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READINGS  
UPON THE LITURGY AND  
OTHER DIVINE OFFICES OF THE CHURCH  
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# UPON THE TYPES OF THE LAW

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## A DISSERTATION UPON THE TYPES OF THE LAW

THE sacrament of the holy Eucharist gathers into itself, as in a focus, all the rays of Divine light which emanate from the various rites and ceremonies of the Law, inasmuch as it commemorates the Sacrifice of Christ, and that High-priestly work of Mediation and Ministry of Grace which He continues to exercise. But, for the same reason, it was impossible that any one of the legal rites could constitute the type, or exhibit the prefigurative outline, of the *form and order* of celebrating those holy Mysteries. Those rites were, in fact, prefigurative, not of the holy Eucharist itself, but of the subordinate Offices enjoined or sanctioned in the Church, which are derived from that Sacrament.

We should exceed our limits were we to enter upon a complete investigation of the Law of Moses, or a minute interpretation of its symbols and their application to the Christian Church. Some of those symbols apply to abstract truths, and to the right affections and qualities which should be possessed by the worshippers, rather than to the form of worship or the particular acts of which it consists. We do not, moreover, possess all the materials for such a course of interpretation. But as we shall have occasion to refer to

the manner in which they illustrate the ordinances of the Christian Church when we come to consider the antitypical rites and offices instituted therein, it will be useful in the first place to take a general view of the different parts of the Tabernacle and of the ordinances to be observed therein, and to examine into the spiritual meaning and truths typified thereby, so far as these relate to, or bear upon, particular [206] acts of worship. Their relation to the due ordering of such acts in the various Offices of the Church will be our subsequent task, as those Offices shall separately come under our consideration.

For our present purpose, therefore, it will be sufficient to consider, - I. The general arrangement and principal parts of the Tabernacle, or Temple, and the Furniture thereof. II. The several kinds of Sacrifices appointed to be offered, and their main distinctions. III. The public, or general, occasions on which those sacrifices were appointed to be used, and particularly the sacrifices and rites appointed for the great Day of Atonement, and the daily service, Morning and Evening. And IV. The spiritual truths of which these several types were symbolical.

In examining these types we shall for the most part refer to the Tabernacle, and pass by the distinctions which existed between the construction of the

different parts of the Tabernacle and the construction of those of the Temple; forasmuch as such distinctions and differences relate, in most instances, to matters of size or value of materials, and not to proportion, form, or arrangement of parts; and because the Tabernacle is the type of the present condition of the Church, whereas the Temple prefigures the permanent condition of the Church after the resurrection, and when possessed of the complete inheritance of the Kingdom of Heaven.

## I. THE CONSTRUCTION OF THE TABERNACLE

The principal divisions or parts of the Tabernacle were, 1st. The Court of the Tabernacle, afterwards called the Court of the Priests: after which came the Tabernacle itself, wherein was, 2nd. The first Chamber, or Holy Place without the Veil, which is called, in the Epistle to the Hebrews ix.2,3, the first Tabernacle, or Sanctuary; and, 3rd. The inner Chamber within the Veil, called the Most Holy Place, or “holiest of all,” into which the High Priest alone was permitted to enter.

The length of the Tabernacle was thirty cubits from West to East; the height was ten cubits; and the breadth is [207] with great reason supposed to have been also ten cubits. The Holy Place is with equal reason supposed to have occupied twenty cubits of the length, and the Most Holy the remaining ten.<sup>1</sup> As-

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<sup>1</sup> It seems certain that the forty-eight boards forming the framework of the Tabernacle, were all of the same dimensions. There is but one measure given for the whole of them (Exod. xxvi. 16; and xxxvi. 20-22); and the sockets of silver for each board were of the same weight. Each board, therefore, was ten cubits in height, and one cubit and a-half in width. The thickness of the planks is not mentioned, but must have been considerable, if, as is the opinion of Lightfoot, and seems the literal meaning of the description given

given in Exodus, the centre bar ran through the thickness of each board "from end to end." And as the two bars for the North and South sides were each thirty cubits long, a bar of this length must have been of large diameter. Reland (*Antiq. lib. i. cap. v. 1*) says, „The thickness of the boards was four fingers, if we follow Josephus, or one cubit, if we believe other Jews, who gather this from the internal width of the Tabernacle, which, according to Philo and others, was ten cubits: nine cubits being occupied by the six western boards, and two half cubits by the corner boards: and the remaining cubit of each corner board being occupied by the thickness of the side boards.“ Lightfoot (*"Gleanings from Exodus" s. 32*) supposes the width to have been half a cubit; and this is the very least which would allow of the passage of such a bar without weakening the planks. He thinks (*s. 34*) that the two boards on the West side, North and South, were arranged in a line with the six boards forming the West side, and at right angles to the twenty boards North and South, so as to leave on each side half a cubit without and half a cubit within, thus adding two half cubits to the nine cubits of the six boards, and forming a Temple, or Sanctuary, of exactly thirty cubits by ten. And it is evident that some such arrangement as is supposed by Lightfoot and Reland must have been made, so as to leave clear the thirty cubits in length.

The proportions of the Temple are given to us in Scripture, the width as well as the length, namely, twenty cubits by sixty; and as we find the length is exactly double of the length of the Tabernacle, so it is reasonable to conclude that the width is also double.

The same argument leads us to conclude that the Most Holy Place in the Tabernacle was ten cubits every way and occupied one-third of the length of the whole erection, leaving twenty cubits for the Holy Place. For in the Temple the Most Holy Place was twenty cubits every way (*1 Kings vi. 20*), and the Holy Place was forty cubits in length.

Another reason for concluding that the Tabernacle was ten cubits wide in the interior, may be deduced from the definiteness of proportion which regulated all the parts of the

suming these dimensions, the Most Holy Place formed a cube, or figure of ten cubits every way, and the Holy Place was double its size, being double its length. This Tabernacle was placed in the Court, probably towards the Western end; and the proportions of the Court were one hundred cubits in length from West to East, by fifty cubits from North to South. (*Exod. xxvii. 18.*)

The enclosure, or Court of the Tabernacle, was formed (*Exod. xxvii. 9-18*) by sixty pillars, each of them five cubits in height, and based in sockets of brass. These pillars were erected twenty on the North, and twenty on the South side; ten on [208] the West, and ten on the East. Upon them, round the West,

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Tabernacle, both in relation to each other and in relation to the articles contained in the several parts. Thus the Court was exactly twice as long as it was broad; and both its length and its breadth were multiples of the sides of the Brazen Altar. In like manner, the length both of the whole Tabernacle and of the Holy Place, and of the Most Holy, are multiples of the sides of the Golden Altar and of the length of the Table. And if the width be ten cubits, that number also is a multiple both of the Altar and of the Table, and also of the length of the Ark of the Covenant. It is, moreover, a multiple of the Table five times, corresponding to the number of Pillars of Entrance to the Holy Place; and a multiple of the Ark four times, corresponding to the number of Pillars of Entrance to the Most Holy Place. Whereas, on the other hand, if the width were either the nine cubits of the six boards, or any other measure within the width of the eight boards, this definiteness of proportion and the analogy between the Temple and the Tabernacle would be destroyed.

North, and South sides, was suspended, by means of silver hooks, a hanging of white linen, which was continued round the East side, both from the North and South, for the space of fifteen cubits - that is, the space occupied by three pillars on each side. And on the remaining four or central pillars of the East side was hung a detached veil or hanging for the entrance, composed of blue, purple, scarlet, and fine white linen. (Ex. xxvii. 1.) In this Court was placed the Altar for burnt-offerings. The Altar was made of shittim-wood, overlaid with brass, and was in dimensions five cubits square and three in height. (Ex. xxx.18-21, and xxxviii.8.) Between the Altar and the entrance to the Tabernacle, but, as is commonly supposed, a little to the left or South side,<sup>2</sup> stood the Laver, made of the brazen mirrors offered by the Israelitish women,<sup>3</sup> at which the priests were commanded [209] to wash be-

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<sup>2</sup> The reason given by the Rabbins for placing the Laver a little to the South is the commandment given to Moses (Exod. xl. 6), that he should "set the Altar of the burnt-offering before the door of the Tabernacle." - R.Sol. quoted in Lightfoot's "Prospect of the Temple," ch. xxxvii. s. 1.

<sup>3</sup> "The looking-glasses of the modest women, which were modest at the door of the Tabernacle." - Jerus. Targum, see also Targ. Jonath., Exod xxxviii. 8. Walton. Bibl. Polygl. tom. iv. Lightfoot ("Prospect of Temp." xxxvii. 1) states from Aben Ezra, that these mirrors were presented as a free-will offering by those women who served the Lord, and gave up the worldly delight to be derived from the use of them.

fore engaging in any of the principal functions of their service: at which also the sacrifices were washed.<sup>4</sup>

The framework of the Tabernacle consisted of forty-eight boards, each ten cubits in height and one cubit and a-half in width; these boards were arranged twenty on each side, North and South; six at the West end, and two in the North-west and South-west corners. Each board was kept in its upright position by means of two silver tenons at the base, let into two sockets of silver, and the whole was held together by five bars, four of which passed through golden rings attached to the boards; and the centre bar passed through the thickness<sup>5</sup> of the boards; those on the

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<sup>4</sup> The water from the Laver was used through means of cocks, under which the priests placed their feet and hands. In Solomon's Temple the Brazen Sea was used in the same manner by the priests, but the sacrifices were washed with water from the ten Lavers. - Joseph. "Antiq." lib. vii. c. iii. 6; Lightfoot's "Temple," xxxvii. 2.

<sup>5</sup> Such is the literal meaning of the passage in Exod. xxvi. 26-28. "Thou shalt make bars of shittim-wood; five for the boards of the one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the two sides westward, and the middle bar in the midst of the boards shall reach from end to end." And in Exod. xxxvi. 33, "And he made the middle bar to shoot through the boards from the one end to the other." This, no doubt, would make the boards to be of a very considerable bulk, and on this account has led to the supposition that the distinction between the middle bar and the others was that the former was one continuous piece, but the latter were bro-

North and South sides, as Josephus says (Antiq. iii. vi.3. Also see references in note to p. 207), running into that on the West side, and thus forming one continuous support round the three sides. The bars, as well as the boards, were of shittim-wood overlaid with gold.

The entrance to the Tabernacle was at the East end (Exod. xvi.31-37), through five pillars of shittim-wood, overlaid with gold, [210] with capitals overlaid with gold; the pillars were based in sockets of brass. Upon these pillars was suspended a hanging, or veil of blue, purple, scarlet, and fine white linen, supported upon hooks of gold. The Tabernacle itself consisted of certain coverings, or curtains, the innermost being of fine white linen, and blue, and purple, and scarlet, coupled with taches of gold. The Holy of Holies was separated from the Holy Place by a veil of blue, and purple, and scarlet, and fine white linen,

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ken into parts. But this is contrary to the words of the direction given to Moses, "Thou shalt make bars – five for the boards of the one side, and five for the boards of the other side," &c., whereas this would be to make more than five for each side. This particular point, however, is more a matter of curious inquiry than of any real importance. For if the four bars on each side were thus in parts, as Josephus seems to assert, they were, no doubt, joined fast together, the one into the other, so as practically to form one continuous whole. See Joseph. "Antiq." b. iii. c. vii. s. 3, wherein he gives the width of the boards as four fingers, or between three and four inches.

with figures of Cherubim wrought upon it. This veil was suspended by hooks of gold, upon four pillars of shittim-wood, overlaid with gold, and based in sockets of silver. The sockets for the boards, for the four pillars, for the various hooks, and for overlaying the capitals of the sixty pillars, were formed of the silver produced by the half-shekel ( Exod. xxxviii.25-28), which, at the first numbering of the children of Israel, was paid by every male (except those of the Tribe of Levi) who had attained the age of twenty, for the redemption of his soul.

In the Holy Place, before the Veil which separated the Most Holy, and equi-distant between the two side-walls, was the Altar of Incense (Exod. xxx. 1-6). This Altar was made of shittim-wood, overlaid with gold; its dimensions were one cubit square and two in height. On the South side (Exod. xxv. 31,&c.;xl. 24), to the left on entering, was placed the Candlestick, formed of beaten gold, with a centre shaft and six branches. It is said to have been placed North and South, the lamps upon the branches being so fixed as to incline towards the lamp on the centre shaft, and the centre lamp being made to incline towards the Most Holy Place. Hence, it is stated, the centre lamp, being on this account nearest to the West, or Most

Holy Place, was called the Western Lamp.<sup>6</sup> On the North side, opposite the Candlestick, but placed West and East, was the Table of Shewbread ( Exod. xxv. 23,&c.;xl.23), formed of shittim-wood overlaid with gold, two cubits in length, one cubit in breadth, and one cubit and a-half in height. In the Most Holy Place was the Ark of the Testimony [211] with the Mercy-seat and Cherubim upon it. The Ark was a chest made of shittim-wood, overlaid with gold; two cubits and a-half in length, one cubit and a-half in breadth, and a cubit and a-half in height. The Mercy-seat was a plate of solid gold, of the same dimension in length and breadth with the Ark, and probably serving as a lid to the Ark.<sup>7</sup> The Cherubim were two in number, of beaten gold, one upon each end of the Mercy-seat, with their faces towards each other, and their wings extended so as to cover the Mercy-seat. In the Ark Moses was commanded to place the Testimony, consisting of the two tables of stone written with the fin-

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<sup>6</sup> Lightfoot, "Prospect of Temple," chap. xiv. s. 4, and "Temple Service," chap.ix. s.3 .

<sup>7</sup> Buxtorf, Hist. Arc. cap. ix. „The board or lid (tabula) by which the ark was covered, and closed.“ He quotes Abarbanel, Levi Ben Gerson, &c. who assert from Exod. xxv. 16, that the Ark was uncovered until after the two tables were placed in it, and then was closed by placing the Mercy-seat upon it.

ger of God; and to lay up before the Testimony<sup>8</sup> the pot of manna which was to be kept for the generations of Israel, and Aaron's rod which budded, the sign that God had chosen Aaron and his family to the priesthood, to the exclusion of the rest of Israel. From above the Mercy-seat and between the Cherubim, the Lord promised to meet with Moses, and to commune with him of all things given in commandment to the children of Israel.

In the above particulars of the several divisions of the Sanctuary, we may observe that in the measurements of the sides of the Court, and dividing the same

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<sup>8</sup> It has been supposed by some writers that the pot of manna and the rod were also laid up in the Ark. But with respect to the former, the words of Moses are simply a direction to Aaron to lay it up before the Lord; and it is added that, „As the Lord commanded Moses, so Aaron laid it up before the Testimony“ (Exod. xvi. 33, 34). And as to the latter, „The Lord said unto Moses, Bring Aarons rod again before the Testimony, to be kept,“ &c. (Numb. xvii. 10.) It is the almost unanimous opinion of the Hebrew Commentators (See Buxtorf, "Hist. Arc.," ch. v.) that the pot of manna and the rod were not placed within the Ark; and this receives confirmation from the words in 1 Kings viii. 9: "There was nothing in the Ark, save the two tables of stone which Moses put there at Horeb." On the other hand, the words of the Epistle to the Hebrews (ch. ix. 4) seem to bear a different construction; but possibly the object of the passage is simply to bring under notice the several things contained in the Most Holy Place. Indeed, the relative „wherein“ in that passage (εν η) may refer to the Most Holy Place (σκηνη η λεγομενη αγια αγιων).

by the number of pillars forming each side, as also in the measurement of the [212] Brazen Altar therein - the numbers five and ten are the predominant numbers: whereas in the Tabernacle, applying the same rules, the numbers one, two, and ten predominate. As to the metals employed in the different parts, we find that the material principally employed in the Court, both in its structure, and in the ornaments, instruments, and vessels used therein, was brass. All were formed of brass or overlaid with it, with the exception of the silver fillets and hooks of the pillars round the Court, and the chapters of the pillars which were overlaid with silver; but no gold was to be seen in this part of the Sanctuary. On the other hand, in the Tabernacle there was no brass to be seen except at the entrance, in the sockets or bases of the five pillars. With this exception, the only metals employed in the construction of the Tabernacle, or of the vessels used therein, were gold and silver. And of the gold, a very large proportion must have been used in the formation of the Mercy-seat and Cherubim, in the Most Holy Place, which were entirely of beaten gold. There was, therefore, a gradual increase of costliness in the construction, as we proceed from the Court to the Holy Place, and finally to the Most Holy.

## II. THE SACRIFICES

We next proceed to the several kinds of sacrifices ordained by the Law, and their main distinctions; and, first, as to animal sacrifices. These, distinguished by the manner in which they were consumed, are divisible into five classes - namely: 1. The whole burnt-offering. 2. The sin-offering, the blood of which was carried into the Tabernacle or Temple. 3. The lesser sin-offering and the trespass-offering. 4. The peace-offering. And to these must be added, 5. The Paschal Lamb.

1. The whole burnt-offering (Lev.i) was presented before the door of the Sanctuary by the offerer, who placed his hand upon the head of the animal. The victim was then taken to the North side of the Brazen Altar, and was there killed, the priest receiving the blood into a proper vessel, and sprinkling it upon the Altar: the carcase was divided into its principal [213] members, all the several parts were placed in order upon the wood, and the victim was then entirely consumed by fire upon the Altar.

2. The sin-offering, the blood of which was carried into the Holy Place, was in like manner presented



before the door of the Sanctuary (Lev. iv.1-21; and xvi., and the hand of the High Priest („The priest that is anointed.“ Lev. iv. 3,16) laid upon its head. It was then taken to the North side of the Brazen Altar, and there killed. The victims on the Day of Atonement were a bullock and a goat, but on all other occasions, when the blood was carried into the Holy Place, the victim was a bullock.

On other occasions than the Day of Atonement, the High Priest carried of the blood into the Holy Place, and sprinkled seven times before the Veil, and put some of it upon the horns of the Golden Altar, or Altar of Incense. The remainder of the blood he took out with him, and poured at the base of the Altar of burnt-offering. On the great Day of Atonement, before sprinkling upon the Altar of Incense, the High Priest carried the blood, first of the bullock, and then of the goat, into the Most Holy Place, and sprinkled them upon the Mercy-seat seven times, and afterwards seven times before the Mercy-seat; that is, as the Jewish doctors say, upon the Veil inwards.<sup>9</sup> Then go-

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<sup>9</sup> Maimonides on the Day of Atonement, iii. 4, 5, quoted by Ainsworth, on Lev. xvi. R. Chiia, ch. ii. 25, 26, in confirmation of this quotes R. Eleaser, son of R. Jose, who says, that at Rome, after the destruction of Jerusalem, he saw the Veil of the Temple stained with blood; and he was told that it was from the blood on the day of Expiation. – (Ugolini, tom. i. pp. 65, 66.)

ing out into the Holy Place, he put the blood of both victims upon the horns of the Golden Altar, and then sprinkled seven times upon the Altar itself. The remainder of the blood was poured out at the base of the Altar of burnt-offering. The blood of the sin-offering being thus disposed of, the inward fat, the kidneys, and the caul above the liver, were taken out, and burned upon the Altar. And then the whole remains of the animal, with its skin, were carried without the camp, or (as afterwards was done) without the city, into a clean place (being the same place to which the ashes of the Altar were removed), and there they were wholly burned [214].

3. The sin-offering, whose blood was not carried into the Holy Place, was also presented before the door of the Tabernacle, and slain on the North side of the Altar (Lev. iv. 22-35). The priest dipped his finger into the blood, and put it upon the horns of the Altar of burnt-offering, or Brazen Altar, and the remainder of the blood was poured out at the bottom of the Altar of burnt-offering. After this, the fat and inwards, as in the previous case, together with the rump, if it were a ram or lamb, were burned on the Altar of burnt-offering; and the remainder of the victim belonged to the priest who offered the sacrifice; the skin to be for his use, and the flesh to be eaten by the males of the

family of Aaron, within the precincts of the Court of the Sanctuary.

The trespass-offering was in all respects dealt with as in the case of the sin-offering last mentioned; except that all the blood was sprinkled upon the Altar, as in the case of the burnt-offering.

Some trifling variations from these rules were observed in the sin and trespass offerings, in the cleansing of lepers, and also when the victims were birds, into which it is not necessary to our present purpose that we should enter; for these offerings cannot be reckoned among the ordinary liturgical rites of the Law, but were appointed to meet exceptional cases.

4. The peace-offering was also presented before the door of the Tabernacle, and the offerer laid his hand upon its head; but it was slain at the same place, before the door of the Tabernacle, that is, between the Altar and the Tabernacle, and not on the North side of the Altar. The blood in this instance, as in those of the burnt and trespass offerings, was received and sprinkled by the priest on the Brazen Altar. The fat and internal parts, as in the case of the sin and trespass offerings, were consumed by fire upon the Brazen Altar; and the rump or tail also, when a lamb was the victim. The breast and the right

shoulder were then separated or heaved, and waved before the Lord, and these parts belonged to the priest, and were eaten by him and his family, without distinction of male or female, in any clean place (for peace-offerings were not reckoned among the most [215] holy things, but were esteemed less holy). The remaining parts were consumed by him who brought the offering, with any other clean persons whom he might invite: but this consumption was performed as a religious act, and as in the presence of the Lord. When the offering was brought up, not by an individual, but on behalf of the whole congregation, the whole of the flesh of the victim, excepting the parts to be consumed by fire, was eaten by the priests within the holy precincts.

5. We mention the *Passover lamb*, seeing that it is called the sacrifice of the Lord's Passover, and is distinguished from the other sacrifices of animals by the manner of consumption. This victim was offered by each household or company, and was slain in the Court. According to the original institution, the blood was to be sprinkled on the door-posts of the dwelling where the household or company met (Ex. xii,7); but the subsequent practice was either to sprinkle it upon the Altar, or (as Maimonides says De Sacr. Pasch.I, 5-14) to pour it upon the base or at the bottom of the Altar, as with the residue of the blood the sin-offering

(Lev. iv. 7). The fat and the inwards were burned on the Altar of burnt-offering, and the residue was roasted with fire and wholly eaten the same evening in the dwelling of the household or company: or, if any part of it remained unconsumed, it was burned with fire before the morning.

These were the general rules ordained for the several kinds of animal sacrifices, and we may remark the following distinctions in the rites observed in disposing of them.

First, with respect to the place of slaying the victim. In the burnt-offering, sin-offering, and trespass-offering, the sacrifices were slain on the North Side of the Altar; the peace-offering was slain between the Altar and the porch.

Secondly, with respect to the blood of the sacrifice. In the cases of the burnt-offering, the trespass-offering, and the peace-offering, the blood was sprinkled upon the Altar round about. The blood of the lesser sin-offering was put upon the horns of the Altar of burnt-offering; the blood of the greater sin-offering was carried into the Holy Place of the Tabernacle or Temple, put or sprinkled upon the horns [216] of the Golden Altar, and sprinkled before the Veil; and the blood of the sin-offering on the Day of Atonement was

carried within the Veil, and put upon the Mercy-seat, and sprinkled before the Mercy-seat; the residue of the blood in all these cases being poured out at the foot of the Brazen Altar.

And, thirdly, with respect to the place of consumption. The peace-offering, or lesser holy sacrifice, might be consumed anywhere within the camp or holy City: the burnt-offering, and all other sacrifices, except those sin-offerings the blood of which was carried into the Tabernacle or Temple, must be consumed within the holy precincts attached to the Sanctuary, and not beyond; and lastly, the sin-offering, whose blood was carried within the Holy or Most Holy Place, could only be consumed in the spot assigned thereto, without the camp or holy city.

Besides the animal sacrifices, there were two other offerings appointed or authorized, namely, the Meat-offering, or Minchah, and the Drink-offering.

The meat-offering, consumed in whole or in part upon the Altar, was composed of wheat-flour; except in one single case, the jealousy-offering, which was to be brought up by the husband of a woman suspected of adultery - which offering, although part of it as a memorial was burned upon the Altar, was composed of barley-meal. (Num. v. 15)

Of these meat-offerings there were several kinds. First, the meat-offering of fine flour, with which oil was mingled; and, when offered as a free-will offering, frankincense also was added. From this, in the case of voluntary offerings, the priest took out a handful, with all the frankincense, and burned it as a memorial upon the Altar, the remainder belonging to the priest. When this meat-offering was appointed to be offered on public occasions, as an accompaniment or addition to an animal sacrifice, the whole was consumed by fire upon the Altar. Secondly, the meat-offering baked in an oven, either of flour mingled with oil, or wafers made of flour, anointed with oil, after the baking, as Maimonides supposes. (De sacrificio XIII, 8, 10. See Ainsworth on Lev. II, 4.) Thirdly, the meat-offering of fine [217] flour mingled with oil, baked or fried upon a slice; which, after it had been baked, was cut in pieces, and oil again poured over it. Fourthly, the meat-offering of fine flour mingled with oil, baked or fried in a frying-pan. From the three last-mentioned offerings the priest took a portion as a memorial, salted it with salt, and burned it upon the Altar; and the remainder belonged to the priest for the consumption of himself and his household. In the case of all the above-mentioned offerings no leaven was suffered to be mingled, neither to be eaten by the priest, nor to be burnt upon the Altar, except in the instance of the leavened loaves appointed to be of-

fered with the sacrifice of peace-offerings for thanksgivings (Lev. vi. 16; ii, 11; vii. 13): for the leavened loaves offered at Pentecost were not burned on the Altar, but only waved before the Lord. It was also forbidden to offer on the Altar any honey which included (as said the Rabbins) any sweet or luscious fruit. Fifthly, there was the meat-offering of first-fruits, consisting of green ears of corn dried by the fire, with oil put upon them and frankincense laid thereon.

In the case of meat-offerings appointed to be offered with animal sacrifices, both the quantity and the proportions of the ingredients were fixed by the Law: and in free-will offerings the same proportions seem to have been adopted, although the quantities would be varied as the offerer was minded to give, or according to the occasion which induced him to make the offering. (Num xv. 2-12) To all burnt-offerings and peace-offerings, where the victim was of the flock or of the herd (not including goats), the appointed meat-offering was to be of fine flour mingled with oil in the following proportions, namely : - To each bullock, three tenth-deals (or omers, the omer being the tenth part of an ephah, Numbers xxviii. 5, and equal to a little more than five pints of our measure) of flour; mingled with half an hin of oil; to each ram, two tenth-deals of flour, mingled with one-third part of an hin of oil; and to each lamb, one tenth-deal, mingled

with one-fourth part of an hin of oil. From these rules there were but two exceptions: one, in the case of the peace-offering for thanksgiving, when the meat-offerings were to be unleavened cakes, wafers, and fried cakes, together with [218] leavened bread; and the other, in the case of the burnt-offering of an he-lamb, on the day of waving the sheaf of first-fruits, when the appointed meat-offering was to be, as with other whole burnt-offerings, of flour mingled with oil, but in the proportion of two tenth-deals of flour, mingled with one-third of an hin of oil.

The meat-offering appointed to accompany the animal sacrifice was offered in the following manner: - As soon as the parts of the victims which were to be consumed by burning had been placed upon the Brazen Altar, the meat-offering was taken and placed over the parts, so that the two were caught by the fire and consumed together.

Lastly, we have to notice the *drink-offering*, which, with the meat-offering, as already noticed, accompanied every whole burnt-offering and peace-offering of the herd, and of the flock, except the peace-offering for thanksgiving. This offering consisted of wine, which was poured out upon the Altar so soon as the meat-offering had been laid thereon and was consuming. The quantity of wine was fixed

by certain proportions, as in the case of the meat-offering, namely, to every bullock, half an hin (the hin containing about five quarts), or thirty-six egg-shells full of wine; to every ram, one-third of an hin; and to every lamb, one-fourth of an hin. The drink-offering was not poured out upon the sacrifice, nor upon the fire of the Altar, but upon the Altar itself, round about.<sup>10</sup>

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<sup>10</sup> Josephus, „Antiq.“ lib. iii. ch. ix. 4, says, that the wine was poured about the altar. Maimonides (De Sacrif. ii. 1, in Ainsworth on Numb. xv. 5) says, that the wine was offered upon the altar, not upon the fire; but that the priest, lifting up his hand, poured the wine upon the base of the altar. The heathen were in the habit of pouring out libations of wine as offerings on all occasions of feasts; they also ordinarily offered wine with their sacrifices; but they poured it out upon the victim after it was slain, and also while it was burning upon the altar. - (See references in Potters “Greek Antiquities,” vol. i. p. 269; and Smith’s “Dict. of Antiq.” *Sacrificium*.)

