

Tabernacle & Temple.

A brief outline of the Scriptural accounts and spiritual significance of the Tabernacle, Levitical offerings, Priesthood and Festivals, and of the Temple.

By

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FOREWORD.

THE number of works on the subject of the Tabernacle and its services is probably beyond computation, and it may appear somewhat unwise to add to that number. The following pages, however, are an attempt to set out salient features in a readable form rather than to present a full and meticulous exposition of the subject. Exposition is of little value unless there is a grasp of the general outline, and this is all one has attempted to do. If the reading of this brief booklet leads to a deeper study of the Word, its purpose will have been served.

FREDK. A. TATFORD.

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I. THE TABERNACLE.

WHILST the mythological systems and false religions have ever woven incredibly fantastic stories around the supposititious periodical incarnations of their various deities, they never seriously contemplated the actual residence upon earth of the Supreme Being or mighty Creator personally. It was left to the inspired Scriptures not only to suggest the possibility but to declare the *fait accompli*.

That the omnipotent God should deign to dwell among His creatures must ever be a source of wonder and amazement, but the astounding grace and condescension produce gladness and joy in the heart of the favoured.

It is significant that God never deigned to dwell among the children of men until after the redemption of His people Israel. He daily visited Adam in the Garden of Eden; He held personal converse with Abraham, Isaac, Jacob, and other patriarchs; He personally communicated His mind to Moses and Aaron; but it was not until He had redeemed and separated a people unto Himself that the Creator found it possible actually to dwell among His creatures. This is

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singularly appropriate. Whatever the age or dispensation, there can be no real knowledge or appreciation of divine things until redemption has been experienced. Sin and defilement must first be removed before communion between God and man can be established.

The first terrestrial sanctuary of God was, of course, the tabernacle. This was succeeded by the magnificent temple erected by King Solomon, but the persistent evil-doing of His people rendered it impossible for Jehovah to remain among them, and it was not long before He was compelled reluctantly to withdraw the outward manifestation of His presence. Then, long after, all the fulness of the Godhead was resident for over three decades in the person of the Man Christ Jesus; He was the sanctuary in which God abode and, as the outward manifestation of God, He tabernacled among men (John 1. 14). The resurrection of Christ and the descent of the Holy Spirit ushered in a new dispensation, and during the present age, the Church of God is sanctified as the temple of God by the Holy Spirit. In millennial days—the Church removed to her heavenly sphere—the divine dwelling-place on earth will be the glorious millennial temple described by Ezekiel; whilst, in the eternal state, the holy city, new Jerusalem, will come down from God out of heaven as the eternal tabernacle of God upon the new earth (Rev. 21. 2-3).

GENERAL STRUCTURE OF THE TABERNACLE.

Immediately the children of Israel commenced their journey, it is recorded that Jehovah took His place among them as Leader in the form of a pillar of cloud by day and a pillar of fire by night (Ex. 13. 21).

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When this pillar, or the *Shechinah*, rested, the people halted; when it lifted, the people journeyed. In the wilderness of Sinai, from the first a tent appears to have been set apart as sacred to the *Shechinah*; over it the pillar rested, and this tent or tabernacle was the original place of communion between Jehovah and the mediator Moses (see *e.g.*, Ex. 33. 7, *et seq.*).

Soon after the exodus from Egypt, however, Moses was summoned into the Divine presence at Mount Sinai and, during forty days of retirement there, was shown the exact pattern upon which the tabernacle proper was to be constructed. From a comprehensive delineation of the whole, not the smallest or most trivial item was omitted. As the expressive type of greater, celestial things, it was essential that the tabernacle should be an exact representation in every respect, and every detail was therefore carefully observed and everything made in absolute accordance with the pattern revealed on the mountain.

The Tabernacle stood in the centre of the twelve tribes of Israel, at the western end of a rectangular enclosure which ran from east to west. The enclosure, which was called the Court, was surrounded by canvas screens, supported by pillars, and the only entrance was through a gate of brilliant curtains on the eastern side. The Tabernacle itself was a wooden structure, divided into two parts—the outer, known as the Holy Place, and the inner, or Holy of Holies. A hanging of fine linen, embroidered with blue, purple, and scarlet formed the door of the Holy Place, and a magnificent curtain or veil served as the division between the two parts of the building. The floor was the sand of the desert. Curtains formed the ceiling, and a tent of skins covered the whole building and

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effectively preserved it from harm and the inclemency of the weather. Outwardly, there was nothing to command attention or to attract the stranger, and no natural eye would have discovered in the drab exterior any indication that this was the dwelling place of God.

The sacred vessels were distributed appropriately to their use. In the court, stood the brazen altar upon which the burnt offering was sacrificed morning and evening; between the altar and the tent stood the laver at which the priests performed their ablutions. In the Holy Place, were the golden altar of incense, the table of shewbread and the golden candlestick. The only furniture within the Holy of Holies was the ark of the covenant with its golden mercy seat, upon which the Shechinah rested.

Such was the first terrestrial abode of the Almighty God—no architectural masterpiece or awe-inspiring edifice, but simply a movable tent in the midst of a company of tent-dwellers.

GIFTS OF THE PEOPLE.

There was no compulsion or solicitation. The gifts were to be entirely voluntary—they were to be from the willing-hearted. No gift could be acceptable to the divine Recipient unless it came from a heart stirred by devotion and love. In the end, the people had to be restrained from giving (Exod. 36. 6).

Since everything connected with the Tabernacle was “the example and shadow of heavenly things” (Heb. 8. 5), it is only natural that the gifts of the people should be full of typical import. Indeed, every detail reflects the glory of Christ, and the Christian finds much in which to revel. The materials presented were

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as follows :—

(1) METALS : Gold, silver, brass.

Throughout the Scriptures, *gold* is, of course, the apt type of the essential and eternal glory of Christ in His deity. The primary thought in the *silver* is that of atonement. At every census or numbering of the people of Israel, every man was directed to make an offering to Jehovah of half a shekel of silver as “a ransom for his soul” (Exod. 30. 12-13). Christ was the ransom for the sinner and atonement has been made through His work at Calvary’s Cross. *Brass*, or, more correctly, copper, is valued as a metal on account of its endurance and stability, and therefore portrays Christ as the One Who alone was able to sustain the burden of the Cross and to endure all the wrath of God against sin.

(2) TEXTILE FABRICS : blue, purple, scarlet, fine linen, goats’ hair.

As the colour of heaven, *blue* is a befitting type of the heavenly character and nature of the Son of God ; Jesus of Nazareth was the manifestation of the Deity in human guise. *Purple*, the colour of porphyry, again emphasises the incarnation of the God-man. The blood-red *scarlet* typifies, as Soltau says, “the manifestation of the true dignity and glory of man as seen in the Lord Jesus Christ, the Son of Man.” The *fine linen*, of pure whiteness, undoubtedly refers to the intrinsic purity and inherent holiness of Christ, to His spotless life and unblemished walk, and to His perfect, unsullied righteousness. The fabric of *goats’ hair* vividly reminds of the goats of Lev. 16. on the annual day of atonement, and therefore necessarily the thought of Christ as Sin-bearer.

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(3) SKINS : ram, badger.

The *rams' skins* were dyed red. The priests' consecration offering was of a ram (Exod. 29. 20), and the picture presented here is surely the complete surrender and devotion of Christ to God even unto death. In the dull *badgers' skins*, there was nothing beautiful or attractive. Even so, to the unregenerate, Christ has "no form nor comeliness." There is nothing to attract the carnal man.

(4) WOOD : shittim wood.

The only wood used in the Tabernacle was *shittim*, or the timber of the wild acacia—the hard, durable wood of the desert which was reputed to be incorruptible, and is therefore the appropriate type of Christ as the incorruptible man in all the incorruptibility of His human nature.

(5) OILS AND SPICES : oil for the light, spices for anointing oil, spices for sweet incense.

