst of the camp of the Israelites.

The tribes all had their places assigned to them. To the east, "towards the sun-rising," might be seen the royal standard of the camp of Judah, which led the Israelites as they marched, with Issachar and Zebulun, one on each side. To the south were Reuben, Simeon, and Gad: to the west Ephraim, Manasseh and Benjamin: to the north Dan, Asher, and Naphtali, forming the rearward of the host.

Round about the Tabernacle, and nearest of all to it, were the tents of the tribe of Levi, for to them was committed the charge of the Tabernacle, to guard it, to rear it and take it down, and transport it from place to place as they marched; and to their tribe belonged the priests who ministered to the Lord in its sacred service.

The Tabernacle itself was enclosed in an open oblong space, called the Court of the Tabernacle. This Court was 100 cubits long and 50 cubits wide, or about 150×75 feet, if we reckon the cubit at 18 inches. Its walls were composed of fine white linen curtains, 5 cubits or about $7\frac{1}{2}$ feet high, hung upon 60 pillars made, probably, of shittim wood, the wood that was used throughout the Tabernacle. It was the wood found on the spot in the wilderness, durable and extremely light. The pillars were inserted in sockets of brass, let into the sand and firmly secured by cords and brass pegs. The tops of the pillars were ornamented

with chapiters, or capitals, and fillets of silver, made from some of the silver of redemption money, which we shall study in our next chapter.

There was only one entrance to the Court, and that was by the Gate, situated at the east end. This was also a curtain, the same height as the curtains around the Court, but it was made of blue and purple and scarlet and fine twined linen.

The one entrance speaks to us of the One way of Salvation. The Lord Jesus said, "I am the Way, the Truth, and the Life : no man cometh unto the Father but by Me." (John xiv. 6.) "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) "Fine linen, clean and white," stands in the Bible for "righteousness," and the white linen hangings of the Court speak to us of the righteousness of Christ. Once inside the gate we are completely surrounded by His righteousness. "Of Him are ye in Christ Jesus, who of God is made unto us . . . righteousness." (I Cor. i. 30.) "This is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 6.) "I will greatly rejoice in the Lord . . . for He hath clothed me with the robe of righteousness." (Is. lxi. 10.)

Straight in front of the worshipper, as he entered by the gate, was the great Brazen Altar of Sacrifice, the largest object in the whole Tabernacle, 5 cubits square, and 3 cubits in height. By the side of this Altar the Sacrifices were slain ; upon it they were, in whole or in part, consumed by fire. Here we have a type of Christ crucified, when on the Cross He "offered One Sacri-

fice for sins for ever " (Heb. x. 12). He was "the Lamb slain from the foundation of the world." (Rev. xiii. 8). The sacrifices of the Law were effectual only as they foreshadowed His work of eternal redemption. As the offerer brought his spotless animal to the altar, before he slew it he would lay his hand (*heavily*, Heb.) upon its head in token of the fact that he deserved to die for his sin, and of the transference of his guilt to the beast that was to be slain in his stead. So "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." (I Peter iii. 18.) In Him "we have redemption through His blood, the forgiveness of sins." (Eph. i. 7.) No sin-offering has been required by God since Christ died for us, but we have to appropriate, each one for ourselves, what He has done for us.

"E'en now by faith I lay my hand
On that dear Head of Thine,
As, like a penitent, I stand
And there confess my sin."

The only other vessel in the Court was the Laver, placed between the Altar and the Tabernacle. It was of brass, or bronze, made of the mirrors given by the women. In the Epistle of James the Word is compared to a mirror, in which we see our state by nature reflected as in a glass (ch. i. 22-25). It was filled with Water, a type of the Holy Spirit, "the washing of regeneration and renewing of the Holy Ghost." (Titus iii. 5.) Here the priests were bathed at the time of their consecration to their holy office, and here they washed their hands and feet before doing any service in the Holy Place. The Blood of the Brazen Altar speaks of

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pardon and forgiveness : and the Water of the Brazen Laver of the baptism of the Spirit, and the daily cleansing we need, to serve God acceptably.

CHAPTER III.

The Silver Sockets. *

The Tabernacle itself was an oblong structure thirty cubits long and ten cubits in breadth and in height, $45 \times 15 \times 15$ feet, if we reckon the cubit at 18 inches. Its framework consisted of 48 boards of shittim wood overlaid with gold which formed the two sides and the further end. The roof and the door were composed of curtains, those of the door being hung on five pillars of shittim wood overlaid with gold, while a veil, hung on four similar pillars, divided the Holy Place (30 feet by 15 feet) from the Holy of Holies (15 feet square).

Of all the wonderful teaching of the Tabernacle few things are more wonderful than the hundred sockets of silver, each weighing a talent, upon which the boards and the pillars of the veil rested. They were made of "redemption money," and thus the foundation of the whole structure of God's Sanctuary was *Redemption*.

Israel was a redeemed people, redeemed from the bondage and slavery of Egypt. We are told in Is. xliii. 3, that God had given Egypt for Israel's ransom. All the first-born of Egypt had been destroyed that Israel might go free. God said to Pharaoh, "Israel is My son, even My first-born, and I say unto thee, let My son go that he

*For some of the thoughts in this Chapter I am indebted to a sermon by the late Dr. C. H. Waller in his book *The Silver Sockets*.

may serve Me, and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." (Ex. iv. 22, 23). The act of God in redeeming them had been the utter ruin of Egypt. This was not merely for the sake of Israel, it was God's punishment of Egypt for its sin of idolatry. In our own day we find people making light of the sin of idolatry, thinking that if the heathen are sincere in their worship of idols it does not much matter, that God will accept it as an attempt at worshipping the highest they know. But this is not God's view of the matter. Throughout the Bible the sin of idolatry brings down His greatest displeasure. He forbids it in the Ten Commandments. The idolatry of heathen nations is connected with gross immorality. In I Cor. x. 19, 20, we read that the worship of demons is behind the worship of idols. Idolatry is the worship of Satan. It was for this, as well as for their cruelty to His people, that God punished Egypt.

But though God "gave Egypt" to ransom Israel from outward bondage, the nation needed also a redemption from spiritual bondage—the bondage of sin. Israel also was tainted with the idolatry of Egypt, and because they were God's special people their sin was the greater, and they likewise deserved to die. But God provided a salvation for them. The real redemption of Israel was through the blood of the Passover Lamb. On that dread night "There was not a house where there was not one dead." Among the Egyptians it was the death of the first-born; among the Israelites it was the death of the lamb in the stead of the first-born. The blood of the lamb, sprinkled

upon the lintel and the door-posts of the house of every Israelite was their redemption.

Israel needed to be reminded that they were a redeemed people, and therefore when they were numbered in the wilderness, between the giving of the Law and the making of the Tabernacle, God commanded Moses that, "They shall give every man a ransom for his soul unto the Lord when thou numberest them." Every male of twenty years old and upwards was to give a half shekel when they were numbered; the rich were not to give more nor the poor less. This small sum, worth from a shilling to fifteen pence, altogether inadequate in itself, was given as an acknowledgement that they were a redeemed people, that they were not their own, they belonged entirely to the Lord. (Ex. xxx. 11-16).