### III. THE PUBLIC OCCASIONS OF SACRIFICE

The several public occasions at which these sacrifices were offered, and other rites celebrated in the great congregation, [219] and on their behalf, were, 1st, In the morning and evening of every day (Num. xxviii. 3-10); and in considering the rites appointed for these occasions we shall include the additional sacrifices and rites appointed for the Sabbath. 2nd, In the beginning of every month. (Num. xxviii. 11-25) 3rd, The Passover, on the fourteenth day of the month Abib, and the subsequent feast of unleavened bread held for seven days, in commemoration of the Lord's Passover when He delivered the children of Israel out of Egypt. Included within the period of this feast was the day of waving the sheaf, or omer, of first-fruits on the morrow after the Sabbath, that is to say, on the sixteenth of the month Abib, at which time the yearly harvest was becoming ripe, and on this day a further sacrifice of a burnt-offering, with a special meat-offering and drink-offering, was appointed. (Lev. xxiii. 10-13). 4th, The Feast of Weeks, or Pentecost, being the fiftieth day from the sixteenth of Abib, on which were waved the two leavened loaves, the first-fruits of the wheat-harvest, on which account this feast was called the Feast of First-fruits. (Num. xxviii. 26-31; Lev. xxiii. 14-21; Num. xxix. 1-6). 5th, The Feast of

Trumpets, on the first of Tisri, being the first day of the natural year. 6th, The great Day of Atonement, on the tenth of Tisri, in which atonement was made for the sins of the priests, and of all the congregation (Num. xxix. 7-11; Lev xvi); and 7th, The seven days' Feast of Tabernacles, or Booths, commencing on the fifteenth of Tisri, in which was commemorated the Ingathering of the whole produce of the year, and the deliverance of Israel from the house of bondage in Egypt. (Num. xxix. 12; Lev. xxiii. 29-43).

On each of these occasions were offered whole burnt-offerings; and on the days of the three great feasts - viz., on the Passover, Pentecost or First-fruits, and the Feast of Tabernacles or Ingathering - both whole burnt-offerings and sin-offerings. On Pentecost alone were offered peace-offerings, which indeed were the only peace-offerings appointed to be offered for the whole congregation of Israel, except those at the consecration of the High Priest. The daily sacrifices, morning and evening, were specifically whole burnt-offerings; and on the great Day of Atonement, although whole burnt-offerings and a sin-offering, as on the three great feasts, were offered up in addition to the morning [220] and evening sacrifices; yet it is unnecessary to say, that the peculiar and special sacrifices of that day were the two sin-offerings, whose blood was carried into the Most Holy Place, (namely,

the bullock, the sin-offering for the High Priest, and the goat, the sin-offering for the whole congregation of Israel,) and the other goat, which was to bear away the iniquities of the people into a land not inhabited.

In addition to this short review of the occasions of public worship, we propose to examine more closely the rites appointed for daily observance, and those for the Day of Atonement. For, first of all, these respective rites contain certain particulars which have not come under review in considering the several kinds of sacrifice. Again, the Day of Atonement was appointed for this reason, among others, that Aaron might on this day come into the Most Holy Place in which God dwelt in visible glory; and on this occasion he brought in and offered, in the Most Holy Place, that incense which at other times was offered only in the Holy Place without the Veil: so that his coming within the Veil on the Day of Atonement was, as it were, the test of his acceptance, and that of his family, in all their priestly acts on behalf of the children of Israel. Moreover, the rites appointed for the Day of Atonement were ordained not only for making atonement for the sins and iniquities of Israel in general, but in especial reference to the uncleanness brought by sin upon all their acts of worship, of which the daily rites form the prominent and constant part. These reasons induce us to consider with greater attention the manner of

the daily rites, and of those for the Day of Atonement.

The daily Morning and Evening Services of the Tabernacle were as follows:-

In the morning, the first act was to offer the whole burnt-offering of an he-lamb, a yearling, in the manner already described in our account of the whole burnt-offering. Upon this, after it had been placed upon the Altar, the appropriate meat-offering (of a tenth-deal of fine flour mingled with the fourth part of an hin of oil) was laid, and burned upon the Altar. And then the drink-offering, or [221] libation (being the fourth part of an hin of strong wine), was poured out, not upon the sacrifice, as we have already mentioned, but round about upon the Altar. Moreover, upon the meat-offering above described was placed another, called the High Priest's meat-offering. Every day the High Priest provided an omer or tenth-deal of fine flour, mingled with the due proportion of oil. (Lev. vi. 20,21). This was baked upon a slice, as mentioned in Leviticus (ch. ii. 5), and being divided into two equal portions, the one was offered upon the meat-offering in the morning, and the other was reserved for the evening. The tradition concerning this additional meat-offering is, that each half was broken into twelve pieces; and the Jewish ritualists understand

from the Hebrew word used (ch. vi. 21), which we translate "the baken pieces," that it was only half baken - between baken and raw. (Mischna, Minch. vi,5; Comment. Bartenora, and Maimon in loco. Surenhus. Tom. v; Maimon. De Sacrif. xiii, 2,3,4.) It was placed upon the Altar immediately after, and upon, the first meat-offering. On solemn occasions the pouring out of the drink-offering was the signal for the trumpets and instruments of music to sound, and for the Levites and singers to commence singing the appointed psalms. (Mischna, de Sacr. jug. vii.3)

The like sacrifices and rites were appointed to be observed every evening. These were the daily morning and evening sacrifices.

No sacrifice was permitted to be offered on the Altar before the morning sacrifice on any day; nor after the evening sacrifice, except at the Passover, an which occasion the Paschal lamb was slain on the fourteenth day of the first month at evening, after the evening sacrifice had been offered, and before sunset,<sup>11</sup> when by their computation the fifteenth day of the month commenced.

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<sup>11</sup> It was lawful to kill the evening sacrifice at half-past twelve P.M.; but in order to give space for the previous offering of vows and voluntary sacrifices, it was ordinarily killed at half-past two P.M., and offered at half-past three.

In addition to the above burnt-offerings morning and [222] evening, the High Priest was commanded every morning when he dressed the lamps, and every evening when he lighted them, to burn incense on the Golden Altar which was before the Veil. (Luke i.9). At a later period it is evident that all the priests were appointed in their turns by lot to this office; and, according to the traditions of the Jews, four priests were engaged therein on each occasion, one only of whom actually burned the incense, the others assisting in the preliminary acts, leaving him alone in the Temple at the moment of placing the incense on the fire. But in the Tabernacle we read that it was expressly given in charge to the High Priest (Ex. xxx. 7) to burn incense on the Golden Altar, morning and evening, whatever subordinate offices of assistance might have been fulfilled by the other priests.

The incense was principally composed of four ingredients - namely, stacte, the dropping gum of the myrrh-tree; onycha the cover or shell of a shell-fish, whose odour is supposed to proceed from spikenard,

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On the Sabbath, when vows were not offered, it was ordinarily killed so early as half-past one, and offered at half-past two. When, therefore, the evening of the Passover fell on the Sabbath, the evening sacrifice was slain at half-past twelve P.M., and offered at half-past one, on other years one hour later; thus giving longer time for slaying the Passover lambs. - (Mischna, de Pasch. v.1., and Comment. Bartenor. in Surenhus. Vol. ii.)



on which these fish are said to feed; galbanum, the sweet gum of a plant said to be like fennel; and pure frankincense - an equal part of each. These were compounded together, and the portion of it for each day was beaten small before it was used. The oil used for burning in the lamps was pure olive oil.

The incense was put upon coals of fire, which were taken from the Brazen Altar; and it was for a breach of this observance that the two elder Sons of Aaron, Nadab and Abihu, were slain before the Lord. (Num. xvi.40; Lev. xvi.12; Lev. x.1). In like manner it is said that the centre lamp, when it went out, was never lighted except from the fire upon the Brazen Altar; but any of the six side lamps might be lighted from the nearest lamp of the candlestick. We can have no difficulty in believing that this was the practice, for it is in strict analogy to what was observed in burning the incense; and would intimate the mind of God, that no fire or light should be introduced into the Tabernacle, except it were taken from that which was originally sent down by God Himself from heaven upon the Brazen Altar, and which was never permitted to go out. (Lev. ix.24; Lev.vi.9.13). "The fire [223] shall ever be burning upon the altar: it shall never go out."

The High Priest, therefore, on these occasions, morning and evening, after the slaying of the lamb for the whole burnt sacrifice, took a censer of coals from the Altar, and entered into the Holy Place. There he put a handful of the incense on the coals, and placed the censer on the Golden Altar. It was also his duty in the morning to dress, and in the evening to light, the lamps upon the golden candlestick.

It is unnecessary to inquire whether the acts thus fulfilled in the Court and in the Holy Place, followed in succession, the one after the other, in the order in which they were originally enjoined, or were fulfilling at the same time; for this question is of no real importance in its bearing upon the spiritual mysteries typified or symbolized. We are told that at later periods, when the number of the priests had greatly increased, after the sacrifice was slain, the other necessary duties attending the consumption of it upon the Altar, and the duties fulfilled within the Temple, were carried on simultaneously; only that in the morning the incense was not placed upon the fire until after the blood of the sacrifice was sprinkled upon the Altar; nor in the evening, until after the pieces of the sacrifice had been placed in order upon the Altar. But this is not according to the original institution of those rites, which in the first instance were ordinarily fulfilled by the High Priest, assisted by the other

priests, and which were certainly fulfilled by the High Priest on the Day of Atonement.<sup>12</sup> The natural order, if we may [224] so express it, would be that the High Priest should first offer the burnt sacrifice, with its meat-offering and its drink-offering, and complete the services to be fulfilled in the Court, before he should proceed into the Holy Place: and there his first act would be to place the incense on the fire. This is proved by the words with which this rite was constituted: "Aaron shall burn thereon (that is, on the Golden Altar,) sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it; and when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations." (Ex. xxx. 7,8.). It is even more evidently proved by the express words of

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<sup>12</sup> The Rabbinical writers allege that the High Priest on the Day of Atonement, after slaying the morning sacrifice, and sprinkling the blood upon the Altar, went into the Holy Place, burned the incense, and trimmed the lamps; and then went out and burned the flesh of the daily sacrifice, and the meat-offering, and offered the drink-offering. This might have been the case on the Day of Atonement in later times, when the same practice had obtained in offering the daily rites of burning the incense after the blood was sprinkled upon the Altar, and before the victim was burned; but originally it is unreasonable to suppose that there would be such an intermingling of two distinct services, - so distinct in the contemplation of the Law, that the priests on each occasion of going into the Holy Place were commanded to wash their hands and feet with the water of the laver, "that they die not" (Ex. xxx. 19-21).

the Law prescribing the rites on the Day of Atonement; on which day the first act enjoined upon the High Priest, when he came within the Veil with the blood of the bullock, and before he should venture even to sprinkle the blood, was to put the incense on the fire, "that the cloud of the incense might cover the Mercy-seat, that he die not." (Lev. xvi,13). And although the daily burning of incense was without the Veil, not in the immediate presence of the Lord in visible glory, yet the same rule would evidently apply, namely, that the cloud of incense should ascend from the censer upon the Altar before he proceeded to the subordinate act of dressing, or of lighting, the lamps.

In addition to the rites above described; which were fulfilled every day, there were offered on the Sabbath two additional burnt-offerings, namely, two he-lambs of the first year, with their appropriate meat-offerings and drink-offerings.(Num. xxviii.9,10) Moreover, on this day the twelve loaves of the shewbread, appointed to be continually on the table before the Lord, were renewed. (Lev. xxiv. 5-9). The shewbread, or bread of presence, or of presentation (οι αρτοι της προθεσεως, the loaves of prothesis, or proposition, Mark ii. 26; η προθεσις των αρτων, the presentation of loaves, Heb. ix. 2), consisted of twelve loaves or cakes, each of them made of two tenth-deals of fine flour, and baked on the eve of the Sabbath. The flour used

in making these loaves was the offering of the people; and as well as all the other offerings made on behalf of the whole congregation, is supposed to have been provided by means of the [225] half-shekel<sup>13</sup> which the people gave yearly for the Service of the Sanctuary. These twelve loaves were brought into the Holy Place on the Sabbath-day, and the loaves of the preceding week were removed, and the new loaves arranged on the table of shewbread, in two rows, and frankincense was placed upon or by the side of each row; the loaves which were removed were divided among the priests, for them to eat in the Holy Place; and the frankincense of the former week was carried out and burned upon the Altar. The Hebrew writers say that the new loaves were brought in by the priests who came upon duty on that day by course; and that the former week's loaves were removed by the course going out, who also offered the two additional lambs with their meat and drink offerings, and burned over them the frankincense which had just been removed. This was their final duty for that turn, and the eve-

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<sup>13</sup> The half-shekels were applied to the following purposes, viz., for the purchase of the daily victims with their meat-offerings and drink-offerings, the omer of barley offered on the morrow after the Sabbath in the Paschal feast, the two loaves at Pentecost, and the shewbread: also for the red heifer, the scape-goat, and scarlet cloth, the golden plates for overlaying the Most Holy Place, and, as some Rabbins assert, for the vessels required in the Sanctuary. - (Mischna, De Silcis, iv. 1, seq.).

ning sacrifice was offered by the incoming course. They also say that the frankincense was brought in in two silver vessels or cups, called in our translation spoons, and placed by the side of the rows of bread (the word rendered in our translation "upon" also meaning "by" or "beside," as in Gen. xvi. 7). Thus twelve loaves containing twenty-four portions of flour were always upon the table in the Holy Place - the commandment to Aaron by the hand of Moses being this: "Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant." And it was ordained that the bread removed should be eaten by Aaron and his Sons only in the Holy Place; "for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute."

We now come to the great Day of Atonement or Expiation.[226] The first notice which we have of this solemn observance is in the commandment given to Moses concerning the Altar of incense, its construction, and the daily use to be made of it.(Exod. xxx. 1-10). In the passage referred to directions are given that this Altar should be reserved for the offering of the incense compounded according to the express injunctions of the Lord. No other offering - neither incense of any other kind, nor burnt sacrifice, nor meat-offering - was to be offered thereon, nor was any

drink-offering to be poured upon it, save only that Aaron should make an atonement on the horns of it once in a year with the blood of the sin-offering of Atonement. It is next mentioned in the chapter in Leviticus (Lev. xvi) which treats at length of the special rites for this day. These rites, we find, were appointed immediately after the death of Nadab and Abihu, the two sons of Aaron, who were slain before the Sanctuary, because they put incense upon strange fire, that is, upon fire which had not been taken from the Altar of burnt-offering. The reasons adduced in this chapter (Lev. xvi. 2,&c.) for the appointment of the day are, First, to provide an acceptable means whereby the High Priest might, on this day, and only on this day throughout the year, pass through the Veil into the Most Holy Place, and there appear before the Visible Glory upon the Mercy-seat, and offer holy rites of worship.(Lev. xvi.32-34). Secondly, to make atonement for the holy Sanctuary, and also for the Tabernacle, and for the Altar. And lastly, to make atonement and expiation for the sins of the priests and of all the people of the congregation - an atonement for all sins, once a-year.(Lev. xvi. 11,21,30,33,34).

In addition to the daily burnt-offerings, there were offered on this occasion whole burnt-offerings, consisting of a bullock, a ram, and seven lambs; and a sin-offering of a kid of the goats. These were offered

according to the general rites ordained for such sacrifices, with their proper meat-offerings and drink-offerings.(Numb.xxix.8-11). Additional whole burnt-offerings and the sin-offering were (as we have said) appointed for each of the great days of observance throughout the year, and do not require particular notice. The special offerings for the day - appointed for the reconciliation of the holy places and [227] of the people - were a young bullock for a sin-offering and a ram for a burnt-offering, offered by the High Priest on behalf of himself and the priests; and two kids for a sin-offering, and a ram for a burnt-offering, on behalf of the whole congregation.

On this day all the sacrifices were offered by the High Priest alone. In the morning he offered up the daily burnt sacrifice, and fulfilled the accustomed service in the Holy Place, in the garments appointed for the daily ministrations when performed by him; and in the same garments he offered the additional burnt-offerings of the bullock, ram, and seven lambs, probably immediately after the morning sacrifice and other rites; the kid for a sin-offering, whose blood was not to be carried into the Holy Place, was offered at a later period, the flesh being reserved for consumption by the priests on the evening of the same day. After this, the High Priest came into the Court with the young bullock for a sin-offering, and the ram for a

burnt-offering, which were to be offered for himself and for his house. There he put off the high-priestly garments, being concealed from the people (as is stated by the Jewish commentators) by means of a fine linen cloth hung before him; (Mischna, de Die Expiat. iii.3,6) and after washing his body, he put on the linen coat, breeches, girdle, and mitre; these vestments, although less costly than those in which he usually ministered (being perfectly plain and white), were yet called „the holy garments,“ because worn upon this solemn occasion. Having assumed the holy garments, he presented the bullock before the Lord,<sup>14</sup> and (as was usual in presenting sin-offerings) with his face to the Sanctuary, he laid his hands upon the bullock and confessed his sins and the sins of his house. After this he went round the Altar to the North-east end, where were the two goats, and cast lots which of the two should be “for the Lord,“ and which “for Azazel,“ or, as it is in our translation, „for the scapegoat.“ [228] He then presented them both before the Lord at the door of the Tabernacle, calling the one which was to be slain by the name of a sin-

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<sup>14</sup> Maimonides says that the bullock was placed so as to stand between the porch and the altar, with the head to the South, and the face to the West, and the priest stood on the East side, with his face to the West, in making the confession. This agrees with the Mischna, de Die Expiat. cap. iii. sect 8.

offering,<sup>15</sup> but presenting the latter as a live-offering, which was to be let go into the wilderness. After this the High Priest again (ver. 11) brought the bullock and laid hands on him, and made confession of sin a second time for himself and his house, including the whole priesthood;<sup>16</sup> after which he killed the bullock at the usual place, and received his blood in a proper vessel, that it might be carried into the Holy Place, there to be employed in the appointed rites. The High Priest next took a censer full of live coals from the Brazen Altar, and two handfuls of incense, which had been previously beaten small, and which he placed in

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<sup>15</sup> In Lev. xvi. 9, 10, it is said, „ Aaron shall bring the goat upon which the lot fell ,for the Lord,‘ and present him a sin-offering. But the goat upon which the lot fell for ‘Azazel‘ shall be presented alive before the Lord,“ &c. R. Solomon Jarchi (quoted by Ainsworth, in loco) paraphrases the former verse as follows, “when he lays the lot upon him (i.e., upon the goat to be slain) he shall call him by this name, saying, ‘A sin-offering for the Lord.‘ So, also, R. Chiia (Ugolini, vol. i. pp. 63, 64) and the Mischna, de Die Expiat. cap. iv.

<sup>16</sup> Maimonides mentions three confessions, namely, one which he made for himself at the first; then secondly this, which he made for himself and the other priests; and the third, which he afterwards made for all Israel over the live goat. But there can be no doubt that in the case of the goat which was slain (being the sin-offering for the children of Israel (verses 5 and 15) as the bullock was the sin-offering for Aaron and his house), the High Priest before slaying it would, as with all sin-offerings, and as before slaying the bullock, lay his hand on the goat; thus virtually, if not by word, extending his confession of sins, which he had made for the priests, to all the congregation.-(Cap. iv. 24, 29, 33.)

a dish or vessel for the purpose. He then carried both the censer and the incense into the Holy Place, and from thence passed into the Most Holy Place. Having come within the Veil, his first act was to put the incense upon the fire, and place the censer upon the floor before the Mercy-seat, himself remaining until the smoke of the incense had ascended and diffused itself abroad. As soon as the Mercy-seat was covered with the cloud of the incense, he went out into the Holy Place and brought within the Veil the bullock's blood, in which he dipped his finger and sprinkled the blood upon [229] the Mercy-seat at the East or nearest end once, and then in front of the Mercy-seat seven times.<sup>17</sup> Afterwards he carried out the blood of the bullock and left it in the Holy Place before the Veil, and went out into the Court. There he slew the goat, and carried his blood within the Veil, and sprinkled in like manner once on the Mercy-seat, and seven times before the Mercy-seat. Having thus reconciled and "made an atonement for" the Most Holy Place, he proceeded to reconcile the Holy Place by mingling the

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<sup>17</sup> The Rabbinical writers assert that the High Priest sprinkled first the blood of the bullock and afterwards that of the goat once on the top of the Mercy-seat and seven times in the front of the Mercy-seat, and subsequently he sprinkled once above and seven times below upon the Veil, interpreting this to be the meaning of the words "before the Mercy-seat." (Mischna, de Die Expiat. v. 4; Maimon. de Die Expiat. iii. 405.) see also Note, p. 213, ante.

mingling the blood of the bullock and of the goat, and dipping his finger therein and sprinkling the blood thus mingled upon each of the four horns of the Altar of incense, and then again seven times upon the top of the Altar. After this he carried forth the remainder of the blood and poured it out at the base of the Brazen Altar, according to the usual rite prescribed for sin-offerings whose blood was carried into the Holy Place. (Lev. iv. 7, &c.)

Having thus "made an end of reconciling the Holy Place (i.e., the Most Holy), and the Tabernacle of the Congregation, and the Altar," (Lev. xvi.20) he went to the goat remaining alive; and, placing his hands on his head, he again made confession of sin, confessing "over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." The goat was immediately sent away "by the hand of a fit man into the wilderness."

After this the High Priest returned to the carcasses of the bullock and of the slain goat, opened them, put aside the fat which was to be burned on the Altar, and, as stated by the Jewish commentators, cut the flesh into great pieces, but so as not to separate the pieces, and sent away the carcasses by another messenger to be burned without the camp. The messen-

gers, both he who carried out the live goat and he who carried forth the two carcasses, with [230] his assistants, were all rendered unclean by reason of these employments and were not permitted to return into the camp until they had washed their clothes and bathed their flesh. The Jewish writers go on to say that the High Priest, having allowed sufficient time for the live goat to reach the wilderness (or, as the Mishna declares (Mischna, de Die Expiat. cap.v.8.), having received intimation that he had arrived there), went into the Court of the Temple, called the Court of the Women, and there read the portions from Leviticus treating of the services of the day (Lev. xvi. and xxiii. 27-32), and afterwards recited certain prayers.

However this may have been, he at this time put off the holy garments. And, after washing his flesh, he put on the high-priestly garments, and then offered, according to the ordained manner, the two burnt-offerings – namely, those of the two rams which were presented with the respective sin-offerings of the bullock and the two goats; and, as is asserted, he also offered at this time the additional sin-offering. It is certain that at this time he burned upon the Altar, besides the burnt-offering, „the fat of the sin-offering,“ for it is expressly so stated; and this must have comprised the fat of the bullock and of the Lord's goat; it

would also include that of the additional sin-offering of a goat, if not before burned.

There still remained the evening burnt-offering. And after offering this, he again put on the holy garments, and went into the Most Holy Place within the Veil, and brought out from thence the censer and the vessel for the incense; the incense having been left to burn before the Mercy-seat. Then putting off the holy garments, washing himself, and again putting on the high-priestly garments, he fulfilled the evening Office appointed to be observed daily in the Holy Place.

With this account of the rites performed on the great Day of Expiation, we conclude our statement of the ordinances for religious worship prescribed by the Law. But before proceeding to investigate the spiritual truths contained under these types, we shall arrive at more distinct ideas of the nature of the legal rites by considering briefly [231] what impressions the children of Israel themselves would probably receive from the arrangements of the sanctuary in which they worshipped, and from the rites of which they witnessed the celebration.

In the first place, the triple division of the sacred precincts, and the distinctions which were evident both in the method of constructing each part, and in

the religious rites celebrated in each, were calculated to affect the mind with emotions of solemnity and reverence, increasing in intensity, from the first view of the outward enclosure, with its hanging of fine linen, pure and white, to the admission into the inner Sanctuary, and the presence of the Visible Glory.

Upon entering the Court, the large quantity of brass employed gave the impression of durability, and no doubt, to the Israelites, of splendour also. The absence of the more precious metals which had been offered for the work would also be remarkable; no other metal being visible but brass, with the exception of the silver fillets and hooks of the pillars round the Court, and the chapiters of the pillars which were also overlaid with silver: but no gold was to be seen, neither in the substantial framework, nor in the ornamental parts, nor in the vessels and instruments made use of in the Court. It was also known to the people, that to this Court were confined by express commandment the bloody sacrifices of animals; and here alone were consumed by fire the meat-offerings; and here alone it was permitted to pour out the drink-offerings of wine.

In penetrating into the Tabernacle the priest leaves the Court which was open to the air and light of heaven, unprotected and uncovered from above; and

and enters into a Temple presenting all the sacred associations which belong to such a building. The Veil of Entrance is hung upon five pillars, socketed or based in brass: but here is the last trace of this comparatively baser metal, all else which meets the eye, except the coverings of the roof, and the Veil through which he entered, and the Veil before him, being either gold or silver. The five pillars of entrance, and the boards which form the walls, are overlaid with gold; the [232] Table and the Altar are also overlaid with the same material, while the Candlestick is composed of beaten gold, as are all the vessels and instruments employed for the service of the place. Into this part none may enter but the priests. The holy nation, the peculiar people, are all excluded, those only excepted who had been specially consecrated, and to whom, as the sole depositaries of the priestly office, the Lord had confirmed it by a miracle. (Num xvii). In this place, moreover, the sweet incense and the holy shewbread are the only offerings. And before them stands the second Veil, concealing from view the Most Holy, in which are the Ark, overlaid with gold, and the Mercy-seat and Cherubim, entirely composed of gold. But none may pass that Veil except the High Priest alone, and he but once a-year, with the most solemn rites, lest otherwise he die; for the Sanctuary within is the Presence-chamber of God Himself, who there



abides manifested in visible majesty in the Cloud of Glory.

This gradual increase of costliness and splendour in the three successive parts, - this marked distinction in the rites offered in each, - this gradual, and in the end entire, seclusion, and the fearful warnings which defended it, must have produced in the Israelite corresponding increase of reverence and awe, leading him to attach distinct degrees of sacredness to the different parts, and to attribute a peculiar presence of God to one part rather than to another, and to regard certain of the rites which were enjoined as of a more sacred character than others.

Then, as to the impressions which the several kinds of animal sacrifices were calculated to produce.

The sin-offering, in its most complete form, was, as its name implies, a sacrifice for sin; it was a sacrifice by means of which the priest made an atonement for the sin committed by him or them, on whose behalf the victim was offered: and the blessing which was to result therefrom was, that "the sin should be forgiven." (Lev. iv.35;v.10-16) The act of the offerer laying the hand upon the head of the victim, followed by the shedding of its blood in order to "make an atonement for his sin," could hardly be misunder-

stood. The action evidently represented that the sins of the offerer were transferred from him, [233] and that upon the victim about to be slain the penalty of his guilt was to be visited. Nor could the offerer fail to perceive somewhat of God's abhorrence of sin, when from considering first that the substituted sacrifice was put to death, he proceeded to reflect on the manner of its destruction, namely, total consumption by fire, and that not upon the Altar of the Lord, not in the holy place dedicated to the worship of God, but in a place beyond the precincts of the Sanctuary, and even without the camp of Israel.