Oil is ever a type in Scripture of the Holy Spirit, and in the figure of *oil for the light* the Holy Spirit is perceived as the One Who empowered and indwelt the Christ of God Who was the light of the world; in the *spices for anointing oil* are to be seen the graces of the Holy Spirit as displayed in the life of Christ; whilst the *spices for sweet incense* again speak of the fragrance of that life in all its moral glory and peerless perfection.

(6) PRECIOUS STONES :

Onyx stones alone are specified but other stones were also used for the ephod and breast-plate of the High Priest. The scintillating jewels present a beautiful picture of the Lord Jesus Christ in all the brilliancy of His personal, moral and official glories.

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Every particle of the Tabernacle and every material used in its construction tell forth the virtues of Christ. Unless it is realised that He is the sum and centre, the Tabernacle is without spiritual value or teaching.

THE COURT.

The Tabernacle itself stood within a curtained enclosure 5 cubits ($7\frac{1}{2}$ feet) high, 100 cubits (150 feet) long and 50 cubits (75 feet) wide. (The sacred cubit was the equivalent of 18 inches and the civil cubit of 22 inches). This rectangular enclosure, termed the court, was the place where the routine duties of the priests were performed. It faced eastward and had its longer axis east to west. Its four sides therefore faced the four cardinal points of the compass and suggest a world-wide application or relationship.

The curtaining or hangings which shielded the court from view were of fine twined linen and were supported by 56 pillars of brass, to which the curtains were attached by hooks and fillets, or rods, of silver. The pillars stood in sockets of brass and were set at intervals of 5 cubits.

On the east side of the court—the side of the rising sun—was the gate. The gate was the only entrance and was 20 cubits wide. It was composed of a hanging of fine, twined linen, embroidered with blue, purple and scarlet, and suspended upon four pillars of brass.

The white hangings of the court undoubtedly refer to the unsullied purity and righteousness of Christ, presented on all four sides, *i.e.*, to the four parts of the earth, or the world as a whole. The height of the hangings ($7\frac{1}{2}$ feet) effectually precluded anyone seeing inside. "When *outside*," says Scott, "those white curtains telling of purity were our fear and

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dread. But now *inside*, those same curtains are our safeguard and security."

The only entrance to the court was the gate. No other way of ingress was to be found. So also there is but one door of salvation—Christ Himself (John 10. 9)—and no entry into divine blessing and security is possible except through that one way. The gate was hung upon four pillars which served to display the beauty and glory of that gorgeous curtaining. In the same way, the glories of the Man Christ Jesus are divinely displayed by the Holy Spirit in four inspired gospels.

THE BRAZEN ALTAR.

On entering the court, the first vessel confronted was the altar of burnt offering, which stood between the gate of the court and the door of the Tabernacle.

The altar was 5 cubits wide, 5 cubits long and 3 cubits high, and was made of shittim wood overlaid with brass (or copper). As already suggested, the shittim wood and brass portray the incorruptibility of the life of Christ and His power to sustain the Cross. At the four corners of the altar were four projections, or horns, of shittim wood overlaid with brass. These horns were annually sprinkled with blood on the day of atonement (Lev. 16. 18), and to them were bound the living offerings (Psalm 118. 27).

The altar was hollow and, at a depth of $1\frac{1}{2}$ cubits, was a network or grating of brass, upon which the fire was laid. Shovels, flesh-hooks, basins, firepans and all other utensils connected with the altar were made of brass.

All offerings and oblations except the sin offerings

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were offered upon the brazen altar, but it is ever regarded in the Bible as especially connected with the burnt offerings. Two lambs were offered daily upon it—one at 9 a.m. and the other at 3 p.m. (Exod. 29. 38-42). It is of interesting significance that our Lord's crucifixion also commenced at 9 a.m. and ended at 3 p.m. The burnt offering presented upon the brazen altar was regarded as the food of Jehovah. Typically, God fed upon it, and it was termed "the bread of their God." In that perfect anti-type of Calvary's Cross, He found a perfect offering in which He could find infinite joy and satisfaction—the complete answer to all that was conveyed by the thousands of lambs consumed upon that earthly altar.

THE LAVER.

Between the brazen altar and the door of the Tabernacle stood the laver. No particulars are recorded as to the shape and size of this vessel. In all probability, it was circular and comparatively small. It was made from the brass mirrors presented by the women (Exod. 38. 8), and stood upon a pedestal or foot of the same metal.

The laver was provided for the ablutions of the priests. It was filled with water and the priests washed their hands and feet at it before engaging in their ceremonial service.

It has well been said that the altar was for the sinner and the laver for the priest, and that consequently the latter was filled with water and not with blood. The shelter of the blood was secured at the altar, but continual cleansing was necessary at the laver. This is the truth so clearly brought out

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in John 13. The child of God has been completely bathed (the blood has been applied) once and for all at the moment of regeneration, but it is still necessary for the walk and path to be cleansed. There can never be a fresh application of the blood, but there must constantly be the "washing of water by the Word."

THE BOARDS.

The Tabernacle was a rectangular structure, 30 cubits long, 10 cubits wide and 10 cubits high, placed at the western end of the court. It was divided into two chambers—the outer, called the Holy Place, which was 20 cubits long, and the inner, the Holy of Holies, which was 10 cubits long and was an exact cube.

The framework of the building was composed of 48 boards of shittim wood, 20 boards on the north side, 20 on the south side and 6 on the west side, the corner boards being doubled and apparently coupled at the top with rings. The boards stood on end, edge to edge, and each had two tenons at the lower extremity which fitted into mortises in two sockets of silver. These massive silver sockets, which were made from the half-shekels of atonement money (Exod. 30. 11-16), were laid upon the bare sand of the desert, and thus formed a solid base for the structure. Throughout Scripture, silver is consistently used as a type of atonement, and it is surely singularly appropriate that this metal should have been employed for the foundation. Upon no other foundation than atonement and redemption could God dwell among and hold communion with His people.

The boards were overlaid with gold and were held

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together by 15 bars of shittim wood overlaid with gold which ran through gold staples or rings fastened to the boards. There were five bars on each of the north, south and west sides, in each case the central bar of the five running the entire length of the side. This middle bar is said to have run *through* the boards (Exod. 36. 33), and has by many been assumed literally to have connected the boards internally. One writer says, for example, "An onlooker could see the outward unity of the boards but not the bar that formed and sustained it. It was hidden."

From one point of view, the boards obviously refer to the Person of Christ, but there is an equally clear reference to the children of God. Every Christian is a partaker of the divine nature by reason of the second birth (*i.e.*, the wood of the human nature has been overlaid with the gold of the divine nature). Each board was separate, but each was bound to the remainder. Every child of God has an individual and personal salvation and standing before God, but, in addition, all are vitally connected by the living bond of unity and fellowship.

THE COVERINGS.

Over the open top of the building were thrown four different coverings, the outer two of which are described as coverings, and the inner two as curtains, the outer of the two curtains again being termed "the tent" and the inner "the tabernacle." "Any proposed delineation," writes W. Shaw Caldecott, "which does not allow of a distinction being made between the tabernacle and the tent of the tabernacle, must err in a point of palmary importance."

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The innermost covering, or the first curtaining, formed the ceiling and was really the only covering of the Tabernacle. It seems clear that the other three coverings, as suggested by the Scriptural record, actually formed a tent. The erudite Dr. Wm. Smith writes, "It has been usually supposed that these coverings were thrown over the walls, as a pall is thrown over a coffin; but this would have allowed every drop of rain that fell on the Tabernacle to fall through; for, however tightly the curtains might be stretched, the water could never run over the edge, and the sheep skins would only make the matter worse, as when wetted their weight would depress the centre, and probably tear any curtain that could be made. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the day of Moses down to the present day."

The first curtaining, or the ceiling of the Tabernacle, consisted of ten curtains of fine linen, embroidered with figures of cherubim in blue, purple and scarlet. Each curtain was 28 cubits long and 4 cubits wide, and they were joined together in two sets of five, thus making two curtains 28 cubits long and 20 cubits wide. These were then looped together with loops of blue and taches of gold and were thrown over the Tabernacle. This sumptuous covering was, of course, visible only to the priest within the building. The typical teaching of this beautiful curtaining is almost too obvious to require comment. The significance of the linen and colours has already been referred to, and it will readily be realised that the cherubim refer to the judicial authority of Christ. He alone is sufficient to cover the sanctuary of God.