Out of this redemption money Moses was commanded to make the silver sockets for the boards of the Tabernacle, and for the four pillars of the veil, to rest upon in the shifting sand of the desert. The contributions were over 600,000 in number. The 600,000 half shekels amounted to five tons and exactly made the hundred sockets of a talent each. Every one of the 48 boards of the Tabernacle rested on two silver sockets, or the ransom money of 12,000 souls. What a lesson these foundations give as to the cost of the work of redemption! "The redemption of their souls is precious." Who would have thought of putting masses of silver worth £37 000 in the dust of the ground to form a foundation? It was God's doing. Yet even so the life of the Lord Jesus was laid down for us. We have been redeemed with something infinitely more

precious, even with the precious blood of Christ. And "Other foundation can no man lay than that is laid, which is Jesus Christ."

There were 1775 shekels over and above the hundred talents. These were used for the topmost ornaments of the pillars of the court—thus the Foundation and the Head of the Corner are one.

Whenever the census of the Israelites was taken this ransom money was to be paid, that they should not be destroyed by the plague, as were the first-born of the Egyptians. When David insisted on numbering the people we do not read of the redemption money being paid, there was no recognition of God's ownership, and the plague fell, and there died of the people 70,000. When the destroying angel stretched out his hand over Jerusalem the Lord stayed his hand, and gave commandment to David to set up an altar on the threshing floor of Ornan the Jebusite on the same Mount Moriah where He had told Abraham to offer Isaac, and where Abraham first foresaw that God would "provide Himself the Lamb for the burnt offering."

In Mount Moriah David bought the threshing floor for 50 shekels of silver and subsequently bought the whole estate for 600 shekels of gold. (II Sam. xxiv. 24, and I Chron. xxi. 25). He paid the ransom money and he built an altar to the Lord and offered burnt offerings and peace offerings, and the Lord answered him by fire and the plague was stayed. Thus the Temple subsequently built on Mount Moriah rested, like the Tabernacle, on a foundation of redemption.

All this is but a faint picture of the Temple not made with hands, consisting of living stones, souls redeemed not with silver nor gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.

CHAPTER .IV.

The Tabernacle Itself.

The Tabernacle was a moveable structure, adapted to the wilderness life of the Israelites, In the Epistle to the Hebrews (chapter viii. 2 ; and ix. 11 and 24), we read that it was a type, or model, of the true, the heavenly Tabernacle in heaven itself, not made with hands.

Every detail of it was according to the pattern given to Moses by God Himself in the Mount: “For, see, saith He, that thou make all things according to the pattern shewed to thee in the mount.” (Heb. viii. 5). Each part of the Tabernacle, and every piece of its furniture is mentioned five times over in the chapters in Exodus. First, the directions given for its making ; then the record of it being carried out ; then brought to Moses ; new directions for getting it in order ; and finally the actual placing of each part. In the last two chapters it is recorded seventeen times that all was done “*as the Lord commanded Moses.*” Even the number and arrangement of the little loops and taches were regulated by God’s commands, and therefore we may be sure that every part of it contains symbolic teaching, though we may not always interpret it aright. In Psalm xxix. 9, *margin*, we

read, "In His temple every whit of it uttereth His glory." Christ Himself is the key to the Tabernacle, every part of it speaks to us of Himself, and of His great work of Redemption.

Miss Ada Habershon writes—"*The Tabernacle* typifies Christ and His Church as God's dwelling-place now—in wilderness days, or journeying from place to place in the land. *The Temple* typifies Christ and His Church in resurrection glory—no more journeyings, but established forever—His Kingdom having been set up."

Therefore in the construction of the Tabernacle we may expect to find not only types of Christ, the Head, but also things that speak to us of "the Church, which is His Body." The framework of the Tabernacle consisted of forty-eight boards of shittim wood, overlaid with gold, which formed the two sides of the building and its further end. The boards were firmly bound together by means of five bars of shittim wood overlaid with gold. These, passing through golden rings, ran in a horizontal direction along the three sides of the Tabernacle. The middle bar reached from end to end. Each board had two tenons, or feet, which fitted into holes in two sockets of solid silver, which, as we have already seen, were made from redemption money.

We may see in these boards a picture of God's redeemed people. For the temple, which God is building now, is made up of individual believers, called "living stones" in I Peter ii. 5. Each board in itself made of the comparatively worthless shittim wood, but each of infinite value because overlaid with gold—clothed with His glory—"Hid

with Christ in God," and resting on the precious foundation of redemption. Moreover, all the boards were bound together by the bars of shittim wood overlaid with gold, running through golden rings. So those who believe in Christ are bound together in Him. "Beloved, if God so loved us, we ought also to love one another."

From the description of the middle bar, "in the midst of the boards," which was made "to shoot through the boards from one end to the other," some think that this was a hidden bar, penetrating the very substance of the boards. If so, it would beautifully illustrate the *real* unity of Christians—not the outward unity which we hear so much about in these days—but that inner unity, which does not need to be manufactured because it is here already, the unity among those who really love the Lord Jesus.

The outside covering of the Tabernacle was of badgers' skins. No dimensions are given. They entirely hid the glories beneath, and thus speak of our Lord's earthly life and ministry.

Beneath this was a covering of rams' skins dyed red. Rams were offered in sacrifice, and remind us of the ram caught by its horns in the thicket which Abraham offered, as a burnt-offering, "in the stead of his son." In the rams' skins dyed red, Christ is seen as the sinner's Substitute. He was a wounded Saviour. Beneath this again were eleven curtains of goats' hair, coupled together by taches of brass and 100 loops. Goats were used in many of the offerings, especially the two on the great Day of Atonement. These curtains are described as "*the tent* of the Tabernacle."

The innermost set of curtains were woven of blue and purple and scarlet and fine twined linen, with figures of cherubims woven into them. They were ten in number, joined together by 50 taches of gold and 100 loops of blue. These curtains are spoken of as *the Tabernacle* itself. They typify the character and glories of the Lord Jesus Christ: the fine twined linen, His spotless purity: the blue reminds us of His heavenly character: the purple His royalty: the scarlet His sacrifice.

Viewed from the outside, with its covering of rough badgers' skins, the Tabernacle was not attractive. But the priests, who were allowed to enter the first room of the Tabernacle, the "Holy Place," gazed upon a little sanctuary of surpassing loveliness, lit by the soft light of the seven branched golden candlestick. The Holy Place was $20 \times 10 \times 10$ cubits, just twice the length of the "Holy of Holies" which was a perfect cube of 10 cubits curtained off by the Veil, which formed one end of the Holy Place, the other end being the curtain called the Door, by which the priests entered. The two side walls were of shining gold. The golden table of shewbread stood opposite the candlestick at the north side, and the little golden altar of incense stood just outside the Veil. Gazing upwards they would see the curtains of blue and purple and scarlet and fine twined linen which formed the roof with the wings of the cherubims woven upon them, speaking of God's protecting presence. These were the wings to which, doubtless, the Psalmist referred when he sang, "I will abide in Thy Tabernacle for ever: I will trust in the covert of Thy wings."