On the other hand, the name "whole burnt-offering" implies not merely that it is wholly consumed by fire - for this is equally the case with the greater sin-offering - but that its consumption by fire is wholly and entirely effected as an act of worship and service of God; as it is said, "an offering made by fire, of a sweet savour unto the Lord:" words which are used concerning all the various offerings or parts of the victims which were consumed by fire upon the Altar, whether whole burnt-offerings, meat-offerings, or the portions of peace-offerings, or sin-offerings burned upon the Altar; but are never applied to the burning of sacrifices elsewhere. (Exod. xxix.18.25.41; Lev.i.9.15.17; ii.2.9; iii.5.16.) For on that Altar the fire of the Lord descended, and it was ever to be kept a-

alight thereon. (Lev.ix.24; Lev.vi.2.6.) "It is the burnt-offering, because of the burning upon the Altar all night unto the morning, and the fire of the Altar shall be burning in it" "The fire shall ever be burning upon the Altar: it shall never go out."

In this sacrifice of burnt-offering, as in the sin-offering, reference was made to sin, and the sacrifice was "accepted" on his behalf for whom it was offered (or for the congregation), to make atonement for him. In both sacrifices the offerer (or, when on behalf of the congregation, the priest) laid his hands on the victim; in both confession was made of sin; the life was poured forth; the blood was sprinkled as a religious rite, although not in the same place, nor after the same manner; and the victim was entirely consumed by fire. But the distinction between the two was this, that in the burnt-offering, after the victim was slain and the blood sprinkled, the whole animal was placed in order upon God's Altar, and there consumed before Him for a sweet savour in [234] His nostrils; whereas in the sin-offering, after the slaying of the victim, and the sprinkling of the blood, the inward fat only and the principal entrails were burned on the Altar for a sweet savour; and the carcase was borne forth and burned without the camp, as an accursed thing, and those employed therein were defiled and rendered unclean by the ministry they fulfilled. Nor was there less

significancy in the disposal of the remain of the victim, when the guilt to be atoned was not of such a character as to affect the whole congregation; but had been incurred through sins and transgressions committed in ignorance by individuals. For in such cases, the Sacrifice was not accounted accursed or unclean: the priest who acted as the Minister of God, between Him and the offerer, received it as his due; but the offerer was not permitted to partake.

The distinction between the whole burnt-offering and the peace-offering was equally obvious. In presenting a peace-offering, whether for a thanksgiving or in fulfilment of a vow, the offerer laid his hand on the head of the victim, as in the case of the whole burnt-offering; and the victim was slain, and the blood was sprinkled: but here the manner of offering the two ceased to be the same. Instead of the whole victim, only certain selected parts were consumed upon the Altar by fire: of the remaining parts, the shoulder was given to the priest to eat, and the residue was consumed by the offerer, and those invited by him to partake, - his household, his friends, or the poor. And these are distinctions which could not fail to be remarked nor could they be remarked without some meaning being attached to them. In the whole burnt-offering the entire victim was consumed as an act of worship towards God; in the sacrifice of peace-

offering the whole was indeed dedicated as a holy thing to God, and part was consumed upon His altar; but part of it became the food of the priest, and so contributed to the support of him who ministered at the Altar; and the remainder was given back to him that had presented it before the door of the Tabernacle, shewing him his privilege individually to partake in the sacrifices, and thus to have fellowship with the Altar of God and with His priests [235].

And while these distinctions were obvious to all who listened to the Law or who gave attention to the things which they witnessed and took part in, doubtless these who served God with all their heart, and meditated upon His Law, were enabled to derive from them a still greater amount of spiritual edification. In offering all these sacrifices they would pour out their hearts in humiliation and sorrow for their sins known and unknown; they would acknowledge their own demerits, while engaged in slaying, or in witnessing the death of, the victim. They had seen now, at the foot of Sinai, when the Lord entered into covenant with them, Moses sanctified both the altar and themselves (Exod.xxiv.5-8; Heb.ix.19-22), by sprinkling them with the blood of the sacrifices by which that covenant was sealed. And Moses had expressly commanded that they should bring all their sacrifices, whether burnt-offerings or sacrifices, unto the door of

the Tabernacle of the Congregation, and should slay them there; and that the priest should sprinkle the blood upon the Altar of the Lord at the door of the Tabernacle, „for the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.“ (Lev.xvii.3&c.). Confessing, therefore, their sins in the slaying of the victim, upon which those sins were put, their contrition would be mingled with joy and assurance of forgiveness, when they beheld the blood sprinkled upon the Altar, or put upon the horns of the Altar and poured upon its base, or carried within the Tabernacle itself to make atonement there; and they would accept it as the token that their sins were forgiven, and themselves absolved.

Thoughts such as these would occur to them in all the sacrifices, and when they came to the distinct and different disposal of the victims after atonement was thus made, they could not avoid receiving some further lessons which the commandments of God were calculated to convey even in their then imperfect state of knowledge. In seeing the victim for sin consumed apart from the Altar of God, they would apprehend the inexorable wrath of God against sin; while the sinner was received to mercy through the [236] substituted sacrifice. In the whole burnt-offering they

they would see symbolized the great truths that, although man hath sinned and come short of the glory of God, yet a means was provided in the counsels of heaven whereby sinful man might be reconciled to, and accepted by, God. And in the peace-offering they would taste and see the blessedness of the forgiveness of sins, and of the worship and service of God; and the idea of communion with God would be presented to the mind, seeing that they partook of the sacrifice offered unto Him, and received by them from off His Altar. And however vague their thoughts upon these things might be, seeing that the precise mode in which God would provide atonement and reconciliation was as yet unrevealed, every pious Hebrew knew that there was One to come, who would redeem His people from their iniquities, and through whose advent and future acts these sacrifices would receive their real efficacy. And their minds would be prepared for higher truths, a more distinct revelation, and more entire communion with God; and they would be led by the rites enjoined upon them to seek for salvation, for acceptance, for blessing and grace, not in themselves, but in God.

Such impressions upon the mind of the pious worshipper were the sacrifices themselves calculated to make; while it is impossible to say to what further extent his mind and understanding might be led into

the apprehension of that future development of God's purpose, through which alone his present services could be of any avail. Let us now proceed further, and consider the probable way in which he would be affected by the service of the Golden Altar, and would regard the connexion between the sacrifices of the Court and the offering of incense in the Holy Place.

The incense was reserved as a holy perfume to the Lord alone: the children of Israel were forbidden to compound a similar perfume for their own use. "Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people." (Exod.xxx.37.38) And none other but the priests, the sons of Aaron, might present even that incense before the Lord without sin and consequent punishment, as we see in the [237] cases of Korah and those who took part in his rebellion, and of Uzziah the king. (Num.xvi.35;2.Chron.xxvi.19). The pious Israelites therefore knew that the cloud of incense, which went up from the Golden Altar and filled the sanctuary of the Lord, was the perfume which the Lord delighted to accept on behalf of all Israel, from the hand of the appointed mediator, the priest; and that while this sweet savour ascended up before Him, He heard, and accepted, and was ready to answer, the prayers which His people made to Him.

Then, with respect to the connexion between the sacrifices upon the Brazen Altar and the burning of incense in the Holy Place. The incense was offered morning and evening; but it was never offered unless also the victim, the lamb, was slain in the Court and “accepted for them,” and atonement made by sprinkling the blood upon the Altar, and the victim itself consumed with fire upon the Altar, the token well understood and recognized that God accepted their sacrifice; “an offering made by fire, of a sweet savour unto the Lord.”

The order, therefore, of these rites, morning and evening, was calculated to show the order and method of God in bringing sinful man into His sanctuary. The offering of the whole burnt sacrifice in its institution preceded, and in practice was always commenced before, the further rites performed within the Tabernacle. Atonement was first made for Israel, and the sacrifice offered and Israel accepted therein, before the High Priest, as their representative and on their behalf, proceeded with the fire of God, and with the incense reserved to Him alone, into the Holy Place; and there, while the people without offered their prayers, he presented the incense upon the Altar before the Lord: thus, as it were, perfuming their prayers, and rendering them acceptable.

Lastly, the occasion of the appointment of the great Day of Expiation, and the plain words of the Lord in instituting it, rendered evident the relation of the rites to be observed on that day to the other sacrifices and rites of the Law, and especially to the daily rites of the Holy Place [238].

The day was appointed as a day of fasting and sorrow, wherein every one, on pain of being cut off; was to afflict his soul because of all his sins and iniquities, and the sins and iniquities of his people, for all of which atonement was on that day to be made.

The incense which on other days was offered without the Veil, was on this day carried within the Veil, and there offered in the immediate presence of God; thus, as it were, sanctifying its use on all other occasions, bestowing the highest sanction upon it, affording the strongest evidence of its acceptance by God at all times, and forming, so to speak, the basis for its daily use.

The sprinkling of the blood of the sin-offerings, first in the Most Holy Place and then in the Holy Place, making atonement for each of these places in respect of all the sins and iniquities of the children of Israel, both priests and people, spoke in like manner to the hearts of the worshippers; and set forth in live-

lively symbols that, through the atonement effected on this day, acceptable service of God in their future acts of worship was secured: so that acceptance in all their acts of worship seemed to spring from the atonement now offered, in like manner as their acceptance in the specific act of the daily offering of the incense seemed to spring from the offering, on this day, of the incense in the Most Holy Place.

Reflections such as these we may fairly attribute to the pious and well-instructed among the children of Israel, without indulgence of speculation, or exercise of ingenuity. They flow naturally from the prescribed rites, and from the words of the Lord spoken to Moses, in delivering them for observance. And although it is probable that those who would derive any clear ideas of the meaning of the rites they witnessed were comparatively few, still the order and manner of those rites, and all the attendant circumstances, would suffice to influence their habits of thought, and prepare them for ordinances of a more spiritual character, of which their own observances were the type [239].

#### IV. THE SPIRITUAL MYSTERIES TO WHICH THE LEGAL TYPES REFERRED, AND

##### 1. Of those derived from the Tabernacle and its parts

We now proceed to examine those spiritual mysteries of which the several types of the Law were symbolical or representative. We shall thus be the better prepared for the consideration of those Offices of the Church which are antitypical to the legal rites. (See p.206.ante)

Introductorily to this part of our subject, let us observe that the knowledge of these mysteries is not derived to the Church through the exercise of man's wisdom, but by revelation of God unto the apostles and prophets whom He ordains; and among the ways in which these His servants are instrumental in conveying such knowledge to the Church, is the interpretation of the things written in the Law of Moses. Our present duty and work, therefore, is not the exercise of invention, but to arrange and systematize the truths which the Church has in this manner received, to show the consequences legitimately resulting from them, the proper manner of applying them, and the

various subjects to which they may be applied. And, as we proceed with our task, and advance to the understanding of them, we shall not fail to observe and admire the wisdom with which God hath prepared and disposed all things from the beginning, in order to fulfil in His Church that purpose which from Eternity He ordained in the counsels of His wisdom, and through Eternity He will carry out by the excellency of His power.

The materials of which the Tabernacle and all its furniture were composed were - gold, silver, brass, purple, blue, scarlet, fine linen, goats' hair, rams' skins dyed red, badgers' [or tachash] skins, and shit-tim-wood, or wood of the shittah-tree. These are symbolic of certain spiritual characteristics or qualities, which, as they contribute to the formation of the character of every Christian, though developed more in one individual, or in one ministry, than in another, constitute the spiritual materials out of which the Church of Christ is formed [240].

Gold, the most enduring of all metals, is the symbol of truth formed in the understanding, and embraced in the heart, through the operation of the Holy Ghost. Silver is the symbol of love - that love which is shed abroad in the heart by the Holy Ghost; the love of God, pure and holy, flowing forth towards

all His creatures, and seeking to embrace them in its operations. Brass is the symbol of that spiritual corroboration and endurance which enable regenerate man, in the strength of the Holy Ghost, firmly to resolve, and faithfully to execute, all that God enjoins as His will.

Purple, and blue, and scarlet, and white, the four colours named or referred to in the stuffs or cloths forming the coverings, represent abstract qualities. Purple is the emblem of dignity, decision, and command; blue, of heavenly-mindedness or spirituality; scarlet, of that cleanness of conscience, that unconsciousness of imputed guilt or of evil, which can only be wrought in the intelligent Christian through faith in the blood of Christ - „the heart sprinkled from an evil conscience;“ white is the symbol of the pure and spotless righteousness which is in Christ, and is imputed unto the believer, and imparted unto the regenerate. It is not expressly stated in what materials these colours were wrought, except that the white seems to be associated with fine twined linen. The Rabbinical writers are of opinion that the material of the three colours first mentioned - purple, blue, and scarlet - was woollen. The fine twined linen, it is generally admitted, was byss, or linen of fine texture, fabricated of a silken cotton produced from a flax grown

in Egypt;<sup>18</sup> and some writers are of opinion that all the four materials referred to were of the same silken-cotton fabric. Supposing the textures to be linen and woollen, it is sufficient for us to state that wool, the fleece of the sheep, is the symbol of the actions or habits of men in their ecclesiastical standing; and linen, the product [241] of a plant of the earth, is the symbol of the actions or habits of men in their position in society or in the world.

Goats' hair, rams' skins, -and badgers' [or tachash] skins, are the materials of which the three outer coverings of the Tabernacle were made. The goat is the symbol of one exercising the prophetic ministry, or endowed with prophetic gifts; the ram, of the ministry of the Deacon as the leader and representative of the congregation; the tachash (the word cannot refer to our common badger, for that animal, according to the Jewish ritual, was unclean) is the symbol of the ministry of the Evangelist. The several coverings, composed of the skins of these animals, and thrown over the Tabernacle of fine linen, set forth the spiritual defence and completeness imparted to the Church through the exercise of the several gifts and qualities which peculiarly distinguish the three

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18 Supposed to be the plant mentioned by Pliny (Nat. Hist. xix. 3) to be grown in the upper part of Egypt, towards Arabia, called gossipion, or xylin; from which, because of its superior whiteness and softness, the vestments for the Egyptian priests were made.

offices just named; qualities, however, which are inherent in the Church as a Body, and are to be more or less manifested and exercised in every part, and by every member of the Body.

The shittim-wood, or wood of the shittah-tree, is the symbol of human nature, weak and unstable in itself, which the Lord assumed, „taking the Manhood into God,“ (Creed of St. Athanasius) when He tabernacled upon earth: which also He hath made the basis of His spiritual Tabernacle, the Church, overlaying and strengthening it by those heavenly powers and qualities which are comprised in the Gift of the Holy Ghost. - For His Body, the Church, is composed of men, the creatures whom He formed of the dust of the earth, whom He endowed by His Spirit with the powers of the world to come, and whom He will hereafter clothe with the brightness of that Glory in which He now abides.

The materials of which the Tabernacle was composed, considered abstractedly, are not necessarily symbolical of the spiritual qualities or functions above referred to under any concrete forms, but denote them as abstract qualities or characteristics. As the materials themselves were capable of application, and were actually applied, in the construction of the Tabernacle, in many different ways, so also we shall find



that the spiritual qualities symbolized will enter [242] into many different combinations, and inhere in a variety of subjects. And, moreover, when any given type refers to, and is intended to represent, the relations of things, or the modes of God's operations, we shall find that the type itself is capable of being applied to a great variety of distinct subject-matters, although we shall observe a strict analogy governing the manner of application in each. This will not surprise us: for, as we advance in knowledge of the works of God, whether visible or invisible, material or spiritual, the more sublime appear to us that unity of purpose and that simplicity of method, manifested in the various operations of His wisdom and power.

Proceeding from the symbolic meaning of the materials employed in the construction of the Tabernacle, we come next to its several parts or divisions, - the Court without - the Holy Place - and the Most Holy Place. And here we shall find an immediate example of what we have just said concerning the applicability of certain types to a variety of subject-matters, the antitypes, however, being either representative or typical one of another, or modifications of the same truth. We shall confine our notice to those applications of the type which may have a bearing on the special object in view - the application, namely, of the Tabernacle, as a type, to the Church, and of the

rites fulfilled in the Tabernacle to the Offices of the Church.

The three divisions of the Tabernacle, in the manner of their construction, are thus characteristically distinguished: the outer Court uncovered and exposed to view; the Tabernacle entirely concealed from all without, but the first part of it, or Holy Place, accessible to the priests; the second part concealed from the view even of the priests, and inaccessible to them, - none but the High Priest entering into it.

We may here observe the remarkable figure presented to us, in these three divisions, of the manner in which the adorable Persons of the Blessed Trinity are revealed in this Dispensation. The Father, dwelling in the light to which no man can approach, in whose presence the Incarnate Son, as High Priest in our behalf, alone appears, and we only in Him; the Son, invisible to the world, but revealed unto [243] those whom He chooses out of the world; and the Holy Ghost, manifested before the eyes of men in His operations in the Church, which is a *visible* Body with *visible* sacraments and ordinances.

But man himself was created in the image of God, in that predestinated image in which God Incarnate was to be manifested, and to abide for ever; and

every man is a standing type of the mystery of God in the Church, which is the „Body“ of Christ, “the fulness of Him that filleth all in all.” (Eph.i.23). We have, therefore, no difficulty in presuming that the mystery of man’s being will be found typified in the Tabernacle, which is the type of the Church, and that the three divisions of the Tabernacle have a reference to the threefold nature of man, animal or sensitive, intellectual, and spiritual, united in one person.

The Court without, - open to the light of day, and enclosed by a boundary calculated to mark out the sacred precincts, but not to conceal the rites celebrated within them, - in which living victims were slain, and the offerings consumed by fire - this portion of the sanctuary, thus contrived and occupied, constitutes an obvious symbol of the animal part of man with its involuntary impulses and instincts, and its active movements exposed to the view and perception of others. Nor is it less characteristic of that outward walk and conversation of holiness, and of that self-sacrifice and dedication to God, by which the Christian lets „his light shine before men, that they may see his good works and glorify his Father which is in heaven.“ (Matt.v.16).

The Tabernacle, with its two divisions, both of them closed from the light of day and the inspection

of all without, aptly represents the intellectual and spiritual parts of man, both withdrawn from the observation of the senses, but distinct the one from the other.

The Holy Place symbolizes the mind or rational part capable by its own faculties of apprehending the revelation of God when presented to it, capable also of laying up the results of knowledge, and of meditating upon them, and in this respect far excelling the animal nature, which retains only what is requisite for the supply of its physical wants, - [244] and lastly, capable of that highest act of the reasonable creature, namely, speaking unto God, addressing God in prayer and intercession. In other word; the rational part of man, endowed with light, with memory and reflection, and with reasonable speech, is typified by the Holy Place with the Candlestick, the Table of Shewbread, and the Altar of Incense.

The Most Holy Place, with the Ark and Mercy-seat, and within the Ark, or laid up before it, the Tables of the Law, the pot of Manna, and Aaron’s rod that budded, and over it the Cherubim, between which dwelt the glory of the God of Israel, - is the fit representation of the regenerated spirit of man, in which God vouchsafes to dwell, and whose proper light is the Glory of His own presence. And it is most

certain, that, before either the reasonable understanding, with its faculties, or the members of the body, can be brought into subjection, and be made the instruments of holiness, righteousness, and godly service, God Himself must take up His abode in the spirit, filling it with the assurance of His mercy; and the man must embrace in its spiritual reality the holy Law - love to God and love to all men. He must be satisfied with that hidden communion with the Father and the Son, into which the spiritual man is admitted by the Holy Ghost; and in the fear of God he must be made the subject of His holy rule through the ordinances of Christ, and be endowed with the will and power to serve God. Such is the typical application of the Most Holy Place to the spirit of man.

This application of the divisions of the Tabernacle to the threefold nature of man, will be found in the course of our subsequent inquiries to elucidate the manner in which they apply to the principal rites and Offices of the Church. But we should greatly err, if we carried this application of the figure so far as to let it be supposed that there is any religious rite of the Christian Church in which all these several parts of man's being will not be called into action. In every act of worship in which a Christian congregation can engage, the faculties of the spirit, and of the soul and understanding, and of the body also, will all and each

of them be [245] exercised. Every service must be reasonable; every act of worship must be spiritual and offered in spirit; and every public office and rite presuppose the use of the members and organs of the body. And in the highest and most spiritual of all, (as we have pointed out in a former part of these Readings,) namely, in the sacrament of the holy Eucharist, material substances, bread and wine, are the absolutely essential instruments and elements of our worship. (P.7, ante)

Before proceeding to the explanation of the Tabernacle as a whole, in its typical application to the Church in its present state, it is important to point out that the successive parts of the Tabernacle are typical of the successive Dispensations of God, from the giving of the Law until the final consummation. In this view of the subject, the Court without with its bloody sacrifices sets forth the carnal nature of the Jewish Dispensation: the Tabernacle, in its two parts, is a type of the spiritual and rational character of the Christian Church; wherein the Holy Place sets forth the Church during the present Dispensation, and symbolizes the great duties of Intercession, Eucharistic Oblation, and Illumination, which she has continually to fulfil on earth; while the Most Holy Place sets forth that heavenly Dispensation, of which even now the Church possesses the first-fruits and earnest

in the Holy Ghost, but to which she shall fully attain in that "moment, the twinkling of an eye," (1Cor.xv.52) when the veil of the flesh shall be rent in the first resurrection, and we shall enter into the glory whither our Forerunner hath for us already entered. In this point of view it is very remarkable that the Church has entirely eschewed in her services of worship all the symbolical types belonging to the Court without, but has almost universally (until the last three hundred years universally) adopted the symbolical types used in the Holy Place. The shedding of blood, the destruction of animals or fruits of the earth by fire, the outpouring of libations, have been altogether put away, and the only symbol properly belonging to the Court which has been retained is water, employed not in any actual religious service of worship, but in the initiatory rite by which disciples [246] are admitted to the Church, or as a memorial thereof; just as in the Court the Laver of Water stood beyond the Brazen Altar, and at the entrance to the Tabernacle. But the use of incense, the proposition of the consecrated Sacrament, and the use of lights, all of them symbols proper to the Holy Place, have all been employed for symbolical purposes in the worship of the Church from very early periods, and until a comparatively recent time they were universally adopted; and they now prevail through far the larger part of the Christian Church.

It is unnecessary here to do more than notice the prophetic application of the Tabernacle, as a whole, to that future development of God's purpose, when all the nations of the world shall be gathered in and included in the covenant of God, and the outer Court shall become the Court of the nations; when Israel shall be for a sanctuary in the midst of the earth, and they "shall be named the priests of the Lord and the Ministers of their God;" and when the Church of the First-born in heaven shall be the immediate Dwelling-place of God, and the abode of His Glory: and, as the two parts of the Tabernacle were united and yet distinct, so the heavenly and the earthly shall be connected by ties of spiritual communications; and the Jerusalem above shall be the glory, and life, and strength of the Jerusalem on earth, the future metropolis of the nations.

Let us proceed to the consideration of these divisions of the Tabernacle separately, with their furniture, and of the rites celebrated in each.

In the Court, brass was the predominant metal, with some silver; in the Tabernacle, gold with silver: for the Court without, in its typical application, has reference to man's actions and outward conduct; the Tabernacle, or tent, to his reasonable thoughts and spiritual consciousness. In like manner, the number

five, symbolical of the bodily senses, through which the spirit and understanding of man hold intercourse with the material world without, is the predominant number in the Court: two and one (symbolical of the Incarnation, and of the unity of the Divine Substance, and of other mysteries flowing from, or connected with, these) and ten (symbolical of the perfection of the future [247] kingdom) are the numbers principally to be observed in the Tabernacle itself. The number four, for reasons which will appear hereafter, is common to all parts within the sacred precincts.

In the Court the principal feature is the Brazen Altar, upon which were consumed burnt sacrifices - the flesh of animals and the fruits of the earth. The destruction of the offering in sacrifice is the symbol of God's unsparing judgment against the sinful and fallen nature of Man; the token that man cannot be profitable unto God, except through the death of the flesh and a new and heavenly life. Sacrifice by fire *upon the Altar* signifies, that now in Christ, who hath died and is risen again, man is capable of "yielding himself to God as alive from the dead, and his members as instruments of righteousness unto God." And this is symbolized, not only by the use made of the Altar, but by the materials of which it was constructed, - shittim-wood overlaid with brass, - the type of man's nature, weak and unstable in itself, but clothed with

the Divine strength and firmness, with which, in and through Christ, man regenerate is endowed by the Holy Ghost. Consistently with this interpretation, we find that in the Court of the Temple, which is the type of the future kingdom, the Altar was wholly of brass; because hereafter we shall be perfectly conformed to that spiritual body in which the Lord is present at the right hand of God, and wherein He abides for ever.

In its liturgical application, the Brazen Altar sets forth all those acts of religious worship wherein confession is made of our natural corruption and actual sins, and the grace of Absolution conferred; and by which the Christian professes his faithful resolution to serve God, to obey His commandments, and to walk in His ways, and receives grace for the performance of the same.

In the services of the Brazen Altar and of the Court, although there were certain acts restricted to the priests, yet were there others in which the Levites were admitted to assist them. Hence, in reference to those ordained to serve in holy things, the Brazen Altar is the type of Ministry, fulfilled both by priests and deacons; and the type includes all [248] those functions wherein it is the office of the priest, with the assistance of the deacon, to minister to the people, or to minister before God on behalf of the people, in things

concerning the walk and conversation of individual Christians. We may instance the very rites just mentioned, all which are of a ministerial character, having respect to individual life and conduct: and while the unvarying Law of the Church has restricted some of these rites to the priests, in others the same Law has authorized deacons also to officiate or assist.

In the Court was also the Brazen Laver, in which the priests were to wash before they approached the Altar or went into the Holy Place; this, in strict analogy with the general typical signification of the Court and of the Brazen Altar, symbolizes the ministry of Word; which., whether prophetic or evangelical, cleanses the inward thoughts, and is the fit preparation for our acts of service.

The Holy Place is the type of all those liturgical acts proper to those who have already received from the Lord the Absolution of their sins, and who, abiding in the confidence of their acceptance, have yielded themselves to be a living sacrifice to Him. The Offices here symbolized have respect to Christians as incorporate members of Christ. They are, therefore, essentially mediatorial and priestly in their character; they are proper to the Church, not as a mere aggregate of individuals, but as an organized Body, fulfilling a mission entrusted to them; and, as a royal priest-

hood, standing between God and the world, evermore approaching Him on behalf of their fellow-men, and evermore ready to go forth from the presence of God into the midst of the world, to minister the blessings which God would bestow by them.

The Brazen Altar is the type of Ministry or Deaconship, whether fulfilled by priests or by those in that one of the sacred orders which is properly called the Diaconate, and including some acts proper only to priests. The Golden Altar is the type of priesthood, seen in unity and consecrated, if we may so speak, in the person of the High Priest or Angel, who, as the representative of Christ, alone presents the intercessions of the Church, over which he presides, as [249] one body. In this holy function he is assisted by the other priests; but his own place and special office cannot be supplied by any one who has not received the ordination of Angel as well as that of priest. The Golden Altar, therefore, is the type of priesthood in the person of the Angel, without excluding, however, those priests who, under his headship, share with him the sacerdotal office, and exercise its functions. In like manner, the incense burned upon the Golden Altar is the type of that great act of intercessional devotion, which is composed of the supplications, and prayers, and intercessions, and thanksgivings of the Church, recited by the priests, but summed up, reca-

pitulated, and presented as one holy offering in the Name of Christ by the Angel alone.

On this Altar the incense formed of four main ingredients might alone be offered; but neither burnt-offering, nor meat-offering, nor drink-offering.

Into the meaning of these several offerings in their details it is not yet the time to enter. We may, however, remark, in passing, that the special rite typified by the incense is Intercession: and the exclusion of the other rites enumerated, signifies the duty incumbent on him who offers it to exclude the expression of all personal feelings, whether in the confession of unworthiness on the one hand, or, on the other hand, in the profession of devotedness, or readiness in the service of God. Neither is this the time or place for statements of systematic truth, whether dogmatic or controversial; or for the effusion of spiritual raptures: the main thought should be concerning those for whom intercession is made, their wants, and the exhaustless treasury of mercy and grace from which they can be supplied.