The second curtaining was composed of eleven cur-

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tains (each 30 cubits by 4 cubits) of goats' hair, six of which were joined together, and the remaining five joined together. These two sets of curtains were coupled together with loops of goats' hair and taches of brass and then thrown over the Tabernacle, the odd length of curtain hanging down over the front of the building. The goat was particularly connected with the ritual of the day of atonement (Lev. 16), and in the goats' hair curtains is revealed the value of the death of Christ as atoning for the sins of His people.

The third covering was of rams' skins dyed red. The ram was the consecration offering and was used repeatedly in the sacrifices. The skin betokens the death of the animal and the red its blood—surely the apt illustration of the devotion unto death of the Lord Jesus Christ.

The fourth, and outside, covering was of badgers' (or seals') skins—an effective covering from harm and injury, but possessing no outward beauty or attractiveness. "No one," declares Soltau, "who looked merely upon the rough badger-skin exterior of the Tabernacle would have conceived that it was the dwelling-place of God. The eye of faith alone beheld in Jesus 'the glory as of the only-begotten Son of the Father.'"

THE DOOR.

The door of the sanctuary was formed by a hanging of fine linen, embroidered with blue, purple and scarlet. This hanging was 10 cubits wide and 10 cubits high and was sustained by five pillars of shittim wood, to which it was attached by golden hooks. The

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pillars, which stood in sockets of brass, were overlaid with gold and had chapiters adorned with gold.

The door naturally possesses a typical significance very similar to that of the gate of the court. Christ is the gate by which the unbeliever enters into salvation and blessing, Christ is the door by which the believer, as priest, enters into the sanctuary. Various suggestions have been made as to the teaching of the five pillars which sustained the door. Five inspired writers (Paul, Peter, John, James and Jude) for example, declare the faith. Paul reveals in Eph. 4. 11-12 also that five gifts (apostle, prophet, evangelist, pastor and teacher) were given for the edification of the body of Christ.

It is worthy of note that the door was of the same width as the veil which hung between the Holy Place and the Most Holy, but that although five pillars were required for the door four only sufficed for the veil. Since four pillars would have therefore been sufficient for the door, it seems probable that the fifth pillar was used for another purpose than the sustaining of the door, and that it was in fact a ridge-pole.

THE GOLDEN ALTAR.

The Holy Place contained only three vessels—the golden altar, the table of shewbread and the candlestick or lampstand.

The golden altar stood in front of the veil and was commonly known as the altar of incense. It was one cubit wide, one cubit long and two cubits high, and was made of shittim wood overlaid with gold; it had also, like the brazen altar, four horns which were likewise of shittim wood overlaid with gold. A golden

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cornice ran round the top and four golden rings were affixed to the two sides to receive two staves of shittim wood covered with gold, by which the vessel was carried on the journey.

Once every year, on the annual day of atonement, blood was sprinkled upon the horns of this altar (Exod. 30. 10; Lev. 16), but with this single exception, the vessel had no intimate connection with the ordinary sacrifices and offerings. Its sole use was as an incense altar and upon it, every morning and evening, was burnt a sweet incense composed of stacte, onycha, galbanum and frankincense in equal proportions. (Nothing is known of any of these spices with the exception of the last). It was a criminal offence for anyone to manufacture a similar incense.

The typical teaching conveyed by the altar and its use is very beautiful. It was continually in use for the presentation of the holy perfume. In order to extract the sweet aroma from the incense, the component spices were bruised and crushed and finally cast upon the fire—the very fire which brought out the sweetness of the perfume being that which had previously consumed the burnt offering at the brazen altar without. In like manner, it was the terrible, consuming fire of Calvary, and the bruising and crushing through which our blessed Lord passed, which actually brought out to the full the infinite glories and peerless perfections, the excellence and sweetness of Christ, which fill the heavens with a perpetual incense. The fragrance of the life and work of Christ will ever arise to God as “a sweet-smelling savour.”

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THE TABLE OF SHEWBREAD.

On the north side of the golden altar stood the table of shewbread—a rectangular piece of furniture, two cubits long, one cubit wide and $2\frac{1}{2}$ cubits high. It was made of shittim wood overlaid with gold and had an ornamental moulding of gold around the top. The four legs carried four golden rings, through which two staves (made of shittim wood overlaid with gold) were inserted when the table was to be removed. All the dishes, spoons, covers and bowls used in connection with the table were made of pure gold.

Upon this golden table were placed every Sabbath twelve loaves made of fine flour in two rows of six each, with frankincense upon each row. The twelve loaves (one for each tribe) clearly suggest, as Dennett has said, "Israel in its twelve tribes ever presented before God, covered with all the fragrance of Christ."

The loaves removed from the table each Sabbath became the food of the priest. Figuratively, they had already been the food of Jehovah, and the priest was thus brought into a mystic association or communion with God Himself. No leper, stranger or hired servant was permitted to eat of the shewbread (Lev. 22. 4, 10); it was exclusively for the priest. In this dispensation, every Christian is a priest and has therefore the right of feeding upon the shewbread—which, to him, is none other than Christ Himself. No other food is meet and none other suffices. "Bread is the symbol of life," writes Saphir, "Bread is the peculiar food of humanity. It grows out of the earth, and is the result of human labour and diligence. The shewbread, or bread of presence, set before God, was a type of Jesus as the delight of His heavenly Father,

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who was always well pleased in Him and satisfied with His love and obedience. The number twelve shows that for each tribe which the High Priest bore on his breastplate, there was bread and abundance; for Jesus came that we might have life, and that abundantly. The priests, even all Christians, now feed on the true bread in the presence of God."

THE CANDLESTICK.

On the left side of the altar of incense stood the golden candlestick or candelabrum, which was a lampstand beaten out of a talent of pure gold. This vessel consisted of a main shaft, out of which proceeded seven branches, one upright and three on either side. On the extremities of these branches were placed seven lamps containing pure olive oil. The branches were ornamented with almond-shaped bowls, knops, and flowers, bowl or calyx, knop and flower alternately. The snuffers and snuff-dishes appertaining to the vessel were also made of pure gold. The golden lampstand furnished the only light in the Holy Place and was consequently kept continually burning.

As in every other detail of the Tabernacle and its furniture, the candelabrum proclaims the glory and the work of Christ. The pure gold reflects His divinity, the beaten work His sufferings, the olive oil the indwelling Holy Spirit. To quote Saphir again, "Here we behold Jesus Christ, the Son of God incarnate, the light of the world; the Lord, upon whom was the Spirit of the Lord, anointing Him, to declare salvation unto the broken-hearted; the Messiah, Who came in the sevenfold plenitude of the Holy Ghost, and Who was continually revealing the Father. . . .

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It is as Immanuel that He is the candlestick. He came to be a mediator, to reveal God, and to bring the light of God in our hearts. He is the light of the world in such a way that sinful men, becoming one with Him, are also the light of the world. He is able to say unto His disciples, 'Let your light so shine before men!'

THE VEIL.

Between the Holy Place and the Most Holy, hung a beautiful curtain of fine twined linen embroidered with blue, purple, scarlet and cherubim, which was designated the veil. This superb hanging was suspended by golden hooks upon four pillars of shittim wood overlaid with gold, which stood in silver sockets.

The veil was the entrance to the *sanctum sanctorum*, where Jehovah condescended to meet and commune with man as He sat between the cherubim upon the mercy seat. The High Priest alone passed through that entrance, and then only once a year on the day of atonement. At the death of Christ, however, the veil was rent from top to bottom and the entrance into the Holiest divinely thrown open. The Holy Spirit declares that the veil was a type of "His flesh" (Heb. 10. 20) and that now, through His flesh (the antitype of the rent veil), it is possible for every believer to enter into the holiest, into the immediate presence of God, without fear or tremor.