The world sees no beauty in the Lord Jesus Christ. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But when the Holy Spirit opens the blind eyes, and we come to know Christ for ourselves, it is like coming inside this beautiful sanctuary. He becomes to us "the Chiefest among ten thousand," and "the altogether lovely One." "The love of Jesus, what it is, none but His loved ones know."

CHAPTER V.

Contents of the Holy Place.

The first part of the Tabernacle itself—the Holy Place—was the place of service. Here stood the Golden Candlestick on the left, or south side; the Table of Shewbread on the north, and the Golden Altar of Incense in the middle at the farther or west end, just outside the Veil which curtained off the Holy of Holies.

The Candlestick, or Lamp-stand, was made of a talent of pure gold, equal to between five and six thousand pounds value of our money; a central shaft with six branches, making a seven-fold light. It was the special office of Aaron and his sons to trim the lamps, morning and evening. Our Lord said, "I am the Light of the World," and He also said, "Ye are the light of the world," so again we see Christ and His Church. It was all beaten out of one piece of solid gold—Christ and His people one, made "partakers of the Divine nature,"

partakers also of Christ's sufferings. The pure olive oil with which the lamps were fed speaks to us of the supply of the Holy Spirit, by which alone we can shine as lights in the world. The lamps on the Candlestick were always burning ; it was the only light in the Holy Place. In Zechariah iv. we have a beautiful description of the lamp-stand and its supply of golden oil. And in Revelation i. we have a description of the Lord walking in the midst of the seven golden Candlesticks, which were the seven Churches.

The Table of Shewbread was made of shittim wood, overlaid with pure gold, with a border and a double crown round about it, evidently to keep the loaves of bread in their place during the march. There were rings of gold at the four corners for the staves to carry it by. The loaves, each weighing about six pounds, were twelve in number to represent the twelve tribes of Israel. They were made of fine flour, and were placed fresh every Sabbath day, those removed being eaten by the priests only, and in the Holy Place. Here again, as everywhere in the Tabernacle, we see Christ. He said, " I am the Bread of Life . . . the Bread of God is He which came down from heaven, and giveth life unto the world." The fine flour speaks of bruising. " He was bruised for our iniquities." The fire had passed upon them. We derive all our life from a suffering, crucified, and risen Saviour. It was called " Shewbread " or " Presence Bread," because it was placed there always in the very presence of God. It is " the true Bread from Heaven " upon which we, as priests of the living God, are to feed. The tribes were represented before God in those twelve

loaves. So, even the weakest believer on earth is represented before God in the person of the Lord Jesus.

We will quote a passage from one of God's saints about this place of communion.

"Frankincense was placed upon the loaves, so Christ in the presence of God is ever the delight of the Father, and also the delight of His people. This is communion—God and His people delighting in the Bread of Life—the Lord Jesus Christ . . . The priests regularly fed upon the Bread. So must it be with God's children now. We cannot live on past experiences. The Living Bread must be supplied every day from the Word of God and prayer. Is Jesus not only your Saviour from sin, but also the daily bread of your soul? If you do not see His face, hear His voice whispering to your inmost soul, feel His Spirit's breath passing over you when alone with God, and throughout the day, are you unhappy? Oh, go not on without this! This will make the hidden life a reality. This will lift you up above the distractions of the world which press upon you and drag you downward. Deal much and closely alone with Jesus. Strive to carry this about with you as the *under-current* of your soul throughout the day. Thus you will indeed feel that you are a stranger here, but it will be the deep, precious realizing of heaven itself even while on earth." (Rev. F. Whitfield).

The Altar of Incense, the Golden Altar, stood just outside the Veil, exactly opposite the Ark and Mercy-seat which were within the Veil. Thus it is also called "the Altar before the Lord," to distinguish it from the Brazen Altar "before the Door of the

Tabernacle." It also was made of shittim wood overlaid with gold, one cubit in length and breadth, and two cubits high. The Brazen Altar was the altar of sacrifice, the Golden was for worship. It was lit from off the Brazen Altar ; for worship to be acceptable to God must rest upon the atoning sacrifice of Christ. Morning by morning, at the same time, the lamb of the burnt offering was offered upon the Brazen Altar in the Court, the incense was offered in the Holy Place, and the lamps were trimmed.

Incense stands for Prayer. We read in Luke i. 8-11, that it was while Zacharias burned incense in the Temple "the whole multitude of the people were praying without at the time of incense." So Christ offers up our prayers with His own intercession for us before God (Rev. viii. 3-4) mingling the sweet savour of His merits with our prayers thus making them "acceptable to God." With what confidence then should we continually make our requests known, with the certainty that they are heard and accepted through Christ our Intercessor.

Christ is the true Brazen Altar for the sins of the whole world. He is also the true Incense Altar for sinners who have found acceptance with God through the blood of Jesus, and may draw near as priests to offer the sacrifice of prayer and praise to God continually.

The incense was compounded of four precious materials. So also our prayers should be composed of Confession, Supplication, Intercession, and Thanksgiving.

"Let my prayer be set before Thee as incense : and the lifting up of my hands as the evening sacrifice."

CHAPTER VI.

The Veil.

We now come to the heart of the whole subject of the Tabernacle—the Holy of Holies. It was here that the visible emblem of Jehovah's presence—the Shekinah glory—rested on the Mercy seat, above the ark. It was curtained off from the Holy Place by a thick curtain called the Veil, made of blue and purple and scarlet and fine twined linen, like the curtains of the Tabernacle, with cherubim woven into the texture. This Veil was hung upon four pillars of shittim wood overlaid with gold, resting upon four sockets of silver.

We read in the Epistle to the Hebrews, "There was a Tabernacle prepared, the first which is called the Holy Place. And after the second Veil, the Tabernacle which is called the Holies of Holies." Into the first, the Holy Place, the priests might come and go, fulfilling their service of the sanctuary. But into the Holiest none might enter, except the High Priest alone, once in the year on the great Day of Atonement and not without blood. "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." Into the place where God Most Holy dwelt, sinful man might not enter. The Veil was the symbol of separation between a holy God and sinful man.

"The Tabernacle thus expressed the union of two apparently conflicting truths. God called man to come and worship and serve Him, and yet he might not come too near: the Veil kept him at a distance. The

two truths find their reason and their harmony in the holiness of God, that highest attribute of the Divine Being. Love calls the sinner near; righteousness keeps him back. The entrance of the High Priest once a year for a few moments was a faint foreshadowing that the time would come when access to the Holiest would be given. In the fulness of time righteousness and love would be revealed in their perfect harmony in Him, in whom those types and shadows would find their fulfilment." (Dr. Andrew Murray).