The Golden Candlestick with its seven lights represents the understanding spiritually illuminated. In its highest application it is the symbol of Christ with the sevenfold Spirit, the light of His Church: it is

also the symbol of the Church, endowed with the Holy Ghost in His sevenfold manifestation and distribution of gifts, as the light of the world. In each particular Church it typifies the light of God's truth manifested through those who rule in doctrine, namely, the sevenfold Eldership of the Church, consisting [250] of the Angel, with six Elders, his assessors. And thus, in its application to the Ministry of the Church, as the Golden Altar is the type of priesthood in unity, so the Golden Candlestick is the type of priesthood in diversity. The liturgical ministrations symbolized by the Golden Candlestick are not ministries of word addressed to the people, as were those typified by the Laver in the Court; but holy words spoken before God, befitting His presence, and calculated to suggest just thoughts and right principles to the mind, rather than rules and directions for practical guidance.

The Table of Shewbread is a type of Christ, who is the Bread of Life, and who, abiding in our nature at the right hand of Glory, presents in His own flesh before God the continual memorial of His people. In like manner, it is the type of the Church, the Body of Christ, which is the spiritual Israel and true antitype of the twelve Tribes of Israel after the flesh. Of this her calling and office the Church possesses an outward sign and symbol, in the complete number of those who should stand in the highest ministry,

namely, the twelve Apostles of the Lord. In the particular Church, it typifies the priesthood in its completeness, comprising both the ruling Elders and the subordinate presbyters or priests. Liturgically considered, the Table of Shewbread is the symbol of oblation for a memorial before God. Of this in the Church there is but one form, namely, that which we have in the Holy Eucharist. This Sacrament, therefore, is symbolically referred to in the Table of Shewbread: not as it is the means merely of personal communion, in which respect we have the symbol in the sacrifice of Peace-offering partaken of by the offerer in the Court; but in a higher form than this, namely, as it is the rational sacrifice which the Church offers, in presenting before God the memorial of Him who came down from heaven to be the life of the world; and in Him, and under the figures of the sacramental elements representing His Body and Blood, the Memorial also of the spiritual Church itself, quickened with Eternal Life, upon which Almighty God is pleased to look down with favour and acceptance [251].

The Most Holy Place is the type of Heaven itself, whither our High Priest is for us entered, and in which He seats us with Himself through the communion of the Holy Ghost, present with our spirits and dwelling in us. The Mercy-seat, on which the Glory rested, and from above which, between the Cherubim,

the Lord promised to commune with Moses as the ruler of His people, sets forth, first, that communion and converse with God to which the Church, the Body of Christ, is admitted in the person of the Lord: secondly, the fact and manner of the communication of the Divine Will, for the guidance of the Church on earth, which is vouchsafed through the Apostles of the Lord, of whom Moses is the type: and, thirdly, that secret and inward communion - in which every believing Christian is called to partake, and therein continually to abide.

The two Cherubim, between which the Glory rested, set forth that twofold form of spiritual ministry, apostolical and prophetical, by which God is pleased to operate through all the ordinances of His Church, whether through those of the Universal Church, or through the priesthood or the deaconship of particular churches, and, in an inferior sense, through every member of the Body. But although manifested through all of every degree and class, yet their original and highest form of manifestation is in the Universal Church, in Apostles and Prophets, for to THEM the mysteries of God are revealed, and through THEM they are derived and communicated to the Church. (Eph.iii.5; 2Pet.iii.2). These two figures of the Cherubim, thus typifying apostleship and prophecy, are on this account the two great symbols of ac-



tive power and of revelation, - of judgment and of light. They were two in number, being thus capable of expressing the distinction between these two great sources of all ministry in the Church. They were formed precisely alike each to the other, in order to signify that while distinct both in the abstract ideas of them, and as exercised in their highest degrees through two distinct ordinances, yet both power and revelation, light and judgment, must, in fact, be united in the performance of all the functions and duties of Christian ministry.

The Ark is the type or symbol of the seat and centre [252] of the spiritual being, from whence emanate all spiritual movement, and thought, and action. In its application to the Church, this centre is to be found in Christ Himself, but the type refers in measure also to the heart and inmost spirit of every regenerate man. The two tables of stone written with the finger of God, the pot of manna, and the rod of Aaron which budded - the first of them inclosed within the Ark, the other two, if not within the Ark, at all events included and concealed within the Most Holy Place - set forth the absolute and essential qualifications for communion with God, namely, those heavenly and spiritual dispositions which are the proper fruits; 1st, of meditation on the words and testimony of Christ in Holy Scripture; 2nd, of Communion in His Body and

Blood in the holy Eucharist; and 3rd, of the Gift of the Holy Ghost through the imposition of Apostles' hands. "He that hath My commandments and keepeth them, he it is that loveth Me: and My Father will love him, and We will come unto him, and make our abode with him." (John.xiv.21.23). "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." (John.vi.56). "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever: ye know Him, for He dwelleth with you, and shall be in you." (John.xiv.16.17).

These three symbols are, therefore, types of those means of grace by which spiritual communion with God is effected; types of them, not as outward means and ordinances, but as distinguishing and characterizing the special grace and blessings severally conferred through each of them. The two tables set forth the lively oracles of God, the holy Scriptures, and especially the words of Christ in the Holy Gospels, not as a written letter, but in their spiritual power and application to the soul: the Scriptures as embodying that twofold law of love to God and to man, "the old commandment which was from the beginning," and yet "the new commandment;" (1.John.ii.7-10, compared with John. xiii.34) for except this Law be written in the heart, there can be no communion with God, nor any abiding presence of His Spirit. This Law

is the basis of all true service of God, and of all true obedience to His will. The pot of manna is the symbol of the holy Eucharist, not as an outward [253] ordinance in any of its uses, but in its hidden and spiritual reality; the means of mutual incorporation with the Lord, and of spiritual communion by the Holy Ghost with the Father and with the Son. The almond-rod is the type of spiritual power and rule, which the Lord originally commits to the apostles whom He sends forth, and which is communicated to, and exercised by, all those associated in the priesthood and ministry with them, by each according to his office: the rod *which budded*, and which was laid up in the Holy Place, is, therefore, primarily the symbol of the grace bestowed in ordination upon priests, and of the seal of the Gift of the Holy Ghost bestowed in the imposition of hands on individuals; and subordinately, in the particular Church, refers to the grace of Consecration and Benediction conferred through the Angel, and under him through the priests, in all the several ways ordained or sanctioned in the Church. All three were enclosed in the Most Holy Place, and laid up either within or before the Ark; shewing that they refer not to the outward Ministries, but to the grace corresponding to each of these Ministries, and operating through each, in the secret and inner being of man. They were so laid up by express injunctions, as memorials before God and as testimonies unto the chil-

dren of Israel, typifying the assured covenant and pledge of the Lord unto His Church through all generations, that whensoever His people seek Him in faith, He is, and ever hath been, ready to bestow upon them the same ordinances, and the same ministry of grace, which He bestowed upon the Church in the beginning.

In the Most Holy Place, there was but one type of a liturgical character - the Golden Censer - typifying the highest act of Intercession with God which can be offered by the Church - namely, that which is offered *at the Altar* in the celebration of the holy Eucharist. This Golden Censer, under the Law, was employed in the offering of incense, once only every year.<sup>19</sup> But the Lord hath passed [254] through the veil, even His flesh; and we have boldness to enter in through that veil, and are able continually to draw near into the very presence of God in the celebration of these holy mysteries; and every priest in his charge has authority to celebrate these mysteries, and every baptized man abiding in the faith is privileged to bear his part in them every day. Nevertheless, the legal type, the of-

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<sup>19</sup> The Censer used in the Most Holy Place was of gold. The Censer used in the daily service in the Holy Place was of silver. (Mischna. de Sacrif., Jug., cap.v. 5.) The Censers used in the service of the Court were of brass. (Numb. iv. 14, compared with Exod. xxxviii. 3, and Numb. xvi. 39.)

fering of the incense by the High Priest in the Most Holy Place once only in the year, together with the relation borne by it, and by the whole ceremony, of which it forms a part, to the other services of the Tabernacle, denotes some analogous celebration of the holy Eucharist in each separate church by the Angel or High Priest presiding over it, and by no other; a celebration also to be attended with special circumstances, and at some given periods, so as to bear a similar relation to the other offices of the house of God, in the space of time between such periods.

From the consideration of the several parts of the Tabernacle in the point of view now presented to us, we have been led to notice that the rites and offices of the Church, and the ministers through whom the grace of the Holy Ghost is dispensed, the stewards of the mysteries of Christ, are respectively capable of a threefold division or distinction in order, corresponding to the symbolic division of the Tabernacle and Court.

1. As to the rites and offices of the Church.

Of these some are based upon the immediate perceptions and emotions of man, when he knows that the way is open to him for pardon and acceptance, and for a new life of holiness through the res-

urrection of Christ. There are, again, other rites and offices which depend not upon emotion and feeling, but upon the right understanding, through the illumination of God's Holy Spirit, of the position and duties of the Church; for God hath set her in the midst of the earth, to fulfil the continual office of intercession for mankind, to be the light of the world, and to be the perpetual memorial before Him of all His mercy and grace to the children of men. And, in the highest degree, we have that sacred [255] rite and most holy sacrament, which in its essential truth and spiritual reality not only eludes the senses of man, but transcends his highest powers of understanding; upon which, when we attempt to reason as upon a matter subjected to the senses or understanding, we fall of necessity into grievous error, desecrating the heavenly mystery with polluting touch and unhallowed speculations. It is spiritual, and only to be apprehended in the spirit through the indwelling of the Holy Ghost. But when thus apprehended, the real presence of Christ is revealed to us; the veil of sacramental forms is rent asunder, and we pass beyond it; and through Christ, and incorporate with Him in His mystical Body the Church, we draw near into the very presence of Jehovah, Father, Son, and Holy Ghost, and make our intercessions unto Him, and have fellowship with Him.

2. In like manner, also, the orders in the sacred ministry are here respectively prefigured.

The Most Holy Place, the type of the spiritual and heavenly, comprises in its symbolical significancy the immediate commission of priesthood and authority, given in trust to those who are sent forth “not of men, neither by man, but by Jesus Christ and God the Father,” and which is continually derived to the Church through the apostles thus sent forth. And as at the entrance to the Most Holy Place stood the four pillars concealed by the Veil, so, through the gifts of apostleship and of prophetic revelation, the fourfold Ministry becomes developed in the Ministers of the Universal Church - namely, the Apostles, and the Prophets, Evangelists and Pastors immediately associated with them. And thus all of these, not being seen in active operation in any of the particular congregations, but being spiritually present in all the churches, binding all together, and ministering grace and spiritual power from the Lord, are symbolically represented in the Most Holy Place. (1.Cor.v.4).

The priesthood, to whose charge are committed the sheep of Christ’s flock, gathered into their several congregations, is symbolized in the inferior division of the Tabernacle; the Angel of the particular church, prefigured by the High Priest, being, as it were, the

connecting link between [256] the universal and the particular, and in some degree belonging to both; as the High Priest had rites to fulfil both in the Most Holy and Holy Place.

In like manner the deaconship is represented in the outer Court, although not without the symbolical presence of the priest also; just as, under the Law, the priest fulfilled duties both in the Holy Place and in the Court, assisting the High Priest in the former place, and being assisted by the Levites in the latter.

We have mentioned that between the Most Holy and the Holy Place were four pillars of shittim-wood overlaid with gold, upon which was suspended the Veil of blue, and purple, and scarlet, and fine white linen, with Cherubim wrought in it. Moreover, in the Holy Place there were four horns to the Golden Altar, and the incense which was offered upon it was composed of four principal ingredients; there were also four bowls to the Shaft of the Golden Candlestick; and to the Table of Shewbread four rings were attached above the four feet thereof, and on it were four several kinds of vessels or instruments for the service of that Table. Between the Tabernacle and the Court were five pillars of shittim-wood overlaid with gold, upon which was suspended a veil, distinguished by the same four colours as those of the inner veil, and

similar to it in other respects, except that there were no Cherubim wrought upon it. In the Court without there was the Brazen Altar with its four horns; and upon the four pillars of entrance was hung a similar veil of blue, and purple, and scarlet, and fine white linen, but also without Cherubim. These series of pillars, giving access to the several parts of the Sanctuary, are obviously connected in their symbolical meaning; and for this reason we shall bring them together under review. They refer, as do also the forty-eight boards forming the frame-work of the Tabernacle, and the remaining fifty-six pillars round the Court, to the Ministers of the Church, as having authority to minister the word of teaching and preaching, and not as engaged in, or performing, liturgical rites. It will be, therefore, unnecessary to explain them at any length. But the number four, so continually recurring [257] and brought into such prominence in all the above types, demands our attention; for, in its spiritual interpretation, it refers to most important elements in the constitution of man as created by God, and to the modes of His operations towards man through the ordinances of the Church.

When the Lord ascended up on high, He gave gifts unto men: and "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints,

for the work of the ministry, for the edifying of the body of Christ: till we all come.....unto a perfect man." (Eph.iv.8-11). Each of the Ministers here named has his proper office to fulfil; and there is that in man which more or less requires the ministry of each, at all times and under all circumstances. But if these Ministries are all of them to be applied to individual Christians, it is not only necessary that there should be apostles, and prophets, and evangelists, and pastors, who minister in the Universal Church, and whose peculiar office it is to bind together into one, and to carry onward to perfection, the several particular Churches of which the Catholic Church is composed: it is also necessary that in every particular Church under the Angel a similar fourfold division or distinction of ministry should exist in the priesthood and in the deaconship; seeing that the priests and deacons have the immediate charge over the flock of Christ, and minister to its individual members. These, then, are the great truths here symbolized: wherein is developed and seen the eternal purpose of God in Christ to bring unto perfection His regenerate creatures, the members of the Mystical Body of Christ by means of the four Ministries of the Church. We have also represented to us those elements in the constitution of man as created, which render him the proper subject of those Ministries.

The four pillars between the Most Holy Place (which symbolized the spiritual condition of the Church in the heavenlies) and the Holy Place (which symbolized the Church in its condition on this earth, one, and yet divided into separate congregations or Churches) are the types of those Offices, the proper sphere for which in the Universal [258] Church, namely, Apostleship (committed to men immediately called and sent forth of God), and the offices of Prophet, of Evangelist, and of Pastor, committed to men called and ordained of God, not immediately, but through the instrumentality of their fellow-men. As these Pillars were the means of access to and egress from the Most Holy Place, so the revelations and commandments which the Lord would give to the Church are derived to particular Churches through the Ministry of those set in the offices typified and prefigured by the pillars. The veil hung upon the pillars with its four colours, is that Ministry which, until the resurrection, is to be fulfilled by those standing in the four offices: and the figures of the Cherubim wrought upon this veil, and upon this veil only, signify that the Ministry typified thereby is that fulfilled by apostles and those immediately associated with them, the highest spiritual Ministry of the Christian Church.

Every particular Church, so far as circumstances permit, is formed upon the model of the Universal Church. And as the Lord, the Angel of the Covenant, ministers to His Church through four, so in like manner the Angel of the particular Church ministers to, and on behalf of, the people committed to his charge, whether in the functions of the priestly office, or in those of the diaconal ministry, through four. This is typically represented by the arrangements, both of the Holy Place and of the Court.

The four horns of the Golden Altar in the Holy Place do not primarily typify the fourfold Ministry; but in a secondary sense, and inclusively, they do. The Golden Altar is the type of priesthood in respect of Mediation; which, though it be a function appertaining to the office of every priest, yet as a corporate act of the Church, as One Body, is fulfilled only by the Lord, and in the particular Church only by the Angel. It is thus that the Golden Altar becomes the type of priesthood under the headship of the Angel. In this, the primary and immediate sense, horns being the symbol of power, the four horns to the Golden Altar primarily set forth that the Angel has power and authority, by the employment under him of four other [259] Angels equal to him by ordination, but subordinate to him in jurisdiction, to fulfil this office of intercession, in four distinct congregations forming part of

his flock, but locally distinct from the Mother Church. But as the Altar typifies the priesthood, and as, wherever the Angel's office is exercised, the presence and assistance of the four Ministries in the priesthood under him are essential to the completeness of his office, the four horns of the Golden Altar must consequently be applied in a secondary sense to the four Ministries in the priesthood. And with this agrees the symbolical meaning of the four ingredients in the incense offered upon the Golden Altar; for they signify four different kinds of prayers (using the word prayer in a generic sense); of which different kinds we shall hereafter have to give the distinctive characteristics, and to shew their connexion with the four classes of ministry existing in the priesthood. These four classes, the four Ministries in the priesthood, are the ruling elders (elders, presbyters, or priests, ruling in word and doctrine, and also in discipline), prophets, evangelists, and pastors, the three last being respectively of the order of priest, presbyter, or elder, although not *ruling* elders.

As the Golden Candlestick is the symbol of the sevenfold Eldership - namely, the Angel and six ruling elders, - it is not to be expected that the idea of the fourfold Ministry should be brought into prominence in this type; yet is it not wholly excluded. In each of the branches supporting the six side lamps were

three bowls, referring to the offices of oversight, teaching, and feeding or pastorship, exercised by every elder, in which he is assisted by the subordinate priests; namely, by his coadjutor or help, who should be competent in all respects to occupy the place of the elder in his absence, and by the evangelists and pastors of the Church. But in the Candlestick itself, that is, the centre-shaft, were four bowls: and these refer to the four offices, corresponding to the four of the Universal Church, which are committed to the four classes of ministers in the priesthood under the Angel. For although that ministry of the Word, to which the type refers in its liturgical aspect, is [260] committed to the sevenfold eldership, yet the whole body of the priests and all the ministries of the House of God contribute to that perfect condition of the Church, wherein it shines forth as the Light of the world.

The Table of Prothesis, also, (upon which were the twelve loaves, representing the Church in the entirety of the priesthood,) was fitted with its "four rings in the four corners that were on the four feet thereof," and furnished with four kinds of vessels or instruments for the service of the Table. By these also the four Ministries are symbolized: for the priests of each of the four Ministries are alike essential to the completeness of the presbytery and to the perfection of

the Church; and all in their ordination are alike invested with authority to offer the Sacrifice of the Church, and to present before God the memorial of Christ, in the holy Eucharist.

In the Court without, the four horns to the Brazen Altar are capable of an interpretation precisely analogous to that of the horns of the Golden Altar. They refer to the performance of the liturgical rites symbolized by this Altar in four distinct localities under the general jurisdiction of the Angel. They are also symbolical of those Ministries, through the instrumentality of which those liturgical rites are celebrated and fulfilled. These are the same or analogous Ministries, whether in the priesthood or in the deaconship of the Church, manifested in each, in a manner consistent with their respective standing and duties.

Lastly, the five Pillars at the entrance to the Tabernacle, of equal height with the four Pillars leading to the Most Holy Place, and like them overlaid with gold, but based upon sockets of brass, and the sixty pillars encompassing the Court without, of which four formed the entrance or means of access to the Court, set forth respectively Ministries under the Apostles, and exercised in the Universal Church. The five Pillars typify a Ministry committed to men, whose duty it is to prepare the way, and to give access, to the sev-

eral rites symbolized by those in the Holy Place. The four Pillars giving entrance to the Court typify an office committed to men, and ordained for the preparation [261] for, and giving access to, the rites symbolized by those of the Brazen Altar and the Court.

Upon each of these - upon the five Pillars, and upon the four - hung a veil of the same four colours as those of the Veil which separated the Most Holy from the Holy Place, manifesting that we can make no progress unto the perfection of the Christian man except through the operation of the fourfold Ministry exercised towards us in every stage of our approach. But into the detail of the several ministrations thus symbolized, we do not enter, as they have no connexion with the Liturgical Offices of the Church, and we merely refer to them in order to give a general view of the typical meaning contained in the several parts of the Sanctuary.

In speaking of the several parts of the Tabernacle as historically typical of the successive Dispensations commencing with the Law, we have referred to the Brazen Laver as being *in this point of view* a type of the sacrament of Baptism. But regarding the Tabernacle in itself as the symbol of the Christian Church during this Dispensation, there are none of the symbols *within* the sacred precincts which can properly



be considered types of Christian Baptism. The initiatory rite of Circumcision (without which no one had any lot or inheritance in Israel, nor could take part in any sacred rite ordained by the Law) is the true type of Baptism. As none might enter into the Court, except those who were circumcised, so none by the baptized can be admitted to the solemn Offices of worship in the Church. Circumcision, however, is symbolized or referred to in all the bloody rites of the Court, that is to say, its results and the obligations and benefits involved in it. And in like manner the several Christian Offices, of which the bloody rites of the Court were types, are symbolical of the obligations and benefits involved in Baptism: they are all means by which we renew our baptismal confession and vows, and God confirms to us the spiritual benefits conferred in that sacrament. They all symbolize, as we shall hereafter see, the “death unto sin and the new birth unto righteousness.”

In concluding our observations upon the series of types [262] which prefigure the fourfold Ministry of the Christian Church, it is of importance to notice the application of them to the nature of Man; for we have already seen that the Tabernacle not only prefigures the ordinances and ministries of the Church, but also symbolizes the different parts of the constitution of Man.

The source of all the works of God is to be found in His own essential Being. All things which proceed from His hand are that which they are, because „He is that He is.“ (Exod.iii.14) The modes of God’s operations towards man in the Church, which is the perfection of all His works, are therefore eternal and unchangeable. And as man was created in reference to his future destiny in the Church, we may readily conclude, from the existence of the four Ministries, that there exist in Him faculties, capacities, or qualities, which adapt him to be the fit subject of those Ministries, as well as to be the agent for fulfilling their functions. From the light which we have received as to the application of the types now under consideration to the constitution of the Church, we may safely deduce their general application to the constitution of Man.

The distinctive mark of the Apostolic ministry is the word of wisdom, of authority, or of direction: that of the Prophetic ministry, light, or revelation of things previously concealed or not discriminated; that of the Evangelist, reasonable word convincing and reproofing; and that of the Pastor, the word of persuasion and encouragement. The first of these ministries addresses itself immediately and directly to the will, or determining faculty; the second appeals immediately to the imagination; the third, to the understanding

and reasoning faculty; the fourth, to the affections, sympathies, and emotions. These are the several elements in the internal structure of Man, which are symbolized by the types now under review in their general application to the constitution of his nature: and without entering into nice questions or metaphysical inquiries into that constitution, we may remark, not only that these four, - the will, the imagination, the understanding, and the heart, - are prominent and essential parts of the inward being of [263] Man; but that his faculties and emotions may be comprised under, or at least are immediately connected with, one or other of them. They have, moreover, each their respective part in the formation of every decision at which man arrives in order to external action. We form no judgment, we do no act, without the intervention, in some form or other, and more or less consciously to ourselves, of the will, of the imagination, of the understanding, and of the affections. In everything we conclude upon and do, the imagination furnishes the materials of thought or deliberation, the understanding sifts and arranges them, the affections or emotions contribute the motives for activity, and in the exercise of deliberate judgment and will we reject or accept the things presented to us, and accepting them, we are determined to action.<sup>20</sup>

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<sup>20</sup> Without carrying the analogy beyond this general appli-

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cation of the types, it will elucidate our meaning if we explain what we apprehend to be included in each of these four divisions of the spiritual and mental (or psychical) constitution of Man.

When we speak of the Will, we include the faculty of deliberate judgment. For, whether we exercise our personal liberty in choosing that which is right and true, or otherwise, our exercise of will proceeds upon some motive, good or bad, upon some assumed principles derived from reason or affection; and upon these principles, thus derived, there must be deliberation, in order to the exercise of will. And yet, considered in itself, the will is a spiritual faculty, - an endowment, by the possession of which God has made man most to resemble Himself: it is that immediate personal action and power of self-determination, which is, as it were, creative, giving birth to both word and outward action, originating every movement not involuntary, and guiding and controlling all the operations of the mind. By its agency we exercise all our powers: indeed, from our consciousness of exercising it, we probably derive our idea of active power. The exercise of the will supposes choice, and choice supposes deliberation, more or less attentive and complete; but beyond the mental operations concerned in the act of deliberation, there is, in the exercise of will itself, in originating action, a spiritual action, of which we may become conscious, but which it surpasses our power to intellectualize or explain.

The Imagination, not limiting the term to the faculty by which we call up at will the ideas of things absent or non-existent, is the great laboratory of ideas, or images of things external to us. It is the faculty by which we take cognizance of external objects, and apprehend those suggested by our inward consciousness, so as to make them the subject of thought; and thus it is the organ of knowledge. Thus far it has to do with the images of things present to our minds, and is strictly an intellectual faculty: but we are also endowed with a capacity of receiving light and knowledge in the spirit, as well as by mental apprehension.

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And, except this were so, man could not be the subject of inspiration; and neither future events nor hidden truth could be revealed by God to men through the agency of their fellow-men inspired by Him.

The Understanding, or reasoning faculty, is that by which we apprehend truth or falsehood; perceive intuitively the worth of propositions, either assenting to or dissenting from them; and infer conclusions from propositions or principles already ascertained. With the exercise of this faculty, which is purely intellectual and to some extent mechanical, is closely allied the Conscience, - that perpetual witness within us, testifying to the guilt or innocence of our acts. This may or may not supervene upon a conclusion of the reason; but, in either case, it is an operation transacted in the spiritual region.

It is unnecessary to define what is meant by the affections and emotions. We need only observe that, in like manner with the other departments of the inward constitution of man to which we have been referring, these also exercise their influence, not only through the medium of the intellectual parts of our nature, but also by means of spiritual operations and agencies.

Indeed, with respect to the distinct provinces of the spirit and of the mind, in respect of the action and operations of all the faculties and affections of the human soul, we attribute to the spirit those operations of which we are assured through means of our consciousness, although we find it impossible to trace the manner of their action, or to form ideas or conceptions of the process by which they are effected, as we are always able by attentive reflection to do, to a greater or less degree, in the action of our intellect.

The most skilful anatomist has never detected, nor ever will detect the secret of life itself, however intimately he may become acquainted with the physical machinery by which it acts; he can only ascertain its existence by its results. So, also, in the immaterial part of man, our intellectual faculties form a splendid machinery, which, by long observation, we can analyze to some extent, and to the comprehension of

By [264] the predominance, either of the will, or of the imagination, or of the understanding, or of the heart, the varieties of human character are determined. Thus is formed the man of deliberate judgment and resolute purpose; thus the imaginative man - the man of knowledge and information; [265] or the man of exactitude in thought and conduct; or the tender and impressible man, the man of emotion and impulse.

Nor does this variety of character affect injuriously the individual of any class, or the social system of which he forms a part; on the contrary, it is the very circumstance which adapts men to fulfil the du-

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which we may approach by indefinite degrees. But there will always be something beyond, - namely, the individual person, - with the inseparable attributes of will and spiritual capacities for receiving impressions and experiencing emotions. These will elude every effort to define or render them the subjects of logical reasoning; although we are fully assured by our consciousness of their existence, and witness their results in the activity of the intellectual as well as the corporeal machinery, set in motion by them.

And if this were not so, - if Man were purely a reasoning animal, devoid of a spirit distinct from, but intimately connected with, the other parts of his being, - it would be impossible, as we have already suggested, that he should either speak or act by the immediate and supernatural inspiration of God, except indeed as a mere lifeless and senseless instrument; or, at best, as the dumb ass, who rebuked the madness of the prophet, when that prophet was content to utter the words of God without fulfilling as a responsible creature what he knew to be His will.

ties of their respective places in the world and in the Church; and without it society could not exist. Nor is there any reason to believe that this variety of character will cease in the world to come. Although both we ourselves, and the circumstances surrounding us, will have undergone important changes; nevertheless we can have no doubt that in the Kingdom of Heaven, as now, God will appoint to every man a specific place to which he will be perfectly adapted. Nor does the predominance of any one of these four characteristics preclude the due and sufficient influence of the others. It is not necessary that the man of imagination, or of tender affections, should be devoid of that determination and judgment, or of that influence of conscience and those moral perceptions, which are essential to the fulfilment of our duties in every place.