The four pillars upon which the veil was hung, unlike the five at the door of the Tabernacle, lacked the ornamental capitals or chapiters, which were the normal architectural completeness of a pillar. The pillars undoubtedly typify the four gospels which

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record the incarnation of Christ, which ended with His "cutting off" at the Cross, and it is accordingly only appropriate that they too should be "cut off" or uncrowned.

THE ARK AND THE MERCY-SEAT.

With the possible exception of the golden censer (Heb. 9. 4), which was used solely on the day of atonement, the only object within the Holy of Holies was the ark of the covenant and the mercy-seat which surmounted it.

The ark was a sacred chest or coffer, $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ cubits wide, and $1\frac{1}{2}$ cubits high, made of shittim wood overlaid internally and externally with gold. It was encircled at the top with a golden mitre and had a golden ring at each corner, through which passed two staves of shittim wood overlaid with gold. Within the ark were deposited the two tables of stone upon which the decalogue had been divinely inscribed, and later the golden pot of manna and Aaron's rod which budded. In its side also was subsequently placed the Pentateuch written by Moses (Deut. 31. 24-26), which was forgotten until its discovery by Hilkiah the priest (2 Chron. 34. 14-22).

The lid or cover of the ark was a single slab of solid gold, called the mercy-seat or propitiatory. The mercy-seat was of precisely the same length and breadth as the ark and thus exactly covered it. It was of pure gold, and at each end stood a golden cherub beaten out of the same piece of gold and forming an integral part of the propitiatory. The wings of the cherubim overshadowed the mercy-seat and their faces inclined towards it. Here, between the two cherubim, rested the glorious Shechinah—

the outward manifestation of the presence of Jehovah. This was the place of divine communion and the virtual throne of divine government.

Taken together, the ark and propitiatory furnish a most instructive foreshadowing of the work of Christ. The ark of shittim wood and gold is an obvious typical presentation of the incarnation and conveys nothing less than the truth and reality of the God-man. The contents of this sacred coffer were (1) the two tables of the law, (2) the golden pot with its manna, and (3) the budded rod of Aaron.

(1) THE TABLES OF THE LAW. It will be recollected that the two tables upon which the law was originally graven by the hand of God were destroyed by Moses when, as he descended the mountain, he came into view of the idolatrous iniquity of Israel (Exod. 32. 19). In divine condescension, however, Jehovah again wrote upon two other tablets the decalogue which had been written upon the first two (Exod. 34. 4, 29), and it was these second tables which were preserved unbroken within the ark. Universally broken by the first man (Adam) and his descendants, the law was kept intact in every jot and tittle by the second man (the Lord Jesus Christ). He could unhesitatingly declare, "I delight to do Thy will, O, My God; yea, Thy law is within My heart" (Psalm 40. 8).

(2) THE POT OF MANNA. In His dissertation in John 6, the Lord Jesus Christ implicitly indicated that He alone was the true antitype of the manna, or bread from heaven. As the food which descended from heaven, which was small (the figure of the humble and insignificant), round (symbol of per-

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fection) and white (suggesting sinlessness), the manna is an apt type of the humanity of Christ. Contained in a golden pot, it can refer only to the divine and the human in conjunction—or to the incarnation.

(3) THE ROD OF AARON. The reviviscence of spring is one of the most familiar natural pictures of resurrection. First among the trees to bud and blossom is the almond. In the rod of Aaron which budded, blossomed and yielded almonds (Num. 17. 8), may therefore be seen pictorially the resurrection and glorification of Christ.

It would unquestionably have been impossible for a thrice-holy God to have communed with man in the presence alone of the ark which spoke solely of the perfection of the life and person of Christ. But the contents of the ark were hidden from view and the ark was closed by the golden mercy-seat, and it was seated upon this mercy-seat that Jehovah entered into communion with man.

The mercy-seat was of pure gold—the token of the deity of Christ—and was inseparably connected with the cherubim, the upholders of the righteousness of God. The signification of the propitiatory has not been left to mere human conjecture, for the Holy Spirit explicitly declares in Rom. 3. 25 that the Lord Jesus Christ has been divinely “set forth to be a propitiation” (or mercy-seat). The blood-stained propitiatory completely hid the tables of the law in the ark below and formed a throne for Jehovah Himself. Christ has met every requirement of the law and every requirement of divine righteousness, and has made it possible for a holy God to be just and yet enter into communion with the sinner.

II. THE LEVITICAL OFFERINGS.

IN all the riches of Old Testament typology, there are few types or figures which are more full of spiritual significance than the Levitical offerings. Every detail is pregnant with divine teaching, and is deserving of careful thought and meditation.

Sacrifices and oblations had been offered from the earliest days of post-Edenic history, but the Sinaitic law not only confirmed but regularised and extended the existing practice. Provision was made for every condition and circumstance of God's people. "The law," as one writer has said, "included a perpetual memorial of Jehovah's covenant with the people, an acknowledgment of His mercies, and an expiation for sin."

The sacrifices were now classified under six heads, *viz.*, burnt offering, meal offering, drink offering, peace offering, sin offering, and trespass offering.

BURNT OFFERING.

The first in order of the offerings was the burnt or ascending offering, which might be either a bullock, a lamb, a kid, turtledoves or young pigeons. No other animal might be presented, and the offering must be entirely free from any trace of blemish, disease or disfigurement. The offerer presented his offering at the door of the Tabernacle and laid his hand upon the head of the animal in token of identification and

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substitution, then proceeding to kill it on the north side of the brazen altar. The blood was sprinkled by the priest around the altar and the offerer flayed the offering—the skin becoming a perquisite of the priest—and divided it into its pieces. The whole animal—head, fat, inwards and legs—was then laid upon the altar and there entirely consumed by the fire as a whole burnt offering unto Jehovah.

When the offering was of birds, they were put to death by the priest and burnt without dividing upon the altar.

The signification of the holocaust is plainly the perfect submission in death of the Lord Jesus Christ, the accomplishment of the will of God, and the complete satisfaction of the Father's heart. Typical sacrifices were of no avail, but in the end of the ages, One came forth from God, perfectly fulfilling His will (Heb. 10. 7), and restoring the Divine rest which had been interrupted by man's sin. The whole animal was burnt upon the altar; it was a complete presentation unto Jehovah, and the token that offerer and offering both belonged entirely to Him. Every part of the beast was subjected to the searching judgment of fire. The head (the apt symbol of the intelligence, mind and intellect) the inwards (the type of the affections, desires, intents and motives), the legs (the figure of the walk and path) and the fat (the sweetness and excellency of the animal) were all distinguished when the offering was an animal, but not when it was a bird. There are naturally degrees of appreciation of the work of Christ. One perceives merely that the offering of Calvary was the entire devotion of Christ to God; another, with more discernment, sees that every department and sphere of our Lord's life and

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being was dedicated to God by His beloved Son. "Who through the eternal Spirit offered Himself without spot to God" (Heb. 9. 14).

By laying his hands upon the head of the beast, the offerer identified himself with his offering. Acceptance of the offering was virtually acceptance of himself; rejection of the offering would have involved the rejection of himself. So, also, the child of God to-day is identified with Christ and is "accepted in the Beloved," in all the fragrance and worth of His incomparable work.

MEAL OFFERING.

Whilst the burnt offering typifies the death of the Lord Jesus, the meat (or, more correctly, *meal*) offering portrays His life, lived as man unto God.

The meal offering was of fine flour, mingled with oil and anointed with oil, and sprinkled with frankincense. It was seasoned with salt, but leaven and honey were definitely excluded.

The Lord Jesus Christ was "conceived of the Holy Ghost" and indwelt by the Holy Spirit, and throughout His earthly life manifested that He was anointed "with the Holy Ghost and with power"—truths which are aptly prefigured in the meal offering by the oil with which it was mingled and anointed. In Him alone was also to be found the perfect evenness of character represented by the fine flour, and He was unique in that in Him there was never a trace of the human sweetness of honey nor the evil of leaven, but only that salutary preservative seasoning with salt. Twice from heaven came the Divine declaration of approval and satisfaction, "This is My beloved Son,

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in Whom I am well pleased." He fulfilled every jot and tittle of the law and ever yielded delight to the Father by the sweet fragrance of His moral glories (symbolised by the frankincense), and the unsullied holiness and infinite perfection of His character and walk.