The Tabernacle was succeeded by the Temple of Solomon, and here again an impenetrable Veil—we are told it was two or three inches in thickness—shut off the Holy of Holies. In the Temple built by Zerubbabel, and restored and beautified by Herod, it was still the same. All the days of Christ's life on earth the Veil was there. "Fifteen hundred years the Veil had to hang with its solemn injunction not to draw near." Four thousand years had passed since man lost fellowship with God in the Garden of Eden.

"But Christ being come an 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 for all into the Holy Place, having obtained eternal redemption for us." (Heb. ix. 11, 12.)

"Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." (Matt. xxvii. 50, 51.)

“The Veil, that is to say His flesh.”

At the moment of Christ's death upon the Cross the Veil of separation was rent by God Himself, the Holy Ghost, this signifying that the way into the Holiest *is now made manifest.*

It was the hour of the offering of the evening incense, when the priest would be ministering at the golden altar just outside the Veil. With what awe and consternation would he have beheld the Holy of Holies opened up to his gaze !

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the Veil, that is to say His flesh, and having an High Priest over the House of God, let us draw near with a true heart, with full assurance of faith.” (Heb. x. 19-22.) “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.)

He has entered in “by His own blood.” (verse 12.) He, “through the Eternal Spirit offered Himself without spot to God.” (verse 14.) That “we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil ; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec.” (Heb. vi. 18-23.)

“Let us draw near.” (Heb. x. 22.)

We have seen the altar of Burnt Sacrifice in the outer court, where we have received

the pardon of our sins, and the Laver, which speaks of cleansing. We have seen what it is to serve as priests in the Holy Place, and to know Christ as the Bread of Life, and the Light of the World, our Intercessor at the Golden Altar of incense.

But a deeper experience awaits every blood-bought soul who will press on into the fulness of blessing—even a life within the Veil by union with Christ in His death, and in His risen Life, and His ascension. The Holy Spirit alone can lead us into this life of abiding nearness to God. It is His work to do it, as we yield ourselves unreservedly to Him. "God is not content that we should serve Him with a Veil between." The way into the Holiest has been opened to every believer through Christ's body broken for us, and His blood shed for us. Therefore, let us draw near.

We conclude with the following quotation from Dr. Andrew Murray—

"To all who are willing to pass through the rent Veil of Christ's flesh, to die with Him as He died, and live with Him as He lived, the Holy Spirit will show it: the way into the Holiest is opened up . . . *Through His own blood*. Let us specially note how the blood is connected with the heavenly priesthood of Christ. It is as the Holy Spirit reveals this to the soul, *the heavenly power of the blood*, as ministered by our Melchisedec, the minister of the heavenly sanctuary, that we see what a power the blood must have, as so sprinkled on us from heaven, in the power of the Holy Spirit, at once to give us a real, actual, living access into the presence of God. *His own blood*. I know no word in the Bible, or in the

human speech, that contains such mysteries ! In it are concentrated the mysteries of the incarnation, in which our God took flesh and blood ; of the obedience unto death, in which the blood was shed ; of the love that passeth knowledge, that purchased us with His own blood ; of the victory over every enemy, and the everlasting redemption ; of the cleansing and perfecting of the conscience. Through that blood Christ entered once for all into heaven ; through that blood we enter too, and have our home in the Holiest of all. Christ can bring us into the Holiest in no other way than He went in Himself, through His own blood. Oh seek to know the power of Christ's blood."

CHAPTER VII.

The Ark and the Mercy-Seat.

"They shall make an Ark of shittim wood." It is thus that God's instructions to Moses about the building of the Tabernacle commence.

In our Studies we have begun at the opposite end ; we have started from the camp outside, and have begun with the Court. This is because we have been describing it from man's point of view. But in the description given in Exodus xxv. the order is reversed. God begins from within. The Ark, as a type of the Lord Jesus Christ, is presented first, everything in the Tabernacle has reference to it, just as everything in the Bible centres round Christ.

The Ark was a chest of shittim wood, two and half cubits long, by one and a half in breadth and height. It was overlaid within and without with gold. It had golden

rings at each corner for the staves to carry it by when on the march. It had a golden crown round about the top, probably in order to hold securely the Mercy-seat which rested on the Ark, and formed a cover to it. Within the Ark were the two tables of the law. At each end of the Mercy-seat were Cherubim with outstretched wings, their faces toward the Mercy-seat; and between the Cherubim the Shekinah glory of the Lord's presence rested on the Mercy-seat. The golden pot of manna, and Aaron's rod which budded miraculously, were also, subsequently, placed within the Ark. There was nothing else within the Holy of Holies.

This was God's meeting-place with man. He said to Moses, "*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."

But there was always the Veil between. The Holiest of all was never entered except once a year, on the great Day of Atonement, when the High Priest alone entered and sprinkled blood upon the Mercy-seat.

Thus the central idea of the Ark, with the Mercy-seat, is that it was the meeting-place with God. Christ Jesus our Lord, is this Meeting-place for us. The Ark was called "The Ark of the Testimony," for its special purpose was to contain the tables of the law—a constant witness that everything rests upon the foundation of God's perfect righteousness and holiness: and a constant witness that only upon that ground can man draw near into God's presence.

The first tables of the law were broken. God gave them to Moses in the mount ; but as Moses came down he saw the people given up to idolatry, worshipping the golden calf. And, in righteous indignation, "Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Those broken tables witnessed against the people on account of their sin. They had accepted the covenant in the words, "All that the Lord hath said we will do, and be obedient." (Ex. xxiv. 3 and 7.) Sinful man has never kept God's law perfectly. Christ alone, the one perfect Man, as Man, has kept God's law unbroken. He has fulfilled the law. "Lo, I come, in the volume of the book it is written of Me. I delight to do Thy will, O My God : yea Thy law is within My heart." The two unbroken tables of the law were placed in the Ark, kept safe there unbroken. Uncovered, they would have been a continual witness against the people on account of their failure to keep the law. They had brought upon themselves the curse of a broken law.

But the tables of the law in the Ark were covered by the Mercy-seat, a slab of pure gold which covered the Ark completely—a picture of Christ who is our Mercy-seat. The Hebrew name for Mercy-seat is *Kapporeth* or covering. In the Greek of the Septuagint it is translated *hilasterion*. The same Greek word is used in Hebrew ix. 5, for Mercy-seat, and in Romans iii. 25, it is translated *propitiation*.

' By the deeds of the law there shall no flesh be justified in His sight . . . For all have sinned and come short of the glory of God. Being justified freely by His grace

through the redemption that is in Christ Jesus: *whom God hath set forth to be a propitiation through faith in His blood*, to declare His righteousness for the remission of sins that are past through the forbearance of God." (Rom. iii. 20-25.)