But, on the other hand, should any one of these principles obtain an undue sway, or fail to exercise its just and proper influence, the moral symmetry of man is impaired; nor can he attain perfection until the evil be remedied or removed: and when these moral exaggerations or deficiencies exist to any great extent, the resulting evils are still more pernicious. The undue predominance of the will becomes manifested in overbearing wilfulness and obstinacy. The unrestrained and excessive action of the imagination leads to frivolity, extravagance, and madness. The exercise of the

mere reasoning powers, without the control of wisdom, or the softening influence of the heart, leads to intellectual pride and scepticism. The affections, left without the guidance of judgment and reason, betray men into sensual indulgence, or lead to mysticism, which is but a subtle form of spiritual licentiousness.

And so again, the absence of the due influence of judgment [266] and determination renders a man the victim of his own propensities, whether imaginative, or intellectual, or sensual; the deficiency of imagination leaves him dark and barren; without the due intervention and influence of the understanding, he is devoid of just and right principles; and if destitute of feeling, he is cold and indifferent to others. And thus deficiency in any one of these parts of man's being stamps imperfection upon the whole, and renders him unfit for the due exercise of any of them.

To man, thus constituted, the ministries of the Church are ordained of God to apply. They are given to educate him in every department of his being, to remedy all his defects, to advance him to perfection. The Apostleship (and so the other ministries analogous to it) is the ordinance for guidance and direction both in doctrine and in discipline: it presents authority to the spirit; the word of wisdom to the mind; commandment and discipline to the senses and mate-

rial part of man. The Prophetic office is for light; it is the ordinance for revelation to the spirit; for conveying knowledge to the mind; for imparting truth under symbolic forms through means of the senses. The office of the Evangelist is for correction and instruction in righteousness: his word awakens and informs the conscience; supplies the understanding with right principles; guides and rectifies the moral sense. The Pastor is the ordinance for edification through the affections and sympathies of the heart: he kindles and sustains the flame of spiritual love; he cultivates the affections, fixing them upon their proper objects; he draws forth, attracts, and regulates the sympathies.

Lastly, the way in which man receives the benefit of these ministries, and is advanced unto perfection, is not by the annihilation of the faculties with which God has endowed him, but by the direction of these faculties into their legitimate channels. This end can only be attained by the submission of his will and judgment to the authority and teaching of *the Church*; by restraining his spiritual activity and his imagination within the limits of the revelation of God given to *the Church*; by conforming the rule of his conscience, and ordering his thoughts, and perfecting his [267] ways, after the precepts and example of Christ declared in the Gospel which *the Church* delivers and testifies; and by the purifying and sanctifying of his

heart, and the diversion of his affections from the world and the things of the world to those things which are above, under the pastoral care of the Good Shepherd ministered through *the Church*.

## 2. The spiritual interpretation of the animal sacrifices as types

With this general view of the symbolical meaning of the Tabernacle and its several parts, we may now direct our attention to the sacrifices and rites performed therein.

In speaking of the sacrifice of animals, the first great truth typified thereby, and which immediately occurs to the Christian mind, is the vicarious sacrifice of the Lord Jesus Christ, and the atonement and propitiation which, through the shedding of His Blood, He hath made for us. "He hath once suffered for sins, the just for the unjust, that He might bring us unto God". (1Pet.iii.18) "Without shedding of blood is no remission;" (Heb.ix.22) and we have been „redeemed with the precious Blood of Christ, as of a Lamb without blemish and without spot.“ (1Pet.i.19) „The Lord hath laid on Him the iniquity of us all,“ (Isa.liiii.6) "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto

righteousness; by whose stripes ye were healed.“ (1Pet.ii.24) And although this is a theological rather than a liturgical truth, yet is it most appropriately and, indeed, necessarily introduced, inasmuch as it forms the basis of all the rites of worship celebrated in the Church.

The liturgical act typified in the offering and slaying of the Victim is the acknowledgment that our sins (whether our confession be general or made in reference to particular sins) have deserved and drawn down upon us the penalty of death; and so have been the true cause of the Crucifixion of Christ, and the moral instrument of effecting that fearful act. It is the confession that we look for forgiveness and all other blessings sought in the liturgical Office we are celebrating, only on account of His merits, through His atonement, and as the consequence of those Offices which [268] He performs on our behalf, and of that work which He fulfils in us. This interpretation is applicable to every kind of sacrifice in which an animal victim was slain, whatever was the special object of the rite.

The victims offered under the Law were the bullock, the goat, the ram, and the he-lamb; or the females of these animals. The bullock is the type of priesthood - that office which is eternally and un-

changeably vested in the Lord, „the Priest for ever after the order of Melchizedek,“ and which He exercises upon earth by the apostles whom He sends forth, and by all others whom He ordains to fulfil its functions through the instrumentality of apostles or their delegates. The bullock also is symbolical not only of the priesthood, but of the proper qualifications for its exercise, whether received by endowment in ordination, or natural to the individual, and adapting him for priesthood and ecclesiastical office. The he-goat is the type of the prophet, or of any one in the congregation pre-eminent for endowment with the gift of prophecy, or other spiritual gift: it is symbolical of those spiritual gifts, and especially that of prophecy, which God bestows upon individuals, and of the natural disposition, tendencies, and qualities, which render some men more apt than others to receive and exercise such gifts.<sup>21</sup> The ram is the type of the leader or representative of the flock, and in general of those

<sup>21</sup> In Leviticus iv. the bullock is the sin-offering appointed for the High Priest, or for the congregation, which included the High Priest: and the goat is the sacrifice appointed for the sin of “the ruler.” These injunctions are in no respect inconsistent with our explanations of these two types. For the bullock is the type of the High Priest as representing the priestly office, and including all the priests (Leviticus xvi. 17), and even the whole congregation in its priestly character: it is therefore the symbol of that which belongs to every priest in common. In like manner the goat is the type of the ruler, as representing and including every individual man who has part in the covenant; and symbolizes that which is, or may be, common to all: for all in the Body of Christ ought

representative of the flock, and in general of those men who represent and furnish a sample or specimen of the ecclesiastical body in whose name they speak or act, or from their official position may be supposed so to do. The ram, again, is the emblem of those characteristic qualities which fit men for the Christian warfare, and [269] for service in the midst of those who resist the truth. The he-lamb is the type of the people as the flock of God, abiding under the hand of the Good Shepherd: the emblem of that purity, harmlessness, and docility which should alike characterize the pastor and the flock. There is also in these four classes of victims a reference to the four Ministries of the Church; or if not immediately and directly to them and the endowments and gifts proper to them, at least to cognate qualities, endowments, and gifts.

The female of each of those animals, with the distinguishing characteristic of its male, conveys also the idea of passiveness, subjection, and submission, willing acquiescence, and contentedness - the subject as distinguished from the ruler - the qualities of patient long-suffering and obedience, as contrasted with the qualifications for active service.

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to be spiritual; all are exhorted by St. Paul to „desire spiritual gifts; all may prophesy“ (1Cor. xiv. 1-31).

The inferior offerings of turtle-doves and pigeons set forth the natural subjection of the offerers, as in the case of females, and the dispositions proper to them, where the offerings were voluntary; or, where not voluntary, but permitted, because of the poverty of the offerer, to be substituted for a higher class of offerings, they are symbolical of spiritual weakness and destitution.

We come now to the several modes in which these respective animals were offered in sacrifice.

In the whole burnt-offering, the victim was first brought before the door of the Tabernacle; and the offerer, if presenting it in his private capacity, or the priest, in the case of all public offerings, laid his hand upon the head of the victim, „that it might be accepted for him.“ By this act were symbolized the open acknowledgment before God of our sinful estate and our obnoxiousness to His judgment, together with the humble profession of our faith in the Gospel of Salvation, and in the vicarious sacrifice of Him upon whom „the Lord hath laid the iniquity of us all.“

The victim was then taken to the North side of the Altar, and was there bled to death. This was done by the individual who brought up the sacrifice, in the case of voluntary offerings (Lev.i.5); but in the public

offerings, by the priests; or, if [270] there were many victims, by the priests assisted by the Levites: but in all cases the priest alone received the blood and sprinkled it upon the Altar. By this were typified: First, the act of solemn confession of sin, made for himself by the individual, or on behalf of the congregation by the priest, and in his absence by the deacon, acknowledging that death is the desert of sin, and pleading the merits of the death and Sacrifice of Christ. And, secondly, the act of absolution, following upon the confession, and to be pronounced by the priest, who alone is authorized to remit sins, in the Name of the Lord, and through the efficacy of His blood. The sacrifice slain on the North side of the Altar, the North being emblematic of “the coldness and death of Nature,” sets forth that miserable estate unto which sin has reduced mankind, and into which the Lord voluntarily descended, that He might share it with us, and redeem us from it. “Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage.” (Heb.ii.14.15) This type instructs us, that in the confession of sin, in the liturgical acts prefigured by the whole burnt-offering, reference should be made not only to sins actually committed, but also to

that original or birth sin, that infection of our nature, which we inherit from Adam, whose first act of disobedience “brought death into the world, and all our woe.” For the sinful condition of the whole race is made manifest by the physical evils brought upon us, to which the Lord Himself became liable when He took our nature; although in His own Person, in His flesh and in His spirit, He was perfectly free from all sin, original and actual.

The division of the sacrifice into its separate parts signifies that condition of spirit wherein we entirely resign ourselves to the destruction of the old man with all its members; in other words, we utterly renounce the sinful desires of the flesh, and refuse to employ our faculties in ministering to their gratification. It denotes also an entire submission to the word of God’s judgment upon sin, so that, sharper than any [271] two-edged sword, it may pierce even to the dividing asunder of soul and spirit. (Heb.iv.12.13) The consciousness that all things are naked and open before His eyes, and the ready acceptance of His judgment against ourselves, are essential to the profitable confession of our sin, and to a due preparation for the reception of word of absolution.

The placing of the several parts upon the Altar, and the consuming of them by fire, typify those acts



of dedication of ourselves as votive offerings unto God, wherein we “present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service;” (Rom.xii.1) or rather wherein we yield ourselves into the hands of Christ, that He may present us. These vows we are enabled sincerely to offer, and faithfully to perform, only by the descent upon us of the fire of the love of God, shed abroad in our hearts by the Holy Ghost. By this sacred fire, the flesh with its lusts must be consumed, and our whole being go forth unto God, through the power of the Holy Ghost working in us, and enabling us “to prove what is that good, and acceptable, and perfect will of God.” Such are the appropriate affections of mind and spirit, to be expressed in appropriate acts, which are symbolized by the whole burnt-offering.

In the Sin-offering, as compared with the whole burnt-offering, we must first observe, that, whereas in the latter the sins of which mention was made were general, and the atonement for sin was only a part of the object of the sacrifice and introductory to something beyond, - the sin-offering was frequently offered for some particular sin, and in every case terminated with atonement and purification as its objects. The sin-offering, therefore, is the act of confession of sin followed by the solemn absolution of the Lord,

whether in the cases of individual priests, deacons, or laymen, or of the whole congregation.

We need not enter into the details of the presenting and slaying of the sacrifice of the sin-offering, because these are the same as in the case of the whole burnt-offering. When slain, if the victim was a bullock, the blood was carried by the High Priest into the Holy Place, or first Tabernacle (for at present we reserve the consideration of the special rites connected with the Day of Atonement), and sprinkled before [272] the Veil, and put upon the horns of the Golden Altar. For the sin-offering of the bullock typifies the office for the absolution of sin committed by the priest, or by the whole congregation including the priesthood, in matters affecting the sanctity of the priestly office, which is specially symbolized by that Golden Altar. The rites ordained for the sin-offering of the bullock therefore signify, that whereinsoever, in any Church, the appointed ways of God in the holy Offices of His House have been departed from, and the Law of His Sanctuary has been violated, either by the priests, or by the whole congregation, the sin, being committed more directly against the Majesty of God, and in the things concerning His worship, assumes a more fearful character: and the act of absolution must be administered by the Angel; or by the Apostle or other Minister of the Universal Church

delegated by him, if the circumstances of the case demand such an intervention.

The sprinkling of the blood before the Veil signifies that atonement and propitiation are made for those whose office it is to come before the Most Holy Dwelling-place of God on behalf of the people, and to bear forth from thence His blessing, and to convey it to the people; and the putting of the blood upon the horns of the Altar signifies the atonement made for the wrong exercise of the sacred powers conferred upon the priesthood, and the renewal of grace for the future fulfilment of those powers: for the horn is the emblem or symbol of power or capacity.

The remainder of the blood was poured out at the bottom of the Brazen Altar in the outer Court. As the victim, a bullock, sets forth the priestly character and functions of the offender, and the blood carried into the Holy Place, and there sprinkled, symbolically denotes the special nature of the sins absolved; so the remainder of the blood poured out on the base of the Brazen Altar signifies that the priest cannot offend without the man offending; and that ecclesiastical sins invariably derive their existence from some spiritual or moral disorder or disease in him who commits them, or in the community which he represents, which needs to be remedied and cleansed away. There

is also in this type a prefigurative testimony to the grace of God, who, in forgiving [273] the sins of the priest, remits also to the man his guilt. The blood, however, was poured out at the base, and not sprinkled on the top of the Brazen Altar, to manifest that the particular sins forgiven are sins affecting the exercise of priestly functions, and not ordinary sins of individual men.

From these figures we may learn the gravity of ecclesiastical transgressions - of sins committed in the sacred things of God's Church: and most heinous are such offences. They affect the administration of the sacred rites performed in the House of God, and bring spiritual defilement and disease upon the whole community. The heinousness of such sins is further typified by the manner in which the sin-offering of the bullock was consumed. For the consumption of the bullock without the Camp prefigures historically the sacrifice of the Lord in its most awful point of view, in respect not merely of His suffering for sin, but of His „becoming sin;“ of His being “made a curse“ for us, enduring an accursed death “without the gate.“ And, in its application to the liturgical rites of the Church, the type indicates that when sins committed in the holy functions of the priesthood, and affecting the whole community, are the occasion for the Office celebrated, the deepest expressions of humiliation and

and the most solemn forms of absolution are the most appropriate. For sins of this nature, even when committed in ignorance, tend to separate between the Church and her Lord, to interrupt communion with Him, and to cut off from her the tide of Divine life.

In the case of the lesser sin-offering, whether of the goat, male or female, or of the ewe-lamb, the blood was not carried into the Tabernacle, but was put upon the horns of the Brazen Altar; prefiguring the provision which is made in the Church for the remission of those sins which we commit in the holy Services of God's House, whether in the exercise of any office or functions which we are authorized to fulfil, or of any spiritual gifts or powers with which we are endowed, as members of the Church of Christ.

The bodies of these victims were not carried away and consumed without the holy precincts, forasmuch as they [274] referred to sins which affected individuals only, and not the community: the he-goat being the symbol that one pre-eminent in station or character was the offender; the female goat being the type of one in a place of subjection to authority, and undistinguished save by the gift of prophecy or other spiritual endowment; and the female lamb being the type of one entirely undistinguished in this or any way. The fat burned upon the Altar signifies that renuncia-

tion of our own glory and natural pride which becomes the true penitent. The kidneys and the fat thereon set forth the fleshly understanding and wisdom, and our boastfulness therein: and the caul over the liver and the kidneys, that bitterness and rebellion of heart which reject the word of correction, whether it contradict our fleshly appetite or our pride of understanding. In the case of the lamb, besides these parts, the rump, or tail, was taken off and burned; typifying that, whereas the eminent or the spiritual are more peculiarly liable to errors of the intellect, those who are wholly undistinguished are especially exposed to the temptations of the flesh.

The sin-offerings were ordained for actual transgressions against the holy commandments, committed in ignorance, but afterwards revealed to the offender; the trespass-offerings were appointed either in respect of such acts as were doubtful in their nature, or in respect of trespasses involving injury to others, whether to the priest or to the neighbour of the offender, but in either case committed ignorantly. The only distinction in the mode of conducting the rite was, that the blood was not put upon the horns of the Altar, but was sprinkled upon it round about, as in the whole burnt-offering. The liturgical act, therefore, typified by it is the same as that typified in the burnt-offering - namely, a form of absolution from sin in

general, and not one directed to any particular sin. There was this difference, indeed, that the burnt sacrifice was offered both on public occasions and privately by individuals, whereas the trespass-offering was only presented by individuals. The liturgical rite, therefore, would only apply to private cases. In these we may be sure that, where the offence which gave occasion for the rite is one committed against our neighbour, restitution or compensation [275] to the utmost of our power is as indispensable under the Gospel as under the Law.

In all of these, as in the lesser sin-offerings, the parts not consumed upon the Altar belonged to the priest, and were to be consumed by him: setting forth the privilege and duty of the pastors of the people, to profit by the experience which they derive from the cases of these penitents to whom they minister the absolution and grace of God.

The sin-offering and trespass-offering, therefore, prefigure the ordinances appointed by the Lord for the absolution, comfort, and blessing of all who, ignorantly and without premeditation, transgress His holy ways, and the royal Law of Love; of those, also, whose consciences have become defiled through reasonable fear that they have so transgressed. In all such cases provision is made in the Church of God for admitting

either congregations or individuals to the holy rite of Confession and Absolution; and that the penitent, delivered from the conscience of guilt, may be enabled to go forward on his way in the peace and comfort of the Holy Ghost.

In the Peace-offering the victim was not slain on the North side of the Court, but before the holy doors; thereby signifying that the main object and scope of the offices antitypical to these sacrifices is not the absolution of sin, as in the case of the sin-offering, nor is it for dedication of ourselves to those duties to which we are already called, as in the case of the whole burnt-offering. But the peace-offering is for the offering and dedicating of ourselves to such further duties as God may hereafter be pleased to call upon us to fulfil, but to which we are not previously, or at the moment, obliged. The slaying of the victim, and the sprinkling of the blood upon the Altar, as in the case of the whole burnt-offering, show that even in our voluntary acts of service, and the dedication of ourselves to further work, equally as in those relating to existing duties, we must needs draw near through the confession of sin, and in the assurance of God's forgiving mercy, which indeed is signified by the fact that an animal, and not the fruits of the earth, is the offering appointed to typify these vows [276].

The victim might be of the herd, or of the flock, or of the goats, and either male or female. Whatsoever a man hath, that he may vow unto the Lord; and, if he offer in sincerity, he is accepted in that which he vows, and the Lord will employ him as seemeth to Him good, and according as He Himself hath formed the man for His own glory. It may be in some office of rule; it may be in the position of obedience and subjection; it may be in the ministry of priesthood, or of deaconship; or as one gifted with the spirit of prophecy; or as a private member of the flock, fulfilling such subordinate offices of service in the Church, or of charity in the world, as he may be fitted and called to fulfil. In all these cases every man is accepted according to his ability, and according to the heartiness with which he freely dedicates himself unto God's service. The type also reminds us that, as in the services typified by the lesser sin-offering, the fat, the kidneys, and the caul, are all to be consumed: the offerer is to deny himself, - his own glory, and his self-esteem.

The subsequent mode, however, of dealing with the peace-offering is peculiar and characteristic. The breast was removed from the victim, and was placed by the offerer in the hands of the priest, who solemnly waved it before the Lord; and it was afterwards to be the priest's. By this was signified that those who offer themselves to the service of God devote their hearts'

affections to their spiritual superiors already admitted to the priesthood, under whose guidance they are to be trained up for their ecclesiastical duties. Next, the shoulder was removed and given to the priest: this was symbolical of the obligation under which the candidate for holy ministry or Service brings himself, to dedicate his whole powers, in whatsoever post he may occupy, in submission to those who are over him. The regulation that the priest should afterwards have both the breast and the shoulder for his portion, signifies the blessing and spiritual help which are derived to the priesthood of the Church through the willing dedication of their people to God's Service. The residue was to be consumed by the offerer himself, signifying that grace and spiritual strength which [277] Almighty God surely augments and multiplies upon those who not only fulfil the duties, whether personal, family, or social, which lie upon them in common with their fellowmen, but voluntarily, and without obligation, are ready to dedicate their lives to God's service in the Church. This act of consumption by the offerer is also symbolical of that complacency, contentedness, and assurance of acceptance by God, which is the fitting condition of mind in such as make this offering. It signifies the joy and satisfaction which the candidate feels, whether called to active service in the House of God, or not: - if called to serve, joy in his

ministry; if he do not receive employment, satisfaction that his willing desire is accepted of the Lord.

The sacrifice of peace-offering, therefore, sets forth an ordinance and office of the Church, wherein all who are their own masters have the opportunity to present themselves before the Lord, and to offer to serve Him in the sacred ministry or otherwise. Contrasting it with the whole burnt-offering, the burnt-offering symbolizes that total dedication of ourselves to God in every act of our lives, to which every Christian man is obliged, and which, when voluntarily repeated, is but the expression of our bounden duty. The peace-offering sets forth a dedication of ourselves to offices in the Church, which, while they impose duties involving responsibility, also confer honour and privileges on the individual - the privileges of approaching the Lord on behalf of His people, and of being servants to their brethren for His sake; the honour and estimation in which the faithful ministers of God are to be held by those for whose souls they watch. And in this offering there is not only prefigured an act of worship towards God, but there is symbolized a benefit resulting to the Church of God, and also to the offerer. It is for this reason that, in the application of those several types to the sacrament of the Eucharist, the peace-offering is the proper type, among those connected with the Court, of the holy

Communion, as an outward means of grace to individual Christians.

In next turning our attention to the Paschal Lamb, we are not now to consider it in reference to the Feast on which [278] it was appointed, but solely to the peculiarity which existed in the mode of offering it, including the consumption. The peculiarity was this: each Paschal lamb was presented in the Court by one man, on behalf of a household or company, whom he represented, the whole nation being, for the purpose of this rite, divided into companies, each forming one household. The victim was slain by the offerer, and was then carried back to the house. The blood, in the original institution by God, was sprinkled on the door of the house: the lamb was afterwards wholly consumed by the company for whom it had been offered.

Limiting ourselves to these circumstances, the manner of conducting the Sacrifice of the Paschal lamb is the great type of the celebration of the holy Eucharist, including Communion, as the corporate act of a particular Church, under its Angel or chief minister. The division of Israel into households or companies, each gathered into one dwelling, signifies the division of the Catholic Church an earth into separate congregations or particular churches. The

slaying of the lamb by the offerer in the Court on behalf of the household represented by him, signifies that the Angel of the Church, in the solemn fulfilment of the rite typified, celebrates the holy Eucharist, in commemoration of the one universal act of Christ in offering Himself before God; that he celebrates it on behalf, and as the corporate act, of the particular Church over which he presides, and which he represents; and that he celebrates it as the link and channel of communication between the Universal Church and the particular. The blood shed in the Court, and sprinkled upon the lintel and door-posts of the house, signifies the interest of all particular churches in the One common Sacrifice, their allegiance to the One Head, and their union with the One Church; and that the Angel sanctifies His Church, and absolves them in the Name of the Lord, through means of the One Altar, by which every sacrifice is hallowed; that is to say, by virtue of the commission of Christ, who is both our Sacrifice and our High Priest, in the unity of the One Holy Church, the Body of Christ. The consuming of the lamb in the house, every inmate partaking, symbolizes the [279] fellowship of each particular Church, and of the individual members thereof, in the blessings derived from the One Saviour, and bestowed in the One Universal Church: it also signifies the corporate communion of the particular Church as one corporate body, and forming part of

the Universal Church, in that Eucharist which the Angel, as their representative, has consecrated. Lastly, they were bidden entirely to consume it in the house, and not without. "Ye shall let nothing of it remain until the morning;" and, „none of you shall go out at the door of his house until the morning; for the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.“ (Exod.xii.10.22.23.) This signifies the distinctness and peculiarity of the occasion on which the Office typified is to be celebrated (of which we shall have to speak when we consider the typical meaning of the feast); and (which is more to our present purpose) it sets forth the fearful nature and danger of schism. Whoso wilfully and unlawfully forsakes the Communion of the particular Church of which he is a member, forsakes the Church of Christ, and forfeits the benefit of the One Sacrifice for all; as saith St. Cyprian, (De Unit.Eccles.V.7) „Do you suppose that any can stand and live who withdraws from the Church and forms himself a new home and a different dwelling? The sacrament of the Passover requires this, in the Law of Exodus, that the lamb which is slain for a figure of Christ should be eaten in one house.“

### 3. The interpretation of the meat-offering and drink-offering

We are now come to the two remaining kinds of oblation appointed to be offered upon the Altar, - the Meat-offering and the Drink-offering. The sacrifice of animal life typifies the self-surrender and sacrifice, even unto the death of the body, which the Lord exemplified and accomplished in his own Person. After the same analogy, the sacrifice of the meat-offering and the effusion of the drink-offering set forth the entire surrender and sacrifice, which [280] he made unto God in His soul and spirit, as well as in His body. This will enable us to understand why the meat-offering and drink-offering accompanied every whole burnt-offering and every peace-offering - namely, because the Lord readily gave Himself up to the work appointed Him of the Father in His whole human nature - body, soul, and spirit: but they did not accompany the sin-offering, because, although there can be no suffering without the participation both of the mind and spirit, and the sufferings of the Lord were especially mental and spiritual agony, yet the expiation of our sin was *consummated* by the death of His body, - the pouring out of the blood which was

which was the life of His flesh, - while His rational soul and spirit remained in their integrity.<sup>22</sup>

In treating of animal sacrifices, our observations have been for the most part directed to their typical bearing upon Christian worship in general, without reference to whether they were enjoined or voluntary; except so far as there was any distinction in the manner of offering them. But, in considering the typical meaning of all the sacrifices, it is very necessary to bear in mind that voluntary and private offerings typify those Christian rites which are provided to meet the cases of private individuals, and are symbolical, so far as regards the offerers, of the dispositions, characters, and acts of individual men: the sacrifices appointed to be offered in the public assemblies typify the public rites of worship in the Church, and are symbolical of the different ministries and offices of the Church, and of the gifts and endowments proper to their respective ministries. The recollection of this distinction is peculiarly requisite in the case of those offerings which we are now about to consider, seeing that they refer especially to the mind and spirit, and

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<sup>22</sup> „He bare our sins in His own *body* on the tree.’ When Isaiah says prophetically, “Thou shalt make His soul an offering for sin,” no more is implied than Himself or His animal life.



to mental and spiritual faculties, endowments, and actions.

As the meat-offering is symbolical of the dedication of the mind or rational soul, that part of man which is conversant [281] about ideas; so corn, the principal ingredient in that oblation, is symbolical of reasonable word and discourse, which is the sign of ideas, and the principal means of communicating them from one mind to another. Wheat, being the higher species of grain, and more perfect in its form, is expressive of discourse in its highest sense and complete adaptability to express all truth, so far as it is the subject of idea and of man's intellectual apprehension. Barley, a species inferior to wheat, symbolizes discourse, as it is adapted to man in his present state, and so, when applied to truths expressed ministerially, is typical of the word of the Evangelist, addressed to the unbeliever, as wheat is typical of that addressed to those disciples unto whom „it is given to know the mysteries of the kingdom of heaven.“

The meat-offering of fine flour (wheat ground into flour) is expressive of the word of truth coming by inspiration of God, and so far prophetic in its character, but moulded into doctrinal form through the understanding; and therefore, although inspired by God, yet expressed in man's words, and through the in-

strumentality of the human mind. This offering, moreover, is of flour undressed, signifying that it is not the fruit of meditation, or of preparation on the part of him who presents it. It is, in its highest sense, truth coming by revelation from God (for all pure truth comes by revelation) and delivered with authority; „the mysteries“ (to use an illustration drawn from St. Paul, Eph.iii.5) „revealed unto the holy apostles and prophets by the Spirit.“ In a more general point of view, it is doctrinal truth. The oil signifies that grace and unction of the Holy Ghost which should be present in the heart of him who conceives or utters such truth. The frankincense, added in the voluntary offering, signifies that uprightness and sincerity of heart, and that desire of profiting others, with which every service rendered unto God with our lips should be rendered. Such revelations of truth, in a doctrinal form, when they are brought into the mind of any under authority, whether of the Angel under the Apostles, or of priests under the Angel, or of private persons under the priests, should not be retained and fed upon by the individual, but should be brought to [282] his overseer in the Lord; who will take a fitting opportunity, in the exercise of his office, to minister for the benefit of all, so much as he immediately apprehends, as a memorial that the offerer and his gift are accepted; and that which he does not immediately apprehend, will be laid up for his own future medita-

tion. The priest „shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, and shall burn it upon the Altar.“ “And the remainder thereof shall Aaron and his sons eat.“ (Lev.ii.2-3; vi.15-16.) Thus our gift shall not be exercised for our own gratification, but be made profitable to the Church. The frankincense is to be consumed upon the Altar; symbolizing the prayerful spirit in which our offering is to be made, with hearty acknowledgment that our ability to offer comes from God, that the glory is due to God, and that we neither derive nor expect, from our act in offering, glory or profit to ourselves. In all the cases of freewill offerings, the meat-offering is typical not of words spoken with authority, but of truths brought to the heart and spirit of the offerer, which would be appropriate to one speaking with authority, under circumstances which would allow of his delivering them.