Only a *handful* of the flour and oil was taken out to be burnt upon the altar with the burnt offering, but the *whole* of the frankincense was thus consumed. Only God could fully appreciate the moral glories and peerless perfection of the life of Christ.

DRINK OFFERING.

The drink offering, which was of wine, was poured out before Jehovah in the Holy Place. The offering was only presented with burnt and meal offerings and the quantity varied according to the animal sacrificed.

Throughout Scripture, wine is used as the type of joy and gladness (see *e.g.*, Psalm 104. 15; Eccles. 10. 19), and the inseparable connection of the libation with the meal and burnt offerings presents the expressive picture of the untold joy of God in the life and death of His beloved Son.

An incidental sidelight is to be found in Phil. 2. 17, where the Apostle Paul writes metaphorically of the faith of the Philippians as a burnt offering and himself as a libation poured out upon that offering.

PEACE OFFERING.

The chief thought in the peace offering was the joy of peace with Jehovah. As one writer has said,

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“The peace offering was not an atoning sacrifice to make peace with God, but a joyful celebration of *peace made* through the covenant. . . We see Jehovah present in His house, inviting the worshipper to feast with Him.”

The peace offering might be a bullock, a lamb, or a goat, and it was permissible to offer either male or female. As in the case of the burnt offering, the offerer laid his hand upon the head of the animal, and then slew it on the north side (the side of judgment) of the altar. The fat, kidneys and caul (or midriff), which were regarded as the special delicacies, were burnt upon the altar for Jehovah. The wave breast and the heave shoulder formed the food of the priest and his sons, and the remainder of the offering was feasted upon by the offerer. Thus the same offering was the food of (1) Jehovah, (2) the priest and his sons, and (3) the worshipper himself.

Peace and communion have been established for the Christian upon the ground of the death of Christ (Col. 1. 20; Rom. 5. 1), and his fellowship and communion with God must ever be through that death. God constantly finds infinite delight and satisfaction in the work of Christ; Christ Himself rests in His completed work, and His affections (the wave breast) and strength (the heave shoulder) are all for His people, who, in turn, find no other food and no other delight than Himself. Thus, the Father, the Son, and the Church are brought into communion upon the one basis of Calvary's finished work. Peace has been made and God enters into fellowship with man.

The weakness and failure of the Church in sustaining communion is suggested in the fact that a female (*i.e.*, a weaker) animal might be presented.

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SIN OFFERING.

The burnt, meal and peace offerings are referred to as sacrifices of a sweet savour unto Jehovah, but the sin and trespass offerings were expiatory sacrifices, and clearly express in every detail God's deep abhorrence of sin.

The sin offering was a sacrifice for a sin committed in ignorance, and the animal sacrificed appropriately varied with the status and standing of the sinner. The greater the influence of the individual, the more heinous his sin became, and the nobler the offering required to atone for him.

As in the burnt offering, the offerer identified himself with the sacrifice by the laying on of hands and then slew the animal. The blood was sprinkled upon the altar in token of the fact that divine claims had been met and remission of sins granted upon a righteous basis (Heb. 10. 18). The burnt offering was consumed upon the brazen altar, but in the sin offering the body of the animal was burnt outside the camp—the forcible reminder of that blessed One Who suffered without the gate. Everything was expressive of the Divine judgment upon sin. The fat alone was burnt upon the altar. Even although God, in righteousness, was compelled to pour out His wrath inexorably upon the sacred Sin-offering of Calvary and even to hide His face from that dying Form, He yet found delight in the perfection and excellence (typified by the fat) of that holy and sinless Offering.

TRESPASS OFFERING.

The trespass offering was presented in respect of sins committed wittingly and also in certain cases of

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ceremonial uncleanness. The offering has much in common with the sin offering, but has the distinctive features of confession and reparation. While the sin offering speaks typically of sin in its nature, the trespass offering has reference rather to transgressions, or definite acts of sin. The Lord Jesus Christ took upon Him the burden of our transgressions against God and man (Col. 2. 13-14), bearing "our sins in His own body on the tree" (1 Pet. 2. 24).

In cases of theft or injury to property, confession of the sin committed was followed by restitution not only of the full value but also of an additional one-fifth, unfolding the wonderful truth that Christ has secured added glory for God even out of the fact of sin, and that what He has restored on behalf of man surpasses everything of which God was previously robbed by man.

OBLATIONS.

In addition to the principal offerings, certain oblations were prescribed. Free oblations, or the fruit of promises and vows, were naturally not detailed, but firstfruits and tithes were definitely particularised. The first-fruits of corn, wine, oil and wool were to be presented to the priest (Deut. 18. 4). The first-born of man and beast were also dedicated to Jehovah, the human being and the unclean beast being redeemable upon payment of five shekels, but the clean beast being always reserved for sacrifice (Num. 18). In addition, all produce of the land was to be tithed on behalf of the Levites, strangers, orphans and widows (Deut. 26. 12).

As in Israel's day, all that the Christian possesses

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is the gift of God and is held simply in stewardship for God Himself. The firstfruits of the Israelite's prosperity, however, were definitely set apart for Jehovah and His service. The Christian also is weekly to "lay by him in store as God hath prospered him" (1 Cor. 16. 2). The measure of his prosperity should determine the measure of his practical interest in the service of God. Disproportionate giving can only have a deleterious affect upon spiritual life and welfare.

RED HEIFER.

From His own people Jehovah required absolute purity of life and conduct. Their walk was to be unblemished and free from sin. The slightest thing might defile them: contact with a dead body, the touch of a bone, or the digging of a grave (the apt symbols of the dead things of the world), all rendered them unclean. Once defiled, approach to God was impossible until the defilement had been removed, and God accordingly made gracious provision for their need in the ordinance of the red heifer.

The children of Israel were to bring to Moses and Aaron a red heifer, without spot or blemish, and upon which the yoke had never come. The animal was to be without spot or blemish—pure, clean, and undefiled, free from every mark of bruise, disease or disfigurement, perfectly developed and proportioned. In these respects, the heifer beautifully typified the sinless nature and character of the Lord Jesus Christ, Who was holy and unblemished in every detail. The animal was also to have had no experience of the yoke—a qualification which admirably portrays in type the

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Lord's freedom from the galling yoke of sin, which the children of Adam wear from childhood to the grave.

The heifer was taken without the camp and there slain before the priest, even as Christ also suffered without the gate. The blood was taken and sprinkled seven times directly before the Tabernacle in token of the divine acceptance of the sacrifice, and then the whole animal—skin, flesh, fat, blood, and even excrement—was consumed to ashes (speaking, of course, of the consuming fire of God's judgment, through which the Lord Jesus Christ passed at Calvary). Into the burning were cast scarlet, cedar-wood and hyssop, the significant types of the glory of man, and human nature at its extremes of best and worst. The Cross of Christ was the end of everything pertaining to the flesh, and the Christian now makes nothing else his boast.

The ashes of the heifer were gathered up and preserved in a clean place outside the camp—the memorial of the sacrifice which had been consumed. When the defiled Israelite, rendered unclean by contact with dead things, desired cleansing and restoration, the ceremonial cleansing was effected by a clean person sprinkling him with the ashes of the heifer mingled with water.

To the Christian, the ordinance is full of significance. The slightest contact with the world and the things of the flesh defiles the child of God and prevents communion. God, however, not only saves but keeps, and He has graciously made the necessary provision for cleansing. When the believer falls into sin or contracts defilement in his daily walk, the Holy Spirit first convicts of sin and then, when conscience

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is awakened, brings the memory of Calvary (the ashes) as the sacrifice for all sin and defilement, and effects cleansing through the Word (the water). As our Lord so clearly explained in John 13, once bathed (*i.e.*, loosed from sin through the new birth), the only need is for the daily washing of water by the Word.