The blood-stained Mercy-seat stood between the perfect law of God and guilty Israel. The Cross of Christ stands between God's holy law and us guilty sinners; and as we accept God's gift of Him who died there for us, we who believe "are justified from all things, from which we could not be justified by the law of Moses." And not only so, but united to Christ Jesus by a living faith we are made partakers of His very life, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." A life of holiness is made possible for us in Christ, and Christ alone.

The Ark thus speaks to us of God's righteousness and of God's mercy;—the two are united in Christ. We may draw near on the ground of His perfect righteousness, and of His shed blood. "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. 16.)

"Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth." This first verse of the eightieth Psalm no doubt refers to the Shekinah glory of God's presence, which led the Children of Israel all through their wilderness journey in the pillar of cloud and of fire. All through the Old Testament we find flashes of this glory. It seems interchangeable with the

emblem of fire. We read of it first in the sword of flame between the cherubim at the east of the Garden of Eden to keep the way of the tree of life. It appeared to Moses in the burning bush. On various occasions the fire of the Lord fell and consumed the sacrifice. God promises to be a wall of protecting fire round about His people. The Holy Spirit appeared in tongues of fire at Pentecost; and the spiritual meaning of the baptism of the Holy Ghost and of fire is of deep significance in this present dispensation.

“The Ark of the Covenant . . . and over it the cherubims of glory overshadowing the Mercy-seat, of which we cannot now speak particularly.” We could have wished that the writer had had liberty to speak to us particularly of these beings, for there have been various interpretations as to their nature—(1) an order of angelic beings, (2) the attributes of God, (3) emblems of the redeemed and perfect humanity. We may conjecture, but we cannot dogmatize. From the fact of their being beaten out of the same piece of gold as the Mercy-seat, and therefore one with Christ, there is much to support the view that they represent *redeemed humanity*.

The golden pot of manna again speaks to us of Christ, the true Bread of life, on whom we feed daily. We have a reference to it in the promise to the few faithful ones in the church of Pergamos. “To him that overcometh will I give to eat of the hidden manna.”

Aaron’s rod, again, is a deeply interesting subject, providing more than sufficient study for a chapter by itself. Laid up all night in

the tabernacle with the rods of the other tribes, and bursting into bloom in the morning and bearing fruit, it is a beautiful type of our Lord's resurrection. His resurrection is still the one sign He has given us. (See Matt. xii. 39-40.)

The staves always remained in the rings of the Ark, ready for the march. Only when the Ark found its final resting-place in Solomon's temple, were they removed from it and kept as a memorial in the temple.

CHAPTER VIII.

“There will I Meet with Thee.”

We have been tracing the teaching of the Tabernacle as illustrating God's way of salvation for us sinners; His purpose in Christ crucified to bring us home to Himself; for this is the great object of the atonement. “Christ also hath once suffered for sins, the Just for the unjust, *that He might bring us to God.*” (I Peter iii. 18.)

But the teaching of the Tabernacle may be of continual service to us as an aid to worship. In our times of quiet waiting on the Lord, whether alone or with others, we want to draw near to God, to come into His very presence. But our minds have been filled with earthly thoughts, with the necessary fulfilment of our daily duties, and it may be that we cannot settle down all at once into the realization of His presence. We come from the camp outside, that is to say, from the noise and bustle of the world. Let us pursue step by step, what has been called the true Pilgrim's Progress from the Camp to the Holy of Holies.

There—straight in front of us is that curtain of blue and purple and scarlet and fine twined linen called the Gate. Jesus said, “I am the Way, no man cometh unto the Father but by Me.” Silently we lift that curtain and find ourselves “accepted in the Beloved,” surrounded on all sides by the white curtains of the Court—the Righteousness of Christ. We stand once more at the great brazen altar of sacrifice, we come “to the place called Calvary.” Here is the ground of our acceptance. “Having made peace through the blood of His Cross.” Next we come to the laver, and rejoice that God has made provision for our continual cleansing, and the renewing of the Holy Spirit.

We still press on, through Christ the Door, for He alone is the gateway into every fresh position of blessing, and find ourselves in the Holy Place. Christ our Light shines upon us; we find Christ the Bread of Life. The golden altar speaks to us of His continual intercession for us, and by Him our Great High Priest we offer the sacrifice of prayer and praise.

And now for us the way is open, right into the Holiest of all, through the rent veil, through His body broken for us, through His blood shed for us, into the place of deepest communion, and the glory of the Shekinah presence of the living God upon the mercy-seat. “*There I will meet with thee and I will commune with thee from above the mercy-seat.*” (Ex. xxv. 22.)

And God’s purpose for us is that we shall carry this realization of His presence with us into world outside. For He says, “Yet will I be to them as a little sanctuary in the countries where they shall come.” (Ezek. xi. 16.)

It is the highest privilege of the believer in Christ thus to have access into the very presence of God ; access to the Throne, for the Mercy-seat is not an Altar, but a Throne. (Heb. iv. 16.) The Epistle to the Ephesians shows us that our position is already “ in the heavenlies in Christ Jesus.” That is our *standing*, and, in proportion to our faith in appropriating it, does it become our *state*. For, through identification with Christ, we are crucified with Him. (Gal. ii. 20) ; dead with Him (Rom. vi. 8) ; buried with Him, (Rom. vi. 4) ; risen with Him, (Col. iii. 1) ; ascended with Him and made to sit together with Him in the heavenlies, (Eph. ii. 6). We are called to reign with Him even now, for we are already “ a royal priesthood.” If we are “ in Christ,” we are His representatives on earth. He the Head, we the members of His Body, the Church ; and we are “ more than conquerors through Him that loved us.”

We saw in our First Chapter that the individual believer is called to be God’s sanctuary. “ Ye are the temple of the living God.” Like the Tabernacle itself, each one of us also is composed of three parts ; from man’s point of view—body, soul and spirit. From God’s point of view—“ spirit, soul and body,” for God always begins with the inmost shrine. It is in the regenerated spirit of man that the Holy Spirit comes to dwell. And as we recognize His presence there, and yield ourselves to Him, He will bring the whole temple of our being—even to the outmost court—soul and body under His control, and we shall regard the whole as sacred to God’s service.

“ The very God of peace sanctify you wholly, and I pray God your whole spirit,

soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." (I Thess. v. 23, 24.)

CHAPTER IX.

The Priesthood.

The tribe of Levi was set apart to serve in holy things, but Aaron and his sons alone were allowed to minister in the priestly office.

The Levites served in the court, and had the charge of bearing the Tabernacle when on the march. The priests ministered in the Holy Place. The High Priest alone—Aaron and his successors—was permitted to enter the Holy of Holies once a year.

The essential idea of a priest is one who draws near to God on behalf of others, and that on the ground of a propitiatory sacrifice. Thus when Aaron stood before God, he stood there as the representative of the entire nation.