The meat-offering baked in the oven is significant of the word of truth as it is matured in the mind through experience and reflection. The oven is the symbol of that furnace of spiritual affliction in which the Lord tries and perfects His people, and to which those with prophetic gifts are peculiarly, but not exclusively, exposed. The voluntary offerings coming under this division are mentioned in Lev.ii.4, as being either cakes or wafers. The appointed offerings of this

class, mentioned in various places, are the loaf, the cake, and the wafer. These distinctions set forth the varying capacities of different individuals, natural or spiritual, and the comparative largeness and depth of those conceptions which are thus brought into shape and matured. When applied, not to voluntary, but to appointed offerings, they mark distinctions, not so much in capacity and spiritual attainment, as in ministerial gifts; and signify truth carrying with it an authority and power befitting, and proportioned [283] to the different orders in the sacred Ministry. Thus, for instance, in Exodus xxix.2. (in which chapter the consecration of Aaron and his sons is described), the loaf is the symbol of the ministry of the Angel, the cake of the ministry of the Elders, and the wafer of the ministry of the priests subordinate to the Elders: the subordination of the latter being symbolized not merely by the comparative thinness of the wafer, but also by the wafer being merely anointed with oil, while the cake was of flour mingled with oil.

The meat-offering baked or fried on a slice, and cut in pieces, is significant of such words or topics as are fitted to be used in giving testimony against the current evils of the day, whether in the world or in the Church; and in this instance especially (the offering being of wheat flour) against those evils which threaten to seduce the people of God. The parting of it in

in pieces is characteristic of the way in which this witness has to be delivered: for the object which it contemplates would be frustrated were it to be confined to any given place or scene. Such testimony will have to be delivered by the servants of God upon every fitting occasion, and in every place to which they have legitimate access. The mode of preparing this offering over a slice, which would have the effect of carrying off, or drying up, the oil, is typical of the danger to be guarded against by those who, in their duty of testifying against evil, are ever and anon liable to be deprived of that unction from the Holy One which is essential to the Christian. The subsequent anointing with oil, in addition to the original tempering of the flour, shews how necessary is the special grace of the Holy Ghost to accompany *his* words who testifies for God to those who believe not.

The meat-offering fried in the frying-pan is significant of truth meditated in the heart, and which flows forth from the joy and affection of the heart. "My heart is inditing" (or "bubbling up") "a good matter: I will speak of the things touching the King; my tongue is the pen of a ready writer." ( Ps.xlv.2.) When applied to the sacred Ministry, it is expressive of that of the pastor, and reciprocally of those thoughts and meditations [284] which are produced in such as receive with joy the pastoral ministry, and meditate upon the

Word of God in subjection to the teaching of the pastor.

In the offering of these sacrifices, there is to be no leaven. The thoughts and reflections of man un-sanctified, or even the recounting of the cares and troubles of the offerer in the world, are to be renounced and excluded: - and honey, the secret communion of the soul with God, which should be regarded as sacred, and not to be communicated to another, is also to be kept back. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." (Prov.xiv.10.) But every meat-offering is to be "salted with salt." "Every one shall be salted with fire, and every sacrifice shall be salted with salt." (Mark.ix.49) Salt is the antidote to corruption and decay - it symbolizes faith in a covenant God, which works by love to all the brethren, embracing them all in the brotherly covenant; it symbolizes that spiritual work of preparation within us which is effected by the Fire of the Love of God, which, when it penetrates our inner man, consumes the flesh and the fleshly mind, and transforms us into the image of Christ.

In the interpretation of these four classes of meat-offerings we may again observe very distinct reference to the four Ministries of the Church. When obligatory, the characteristics which distinguish them

render it manifest that they typify rites distinctly connected with one or more of those Ministries: and, whether obligatory or voluntary, they are symbolical of those fundamental distinctions in natural powers, and the gifts subsequently bestowed, which fit men for service in one or other of the ministries. They are also symbolic of the distinctions in natural character, adapting the believer to be the special subject of one or other of the ministries, and of the fruits and effects wrought in the character through their operation. As we have already explained, the voluntary offerings of individuals necessarily typify the characteristics not of ministry, but of disposition, and mental and spiritual constitution; the appointed offerings represent both ministry, and also gifts and character, as manifested and developed in ministry. [285]

Another class of these oblations is the meat-offering of first-fruits (Lev.ii.14-16); which, when voluntary, typifies the offering or contribution to the service of the Lord, of the Neophyte, or young believer. It also typifies the offering made by the more advanced believer, of his thoughts on subjects not yet authoritatively delivered or acknowledged as Truth: the offering of Truth not yet matured or ripened in the mind; and therefore not yet advanced to that stage wherein it might be logically set forth through the understanding. Such thoughts, though immature, are offered out

of love, and by love rendered acceptable: as the green ears of corn were dried by fire, and thus were rendered capable of being presented as a meat-offering.

As the Meat-offering is the symbol of the dedication of the reasonable man to the service of God, and the materials of which it was composed are symbolic of truth in the understanding, so the Drink-offering is the symbol of the dedication of man in his spiritual being; and wine, the material of that offering, is symbolical of the spiritual part of man, carried beyond himself by the inspiration and out-flowing of the Spirit of God. "Be not drunk with wine, wherein is excess; but be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." (Eph.v.18.19) The natural expression of this, therefore, in liturgical rites, is the chanting of psalms, and hymns, and spiritual songs; through which the spiritual joy wrought by the Holy Ghost should find its appropriate expression.

The meat-offering, appointed to be offered with the burnt-offering or the peace-offering, was cast upon the Altar, on the top of the body of the victim, and was consumed by fire. The drink-offering, contrary to the perverted rites of the Pagans, was not permitted to be poured on the victim, nor was it poured

poured upon the fire.(See note, p.218, ante). It was not consumed by fire, but poured out upon the base of the Altar. For, in that which is typified by the meat-offering, there are two things to be distinguished: one, the Word of Truth, which [286] comes by inspiration of God: and the other, the action of the human understanding, which moulds and fashions it; and this is to be consecrated by us, and the glory of it to be ascribed wholly to God. This was typified in the consumption of the offering by fire. But that which is antitypical to the drink-offering, is the expression of our spiritual joy, of our praise, of our adoration of God and our glorying in Him; which is not the fruit of our understanding, but the effusion of the affections of the heart, inspired and filled by the Holy Ghost. The Apostle Paul teaches us what is the adequate expression of these emotions in the passage just quoted, where he says, “Be not drunk with wine, wherein is excess; but be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.”

With respect to the quantities and proportions used in the meat-offerings and drink-offerings which were offered on public occasions, it is unnecessary to say more than that the injunction to use certain quantities signifies that the corresponding liturgical

acts shall be complete and definite in their respective objects. The proportions to be observed, set forth the dignity and importance of the respective occasions calling for the liturgical acts; and the necessity that the matter employed in the specific act, and the subject of it, should be appropriate to the occasion.

#### 4. The interpretation of the mosaic rites of worship, generally considered

We come next to the rites of worship ordained under the Law for public celebration. These rites are divisible into two classes. The first, those ordained for the ordinary exercise of religious worship, which therefore were in their object liturgical; in this class will be found the rites appointed for daily, weekly, and monthly observance. The second class will comprise those rites which had not for their primary object the offering of worship and Service to God, but which commemorated some event or occurrence, either historical, or relating to the season of the year: these [287] whatever might be their typical or symbolical signification, had an immediate reference to the Nation of Israel, or to the land of their inheritance.

Respecting the former class, we would observe that the maintenance of daily offices of religion, being

for the perpetual acknowledgment of God, would seem to belong equally to the Christian Church composed of its several congregations, as to the great congregation of Israel. The worship of the Church, indeed, is not like that of Israel, offered in one place only, in the mountain of the Lord's house at Jerusalem. (John.iv.21-24; Mal.i.11) In every place where the true worshippers assemble, incense should be offered unto the Name of Jehovah, and a pure offering. But the obligation of perpetual and periodical worship is not on this account less stringent. The Lord, in whose Name we meet, and by whose Spirit we worship, is ever present before God, making intercession: and the Church is set in the midst of the world for this purpose, among others, namely, to make continual "supplications, prayers, intercessions, and giving of thanks for all men." We need not therefore marvel that it is the perpetual Law of the Church, that in all the congregations of the Saints, the ordained priests and ministers, led up by him who stands among them as the High Priest and representative of the Lord, should approach unto God in daily acts of worship. The proper antitype to the type of daily worship, is daily worship.

With respect to the Mosaical Sabbath, it has always been admitted by the Catholic Church, that, just as Israel sanctified one-seventh portion of their

time, and by special observances and abstinence from work dedicated it to the service and worship of God, so is it also a law perpetually to be observed in the Church, that one-seventh portion of our time should in like manner, though not under the same specific regulations, be sanctified and dedicated to the worship of God. The week is a period consecrated in the Church, as it was consecrated by the Law; the legal observance finds its counterpart in the Christian; and the Lord's-day is, by general admission, the appropriate periodical antitype to the Jewish Sabbath [288].

With respect to the rites appointed at the beginning of each month there is greater difficulty. For the day is a period by which mankind naturally and universally reckon time; and its constant recurrence invites the religious and devout to acts of worship. The observance of the week, again, proceeds from the appointment of God; it has its prototype in the Creation, and is anterior to the Law. And by these two periods Christians, as well as Jews, are in the habit of reckoning time. But we are not in the practice of dividing time by the New Moon, by which occurrence the Jews reckoned their months. And, as Christians are not under obligation to adopt the Jewish mode of reckoning time, there is no ground for supposing, as in the case of the daily and weekly observances, that it applies directly and literally to the Christian Church,

and that the New Moons are obligatory festivals in this dispensation. Still, forasmuch as this feast cannot be referred to any historical event or special occasion, but occurred periodically, we may reasonably suppose that it is the type of some periodical festival and day of observance in the Christian Church.

We come now to the second class - namely, the feasts or days appointed to be observed by Israel, in commemoration of some remarkable event in their history, or in the season of the year. The direct application of these to Offices of Christian worship, would be inconsistent with the nature and spiritual standing of the Church. The deliverances of Israel, the seed of Abraham after the flesh, or their transgressions of the holy Law delivered to them as a peculiar people, are not the fitting subjects for the feasts, or days of humiliation, to be observed by the spiritual Israel. Feasts, commemorating the times of barley harvest, of wheat harvest, or of the ingathering of the fruits of the earth, in the land of Palestine, must obviously be limited to the climate of the place where they are appointed to be observed; they are unsuited in their very nature to climates where other seasons prevail; and, at all events, are not appropriate festivals for celebration in the Church of Christ. Such observances were enjoined upon the children of Israel with peculiar propriety, because their inheritance in the promised

land is a part of [289] God's covenant with them. But *our* inheritance is in heaven,; from whence we look for the Lord our Saviour to come, that He may receive us to those abodes which He is now preparing in His Father's House, that where He is, there we may be also. (Phil.iii.20-21; John.xiv.2-3).

These observances, then, which received their first sanction in the Law of Moses, and have reference to the history of Israel, or the land of their promised inheritance, are applicable, not literally, but in the way of type, to the Christian Church. In considering the manner of their application, we must bear in mind three positions, all of them unquestionably true. First, that Israel after the flesh is a type of the Church, the true Circumcision. Secondly, that the promised land is a type of the "inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven." Thirdly, that the kingdom, which God hath promised to establish in Israel over all the earth, when they shall be a nation of kings and priests, is a figure of that heavenly kingdom, unto which we are called that we may reign with Christ, who maketh us kings and priests unto God and the father. Keeping these three positions in view, we shall find that the dealings of God with Israel in their past history, and the feasts and observances commemorative of them, are typical, and therefore propheti-

cal, of His dealings with the Church; and that the feasts and observances which refer to the seasons of the year, and to the produce of the land peculiar and proper to the season, have a larger scope than to serve for commemorations of the goodness of God in providence: they also prefigure events in the history of the Church, and in the history of Israel.

To take the several Feasts or Fasts of the Law in detail. We cannot but observe and admit that the Sacrifice of the Passover, on the fourteenth of the month Nisan, and the Feast consequent thereupon (including the waving of the first-fruit Sheaf of Barley on the morrow of the Sabbath, that is upon the sixteenth of Nisan), typically refer to the Crucifixion of the Lord and His resurrection from the dead: and from this we are led to conclude the connexion of these observances with Good Friday and Easter-day; on which [290] days we celebrate the Crucifixion and the Resurrection. Thus applying it, the first-fruit sheaf of barley is the type of the Resurrection, as the foundation of the Gospel preached for remission of sins.

Proceeding from this step, we are led further to conclude that the Feast of First-fruits of Wheat harvest, or Pentecost, has a typical application to the corresponding period after the Resurrection; when the Lord, having ascended to the right hand of the Father,

and entered into His glory, poured out the Holy Ghost on the Day of Pentecost, thereby sanctifying His Apostles and disciples, and those three thousand, who were at once made obedient to the faith, to be first-fruits of all those who should afterwards believe. And we are especially drawn to these conclusions from the fact that the several events which we have mentioned, the Crucifixion of our Lord, His Resurrection, and the descent of the Holy Ghost, actually took place at the respective seasons, if not on the precise days, on which the Passover, the waving of the first-fruit sheaf, and the feast of first-fruits, were respectively observed.<sup>23</sup>

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<sup>23</sup> It has been a subject of much controversy whether our Lord kept His last Passover on the same day as the rest of the nation, or on the day previously; and if on the day previously, whether He, or the Jews, kept it on the true day. The difficulty has been principally occasioned by the passage in St. John's Gospel (xviii. 28), where it is said that the Jews "went not into the judgment-hall, lest they should be defiled; but that they might eat the passover." There seem insuperable objections to the idea, either that the Lord did not keep the true passover, or that He could have kept it according to the law, unless on the day recognized by the Jews and their rulers: and the passage in question may very well refer to the peace-offerings offered on the first day of the Feast, when all the males of Israel were commanded to appear before the Lord with their gifts (Exod. xxiii.15). Moreover, there is something very significant in the Lord observing the legal type before He fulfilled it antitypically. Dying on the 15th, He rose again on the 17th of the month, as the passover had been slain on the 14th at even, and the first-fruit omer or sheaf had been waved on



The Feast of Tabernacles, taking place near the beginning [291] of the civil year, the year of creation, has always been considered by the Jews prophetic of the Advent of Messiah, when "He shall suddenly come to His Temple," and "the offering of Judah and Jerusalem shall be pleasant unto the Lord as in the days of old." (Mal.iii.1-4). It was from this association that the multitudes, when they received Jesus of Nazareth as the Prophet of the Lord, met Him (according to the usual practice observed at this feast) with palm-branches in their hands, crying out, Hosanna to

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the 16th, the like interval of one day occurring both in the type and in the antitype.

It seems also questionable, whether the Descent of the Holy Ghost took place on the Day of Pentecost, or on the day after. The expression in Acts.ii.1, *Και εν τω συμπληρουσθαι την ημεραν της Πεντη-κοστης*, may either be interpreted as in the English translation, "And when the Day of Pentecost was fully come;" or may mean that it had just been completed, that is, that they had arrived at the day following. It seems probable that this great event took place on the Lord's-day, and Lightfoot thinks that so much is implied by the fact, that "they were all with one accord in one place." But whether this was the Jewish Pentecost or not, depends on the manner of reckoning it; whether 16th Nisan was reckoned as the first day of the first of the seven weeks (which is the present mode of computation, both Jewish and Christian), or whether it was reckoned, as is contended in some Hebrew authorities, from sunset at the close of the 16th. In the former case Pentecost fell on the last day of the week, in the latter case it fell on the Lord's-day. (See Lightfoot, Heb. and Talmud. Exercit., and also Comment. on Acts ii. 1. Meyer de Temp. sacr. xiii. 9. Gemara Hieros. Tract. Chagigah, cap ii. 4, in Ugolini, tom. xviii.; and Targ. Jonathan. Lev. xxiii. 15.)

the Son of David!" The same association has probably strengthened, if it did not give rise to, the idea which many learned men have entertained, that our Lord was born on the Feast of Tabernacles. We are not inclined to adopt this view (See p.65,ante.); but the analogy between the Feast of Tabernacles and the day when the Lord was born into this world, and tabernacled among us, is very remarkable. The Advent of the Lord is beyond doubt the event typified by this feast; and Christmas-day, that day of joy in which we celebrate His birth and first Advent, must be considered as answering in many respects to the Feast of Tabernacles. In this point of view there will also appear some analogy between the Feast of Trumpets on the first day of the civil year, and the season of Advent, which season commences the ecclesiastical year of the Church.

We have, however, already suggested that the events now commemorated by us on these several days are not the complete fulfilment of the prophetic meaning of the corresponding events in Jewish history. If, indeed, the deliverance out of Egypt, the Passover, and Paschal feast could [292] be considered to have received their full accomplishment, as prophetic types, in the Crucifixion and Resurrection of the Lord, it is certain from holy Scripture that the Feast of First-fruits at Pentecost, the Day of Atone-

ment, and the Feast of ingathering or Tabernacles, are prophetic types of events yet future. Even with respect to the deliverance out of Egypt, there are plain indications in various passages of scripture that this event contains a prophetic intimation, at least as to the manner in which some greater deliverance is to be hereafter wrought for the Jews themselves: while the other feasts and the Day of Atonement are constantly alluded to, in the prophetic books, as containing types of what shall befall Israel in the last days. We read, for instance, that a time is coming when the Lord “shall set His hand again the second time to recover the remnant of His people:” (Isai.xi.11-16) when He shall “assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth:” when He “shall *utterly destroy* the tongue of the Egyptian Sea; and shall shake His hand over the river (Euphrates), and shall smite it into seven streams, and make men go over dryshod:” (See Lowth, in loco) when “there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Of this time the prophet Jeremiah (xxiii.7-8) also writes: “Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the

house of Israel out of the north country, and out of all countries whither I had driven them; and they shall dwell in their own land.” These passages evidently point to a deliverance hereafter to be accomplished for the children of Israel, in the lands of their dispersion, and previously and in order to their restoration. Nor ought we to forget that all the prophecies concerning Israel are to have their accomplishment also in the Church of Christ.

An attentive consideration of the prophecies of the Old Testament will lead us to the conclusion that in the complete [293] re-establishment of Israel there will be two distinct stages. There will be first a partial restoration, and then subsequently the whole family of Israel shall be re-united in their own land. Of this partial restoration the prophetic type is the Feast of First-fruits at Pentecost, which (unlike the Passover) was not appointed to be celebrated until they should arrive in the promised land, and could not, indeed, be celebrated until they had reaped the first-fruits of the land. And then, further, we have reason to believe that all the observances of the seventh month have their respective application to events which shall befall the children of Israel after their first deliverance and partial restoration. (See the Prophets, *passim*, and especially Joel ii. and iii.) The day of the blowing of trumpets predicts that mission of Elias before the

great and dreadful day of the Lord, of which the preaching of John the Baptist was only a partial fulfilment. The Day of Atonement points to that day of darkness and gloom, that day of sorrow and terrible affliction, which awaits them in their land, and which shall complete the work of contrition and repentance that God purposes to effect in them. The sounding of the trumpet of jubilee on the same day, when the work of atonement and reconciliation had been effected, prefigures the blowing of that great trumpet, the signal of return to them that shall be ready to perish in the land of Assyria, and the outcasts in the land of Egypt. ( Isa.xxvii.13) And the Feast of Tabernacles quickly following prefigures that day of joy at the ingathering of the harvest, and of the vintage of the earth; when the enemies of the God of Israel shall be utterly destroyed (Joel.iii), and the Tabernacle of David shall be built again (Amos ix.11); and the Lord shall take up His dwelling-place in Zion, and sit upon His throne, in the Tabernacle of David (Isa.iv.5-6;xvi.5): when "His Tabernacle shall be with them, and He will be their God, and they shall be His people."(Hes.xxxvii.27).

And we are led to conclude, not only from the application to the Church of all the prophecies in the Old Testament, but also from the prophecies contained in the New Testament - from the words of the

Lord Himself addressed to His disciples, and from the book of the Revelation - that analogous events are also to be fulfilled in the Christian [294] Church. In the last-named book, the symbols which St. John, by the inspiration of the Holy Ghost, employs in representing the events which he predicts, are, the separating of the first-fruits (Rev.vii.1-8;xiv.1-4.15); the day of the great tribulation (Rev.ii.10;vii.14;xiii.16-17); the trumpet which proclaims the conclusion of this age and dispensation, and the introduction of the kingdom of the Lord and of His Christ (Rev.x.7;xi.15), the harvest and the vintage (Rev.xiv.14-20; xix; xx.1-4). And these two last emblems (as in the application to the future estate of Israel) are the subjects of a two-fold interpretation: they are referred to a season of deliverance to them that should be ready to perish, and to a day of vengeance upon the enemies of Christ, who shall then come forth to tread the wine-press of the wrath of God, and to make the Church, the Bride of the Lamb, partaker of His kingdom.(Isai.ix.3; Joel.iii.13; Isai.lxiii.3-4)

It may be gathered, from what has just been said, that these feasts are prophetic rather than liturgical types; for the object of their appointment under the Law was, not simply and primarily liturgical, but commemorative. Hence they are capable of being applied to Christian festivals, and the sacrifices and

rites celebrated therein to the Offices appointed for those festivals, only as they are typical of events suitable for commemoration in the Church; so that, before the occurrence of the events which will constitute the complete fulfilment of the prophecy, there cannot be the observances corresponding to those under the Law. For days of commemoration in the Church are not ordained, neither are her Offices constructed, in order to correspond with the types of the Law; nor are they appointed with the object or purpose of typifying or foreshadowing future events: they are ordained for the commemoration of events which concern the Gospel of salvation and the Church of Christ; and until the events have occurred, the commemoration of them is impossible. It is only, therefore, in respect of events that have already occurred, that the rites observed on these days under the Law will find their antitypes in the offices of the Church.

The particular sacrifices and rites appointed for these several feasts and days of observance (if we except those [295] for the Day of Atonement, reserved for further consideration, and which, as connected with the ordinary daily services, we shall afterwards consider more at large) contain scarcely any liturgical types which have not already passed under review. We might therefore, consistently with our immediate object, proceed at once to the daily services, and to

the rites of the Day of Atonement. But a short notice, in the first instance, of the characteristic offerings or rites which distinguish each of these feasts, will assist in giving us more distinct notions of the symbolical meaning of the types of the Law, and of their general prophetic import; and so prepare us to understand their application to liturgical offices.

The characteristics of the Passover were, 1. The peculiarity in the manner of conducting the sacrifice of the Paschal Lamb; 2. Its consumption in the private dwelling, wherein it was eaten with unleavened bread; and 3. The continuance of the use of unleavened bread during the succeeding feast of seven days. 1. The first of these distinctions is by Scripture itself interpreted of deliverance and salvation. It applies therefore, as a prophetic type, to some event, in the course of which the Church is brought up from mystical Egypt, that worldly condition into which the Visible Church has gone down in forsaking her true spiritual and heavenly standing, and in which the power of the State oppresses her. 2. The consuming of the lamb in the private house signifies that the deliverance to be effected shall be connected with the gathering of the people of God into separate churches, or congregations (the separate churches being, as it were, so many families, each distinct from the rest, and yet forming with them the One people of God,

just as the Israelites, who, on the eve of their Exodus were gathered each into his own family), in order that, in coming forth from under the power to which they have been subjected, they may manifest the essential unity of the Church. 3. The use of unleavened bread with the lamb, would signify the separation also from the world, and the fidelity to God, which He shall have wrought by His grace in His people thus delivered; and the subsequent feast of [296] unleavened bread would signify the ordinances of the Church restored to them in purity.

With respect to the liturgical meaning of these rites, we have already considered the manner in which the lamb was sacrificed, and have noticed its application to the holy Eucharist. Following up this interpretation of the type, the seven days' feast of unleavened bread seems to imply that, as the sacrifice of the lamb and the entire consumption of it applies to some special consecration of the Eucharist and Communion on the same occasion, the feast of seven days, connected with the sacrifice, would point to a period during which there should be a communion connected with such special consecration.

The characteristic observances employed in presenting the first-fruits of barley harvest, on the morrow after the Sabbath, in the feast of unleavened

bread, were, the waving of the sheaf or omer of barley, and the offering a double proportion - viz., two tenth deals of flour - in the Meat-offering which accompanied the whole Burnt-offering of the Lamb. The reduplication of this Meat-offering (understanding by this symbol, as before explained, the sanctification and dedicating of the mind and intellect to God) strengthens our previous application of the waving of the sheaf or omer of barley to the resurrection of the Lord as the foundation of the preached Gospel: and, in the prophetic application of both these types to events connected with the deliverance prefigured by the Passover, it would seem to signify that a special part of the mission of those who shall be the subjects of deliverance is that of Evangelical testimony.