III. THE LEVITICAL PRIESTHOOD.

IT is clear from Exod. 19. 5-6 that the Divine intention was that Israel as a whole should be "a kingdom of priests," but through the failure of the nation, this purpose was not immediately realised. It will, of course, be realised in a coming day (see Isaiah 61. 6). In consequence of the disobedience and frailty of the people, Jehovah separated unto Himself the tribe of Levi to serve as priests on behalf of their fellows, the family of Aaron becoming the actual priesthood and the remainder of the tribe becoming known as Levites.

The priests had no territorial possessions, but received tithes from the Levites and a special tithe every third year, in addition to certain parts of the offerings and to the money paid to redeem the firstborn. In the land, they were assigned 13 cities in which to dwell, together with land for their flocks. The record of the consecration of the Aaronic priesthood (Exod. 29; Lev. 8) is full of typical teaching. Aaron and his sons were first washed with water (cleansing), and then clothed in the priestly garments. After this, Moses anointed Aaron with the holy anointing oil, reminding the Christian of the One Who has been anointed and separated of the Spirit on his account. The ram of consecration was then killed and the blood applied to the tip of the priest's right ear, the thumb of his right hand and the great toe of

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his right foot, in indication of the fact that hearing, service and walk must be purged with blood.

The garments worn by the ordinary priest were simply breeches, a coat or cassock, a girdle, and a bonnet or turban, all made of white linen. The dress of the high priest, however, was far more sumptuous, and consisted of linen breeches, the broidered coat, the girdle, the robe of the ephod, the ephod and its curious girdle, the breastplate, and the mitre with its golden plate. The linen breeches, the girdle and the coat were similar to the garments worn by the ordinary priest, except that the last was embroidered or diapered. The robe of the ephod was a loose blue robe with slits for the arms and a hole for the neck, and had a fringe of pomegranates in blue, purple and scarlet, with golden bells between each pomegranate. The ephod itself was made of gold, blue, purple, scarlet and fine twined linen, and consisted of two pieces, one for the front and one for the back, joined together by shoulder straps, upon which were placed, in gold settings, two large onyx stones graven with the names of the twelve tribes of Israel. A girdle of the same material as the ephod fastened it to the body. The breastplate was also made of the same material and was doubled. It was fastened to the ephod by blue ribbons passing through gold rings and attached to rings in the ephod just above the girdle, and also by golden chains and rings fastening it to the onyx stones upon the shoulders.

Upon the breastplate were placed twelve precious stones, arranged in four rows and bearing the names of the twelve tribes (the stones were as follows: carbuncle, topaz, sardius, diamond, sapphire, emerald, amethyst, agate, ligure, jasper, onyx and beryl). In-

side the breastplate were placed the Urim and the Thummim; what these were it is impossible to state—the literal meaning is “lights and perfections.” The mitre was simply a white linen turban, upon which was bound by blue ribbon a plate of pure gold, inscribed with the words, “Holiness to the Lord.” Every article is full of significance. In heaven, the Christian’s great High Priest wears the mitre with the golden plate of holiness; for him He girds Himself for heavenly service; the garments of glory and beauty reflect His own intrinsic worth; upon His breast and shoulders are ever borne the names of His own people.

The Aaronic priesthood was merely the pattern of the better priesthood of Christ by which it was to be superseded, and the Lord Jesus Christ is now the High Priest of a heavenly priesthood, exercising His sacerdotal ministry in a heavenly sphere on behalf of a heavenly people. He is “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

The service of the Aaronic priesthood was characterised by the necessity for continual repetition. Their offerings could never permanently free from sin nor purge the conscience from dead works. Their ministry was ever tinged with human frailty. In the antitypical priesthood of Christ, however, permanence and abiding character are stamped upon every detail.

As Aaron’s sons were priests by reason of their sonship, so the children of God are also priests by right of birth, but whereas the former stood without, the latter have the right of entry through the veil into the holiest or the immediate presence of God (Heb. 10. 19).

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THE LEVITES.

The actual priesthood was confined to the family of Aaron, but the remainder of the tribe of Levi were appointed to assist their brethren in the more routine and onerous service of the Tabernacle. During the wilderness journey, the Levites, as they were called, carried, reared, and took down the Tabernacle and its vessels; in the land, they became chroniclers and teachers. They had no possessions, but received tithes of the other tribes, paying tithes again in turn to the priests. They were, however, assigned 48 cities (six of which were set aside as cities of refuge for the manslayer) in which to dwell.

The work allocated to the Levites was apportioned between the three families of Gershon, Kohath and Merari, the Kohathites bearing all the vessels of the sanctuary, the Gershonites carrying the curtains and hangings, etc., and the Merarites being responsible for the boards, bars and pillars.

Each family and each individual had his own duties to perform. In like manner, in the Church to-day, every believer has a work to undertake and a niche to fill. The welfare of the whole Church of God is dependent upon the way in which every member performs the work which has been divinely allotted to him. All are essential and all are indispensable.

IV. THE LEVITICAL FEASTS.

SEVEN annual festivals were enjoined upon Israel, commencing with the passover and ending with the feast of tabernacles, or as C. H. Machintosh has written, "divesting them of their typical dress . . . first redemption and last of all . . . the millennial glory."

THE PASSOVER

was celebrated on the fourteenth day of the first month at even. Exod. 12 discloses the fact that this month, Abib or Nisan, had not always been the first month. When six months of the year had passed by, Jehovah stepped in with the words, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Typically, the preceding period was blotted out and God recommenced on a new basis—the slain lamb. Through the previous ages and dispensations, He had tested and tried man and found nothing but failure; when the time had come, all was set aside and He brought forth His own Son, the Lamb of God, and Calvary became the basis of all future blessing. A spotless lamb was chosen, and on the fourteenth day the head of each household slew the animal at the moment of sunset. On the occasion of the first observance, the blood of the animal was sprinkled upon the doorposts

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of the house, and provided the shelter from the hand of the destroying angel who passed through the land of Egypt.

Immediately following the passover came the seven-day

FEAST OF UNLEAVENED BREAD,

during which all leaven was to be kept out of the house. "Christ our passover is sacrificed for us," wrote the Apostle Paul, "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" (1 Cor. 5. 7-8). During the short time of the believer's sojourn in this world, practical sanctification purges from the leaven of sin and separates wholly unto God.

On the first day of the week following the passover, a sheaf of

THE FIRSTFRUITS OF THE HARVEST

was waved before Jehovah, typifying the resurrection of the Lord Jesus Christ (which actually occurred on this day), Who thus became "the firstfruits of them that slept" (1 Cor. 15. 20). On the waving of the sheaf, burnt, meal and drink offerings were also presented.

Fifty days afterwards, a special meal offering was offered. From the habitations of Israel were brought forth two loaves, made of fine flour and baked with leaven, to be waved before the Lord. This festival, which was known as

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PENTECOST,

or the *feast of weeks*, finds its antitype in Acts 2. Exactly seven weeks after the Lord's resurrection, the Holy Spirit descended from heaven and baptised Jew and Gentile (the two loaves) into one body, the Church. The presence of the carnal nature in the church is, of course, seen in the leaven. As in the case of the wave-sheaf, burnt, meal and drink offerings were presented, but sin and peace offerings were also added.

On the first day of the seventh month was celebrated the

FEAST OF TRUMPETS,

or "a memorial of blowing of trumpets." The instruments used were made from the silver of the atonement money, and Num. 10 reveals the fact that all commands, summonses, etc., were issued through the medium of these silver trumpets. Taken in conjunction with 1 Cor. 15. 52 and 1 Thess. 4. 16, there is an obvious application to our Lord's coming for His people, although naturally there must also be the thought of the awakening and regathering of Israel.