Aaron was a type of the Lord Jesus Christ, our Great High Priest, who offered "one sacrifice for sins for ever," when He offered Himself at Calvary, and who ever liveth to make intercession for us before the throne of God in Heaven. Christ could bear the whole world's sin in His atonement. (John i. 29.) He is able to bear the whole world's need in intercession now. (Heb. ix. 24.)

Aaron had no worthiness of his own to fit him to be High Priest. Because he was a sinner he needed, in the ceremony of his consecration, to be washed, he needed a sacrifice, he needed to be clothed in special

garments. "Thou shalt make holy garments for Aaron thy brother for glory and for beauty." "Thus Aaron was fitted by reason of his garments for this holy office. To all this the priesthood of the Lord stands out in bright and blessed contrast. The dignity and glory which are His, and which are His from everlasting, as the Son, magnify the office which He holds. The office added dignity to Aaron, whereas Christ dignifies the office." (Henry W. Soltau).

THE GARMENTS OF THE HIGH PRIEST.

The coat of fine white linen figured Christ's purity. (Heb. vii. 26.)

The Girdle, Christ prepared for service.

* *The seamless blue Robe of the Ephod*, His perfect conformity to His Father's Will. (John viii. 29.)

The pomegranates round the hem—Fruitfulness. (John xii. 24.)

The golden bells, alternate with these—Gracious words. (Luke iv. 22.)

The Ephod and curious girdle, made of blue and purple and scarlet, fine linen in-wrought with gold—The rich beauty of His life. (Luke xiii. 17.)

There were also three parts of the High

* "The robe of Ephod was that rent by Caiaphas the High Priest when Jesus stood before him. By this act he was subject to the penalty of death. The high priesthood departed from him. Lev. x. 6. How remarkable that this, the first and only time recorded in the Word, the High Priest should thus have rent his garments! It was no accident. It was God testifying by the very act—'yonder is the true High Priest.' He is not here; it is Jesus. How strange that this man should by his act be instrumental in showing the true High Priest, and by his word that it was necessary 'one man should die for the people that the whole nation perish not,' point out the true sacrifice for sin!" REV. F. WHITFIELD, M.A.

Priest's dress which were engraved with a signet—

Two onyx stones on his shoulders, bore the names of the twelve tribes, six on each.

Twelve stones of the Breast-plate on his heart, also bore these twelve names.

The Plate of the Mitre on his forehead, was engraved with the words "*Holiness to the Lord,*" and this also with special reference to the Children of Israel, to bear the iniquity of their holy things, "that they might be accepted."

Thus we see the High Priest bearing the Children of Israel upon his *shoulders*, on his *forehead*, and on his *heart* before the Lord continually. What a picture of the perfect *Strength*, perfect *Wisdom*, and perfect *Love* of our Great High Priest, put forth on our behalf, both in the matter of our salvation, and in the provision for our daily needs. The Good Shepherd lays the lost sheep *on His shoulder*. The government of our lives is on His shoulder. He is made unto us *Wisdom*. And His perfect *Love* has brought Him to die for us.

The Urim and Thummim were placed within the Breastplace. The words mean "Lights and Perfections." It is vain to speculate upon what they actually were, for we are not told. But they were the means of absolutely certain Divine guidance.

In Neh. vii. 63-65, we read that some of the Priests who could not find their register were put from the priesthood, and not allowed to eat of the holy things, until a High Priest should arise who had the Urim and Thummim. What a comfort it is for us, that when any sense of sinfulness makes us feel unworthy of partaking of the blessings,

or of fulfilling the duties of priests, the decision does not rest with any *man*. We do not wait for a Priest to arise, *we have* a Great High Priest who is *now* in the presence of God for us, whose part it is to bring us nigh.

We need no human priest to come between our souls and God. But do we realize our utter need of Jesus, our Great High Priest? Do we see that the type is abolished—not because it meant nothing but because the Lord Jesus has fulfilled its meaning? We cannot draw nigh to God except through His one Sacrifice. We cannot offer our gifts and services except as He presents them for us. Oh, how we need our Great High Priest! He has offered “one sacrifice for sins for ever,” it cannot be repeated. Our great Reformers laid down their lives to establish this truth. Yet to-day there are those who seek to introduce the Romish sacrifice of the Mass into the Church of our land.

Our High Priest has “an unchangeable priesthood,” a priesthood “which passeth not from one to another.” There is only “One Mediator between God and man, the Man Christ Jesus.” There is no special order of priests in this Gospel dispensation; only one Great High Priest and Mediator, and all His blood-bought people called to be “an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” For “ye are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.”

Like the Levites of old, we are called “to

stand before the Lord," to be with God for others in Intercession. And "to bless in His name," to be with others for God in service. Are we fulfilling our office? If our ministry to others is the outcome of communion with God it will be with power. (Acts iv. 13.) The priests of old were cleansed with blood and anointed with oil. In the same way our service must rest upon the ground of atonement, and we must receive the unction of the Holy Spirit. If we feel our unfitness for service let us claim the two present tense promises of I John i. 7 and ii. 27. "*The blood cleanseth*"—"*The anointing abideth.*" Relying on these promises there need never be any cloud between our souls and God, and there need never be any lack of power for service.

CHAPTER X.

The Law of the Offerings.

Few things give us such an idea of "the unsearchable riches of Christ," as the detailed account of the various offerings which we have in the book of Leviticus. The description of each of these sacrifices teaches us something fresh about the one perfect sacrifice of Christ, once for all. And yet how many Christians are content with the more elementary view of that sacrifice as typified in the Passover Lamb, giving us indeed an all-sufficient picture of Redemption yet failing to see the work of Christ in its bearing on worship and communion.

We would earnestly commend Dr. Andrew Jukes' book, "*The Law of the Offerings*," to those who are seeking light on this subject;

all we can do in this brief space is to give the barest outline of the teaching of its 200 pages.

The offerings were for an already redeemed people, redeemed by the blood of the Lamb, from the bondage of Egypt. They show Christ's work "in bringing His people into the place of worship, and keeping them there in happy fellowship, and in restoring them when they fail or fall."

There are five principal offerings as given in Leviticus—the Burnt-offering, the Meat-offering, the Peace-offering, the Sin-offering and the Trespass-offering. Of these, the first three were "sweet savour offerings" *for acceptance*; the others *for expiation*.

The order of these offerings is given from God's point of view; just as in the command to erect the Tabernacle, the instructions began with the innermost part, the sacred Ark of the Covenant. In the *Burnt-offering* we have the view of Christ's sacrifice as the offering of a perfect unblemished life to God. He appears *for us*, not as our sin bearer, but as man offering to God something which is most precious to Him; His offering was "a sweet savour unto the Lord." It was the offering of a life, which from the beginning God claimed specially as His own. (Gen. ix. 4-6.) Christ Jesus alone accomplished all man's duty to Godward. In His own perfect righteousness He met every claim God could make upon Him; and He did it *for us*, and we are "accepted in Him."