The characteristic of the Feast of First-fruits, or Pentecost, is the Wave-offering of the two loaves of first-fruits (being the first-fruits of the wheat harvest) baken with leaven. Moreover, besides the additional burnt-offerings and a sin-offering, as in the other festivals, on this feast, and on this feast alone, were offered two lambs for Peace-offerings. The Meat-offering, consisting of wheaten loaves, is symbolical of the growth and perfectness, in understanding and truth, of those typified by the First-fruits: although [297] an incompleteness in their condition, not incompatible with moral and spiritual perfection, is im-

plied by the loaves being leavened. On the other hand, the Sacrifices of Peace-offering in this Feast imply the devoted sacrifice and service which those represented or referred to are prepared to render. Apprehending that this type is prefigurative of those who are referred to in the Apocalypse under the symbol of the First-fruits, it strikingly confirms what we have learned concerning them from that book. In the fourteenth chapter (Rev xiv.1-5) we read that they who are redeemed from the earth, and presented before the throne of God, First-fruits unto God and to the Lamb, are a certain number described as one hundred forty and four thousand, standing with the Lamb upon Mount Zion, having His Father's name written in their foreheads. These, as we are told in the seventh chapter (Rev.vii.1-8; compared Ezek.ix.4-6), were sealed in their foreheads with the Seal of the Living God, before the judgments, which followed upon the sounding of the Trumpets, were permitted to smite the earth. This Seal of the Living God is the same of which the Apostle Paul writes in his epistles (2Cor.i.21-22; Ephes.i.13,14); by which, in the first days of the Church, the believers, after they had been baptized, were sealed with the holy Spirit of Promise, the earnest of our inheritance (Compare Acts viii.14-17, with Ephes.i.13). It is the Gift of the Holy Ghost, through the imposition of the hands of Apostles, bestowed upon the Church in the beginning, and, as we see,

again to be bestowed in these last days, for the anointing, and establishing, and perfecting of the Saints, that they "may be accounted worthy to *escape* all those things which are coming upon the earth, and to stand before the Son of Man." (Luke xxi.36) Of these First-fruits who are thus sealed, it is especially declared in the fourteenth chapter that "in their mouth was found no guile;" (Rev.xiv.5) words which disclose a remarkable trait in the purpose and will of God concerning them - namely, that the perfect truth and complete doctrine of the Church should be held and proclaimed by them without admixture of error. It is also declared of them, that "they follow the Lamb whithersoever He goeth;" (Rev.xiv.4) demonstrating, again, the perfect service which, through His presence and guidance, they are enabled to [298] fulfil. These sealed ones, sealed before the approaching judgments are suffered to visit the earth, are found standing with the Lamb upon Mount Zion; by which we are given to understand that they are removed out of the way, and exempted from that approaching tribulation - that "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev.iii.10) We know, however, from other parts of this book (Compare Rev.vii.9-17 with ix.4; xiii.7.14-17; xv.2; and xix.4-6), that many be exposed to that with great tribulation who shall yet be finally presented before the Throne of God, and have part in that glory

which awaits both the dead in Christ and those which are alive and remain faithful unto His coming: we are not therefore under any necessity of concluding that this glorious change passes upon any, not even upon these sealed ones, until the dead be raised, and the living changed, at the voice of the Archangel, and at the sound of the last Trumpet. (1Thess.iv.16-17) And if it be so, that they are thus kept in perfect safety, but without being invested with the glory of the heavenly and spiritual body, this may explain the remaining element of incompleteness symbolized by the leaven contained in the two loaves. To speak in symbolic language, the Feast of First-fruits, or Pentecost, is the gathering unto the Lamb upon Mount Zion of the hundred and forty-four thousand sealed ones, which are the First-fruits unto God and to the Lamb: the Feast of Tabernacles is that First Resurrection in which all, whether symbolized under the type of First-fruits or under that of the harvest, shall have part, when the dead which shall have been raised, and the living which shall have been caught up with them to meet the Lord in the air (1Tess.iv.16-17), shall have been gathered unto Him, and all shall be clothed upon with those bodies of glory, like unto Christ's body of glory (Phil.iii.21; 1Cor.xv.53; 2Cor.v.2-4), wherein they shall abide for ever with the Lord.

The characteristic of the Feast appointed for the first day of the seventh month, is the blowing with the cornets, or trumpets of rams' horns, to proclaim the new year, from which the festival derived its name, the Feast of Trumpets. For, beside the act of blowing with the silver trumpets over the burnt sacrifices, which was practised every new moon (Num.x.1-10), they also blew on this new moon, the first of the [299] year, with horns, and, as Maimonides insists, with the same kind of cornet of rams' horns<sup>24</sup>, which was used on every fiftieth year, in the Day of atonement, for proclaiming the Jubilee. The Feast itself was a season of gladness, being appointed for the celebration of the new year, a time of joy to all nations: and yet was it considered also as a time of warning,<sup>25</sup> and the blowing with the cornet as a note of preparation for the coming Day of Atonement. As a Festival, it typifies that joy and expectation with which the chil-

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<sup>24</sup> Maimon. in Hilcoth. Shophar, i. 2; ii. 1; and iii. 2, quoted by Ainsworth, in Lev. xxiii. 24; and Meyer, De Temp. Sacr. All the Hebrew authorities agree that the trumpets used at this season were of horn, and not of metal; but some contend that the horns used in proclaiming the Jubilee were goats' horns. Gemara Hieros. cap. iii. and iv. Tractat. De Principio Anni.

<sup>25</sup> "The beginning of the year . . . is a day of recollection or conversion, and of awakening from sleep, which is the cause of sounding the trumpet on this day. Moreover, it is, as it were, a preparation for the day of the Fast, or Expiations." (Maimon. More Nevochim, Part iii. c. xliii.)

dren of God shall welcome the commencement of that coming period of blessedness, the year of redemption, the era of the kingdom of heaven. And the note of warning sounded therein reminds us that before that kingdom shall be fully established upon the earth, there shall be a time of sorrow and tribulation, such as never was from the beginning, nor ever shall be. We have, therefore, in this observance under the Law, a type of hope mingled with warning, and we are instructed by it, that the more closely those future troubles shall impend, and the more fearful the signs in heaven and upon the earth shall be, which give token of their approach and afflict the nations with perplexity, the stronger shall grow the consolation of those who, through the midst of the increasing darkness, are able to discern the speedy and successful issue of the great and final struggle between Antichrist and God now about to be determined. They shall "look up, and lift up their heads, for their redemption draweth nigh." (Luke.xxi.28). But, although this Festival was a season of joy, and prefigures a period in the history of the Church of hope and expectation, yet the blowing of the cornet on this day, as distinguished from the blowing of the silver trumpets, is not a symbol of festivity, but of alarm and warning; [300] and such was its ordinary use in these historical passages which are typical of future events. They were cornets in the hands of the seven priests, when

Joshua encompassed Jericho seven days, and on the seventh day seven times; at the blast of which the walls fell down, and the people of God went up and destroyed the city. (Josh.vi.) The same symbolic meaning is confirmed by the manner in which the victory by Gideon was achieved in the day of the slaughter of Midian (that great prefigurative type of the events in the last times (Ps.lxxxiii.10; Isa.ix.4; x.26)), when, at the sound of the trumpets of rams' horns, the enemies of the people of God perished by mutual destruction (Judg.vi.). And, in the Apocalypse (Rev.viii;ix;&c.), the voice of each successive trumpet is the signal of successive judgments and woe, to be poured out upon all "which have not the seal of God in their foreheads." (Rev.vii.3; ix.4) We may also observe from many parts of Scripture, that the blowing of the shophar, or cornet, was recognized as the sound of warning to the people to rouse them to repentance, and to renewed Service of God. (Isa.lviii.1; Jer.iv.5; Ezek.xxxiii.3.6; Hos.viii.1; Joel ii.1-15). This last idea is admirably expressed by the Jewish writer Maimonides.<sup>26</sup> "The blowing of the trumpet, on the first day of the year, contained in it an intimation, as

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<sup>26</sup> Maimon. On Repentance, iii. 6. See also Mischna, De Jejunis, cap.iii.sect.1-7. "Horns are everywhere blown on account of the following visitations, namely, when the land is afflicted with blasting, mildew, locusts, caterpillars, wild beasts, or hostile armies, provided the visitation be of wide extent" (sect.5). Also Gemara Hieros. De Jejun. cap. iii.6.



if it had been said, 'Awake, ye sleepers, out of your sleep; and ye deep sleepers, wake up out of your deep sleep; and make inquiry into your works, and turn with repentance, and remember your Creator.'" And to this day the Jews in their synagogues sound the cornet on this first day of the civil year, "to remind the congregation of the judgments of God, and to call sinners to repentance." (Browne's Antiq.vol.i.531).

We have, therefore, in this feast, and in the ceremony which distinguished it, the types of the condition and special mission of the people of God in the space of time which immediately precedes the gathering of all the elect, and the outpouring of the last vials of the wrath of God upon apostate Christendom. The faithful shall possess their souls [301] in patience, anticipating the near advent of the Lord; and their testimony, like the loud note of a trumped (Rev.xiv.6-13), shall give warning of approaching judgments, and sound into every ear the Gospel of salvation and the summons to repent.

The characteristics of the Day of Atonement were, First, that on this day every Israelite, on pain of being cut off, was to afflict his soul; and secondly, that on this day were presented the sin-offerings of the bullock and the goat, whose blood was to be carried into the Most Holy and the Holy Place, and of the scape-

goat, which bore away all the iniquities of the children of Israel into the wilderness. This season of affliction is prophetic of the time when the children of Israel, "shall look upon Him whom they have pierced, and they shall mourn for Him as one that mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his first-born." (Zech.xi.10). It shall be a day of external suffering and oppression; in the very midst of which shall spring up light, salvation, and joy; even as in the Day of Atonement was to be sounded the Trumpet of Jubilee, proclaiming liberty to every slave, and the restoration to every man of his inheritance.

And that there is a like day in preparation for the Church, we know from the words of the Lord Himself, who hath said concerning it, that "there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Mathh.xxiv.21.22.24). And the Apostle John has told us, that that "hour of temptation" "shall come upon all the world, to try them that dwell upon the earth." (Rev. iii.10; vii.3; xiv.4). This is

that hour of temptation, from which the Lord has promised to keep them that keep the word of His patience: these are the judgments which are held back until the servants of God, the "First-fruits unto God and to the Lamb," shall be sealed, that they may be redeemed from them: this is that "great tribulation," from out of which shall come a [302] great multitude, which no man can number, clothed with white robes, and palms in their hands; for they shall have washed their defiled garments in the blood of the Lamb, and shall have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name. (Rev. vii. 9.14; xv.2).

The two special sacrifices of sin-offering appointed for the occasion, the bullock and the goat, point out the nature of those offences which are bringing on this day of affliction, and call for Atonement and purification. The bullock is the sin-offering for the High Priest and the priests; the goat, the sin-offering for the congregation. The bullock, therefore, presented before the Lord with the laying on of the hands of the High Priest, sets forth the sacrifice of Christ as the atonement for the sins of the rulers and the whole priesthood of the Christian Church; or, rather, for the sins of the baptized, both clergy and laity, in respect of priesthood and spiritual rule. In the sacrifice of the bullock is also symbolized the confes-

sion of those sins which the priests have committed, in their offices of authority and ministry, and through abuse of the powers committed to them; and of the sins by which the people have transgressed, through superstitious idolatry on the one hand, and rebellion and disobedience on the other: the confession, finally, of the sins of both clergy and laity, in despising and renouncing the true standing of the Church, both as to priesthood and spiritual rule, - sins, of which the loss of the Apostolic office and ministry is the proof and the manifestation. The goat which was slain as a sacrifice, and whose blood was carried into the Holiest, sets forth the sacrifice of Christ as the atonement for the sins of the whole congregation, which He endowed with the gift of the Holy Ghost, constituting them a spiritual people, and raising them to sit with Himself in heavenly places. Therein is also symbolized the confession of those sins which the whole company of the baptized have committed, in their abuse of the gifts entrusted to them, and in their rejection of the Comforter, the Spirit of Christ; the proof and manifestation of which sins appear in the absence of the *prophetic* office and ministry. In the [303] interpretation of the other type presented to us - namely, the goat sent away into the wilderness - we have nothing to guide us except the analogy of other symbols. This goat, like the one which was put to death, was presented before the Lord at the door of the Tabernacle of

the congregation, the representative and type of the baptized endowed with prophetic gifts. But in the rite by which it was disposed of we have no symbol of atonement or of acceptance with God; none of the death unto sin through the death of Christ, of the propitiation and pardon through His blood, of the new life unto righteousness through His resurrection; neither is there any type presented to us of the Lord being made sin for us and tasting death for every man. On the contrary, the sins confessed over the head of this victim are not expiated through death, but retained and borne away in unrenewed life; and the individuals, or body of persons, prefigured by the type, are represented as being rejected from the Sanctuary of God, and sent forth far away into an unclean place, into the barren wilderness, the desert inhabited by wild and unclean beasts, - the perpetual type and emblem of an apostate world abandoned to Satan and his unclean and evil spirits. Of the two goats, therefore, presented at the door of the Tabernacle, the one whose blood was taken into the Most Holy and the Holy Place, and sprinkled upon the Mercy-seat and upon the horns of the Altar, sets forth the condition of those who through faith and repentance are reconciled and restored; the other, which was sent alive into the wilderness, bearing forth upon his head the iniquities and transgressions of the children of Israel, can only be supposed to prefigure those who, reject-

ing the proffered mercy of the Lord and the means of deliverance and restoration, abide in their apostasy; and upon whom is executed the sentence of expulsion into "the outer darkness, where there is weeping and gnashing of teeth." (Matt.xxv.30).

The characteristic of the Feast of Ingathering or Tabernacles was the commandment to make booths, and to dwell in them during the whole period of the feast. It is further distinguished by the very large number of victims offered as burnt sacrifices. As many as thirteen young bullocks, two [304] rams, and fourteen lambs, were offered on the first day; on each succeeding day, until the seventh inclusive, the number of bullocks was decreased by one, but with the same number of rams and lambs. On the eighth day, which, equally with the first, was solemnly observed as a holy Sabbath, the number was reduced to one bullock, one ram, and seven lambs.

The dwelling in booths referred originally to the deliverance of Israel out of the house of bondage in Egypt; but the feast itself commemorates also the full ingathering of all the fruits of the earth. In its prophetical application, it looks forward to the accomplishment of the entire restoration of Israel to their own land. And as the Passover is typical of a deliverance to be wrought for Israel in the lands of their dispersion, so the Feast of Tabernacles is the

persion, so the Feast of Tabernacles is the type of that day when, in their own land, the Lord shall destroy their enemies, and shall take up His abode among them.

The vast number of burnt-offerings which were appointed for this feast not only indicates the acceptance of Israel, but also the vengeance to be executed upon their enemies. As saith the Prophet, after describing the indignation of the Lord upon all nations, and His fury upon all their armies, "The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." (Isai.xxxiv.1-8 and xxxv.10) "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And again Ezekiel, speaking of the same latter days, and of the destruction which shall come upon the enemies of the Lord upon the mountains of Israel (Ezek. xxxviii and xxxix), thus prophesies: - "Speak

unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every [305] side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan." "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."<sup>27</sup> (Ezek.xxxix.17-18;21-22;27-29).

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<sup>27</sup> It is remarkable that in the last chapters of Ezekiel (ch. xl. to xlviii.), which contain prophecies concerning the future temple to be built in Jerusalem and the rites to be performed therein, besides the dai1y, weekly, and monthly sacrifices, only two annual days of observance are men-

This feast refers to one and the same period, both as regards the Christian Church and the nation of Israel. For, in order that Israel might be grafted in again, the apostate Gentiles shall already have been broken off, and the complete number of the election out of all nations, the pleroma of the Gentiles, shall have been gathered unto the [306] Lord. At the time, therefore, when the family of Abraham and Jacob shall be put into possession of the promised supremacy over the nations of the earth, the *Spiritual* Israel shall be invested with the glory of the kingdom of heaven, and shall be seated as a bride with the Lamb upon His throne. This is the period of time in which shall take place the events revealed in vision to

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tioned. We find no reference to any feast of First-fruits, or of Trumpets, nor to any Day of Atonement. But the feasts of the Passover and of Tabernacles are appointed to be observed, and each with similar sacrifices. There can be no doubt that these last chapters of Ezekiel refer to events yet future, when the promises to Israel shall be fulfilled, and all nations shall be blessed in them: and the interpretations which we have given of the several Feasts of the Law, explain the reasons why those should be retained which celebrate the deliverances wrought by the Lord; and why those should be omitted which refer to First-fruits, or to fasting and humiliation. That the feast of Tabernacles shall then be the great Feast, even in comparison of the Passover, we learn from the Prophet Zechariah, who, after describing the judgment of the Lord upon all nations gathered at Jerusalem, and the restoration of Israel, foretells the punishment of those among the nations of the earth who in after times should refuse to come up yearly "to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles." (Zech.xiv.16-19)

St. John, when the marriage of the Lamb shall be come, and His wife shall have made herself ready (Rev.xix.7): and then shall those judgments be executed, which the same Apostle foresaw when he beheld heaven opened, and the Word of God coming forth followed by the armies in heaven; (Rev.xix.11-21) "out of whose mouth goeth a sharp sword, that with it He should smite the nations: and He treadeth the wine-press of the fierceness and wrath of Almighty God."<sup>28</sup> And afterwards, in words nearly similar to those we have quoted from Isaiah and Ezekiel, the Apostle relates that he "saw an Angel standing in the sun; and he cried with a loud voice," inviting all the fowls of heaven to gather themselves unto the Supper of the great God; that they might eat "the flesh of kings, and the flesh of captains, and the flesh of mighty men," (Rev.xvi.14-16; xvii.14) which had gathered themselves together, under the Beast and the Kings of the Earth, to make war with the Lamb: when also the beast was taken, and the false prophet; and both were cast into a lake of fire; and the remnant were slain with the sword that proceeded out of His mouth, and all the fowls were filled with their

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<sup>28</sup> Isaiah, in referring to this scene of destruction under the same symbol of the wine-press (chap. lxiii. 1-4), points to the two great issues of judgment and mercy, in these words: "For the day of vengeance is in my heart, and the year of my redeemed is come."

flesh. (Rev.xix.19-21) This type, therefore, in its application to the spiritual Israel, prefigures the total overthrow of the enemies of God, confederate under Antichrist (probably the same event, or part of the same succession of events, to which we have referred in applying the type to the literal Israel), and the glorious triumph of Christ and His Church in the first resurrection.

One other ceremony was practised on this occasion, which, although not enjoined in the Law, is too remarkable to be passed unnoticed; especially as there can be no doubt [307] of its having been observed in the days of our Lord, and honoured by His notice, when He made it the occasion (as was His custom with passing scenes and events) of uttering some remarkable words, which are handed down to us by the Apostle and Evangelist St. John. The ceremony to which we refer was this: - On all the eight days of the feast, at the morning sacrifice, one of the Levites was accustomed to go to the pool of Siloam, and take water from it in a golden flagon, containing three logs or eighteen egg-shells. He returned as he went through the gate, called on this account the Gate of the Fountain, or water-gate; and, coming to the Altar, he mingled with the water, thus obtained, the wine prepared for the drink-offering, which was afterwards poured out upon the Altar in the usual manner. This "pour-

ing out or drawing of water," as it was called, was the occasion of the greatest rejoicings,<sup>29</sup> and was celebrated every evening of the feast, in the court of the women, with shouting, and dancing, and singing; indeed, on this occasion were sung all the fifteen psalms of degrees. In reference to this ceremony the Jerusalem Gemara contains a remarkable passage (Tractat, de Tabernac. Constit.1.), being the answer to the question why it was called the „drawing of water in the house:“ “Because from thence is poured (or drawn) forth the Holy Ghost, according to that which is written, “With joy shall ye draw water out of the wells of the Saviour.”” (Isa.xii.3) There can, therefore, be no question that it was in reference to this ceremony that our Lord, on the last great day of the feast, cried out in the midst of the multitudes assembled in the Temple, who were ignorant of the true fountain of life, and rejoiced they knew not why, “If any man thirst, let him come unto *Me*, and drink: he that believeth on *Me*, as the Scripture hath said, Out of his belly shall flow rivers of living water.” This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.“ (John vii.37-39) This promise is fulfilled to us in the gift of the Holy Ghost:

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<sup>29</sup> “He who had never seen the joy of the drawing of water in the House, never saw joy in his life.“ - Mishna, De Tab. v. 1.

but it is yet more abundantly to be fulfilled in that day, referred to in [308] the words spoken unto the same Apostle John, in the vision of the Apocalypse: "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely;" (Rev.xxi.6) of which fountain also, in its application to the house of Israel, the prophet testifies, when he declares that in the day of the restoration of Israel, "There shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech.xiii.1) And to which Ezekiel also refers, when, speaking in the name of the Lord unto the house of Israel, he says, "I will take you from among the heathen, and I will gather you out of all countries, and will bring you into your own land. 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." (Ezek.xxxvi.24-30).

The last observance which remains to be noticed, is the blowing of the Trumpet of Jubilee in the Day of Atonement, on every fiftieth year. This must have taken place (as the best authorities agree) on the completion of the several acts of atonement, and consequently late in the day, but before the Evening Sacrifice. (Lev.xxv.10)The year of Jubilee was the fiftieth year; and, upon the sound of the trumpet, liberty was

proclaimed throughout all the land, unto all the inhabitants thereof; and every man returned unto his possession, and every man unto his family: and the year was to be a Sabbath of rest from all labour, and to be sanctified unto the Lord. The year of Jubilee, therefore, sets forth the times of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began:" (Acts.iii.21) the day when, upon the sound of the trumpet, Israel shall be restored to their inheritance, and the kingdoms of this world shall become the kingdoms of the Lord and of His Christ, who shall receive to Himself His redeemed Church, to be His bride and the partner of His throne.<sup>30</sup> And it is to be remarked that the Jubilee [309] was not proclaimed upon the first day of the year, nor did the restitution take place during the first ten days; but only at the close of the Day of Ato-

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<sup>30</sup> Let the reader compare with attention the 25th chapter of Isaiah with the 2nd chapter, and other parallel passages in Isaiah and in the other prophets, and also with the following passages in the New Testament - namely, 1 Cor. xv. 51-57, 1 Thess. iv. 16-18, Rev. xi. 15, Rev. xix., and our Lord's discourses concerning the day of His appearing, in Matt. xxiv., &c. In the passages referred to from the Prophets, the future glory of Israel is foretold: in those from the New Testament, the blessedness of the Resurrection of "those that are Christ's, at His coming." And the two events are shewn to be contemporaneous, by the direct reference to Isaiah xxv., in 1 Cor. xv. 54, where it is said, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Atonement, the tenth day of the year: signifying that the day of great tribulation must first be endured, the day of penitence and affliction of the soul must first be observed, before “the year of the redeemed of the Lord“ can be proclaimed. (Isa.lxiii.4).

## 5. A more particular interpretation of certain of the rites of worship; and, first, of the morning and evening rites

Having taken this general view of the meaning of the ritual ordained by the Law of Moses, we conclude with a more minute examination of the daily Morning and Evening rites, especially those offered in the Holy Place; together with the additional services appointed for observance on the Sabbath-day, and on the Day of Atonement. In the course of our remarks we shall have occasion to point out the spiritual bearing of that relation which has been already pointed out, between the Day of Atonement and the daily Sacrifices and Service.

The respective rites forming the Morning and Evening Service of the Tabernacle, and appointed to be observed in the Court and in the Holy Place, set forth two great branches of the duties appertaining to the

the calling and mission of the Church, and two great divisions of her liturgical worship.

In the Court, the whole burnt-offering of a lamb, with the meat-offering and drink-offering, sets forth the calling of the Church - 1. To bear the burden of the sins of men, and to impetrate forgiveness; 2. To bring unto God, and present before Him, through the sacrifice of Christ, the whole election out of all nations, “that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost;“ (Rom.xv.16) and, 3. In their liturgical acts, morning and evening, to present themselves before God, and to renew [310] their vows of dedication unto Him; - and this in two capacities - first, corporately, that, as one holy Church, the mystical body of Christ, they may be entirely devoted and dedicated to the service of God, to follow His guidance in all things; and secondly, individually, that, as members of that same body, they may acknowledge their obligation, and renew their vows to fulfil all His holy will and commandments, and to yield up every member of their bodies, every faculty of their minds, every power and movement of their spirits, and the whole consciousness of the man, to be a reasonable and lively sacrifice unto God.

Prophetically, also, the morning and evening Sacrifices set forth, that like as Christ, in the morning of



the day of His Gospel, in fulfilling the work of atonement for the sins of man through the shedding of His blood, offered up in His own Person an entire sacrifice of burnt-offering, a total surrender of man's will, faculties, and being, to the will of God; so also, in the evening of days, shall He perfect in His Church the like sacrifice, when He shall "present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing: but holy and without blemish." (Eph.v.27)

In the Holy Place, the daily offering of the incense, and the care and lighting of the lamps, set forth the office of mediation, which the Church is bound to fulfil, between God and the world which lieth in wickedness; an office which embraces the continual duty of pleading before God the cause of His creatures, and of obtaining from God and administering to His creatures the remedies for the evils which oppress them. They symbolize, again, the calling of the Church to be the light of the world, that "men seeing their good works may glorify their Father in heaven:" their calling also to be the beacon in the midst of darkness, that men may find God, if haply they will feel after Him; and in all their works and ways to manifest His unity, holiness, perfection, glory, and love. Such was the prayer of the Lord for the Church, "Sanctify them through Thy truth:" "As Thou hast sent Me into the world, even so have I also sent

them into the world." "And the glory which Thou gavest Me, I have given them; that they may [311] be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." (John xvii.17.18.22.23).

Humiliation as sinful creatures before God and self-dedication, on the one hand, - intercession and illumination on the other, - these are the perpetual offices to which the Church is called, and in which, by daily liturgical acts, her ministers and members should exercise themselves.

The liturgical acts of the Church, therefore, typically expressed in the morning and evening service of the Tabernacle, will necessarily consist, like the types now under consideration, of two great divisions. The first consisting of such acts as are introductory; the second, of those transacted in the more immediate presence of God. The former, corresponding to the acts celebrated in the Court, will comprise: First, an office of humiliation before God and dedication of ourselves to Him, in which, approaching through confession of sin, and absolution, we engage and profess to surrender ourselves to be the willing servants of God. Secondly, some liturgical act, corresponding to

the meat-offering, in which we may express the surrender of our minds and understandings, to be formed and inspired by God; that so we may learn from Him, and steadfastly embrace and faithfully profess, even unto death, all that He reveals to us. Thirdly, some liturgical act, antitypical to the drink-offering, wherein we may pour forth our spirits in ascription of praise and glory to God, as the thankful effusion of our spiritual joy in His acceptance of our ready service.

Then will follow those higher acts of worship, which are, indeed, the ultimate end of these our approaches to God, and the most solemn offices in which we can be engaged, except those symbolized by the Most Holy Place.

The rite performed by the High Priest, in entering into the Holy Place, and there burning incense on the Golden Altar, typically represents some office wherein the continual duty of mediation shall be expressed in an act of intercession. The four substances named in holy Scripture as the ingredients composing the incense (Exod. xxx.34), refer to those four divisions [312] of intercessory prayer which St. Paul calls upon the faithful to offer up for all men - namely, "supplications, prayers, intercessions, and giving of thanks." These collected into one, and presented in each con-

gregation by the representative of the Lord in His office of High Priest, present among them, are the spiritual and rational antitypes of the incense compounded, and beaten up, and burned by Aaron upon the Altar. This act of the High Priest, therefore, morning and evening, prefigures some office of the Church which shall embrace the offering of these several forms of prayer, and the presenting of them as one, and by one, to the Lord.

The incense was beaten small before it was used.(Exod.xxx.36) This teaches the lesson that whoso approaches unto God, to offer this holy rite, should, on each occasion, specially prepare himself by direct meditation upon the act in which he is about to be engaged.

The express injunction of the Lord prohibiting the use in the censer of strange fire - that is, of fire taken from any other place than the Brazen Altar - conveys this instruction; that while, as we have already seen, this holy service of prayer and intercession is not to be intermingled with emotions and raptures of the spirit, nevertheless the only means, whereby the Angel of the Church or the priests under him can rightly fulfil their respective duties in this office, is their communion in that love of God which accepts the sinner, and, as a sacred fire, consumes in him all that

would hinder that acceptance from being perfected. It is this love for the souls of men, this assurance in the mercy of God towards them, this rejoicing in His love, which finds expression in the boldness of intercession, when we know that we ask according to His will, and that we have the petitions that we desire of Him. (John xvi.23-25; 1.John v.14-15).

After the offering of intercession, the type instructs us that there will be some subsequent office, corresponding to the dressing or the lighting of the lamps, by which the Church will be prepared, and furnished, for the duty of giving light unto the world: an office, by which at one time the oil of Divine grace may be infused, and whatsoever would hinder such illumination in those who should bear it [313] forth, may be removed: and at another, the light of Divine knowledge may be communicated and diffused. The Golden Candlestick is symbol of the Church, as the light of the world; both of the Universal Church, and of every particular Church, as it is formed on the model of the whole, and set in its own locality in the midst of the ignorant or the unbelieving.

The sevenfold gifts of the Holy Ghost, symbolized by the Seven Lamps, are gifts resident in the Church, and to be manifested in wisdom of word and conduct in all the members of Christ, but especially in those

who bear rule in it, and who on that account are peculiarly bound to be examples in purity of doctrine and wisdom of conduct. Those in the particular Church (as we have said) are the Angel and the Six Elders, the latter subject to the Angel, as the Apostles to Christ, but still assessors with him in the direction and government of the Church. (St. Ignat. ad Magnes.6.7; ad Trall.3; ad Smyrn.8) They should be fitted to rule in doctrine, to comprehend the mysteries of the faith, and, as good and able stewards, to dispense them. Through their faithful ministrations, both within the walls of the Church, and in their pastoral visitations, the people of their charge are to be preserved "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world; holding forth the word of Life." (Phil.ii.15-16).