The tenth day of the seventh month was set aside as a

DAY OF ATONEMENT

and affliction of soul, of humiliation and confession. The High Priest put off his garments of glory and beauty and clothed himself simply in linen coat, breeches, girdle and mitre. Upon two goats brought to him by the congregation, he then cast lots—one lot for Jehovah and the other for Azazel (or the scape-

goat). Killing a bullock for a personal sin-offering, he took of its blood and, with the golden censer full of burning coals and "his hands full of sweet incense beaten small," he passed through the veil into the Holy of Holies. As he cast the incense upon the fire, the cloud of incense arose and covered the mercy-seat whilst he sprinkled the blood before and upon it. Going out again, he killed Jehovah's goat as a sin offering for the congregation, and again passed into the Holy of Holies and repeated the ceremony of sprinkling. Coming out into the court, he then laid both his hands upon the head of the live goat and made public confession of the iniquities, transgressions and sins of the people, putting them upon the head of the goat and then sending the beast away by the hand of a fit man into the wilderness. After this, burnt offerings were sacrificed for the people and the priesthood, and the carcasses of the sin offerings were burnt outside the camp (Lev. 16).

The day of atonement undoubtedly presents a striking picture of the Cross-work of Christ, the One Who became a sin offering for His people, Who presented His own blood in the presence of God, and Who bore away the sins of His people in His own body on the tree. Dispensationally, the type refers to the great future day of mourning and humiliation at the revelation at the Lord Jesus Christ (Zech. 12; Isa. 53).

The seven-day

FEAST OF TABERNACLES

commenced on the fifteenth day of the seventh month, and its very position, as last of the annual festivals,

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carries the thought right on to the millennial glory, when Christ shall reign in righteousness and equity (Zech. 14. 16). During this feast, the people dwelt in booths made from branches of palm and willow, in memory of their redemption from Egypt, and the feast was an occasion of general rejoicing and happiness.

THE YEAR OF JUBILEE.

God's purpose for His people is that they might enter into rest, and this is repeatedly emphasised in the types of the Old Testament. The work of creation was crowned by the consecration of the seventh day as a Sabbath, or day of rest, the observance of which was sustained for 4,000 years. Once in possession of the promised land, Israel, in obedience to the divine command, set aside every seventh year, during which their land lay fallow, debtors were released from their obligations, and slaves were emancipated. Disobedience to this command brought retribution in the 70 years' captivity.

In addition, every fiftieth year was set aside as a special year of rest and was designated the year of jubilee. This year very appropriately commenced on the day of atonement, thus declaring, by what was foreshadowed, that all blessing and restoration is consequent upon and resultant from the sacrifice of Calvary. This was further emphasised by the fact that the proclamation was by means of trumpets of silver (Lev. 25. 9), the token of redemption.

During the whole year, the land was left uncultivated; possessions which had become alienated through poverty reverted to their hereditary owners;

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all Hebrew slaves were released and all debts were forgiven. Theoretically at any rate, everything was restored to its original order. Underlying the whole institution was the principle that the people and their possessions belonged to Jehovah and that everything was held direct from Him. It was a tacit acknowledgment of His sovereignty.

Considered as a dispensational type, the year of jubilee refers to the glorious age of the millennium, when righteousness and equity will rule, all things being headed up in Christ. For the believer of this dispensation, however, there is also the practical teaching as to the lordship of Christ. No less than the children of Israel, do we belong to God through Christ. We are His by right of creation and His by right of purchase and redemption. All we possess is held direct from Himself. In their rest and restoration, the Israelites gave token of their allegiance to Jehovah, and the Christian, during his sojourn in this world, should own the lordship of Christ practically in his life.

V. THE TEMPLE.

WHEN David was established in peace upon his throne, he immediately proposed to construct a permanent building as a house for Jehovah but, by divine command, the execution of this project was reserved for his son Solomon.

After his sin in numbering the people (for his own gratification and without requiring the payment of the prescribed half-shekel "atonement money"), David purchased the threshing-floor of Araunah the Jebusite on Mount Moriah (2 Sam. 24. 24) in order to erect an altar and to offer sacrifices thereon. It was this spot which subsequently became the site of the Temple, and even later, as at the present day, of the Mosque of Omar, or "Dome of the Rock," a revered Mohammedan centre.

Before his death, David prepared abundantly for the building of the Temple, setting aside 100,000 talents of gold and 1,000,000 talents of silver (the equivalent of approximately £900,000,000), brass and iron in abundance, timber, stone and precious jewels. In addition, "of his own proper good" he gave a further 3,000 talents of gold and 7,000 talents of refined silver, whilst all the people offered liberally for the work.

When Solomon ascended the throne, the work was put in hand without delay. By arrangement with king Hiram of Tyre, the Tyrians felled cedars and fir-trees in Lebanon, whilst Solomon's servants shaped and

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fitted the wood for its ultimate position in the building, the workmen's food of wheat and oil being provided by Solomon (2 Chron. 2). The wood was sent by floats to Joppa and transported thence to Jerusalem. Huge stocks for the foundations, etc., were also hewn and prepared at Lebanon. Everything was prepared before being brought to the building, and not a sound of axe or hammer was heard during the seven years of construction.

The labour for the work was secured by means of a levy of the strangers in Israel, and the chief architect, Hiram, the son of a Tyrian artist, was supplied by the king of Tyre.

The Temple was built upon the summit of a steep eminence, and before building was commenced, it was necessary to make a level foundation platform. This platform was composed of ponderous stones, hewn out of the quarries of Lebanon and fitted so closely together that even now, centuries after, a penknife can scarcely be put between the interstices. It was upon these foundation stones that the house was built, and one is reminded of the apostle's words, "Ye . . . are built upon the foundation of the apostles and prophets . . . an holy temple in the Lord" (Eph. 2. 20-21). If the temple has any spiritual significance at all, it must surely be accepted as a remarkably expressive type of the spiritual temple of God.

GENERAL PLAN.

In its essential points, the Temple followed the plan of the Tabernacle, but its dimensions were exactly double. An additional feature was a porch, ten cubits deep and twenty wide, which ran along the whole of

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the eastern front of the house, and the front of which (the porch) was supported by two great brazen pillars 18 cubits high with chapters 5 cubits high. These hollow pillars, which were known as Jachin and Boaz (meaning respectively "He will establish" and "In Him is strength") were adorned with chains of wreathen work, pomegranates and lily work and covered with a network.

The house was 60 cubits long and 20 cubits wide, and consisted of two main parts; (1) the Holy Place, which was an outer hall 40 cubits long and 20 wide, and contained the altar of incense, ten golden candlesticks and ten golden shewbread tables, and (2) the Holy of Holies, which was a cube of 20 cubits and contained the ark. This compartment was at the western end, in contrast to most pagan temples where the adyta, or oracles, were normally on the east, the side of the rising sun—the frequent object of worship. There were neither windows nor lamps in the Holy of Holies—"The Lord said that He would dwell in the thick darkness" (1 Kings 8. 12).

Against the sides of the sanctuary were built three floors or storeys, on which were built side chambers and galleries which ran right round the house, and were used for treasuries and for the priests and Levites. In the uppermost chambers, "narrow lights" or windows were made for purposes of ventilation. In the walls of the house were made rebatements or shelvings on which the beams rested, to avoid the necessity of fastening them into the walls (1 Kings 6. 6, 10).

The building was surrounded by two courts (1) the inner, or court of the priests, which was 300 cubits square, into which the priests alone were admitted and

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which contained the altar of burnt offering, the brazen sea and ten lavers, and (2) the outer, or court of the people, which was 500 cubits square, in which the congregation assembled and individuals came for prayer, etc. Between the inner and outer courts was a stone balustrade, a cubit in height, and both courts were paved with white marble stones. The outer court appears to have been raised above the level of the foundation platform and the inner court above the level of the outer. In consequence, all the actions of the priests within could be perceived by the worshippers without. Both the courts had gates on the north, east and south sides, but neither had one on the west side.

THE HOUSE.

The house itself was made of white marble stones, which were prepared and shaped before being brought to the building, in order that no sound of tool or implement should be heard during the construction (1 Kings 6. 7). No mortar or cement was apparently used, but the stones were simply fitted together. So also, the spiritual temple of God is constructed of unblemished stones, built in by the Holy Spirit Himself. "Ye also, as living stones," wrote the Apostle Peter, "are built up a spiritual house" (1 Peter 2. 5).

THE FLOOR of the sanctuary was of wood—fir or cypress in the Holy Place, and cedar in the Holy of Holies.