The Burnt-offering was wholly burnt on the altar. In this it differed from every other offering. It was the surrender of everything to God. "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind.” Christ gave Himself, in all His perfectness, and satisfied the heart of God. The fire of the altar was the sign of acceptance.

There were different grades in the Burnt-offering. It might be either of the herd, or of the flock, or of fowls. “Here are some of the measures of apprehension with which the sacrifice of Jesus as Burnt-offering may be regarded; for a saint may see either His devoted labour, His uncomplaining submission, or His innocence.” These grades were to be found in several of the other offerings.

The Meat-offering or better, Meal-offering, was also a sweet savour offering, for acceptance. It was the usual accompaniment of the Burnt-offering. As the life offered in the Burnt-offering represented the fulfilment of God’s claim, in the first table of the law, so the flour and oil of the Meat-offering represented the fulfilment of man’s duty to his neighbour in the second table of the law. For in the first chapter of Genesis we are told that the fruit of the ground was man’s allotted portion. The Meat-offering of flour, oil and frankincense, with salt, is Christ presenting Himself to God as man’s meat. What a picture the fine flour, bruised, crushed, is of the life of the Lord Jesus as given in the Gospels in daily contact with sinners. His soul is grieved, His spirit bruised with the blindness and hardness of their hearts. It was “fine flour,” there was no unevenness in the perfection of His character. The oil represents His life in the power of the Holy Spirit. The frankincense represents the fragrance of that life, and the presence of salt and absence of leaven, speak not only

of the absence of all corruption but of the presence of the perservative against it.

The Meat-offering was not wholly burnt. A handful is put upon the altar, to teach us, that even in fulfilling man's duty to his neighbour, Christ fulfilled it as "an offering unto the Lord." But it was also man's meat. "the remnant of the meat-offering shall be Aaron's and his sons'." Thus, though not all burnt, it was all consumed, the offerer had nothing for himself.

The Peace-offering was also a sweet savour offering; in this it differed from the sin-offerings. The offerer, and God, and the priest and his children were all fed by it. In this it differed from all the other offerings. Each had a part, they held communion in feeding on the same offering. God, and the sinner, and Christ Himself, are all satisfied in the one perfect offering. What a picture of communion; how it reveals to us the joy which Christ feels as Mediator in seeing communion instituted between God and man!

"Where the heart of God is resting
I have found my rest."

Thus far we have considered the three offerings which were for a sweet savour. The *Sin-offering* and the *Trespass-offering* were wholly distinct. Here is sin confessed, judged, atoned for, and blotted out. In the Sin-offerings, as in the Burnt-offering, Christ is the Offerer, the offering is without blemish, but here He is seen standing for us under the imputation of sin. In the one case the offering was accepted, wholly consumed on the altar to show God's acceptance and satisfaction in the offering. In the other case, that of the Sin-offering, the offering was cast out and burnt, not on God's altar, but

outside the camp, to show that the offerer endures the judgment of God, and is cast out of His presence as accursed. The fat was indeed burnt upon the altar to show that the offering was perfect, but "the whole bullock" was burnt without the camp. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." "He suffered for sins, the just for the unjust."

Two different words in the Hebrew are used for *burning*, one for the altar, to cause to ascend in acceptance, the other for without the camp to consume, destroy.

There is a distinction between the Sin-offering and the *Trespass-offering*. The one is for sin in our nature, the other for the fruits of it. Deeper than the acts of sin is the heart of sin, the sinful nature which lies behind the acts. To those who are thus coming to know the sinfulness of their own hearts, what a comfort to know Christ died for this as well as for trespasses, and that this indwelling sin, as much as our acts of wickedness, was equally confessed and put away by His sacrifice. But the sinful acts are what strike us first, and therefore the *Trespass-offering* is the first in order of the offerings as they appeal to man. There is one notable feature in the *Trespass-offering*—full restitution was made and a fifth part more paid with it. And God and man, though wronged by trespass, each receive as much again from man in Christ through the *Trespass-offering*, and something more added—and this is *grace*.

Thus all the offerings were perfectly fulfilled in the one offering on Calvary, once for all. It is perfect and complete, and we

can add nothing to it. But because, as believers, we are one with Christ, each aspect of this great sacrifice must be reproduced in our lives. Because He gave His life as a Burnt-offering to God to fulfil God's claim, and as a Meat-offering to God to fulfil man's claim, it follows that our lives should be wholly yielded in service to God and man, with no part reserved for self. If followers of Christ, we also should "present our bodies a living sacrifice." (Rom. xii. 1). "We *ought* to lay down our lives for the brethren." (I John iii. 16.) The sweet savour of the Peace-offering should be evident in our lives. Because Christ died for us as our Sin-offering, we are identified with Him in that death, and are to reckon ourselves "dead indeed unto sin, but alive unto God." (Rom. vi. 11). And as to the Trespass-offering, though it is true that only Christ could make full restitution for our trespass, yet "because we are convicted trespassers, and trespassers who make our boast in grace, we are called, as the very witness of that grace and of our need of it, to deal in what we call grace to others." "Love your enemies, and do good, and lend, hoping for nothing again; and ye shall be the children of the Highest: for He is kind to the unthankful and to the evil." (Luke vi. 35).

CHAPTER XI.

The Feasts of the Lord.

The twenty-third chapter of Leviticus gives us a description of the Feasts of the Lord, as proclaimed by Him to the Children of Israel through Moses. God intended His people to be a joyful people. "Thou shalt

rejoice in thy feast . . . thou shalt surely rejoice." (Deut. xvi. 14, 15.) But in the history of Israel it is very noticeable how they failed to keep the feasts. Sin and rebellion came in and made a cloud between them and God, and they had no heart to keep the feasts.

Leviticus xvi. may well be styled "The Sacred Calendar of the History of Redemption," for not only are each of the feasts appointed seasons of meeting between the Lord and His people, but taken together they form a series of striking symbolic prophecies, some fulfilled, some yet to be fulfilled, and thus foretell as well as set forth the great plan of Redemption. There are seven "appointed seasons" and they are all included in the first seven months of the Jewish year. (See "Types, Psalms and Prophecies," by David Baron, from which of many these thoughts are taken).

THE SABBATH.

Before these seven great annual convocations are enumerated, we have the reiteration of the command in reference to the Sabbath, (verse 3.) "The seventh day is the Sabbath of rest, an holy convocation . . . the Sabbath of the Lord." This gives us a glimpse of the goal, the creation delivered from the bondage of corruption into the glorious liberty of the children of God. Of this rest which remaineth, the weekly Sabbath was appointed by God as a prophecy and pledge. It was also as a memorial of God's finished work in creation because in it He rested from all His work. A very ancient Jewish division of the course of time was with a week of millenniums, viz.,

two thousand years "without law" two thousand years under the law, two thousand years the days of Messiah, and the last, the seventh as earth's Sabbath.

THE PASSOVER.