THE ROOFS were also of wood, all the vault beams and ceiling boards being of cedar covered with gold, and the whole building, including the side chambers, was covered externally with fir, or cypress.

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THE STONE WALLS of the Temple, to quote Newberry, "were first plastered with silver, then covered with cedar, and afterwards overlaid with gold—the whole house within and without, including the roof, walls, floor and doors—not gilded, but covered with gold, fitted upon the carved work, bringing the whole into surpassing splendour." The cedar wainscot of the walls and the cedar ceilings were carved with knops, flowers, palm trees and cherubim, and then covered with gold. In addition, it is recorded that Solomon "garnished the house with precious stones for beauty" (2 Chron. 3. 6). In laying up for the work, David had provided "onyx stones and stones to be set, glistening stones, and of divers colours, and all manner of precious stones" (1 Chron. 29. 2, 8), and these scintillating gems presumably adorned the walls and ceiling of the divine sanctuary.

What a picture is here of the radiant glories and the incomparable perfections of the Christ of God. Every glittering stone, every reflecting facet proclaims His peerless worth. The hidden silver plaster is the undoubted type of the atonement, and it is surely appropriate that this should be the basis upon which rested the wooden carving and its gold overlaying. Gold is the consistent symbol of the deity of Christ. The stones of the Temple were hidden from view by the covering gold, just as the living stones (Christians) of the spiritual temple are brought into the divine life and being of the Christ Himself.

The wood employed in the Temple is not without significance. In the cedar is to be seen not only the might and power of the massive trees of Lebanon, but also the incorruptibility of the divine nature of Christ and His people. Cedar is almost incorruptible: since

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its sap kills worms, it is never worm-eaten. Fir or cypress was characterised by its durability, and suggests the strength of our Lord and of His own as one with Him.

THE BRAZEN ALTAR.

The brazen altar stood in the court of the priests, and was 20 cubits long, 20 wide and 10 high. It was therefore of the same length and breadth as the Holy of Holies. Is there not in this fact the plain indication that the sacrifice of Christ met every claim of divine holiness and provided the right of access into the real Holy of Holies—the immediate presence of God.

The altar was made entirely of brass—the apt type of our Lord's endurance at Calvary—but, unlike the brazen altar of the Tabernacle, it had no grating.

The fire upon the altar was never allowed to go out, and the burnt offering was daily consumed thereon. So also, the fragrance of the sacrifice of Christ—the divine holocaust—ever ascends to God as a sweet-smelling savour.

The altar was the first object confronted in the inner court. Calvary is the basis of worship, ministry and access to God.

THE BRAZEN SEA.

The place of the laver of the Tabernacle was taken in the Temple by the vessel known as the brazen sea, which also stood in the inner court. The sea was 30 cubits in circumference, 10 in diameter and 5 in height, and was a hand-breadth in thickness. Its brim was curved outwards like a lotus flower, and it was

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carved with knops and flowers. Its capacity was 3,000 baths of water (a bath being the equivalent of 8 gallons 5 pints).

The vessel stood upon twelve oxen (apparently hollow), three facing each of the cardinal points of the compass and the hinder parts being inward. The water for the ablutions of the priests seems to have flowed through the hollow oxen, and our Lord explained the typical significance when He declared that out of the inwards of those who believed on Him "shall flow rivers of living water," and the inspired writer adds, "this spake He of the Spirit, which they that believe on Him should receive" (John 7. 38-39).

In all priestly ministry, the power of the Holy Spirit and the cleansing of the Word of God are vital necessities, and this dual signification is suggested in the water of the brazen sea.

THE BRAZEN LAVERS.

Ten circular brazen lavers, five on the right side and five on the left, also stood in the court of the priests. Each of the lavers was 4 cubits in diameter, and stood on a square base, 4 cubits long, 4 wide and 3 high, upon wheels $1\frac{1}{2}$ cubits high. Lions, oxen and cherubim were engraved upon the vessels.

The capacity of each laver was 40 baths, and the vessels were used for the ablutions of the burnt-offerings (in particular, the inwards and the legs).

THE ALTAR OF INCENSE.

The altar of incense, which was made of cedar overlaid with pure gold, stood in the Holy Place immed-

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ately in front of the veil of the Holy of Holies. The significant of this vessel is obviously the Christ of God as the source of divine delight. The incense bespeaks His moral glories and the fragrance of His sweet life.

THE GOLDEN CANDLESTICKS.

On either side of the Holy Place stood five golden lampstands or candlesticks, taking the place of the one golden lampstand of the Tabernacle. Each lampstand had a central shaft and six branches, and each extremity had a lamp, so that a total of 70 lamps lighted the Holy Place. The lampstands, lamps, flowers, tongs, bowls, snuffers, snuffdishes, basins and spoons were all made of pure gold.

The oil used for the lighting, as in the Tabernacle, can refer only to the Holy Spirit, and the lampstands suggest the realised presence and power of the Holy Spirit in testimony, as experienced by the true believers in the Lord Jesus Christ.

THE TABLES OF SHEWBREAD.

The only other furniture of the Holy Place was ten golden tables—five on each side—upon which were placed the loaves of the shewbread.

As in the Tabernacle again, the type suggests the fact that Christ is the food of His saints, and that only in the sanctuary is that divine food fully appreciated and understood. In the golden tables is reflected again the deity of that blessed One.

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DOORS AND VEIL.

The doors of the Holy Place were of fir or cypress and were divided in the centre into two folding leaves. These doors were carved with flowers, palm-trees and cherubim, and then overlaid with gold. Between the Holy Place and the Holy of Holies, or the oracle, were similar doors made of olive tree, and also a partition of cedar. The doors were divided in the centre like the exterior doors, and carved in a similar manner also. These doors were left open, however, and the entrance covered by a beautiful veil of blue, purple and scarlet, and fine twined linen. It was the corresponding veil in Herod's temple which was rent from top to bottom at our Lord's death, and which is definitely declared to be the type of our Lord's body (or flesh—Heb. 10. 20).

THE ARK AND THE CHERUBIM.

The only contents of the adytum, or Holy of Holies, were the ark of the covenant and two large cherubim. The ark has already been considered in connection with the Tabernacle.

The two cherubim were a new feature which did not appear in the Tabernacle. They were 10 cubits high and were made of olive wood, overlaid with gold. They stood on either side of the ark, one pair of their wings reaching to the walls and the other pair meeting over the ark.

These cherubim seem to suggest the picture of the glorified saints of God in the spiritual body (the olive or "oily" wood) in the presence of God Himself. Their presence there is based upon the blood-stained

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mercy-seat over which they bend—the apt expression of the perfect and accepted work of the Cross.

OTHER VESSELS.

Other vessels referred to particularly are flesh-hooks, bowls, cups and basins of gold, and basins of silver. Gold, of course, ever refers to the deity of our Lord or the divine nature imparted to His people, and silver to His atoning work. Silver lamp-stands and silver tables, which are specifically mentioned, were probably used by the priests in the side-chambers.

OTHER TEMPLES.

Solomon's Temple was destroyed by the Chaldeans, and the sacred vessels were carried off to Babylon by Nebuchadnezzar. Years afterwards, as recorded by Ezra, Cyrus, the emperor of Persia, permitted the Jews to return to Jerusalem and to rebuild the Temple on its ancient site.

The temple which was in existence when Christ was on earth, however, was a still further building erected by the Idumean king, Herod the Great. This house differed considerably in arrangement from its predecessors, and two additional courts (the Court of the Gentiles and the Court of the Women) were added. This building was destroyed by the Romans under Titus in A.D. 70.

The prophetic Word reveals (Dan. 9; 2 Thess. 2, etc.) that, in a future day, unbelieving Jews will rebuild a temple which will be the scene of the blasphemous act of presumption on the part of Antichrist.

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Little speculation is required to determine the fate of this house, for the prophet Ezekiel describes the glories of a millennial temple to be built during the millennium upon the same site as that of Solomon's Temple. The millennial temple will know the actual presence of God, and will be the centre of worship for the whole world, for "all nations shall flow unto it." (Isa. 2. 2).