The history of redemption begins with the Passover, on the fourteenth day of the first month. The beginning of the year was changed in commemoration of the deliverance from Egypt. The month Nisan became the first month of the year. In the twelfth chapter of Exodus we have the full account of its institution. The ground and means of God's great redemption for man is the Lamb slain, the blood shed. Christ crucified is the very foundation-stone of redemption; and of this great and central truth the paschal lamb, which is the central object in the Passover, is one of the most perfect types to be found in Scripture. He was the Lamb "foreordained before the foundation of the world," and just as the paschal lamb was to be selected four days before it was slain, so "it is no mere chance that Christ, the true Lamb of God, who was ordained from the foundation of the world, was actually manifested and slain for us at the end of four millennial days, from the commencement of human history, when the first promise of a coming Redeemer was given immediately after the Fall in the Garden of Eden." Again, it was no mere chance that Christ our Passover was sacrificed for us at the very time of the celebration of the Jewish Passover.

THE FEAST OF UNLEAVENED BREAD.

Next in order, and in the closest association with the Passover, stands the Feast of

Unleavened Bread, on the fifteenth day of the same month. Paul explains this feast thus, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (I Cor. v. 6-8.) The paschal lamb sets forth Christ slain for us, to bring us pardon, and peace and new life; the Feast of Unleavened Bread shows the holiness and fellowship with God, which must characterize the redeemed. Leaven always stands for corruption.

THE SHEAF OF THE FIRST-FRUITS.

Israel could keep the feast of the Passover in the wilderness. But this feast of the Wave-sheaf could not be kept until they had entered the Promised Land, for there was no harvest in the wilderness. It was therefore, very specially a feast of joy, kept for the first time just after they entered the Land. They kept the Passover, and then "on the morrow after the Sabbath," the second day of the Feast of Unleavened Bread, they brought the first sheaf to the priest, and he waved it to and fro before the Lord "to be accepted for them." Here we have a beautiful type of the Resurrection. "Now is Christ risen from the dead and become the First-fruits of them that slept." (I Cor. xv. 20.) Our Lord rose from the dead on the very day of the waving of the sheaf of the First-fruits. Christ the First-fruits: afterward they that are Christ's at His coming."

THE FEAST OF WEEKS, OR PENTECOST.

This was held in the third month, Sivan, seven weeks, or fifty days after the beginning of the Passover, when two loaves of the first ripe wheat were "waved," commemorative also of the giving of the law on Mount Sinai. In the light of the New Testament this second "firstfruits" is full of typical and prophetic significance. The true corn of wheat, having fallen into the ground and died, it brought forth much fruit, even the three thousand souls added to the Lord on the day of Pentecost, when the Holy Spirit was poured out upon the early Church. The two loaves are believed to represent Jew and Gentile, of which the Church was to be composed, made one in Christ Jesus, waved as one offering to the Lord. The presence of leaven in this offering shows that the offering does not represent Christ, but His people.

Thus far the Sacred Calendar in the History of Redemption has been fulfilled. The remaining feasts point towards a future fulfilment.

CHAPTER XII.

The Feasts of the Lord.*(continued).*

In our last chapter we saw that the earlier Feasts of the Jewish year have already been fulfilled—the Passover was fulfilled at the Cross; the Feast of Weeks, or Firstfruits, was fulfilled at Pentecost. We now come to another group of Feasts in the Seventh Month, the fulfilment of which is yet in the future.

THE FEAST OF TRUMPETS.

The blowing of trumpets in Israel was used for calling attention and for calling the people together for special occasions. In the first day of the Seventh Month (*Tishri*), there was to be a holy convocation, a memorial of blowing of trumpets. Prophetically this feast stands at the head of the solemn events at the close of the age—the gathering of scattered Israel (Isaiah xxvii. 13, Matt. xxiv. 31) and the Coming of the Lord. (I Thes. iv. 16, 17).

THE DAY OF ATONEMENT.

This day—the tenth of the Seventh Month—was the most solemn of all the year. On it alone the High Priest entered the Holy of Holies, within the veil. The special offerings were first a bullock for a sin-offering and a ram for a burnt-offering on behalf of Aaron himself ; next, on behalf of the congregation, two kids of the goats for a sin-offering and a ram for a burnt-offering. In the first place Aaron was to kill the bullock, his own sin-offering. Then he was to take a censer full of live coals and a quantity of sweet incense beaten small, and with this and some of the blood of the bullock he was to pass within the veil and to sprinkle the blood once upon and seven times before the mercy-seat. The cloud from the incense was to cover the mercy-seat that he might not die. Having thus offered for his own sins, he comes forth to act on behalf of the people. He had previously cast lots upon their two goats, one for the sin-offering and one for the scape-goat, and having killed the goat of the sin-offering, he takes its blood and goes a second time within the veil, and sprinkles

it in the same manner as the blood of the bullock. He then comes forth and lays both his hands on the head of the live goat and confesses over it "all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat," and sends the goat away into the wilderness. With what a sense of relief must the people have watched that goat bearing away their sins of a whole year "into a land not inhabited !" But the very insufficiency of the type, and the need of the two goats to complete it, brings out the perfection of the One sacrifice for sins forever by which our great High Priest entered once for all with His own blood within the veil, having made a perfect atonement for the sins of the whole world, and having put them away from us "as far as the east is from the west." Psalm ciii, 12.

At first sight it seems strange that this great day of Atonement should be placed so late on in the Sacred Calendar, when the Feast of the Passover had already pointed forward to our Lord's atoning work. But the occurrence of the Day of Atonement at this point in the calendar points to the recognition by Israel of the meaning of this event: when, as a nation, they shall look on Him whom they have pierced and shall mourn for Him in the depth of their repentance (Zech. xii. 10-14), just in the same way that to every one of us the Day of Calvary is the day when individually our eyes were opened to see Christ Jesus crucified for us.

It was on the evening of the Day of Atonement, after the complete cycle of seven sevens of years was fulfilled, that the

Jubilee was proclaimed (Lev. xxv. 9, 10), when liberty was proclaimed to the captives, and to the land.

THE FEAST OF TABERNACLES.

This was also called "The Feast of Jehovah." It was held at the completion of all the harvests and of the vintage. The Children of Israel were to cut down palm branches and boughs of thick trees and make booths to dwell in seven days, and to rejoice before the Lord. The Jews regarded it as prophetic, and Christian scholars are agreed that there has as yet been nothing in this dispensation to answer to it. It points forward to the millennial reign of Christ when the joy and blessedness foreshadowed by this feast shall not only be the portion of saved Israel, but shall pervade all the nations of the earth.

The Feast of Tabernacles was the only one that had an eighth day. This was the last and great day of the Feast. Seven days complete the week and thus the eighth day becomes a new first day and so represents resurrection. If the seventh day stands for the thousand years of the Millennium, the eighth day points to the new heavens and the new earth and the Eternal Day of the blessedness of the children of God. "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people."

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