Liturgically applied, therefore, the act of dressing the lamps in the morning signifies some ministry of word addressed by the Angel to the Elders, which shall direct them to right apprehensions of truth and to solemn meditation. The lighting of the lamps in the evening, that they may give light over against the Golden Candlestick (Exod.xxv.37), implies some ministry of word, wherein the Angel, and the Elders under his immediate authority and presidency, shall give their response to the ministry of word in the

morning, and thereby illustrate the truths then addressed to them as subjects for their meditation.

On both occasions the ministry should be such as, in the depth of the thoughts expressed, and in dignity of words and manner, befit the sanctity of the occasion, and are consistent [314] with the acts of worship with which it is associated. This is not the occasion for popular orations, learned disquisitions, logical, critical, or controversial treatises upon doctrine, nor for exhortations addressed to the people; but for holy words, spoken as becomes the presence of God, magnifying the truths He has revealed, and His mighty acts, and celebrating the beauty of His house, and the glorious majesty of His kingdom.

Lastly, we must notice the High Priest's meat-offering baken upon a slice: by which is symbolized some ministry by the representative of the Lord in His office of High Priest, conveying the testimony of experience in the form of a practical lesson. This in the type, being a meat-offering consumed upon the Altar, and placed on it after the daily meat-offering, would lead to the conclusion that it should form a part of the previous service, and should follow whatever act or rite corresponds to the meat-offering. And if we adopt the tradition that this meat-offering was parted into six cakes, and each cake into halves, one to be

offered in the morning and one in the evening, and each half divided into two, so that twelve pieces were offered up morning and evening, - it would infer that this ministry is, both morning and evening, to be addressed to the entire priesthood of the Church, for their practical guidance in their ministrations among the flock; and in its application to the Universal Church it would have the same prophetic reference as the twelve loaves of shew-bread with two measures in each - a type which we shall presently have to consider.

## 6. The interpretation of the additional rites appointed for the Sabbath.

We next come to the additional rites on the Sabbath-day. We have already seen reason to conclude that the Lord's-day is the proper antitype to the Hebrew Sabbath: and as natural religion would teach us the propriety of consecrating every day by some acts of a religious nature, so, upon the ground of revelation, we shall readily perceive that this seventh portion of our time ought to be distinguished by peculiar solemnities [315] .

The symbol of the two additional lambs as burnt-offerings, with their meat-offerings and their drink-offerings, would indicate additional acts of worship, of a nature corresponding to those already performed. It may signify either two distinct acts, or one celebrated with peculiar solemnity, and with some distinguishing characteristic. For the two lambs were offered at the same time; and the number of victims cannot always be construed to mean so many distinct acts - as for instance in the great number of burnt-offerings and other sacrifices on the principal feasts, and especially on the first days of the Feast of Tabernacles. Number, however, has without doubt its special typical force,

and points either to the repetition of distinct rites, or to the investiture of the rites with additional circumstances of form and dignity. With respect to the sacrifices offered, we need add nothing more in this place, as we have already sufficiently explained the general symbolic meaning of the burnt-offering.

The meaning to be attached to the rite for bringing in the shew-bread, and placing it on the table in the Holy Place, obviously depends upon the symbolic meaning of the shew-bread.

Regarded prophetically, the twelve loaves of bread set upon the pure table to be continually before the Lord, prefigure Christ. For He is the Bread of life which came down from heaven (John vi.32.35.62), and is ascended up where He was before, and now abideth the continual memorial before God on behalf of His twelve tribes, that is to say, of His Church under the administration of a twelfefold Apostleship. The four-and-twenty measures of which the twelve loaves were made, two measures in each, being, as it were, a duplicate symbol of the twelve tribes of Israel, have reference to that twofold purpose of God, in the future age, which is to be accomplished in the seed and family of Abraham, and in the nations of the earth which shall be saved, of which we have so many

glimpses in holy Scripture.<sup>31</sup> “God,” saith the Apostle

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<sup>31</sup> In Exod. xv. 27, we read that the children of Israel, shortly after their passage through the Red Sea, “came to Elim, where were twelve wells of water, and threescore and ten palm-trees.” This is paraphrased by the Targum of Jonathan and the Jerusalem Targum (Walton, Bibl. Polygl. tom. iv. 132), as answering to the twelve tribes and the seventy elders of Israel. We are led to remark the following coincidences, and we take them in the order in which they occur in holy Scripture, without seeking to arrange or explain them. In Gen. x., in describing the generations of the three sons of Noah, after giving the names of the sons of Japheth, it is added (verse 5), “By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.” Somewhat similar are the words concluding the account of the descendants of Ham and Shem. And at the close of the chapter it is said (verse 32), “These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.” In fact, we know that all the names given in this chapter are names of various families or nations in the early history of the world, although some are named after the grandsons, and some after the more remote descendants, of Noah. Now, the number of the several families named is exactly seventy; and among them some priority, in accordance with Eastern custom, is due to those named after the grandsons. The number of these, excluding the sons of Ham, from this category, because of the curse of subjection pronounced upon him by his father, is exactly twelve: seven sons of Japheth and five sons of Shem.

In Genesis (ch. xlv.), we have the names of the descendants of Jacob who were brought into Egypt; and their number, including Joseph and his two sons, is exactly seventy, comprising among them the twelve sons of Jacob. In the Book of Numbers, we find that, upon numbering the people in the wilderness of Sinai (Num. 1.), twelve princes were appointed, one for each tribe; and these were set over the host (ch. x.), upon their proceeding on their jour-

Paul, [316] “hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the

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ney. We next find (ch. xi.) that seventy elders were appointed to assist Moses in the government of the people, probably the same as had already been admitted with Moses to the Holy Mount (Exodus xxiv.), and possibly including the twelve princes. Again, we read that each of these princes, in making their offerings to the Lord, presented, among other gifts, one silver bowl of seventy shekels, after the shekel of the Sanctuary (Num. vii. 13, &c.). In considering the recurrence of these numbers of twelve and seventy, and the symbolical relation which the Hebrew paraphrasts suggest, between the twelve wells or fountains of water and seventy palm-trees, and the tribes (and consequently their heads, whether Patriarchs or Princes) and the Seventy Elders (corresponding in number to the families of Israel, Gen. xlv. and Num. xxvi.), we are again carried forward to the original depositaries of the ministry of the Gospel, the twelve Apostles, who were first called, and the seventy who were subsequently sent by the Lord to preach the word: among the latter it is not impossible that the twelve were also included. We have seen that the families by whom the nations were originally divided in the earth were also seventy, comprising in that number twelve princes, as we may call them, the grandsons of Noah. And the analogy of God’s dealings seems to require that, in the spiritual constitution of the Christian Church, in its mission and application to the Gentiles, there should be, in like manner as to the Jews, twelve apostles and seventy principal men, either including, or exclusive of, the apostles. In accordance with this, we have been taught to believe that God will not only send forth a twelvefold apostleship to the Gentiles, but that He will give to His apostles, as helpers in their labours in the Universal Church, ministers upon whom, by reason of the importance of the work committed to them, He will put the name of Archangels; and that the number of those engaged in this ministry shall be seventy.

bounds of their habitation.“ (Acts xvii.26) And Moses saith, “When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord’s portion is His people; Jacob is the lot of His inheritance.“ (Deut. xxxii.8-9).

Our Lord, in the days of His flesh, chose from among His disciples twelve men, according to the number of the Tribes of Israel, “whom also He named Apostles,” (Luke vi.13) and gave to them the promise (Matt.xix.28) that, in the regeneration, when He should come in His kingdom, they should sit with Him upon twelve thrones, judging the twelve tribes of Israel. And after His resurrection and ascension, the eleven, by His inspiration, filled up their complete number, and supplied the vacant room of the traitor who had gone to his own [317] place.(Acts.i.15-26) Thus, on the Day of Pentecost, He sent forth “the Twelve“ to preach the Gospel in the power of the Holy Ghost unto the Children of Israel. “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto *Abraham*: And in thy seed shall all the kindreds of the earth be blessed. Unto *you first*, God, having raised up His Son Jesus, sent Him to bless *you*, in turning away every one of you from his iniquities.” (Acts iii.25.26; read from 19

to 26) But the Jews as a nation rejected this Gospel, not only in Jerusalem, but in all the lands of their dispersion (Acts viii.1): a remnant only received it. Wherefore God was pleased to send forth an Apostleship unto the Gentiles, that is, unto the nations of the earth, without distinction of Jew or Gentile (Acts xiii.45; xiv.2-19; xxviii.25,&c.). And as the Gospel of the Circumcision was committed unto St. Peter and the Twelve, so the Gospel of the Uncircumcision<sup>32</sup> was

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<sup>32</sup> St. Paul, in his Epistle to the Galatians, distinguishes between the Gospel of the Circumcision and the Gospel of the Uncircumcision. It would be most erroneous to conclude from this, that the Gospel of our Lord and Saviour Jesus Christ is not one and the same, by whomsoever or to whomsoever preached. It proclaims and conveys forgiveness through the blood of Christ, the grace of the Holy Ghost, and eternal glory in heaven; and each of these alike to all who believe, whether Jew or Gentile. The distinction referred to had respect not to the substance of the Gospel preached, but to the condition of those to whom it was preached. When addressed to the Jews, that is, to the Circumcision, it was addressed to those who, as a nation, had received the promise of an earthly inheritance, and of a supremacy to be established over the other nations of the world; but dependent upon their obedience to the ordinances of God, and their faith in, and acceptance of, Messiah, when He should come. It was addressed to those who, as a nation, however near to being cast off for a time, were not actually deprived of the means of observing the Covenant of Circumcision. And we find in the inspired record that, within less than ten years of the destruction of Jerusalem and the dispersion of the nation, the Christian converts were all zealous of the Law; and, under the example of the Apostles themselves, actually observed its precepts, and undertook even the voluntary acts permitted by it. (Acts xxi. 20-26.) It is clear therefore, that “the Gospel

committed unto St. Paul (Acts xxii.17-21; Gal.i.15; ii.9; Rom.xi). The last-mentioned [318] Apostle speaks in many parts of his Epistles of his special office of Apostle to the Gentiles (See above and 1Cor.ix.1-5; xv.1-10; 2Cor.x.8; xi.1-6; Gal.i&ii. Also see Acts xiii.46; xviii.6; xxii.21; xxviii.28); and, in the eleventh chapter to the Romans particularly, he shews under what circumstances it came into existence - namely, through the casting away of the Jews for a time, until

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of the Circumcision“ presumed the actual existence of the Jewish Dispensation, and did not disallow the observance of the Law of Moses by those who were circumcised, nor, consequently, the promises to Israel as a nation. But “the Gospel of die Uncircumcision,“ addressed to the Gentiles, was addressed to those who had no expectation, national or otherwise, of any earthly distinction or inheritance, and did utterly disallow and forbid to them that they should become proselytes, or seek spiritual benefits or blessings through the observance of the Law. This Gospel, therefore, presumed the introduction of another and distinct economy, which, until the restoration of the Jews, should occupy the place of the former. In other words, the fact of the preaching of the Gospel to all nations, without distinction or priority of race, of itself proclaimed that the Jewish Dispensation under the old Covenant was passing away, and that the Gentile Dispensation had actually commenced. The hand of God, by the destruction of the Holy City and the dispersion of the nation, according to the words of the Prophets, actually terminated the former dispensation; and His hand alone can bring to a close the present. The same inspired words, which foretold the desolations of Israel, have foretold also its restoration; but the precise manner in which He shall see fit to effect His purpose, is concealed. He will, no doubt, fulfil it, so as to maintain perfect consistency between His promises to Israel and the eternal and immutable principles of His Gospel.

the pleroma or fulness of the Gentiles should be come in. But he also declares that when that event shall have been accomplished - that is to say, when the times of the Gentiles shall be fulfilled,<sup>33</sup> - then [319] the Jews shall be grafted in again, and received back to the favour of God, “and so all Israel shall be saved.“ And this salvation, coming to Israel, shall be no loss to the other nations of the world. For, at that time, when God shall remember His ancient covenant with Abraham, the Gentile Dispensation shall have been terminated; Israel shall again have become the hope of all the ends of the earth, and “the receiving of them“ shall be to the world “life from the dead.“<sup>34</sup>

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<sup>33</sup> “Jerusalem shall be trodden down of the Gentile; until the times of the Gentiles be fulfilled‘ (Luke xxi. 24.)

<sup>34</sup> To this effect we read in the Prophets Isaiah and Micah, that “it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem; and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.“ (Isa.ii.1-4; Mic.iv.1-3) “According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. And the Re-



While, however, St. Paul boasted of his office, and declared himself to be “not a whit behind the very chiefest Apostles;” (2Cor.xi.5; xii.11) nevertheless he also declared himself to be “as an *εκτρομα*,” “as one prematurely born.” (1Cor.xv.8) Whatever may be the precise meaning of this expression, which, under the inspiration of the Holy Ghost, St. Paul applied to himself, we conclude, not only from the parity of God’s dealings and many other arguments which might be adduced, but especially from those to be derived from the book of the Apocalypse, that it is as much a part of the great scheme and purpose of God that the apostleship to the Gentiles should be twelvefold, as that the apostleship to the Circumcision [320] should be twelvefold. (Matt.xix.28; Luke xxii.28-30; Rev. iv) It will conduce to our conviction of this truth, and to the correct symbolic interpretation of the twelve loaves of

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deemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.” (Isa.lix.18-20) “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising.” (Isa.lx.1-3) “Yea, many people,” saith the prophet Zechariah (Zech.viii.22-23) , “and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nation; even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”

shew-bread, if we shortly advert to some passages in the Apocalypse.

We know from the Gospel (Matt.xix.28) that our Lord, in the days of His flesh, promised to the Twelve whom He had then called, that in the regeneration, when He should sit in the throne of His glory, they also should sit upon twelve thrones: but, on referring to the Apocalypse, we find in the vision of the Court of Heaven vouchsafed unto St. John, that the Apostle saw round about the throne of God, not *twelve* thrones, with *twelve* elders sitting thereupon, but *four-and-twenty* thrones, and upon them *four-and-twenty* elders sitting (Rev.iv.4). In a subsequent vision he beheld the seal of God affixed upon a certain number, before the approaching judgments were suffered to be poured out upon the earth (Rev.vii.1-8). And, in figurative language borrowed from the former dispensation, he tells us that the persons thus sealed were one hundred forty and four thousand out of all the tribes of the Children of Israel - namely, twelve thousand out of each of twelve tribes. Lastly, in the description given of the heavenly Jerusalem, which is the symbolical representation of the Church in the glory of the resurrection, we find that the City hath *twelve* gates, on which are written the names of the twelve tribes of the Children of Israel; and the wall of the city hath twelve foundations, in which were writ-

ten the names of the *twelve* Apostles of the Lamb.(Rev.xxi.10-14).

Of these three visions, the first represents under symbolic figures the true constitution of the heavenly things, that is, of the Church of Christ constituted in the Holy Ghost; and from this we find that besides the Twelve to whom the Lord, when He was upon earth, promised that they should be His assessors, there is another Twelve associated with the former, and admitted to the like dignity. As to the second vision, whatever retrospective application it may have to the election taken out from among the Jews, and sealed unto the day of redemption, through the labours of the Apostles to the Circumcision, or to the fruits of the ministry of St. Paul and other Apostles from among the Gentiles, it unquestionably contains a prophetic and [321] symbolical account of events, at that time future, which were to occur in the Gentile Dispensation. It is part of the prophetic history of the last times of the Gentiles. The third, the vision of the New Jerusalem, carries on the history of the Church, beyond the bounds of the present age, to that time when the whole election from both Jews and Gentiles, the quick and the dead, shall be united in Christ, and admitted to the glory of the kingdom of heaven at the resurrection of the just, or first resurrection. This symbolical account of the New Jerusalem it is con-

trary to Christian doctrine to interpret literally of the Children of Israel only; for that would exclude the Gentiles from perfect equality with Jews in the body of Christ<sup>35</sup> - an opinion which St. Paul denounces as an accursed denial of that Gospel which had been committed unto him, by revelation from Christ Himself (Gal.i.8-12). Nor can it be interpreted of the Gentiles only and their apostleship; for that would be to deny to the Apostles, called of the Lord and endowed by Him on Pentecost, the title of "Apostles of the Lamb." But we have here represented the precise antitype to the legal type of the shew-bread now under consideration: the type of twelve loaves, two measures in each, expounded and explained, 1st, by the words of Moses that the bounds of the nations are determined by a numeration derived from the Children of Israel, proving the analogy between God's dealings with Israel and His dealings with the nations of the world; 2ndly, by the vision of the thousands sealed of all the twelve tribes of the spiritual Israel; proving God's purpose to send forth in the last days an apostleship to the Gentiles, by whose ministry the complete number of that election shall be sealed unto

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<sup>35</sup> It would also exclude St. Paul from being one of the Apostles of the Lamb; for he was assuredly not one of the Twelve Apostles to the Circumcision. There were twelve faithful Apostles to the Jews, and St. Paul was not one of those twelve.

the day of redemption; and, 3rdly, by the vision of the four-and-twenty thrones surrounding the throne of the Great King; proving that in the purpose of God there are not twelve, but four-and-twenty assessors of the throne of Christ; and that, besides the twelvefold apostleship to the Circumcision, there is also a twelvefold apostleship to the Uncircumcision [322].

This type of the twelve loaves of shew-bread, therefore, applied prophetically, points to the purpose of God, that the apostleship to the Gentiles shall be twelvefold as well as that to the Jews; or, in other words, that in the one apostolic office of the Church of Christ, the complete number or college of those fulfilling that ministry to the Gentiles especially shall be twelve, as for fulfilling that ministry to the Jews the number was also originally twelve. We also learn from the type, that God beholds in Christ His whole election, the Church, which is His body, gathered out from among both Jews and Gentiles; that the Church is one, under the administration of one apostleship with one Gospel committed to it: yet that the one Gospel has a twofold aspect and application, and the one apostleship a twofold mission, each committed unto twelve men. One of these missions, committed unto the twelve upon whom the Holy Ghost fell at Pentecost, has already been fulfilled by them in the ministry of the Gospel unto the Circumcision. It was

terminated by the destruction of Jerusalem and the dispersion of the whole nation; for, until that time, the Jewish converts continued zealous of the Law and waiting for the promise made unto their fathers. (Acts xxi.20,&c.) The other of these missions was committed unto St. Paul, and was in part fulfilled by him; but it cannot be fully accomplished until the whole number of the election from the Gentiles has been brought in, and presented in one body as a chaste virgin to Christ, every man perfect *in* Christ (2Cor.xi.2-5; Coloss.i.28); for this is the very office which Apostles are commissioned to fulfil. And the type further instructs us that, as in the morning of this Dispensation, on the Day of Pentecost, the Lord sent forth twelve Apostles, whose special mission was to the Jews, but who also ministered the grace of God to those among the Gentiles who would receive it; so in the evening of this Dispensation (and the shadows of the evening are already thrown over the earth, and yet the work they have to do is unaccomplished), He will send forth an apostleship with special mission to the Gentiles (not, it may be, without some ministry of grace towards the Jews), and that apostleship also shall be seen to be twelvefold.

Moreover, we know that God hath determined unto [323] all nations the fore-ordained seasons, and the established bounds of their habitation, and that

these bounds have been ordained and established “according to the number of the children of Israel.” Now this implies an analogy in the respective dealings of God towards each: from which analogy we are led to conclude that, as in the age to come the twelve Apostles to the Circumcision shall have their own duty to discharge, and their jurisdiction to exercise towards the twelve tribes of Israel, so the Gentile apostleship shall have their office also to fulfil; it may be, towards the nations of them which shall be saved.

In examining the liturgical signification of the Shew-bread, we must remember that God hath specially appointed in the Church material signs, symbols, or figures of Christ, „the Bread of Life“ - namely, the Sacrament of His most holy Body and Blood consecrated in the Eucharist. We should further remember that the same Sacrament is also the sign and symbol of the Church herself, the mystical body of Christ; “for,” saith the Apostle (1Cor.x.17) , “we, being many, are one bread, and one body; for we are all partakers of that one bread.” And as we have already explained the table of shewbread to be the type of the sacrament of the holy Eucharist, as it is the rational sacrifice and oblation offered by the Church; so, consistently with this explanation, the shew-bread, liturgically, is the type of that perpetual memorial of the sacrifice of Christ, under the sacramental emblems,

which it is the duty of the Church continually to propose and exhibit before the Lord, in all those holy services which are typified by the legal rites fulfilled in the Holy Place.

Such being the symbolical signification of the bread of proposition, or shew-bread, liturgically applied, it is not difficult to arrive at the meaning of the rites fulfilled in the renewing of it, on the seventh day.

Under the type of the High Priest setting in order the holy table, removing the former loaves, and bringing in the new loaves “taken from the Children of Israel,” that they might be continually present before the Lord, we have prefigured [324] to us the celebration on the Lord’s-day of the holy Eucharist in every Church by the Angel, regarded in the particular aspect or point of view which we proceed to explain. For under this type the sacrament of the Eucharist is not typified and prefigured, in respect of its being the occasion of offering our highest acts of worship and thanksgiving to Almighty God, nor in respect of its being the great and principal opportunity of making prayers and intercessions unto Him: but as the occasion upon which the Angel celebrates this rite, in order that the consecrated Sacrament may be solemnly presented before the Lord as the continual memorial, during the week, of Christ who is our life, and of the

Church which is His body and accepted in Him: that so all our prayers and intercessions during the week may be sanctified through that sacrifice, of which the ordained emblems are thus present before Him. And therefore it follows that as the shew-bread, placed upon the holy Table on the Sabbath, was always there, until removed and replaced; so the emblems of the Sacrifice of the Lord, the Sacrament of His Body and Blood, should never be absent when we are engaged in those acts of worship and devotion prefigured by the several rites of the Holy Place.

The shew-bread, when removed, was to be consumed by the priests only, and in the Holy Place. By this rite is typified the Communion of the Church as a corporate body, under the administration and headship of the Angel. The communion which we have with all saints living and departed, of which, in the absence of sight, we become spiritually conscious through faith, is typified by the hidden manna, inclosed in the Ark, in the Most Holy Place. The communion of individual persons, for their own benefit and growth in grace, is typified in the consumption of the peace-offering by the offerer. Here is typified our communion as members of a visible body, in which the sacraments of Christ are ministered and the pure word of the Gospel is preached. All three of these should be united in our thoughts and spiritual con-

sciousness on every occasion on which we partake of this holy Sacrament.

The frankincense, when removed on the Sabbath, was [325] burned upon the altar of burnt-offering after the two additional Lambs had been laid thereon. The frankincense thus burned, is symbolical of the sweet savour which is communicated to all our offices and prayers, through means of that meritorious sacrifice of Christ of which the memorial should be continually presented by the Church. Liturgically, it is typical of prayers, to be offered on the Lord's-day, after the additional rites, which correspond to the additional burnt-offerings.

## 7. The interpretation of the rites on the day of atonement

It only remains for us to explain the typical application of the rites appointed for the Day of Atonement. In doing this, we shall take occasion to notice also the analogy of the connexion subsisting between the corresponding liturgical offices of the Church, to that which we have shewn to subsist between the rites on the Day of Atonement and the daily services of the Tabernacle.

In describing the rites appointed for the day, we have seen that they consisted of three principal parts, - namely, First, the carrying of the holy incense within the Veil, and offering it in the Most Holy Place before the Ark, on which rested the glory of the Lord; whereas, on all other occasions, it was offered in the Holy Place, upon the Golden Altar before the Veil. Secondly, the atonement and purification of the several parts of the Tabernacle, with the blood of the two sin-offerings peculiar to this day, which were slain. And thirdly, the expiation of the sins of the priests and of all the people.

The rites of the Day of Atonement are referred to by St. Paul, as prefigurative types of the great work of Salvation wrought by our Lord and Saviour Jesus Christ (Heb.ix). And, as everything fulfilled in the Church by the Holy Ghost is the development and result of that blessed work of Christ, the most effectual method of ascertaining the symbolical meaning of those rites in corresponding liturgical offices of the Church, will be to trace out, first, the application of them to the work which the Lord fulfilled on our behalf [326].

We have mentioned that on this day the High Priest performed every one of the prescribed priestly offices, from the morning sacrifice to the close of the

evening rites; and that, after offering the morning sacrifice and other accustomed rites, together with the additional burnt-offerings, in his garments of glory and beauty, he put on the holy garments, pure and white, and thus clothed proceeded to slay the sin-offerings.(See p.227.ante)

In like manner, Christ hath fulfilled by Himself alone the entire work of our redemption. Before He had taken our nature, when He abode in the bosom of the Father, arrayed in the brightness of that glory which He had with Him before the worlds (John xvii.5), He offered Himself a willing sacrifice: "Burnt-offering and sin-offering hast Thou not required: then said I, Lo, I come; I delight to do Thy will, o God." (Ps.xl.8) In order to do this will, He divested Himself of the Divine Glory; and, appearing as the Victim for our sins, He "emptied Himself (εαυτον εκενωσεν) , and took upon Him the form of a servant, and was made in the likeness of men:" (Phil.ii.7) and, as man, fulfilling all righteousness, He presented Himself as a spotless victim, to be the sin-offering and vicarious sacrifice for the sins of the whole world, "suffering without the gate." After He had risen, He ascended into the Most Holy Place not made with hands, that is to say, He entered into heaven itself to appear in the presence of God for us (Heb.ix.24); and He entered "not without blood," nor yet with the blood of "goats and calves;"

but “by His own blood, having obtained eternal redemption for us.”

The High Priest, after slaying the bullock and the goat, took the blood of the bullock, and the censer filled with coals from off the Brazen Altar, into the Most Holy Place: there He put the incense upon the coals, and proceeded to no other act until the smoke of the incense covered the Mercy-seat. In like manner, Christ, our High Priest, having entered into heaven, abode in the presence of God, and fulfilled His office of intercession for man: His disciples meanwhile waiting, until they should receive the promise of the Father, which they had heard of Him (Acts.i.4). And then He proceeded to sanctify the spirits, souls, and bodies [327] of His people, sealing forgiveness unto them, and rendering His whole work effectual, by sending down on the Day of Pentecost the Holy Ghost; Who ever from that time abides in the Church, doing the will of Christ therein, and applying the benefits of His passion to all its members, until His coming again in glory.

Lastly, the High Priest, towards the close of the day, having resumed his glorious garments, offered up the evening sacrifice and fulfilled the evening rites. And thus, towards the evening of this dispensation, that sacrifice of dedication which the Lord yielded in

His own Person when He undertook the work of our salvation, shall be repeated in His Church, when He shall come forth in the glory of His Father, and shall present her unto Himself a glorious Church, that she may be perfectly united unto Him, and may enter in with Him into the presence of the Father.

Thus He perfects the work of our redemption, - in its meritorious foundation, by the precious sacrifice of Himself, first taking our nature, and then “becoming sin for us:” - in its application to them that believe, by the effectual work of the Holy Ghost, the Spirit of Christ, who continually “receives of His, and shews it unto us:” (John xvi.14) - in its consummation, when He shall receive the Church to the inheritance of the kingdom, thenceforth to be the perfect ordinance for fulfilling the will of God through all eternity.

As Moses at the first sprinkled the people with the blood of the Covenant (Exod.xxiv.8) made with Israel, and afterwards “sprinkled with blood both the Tabernacle and all the vessels of the ministry;” (Heb.ix.21; Exod.xxix.36 compared with Exod.xl.9) and so established all Israel to be the covenanted people of God: and as Aaron, by this annual work of expiation, renewed that Covenant, first inaugurated by Moses, and purified the patterns of things in the heavens: so the Lord, with His own blood, the blood of

the New Covenant, purified the heavenly things themselves, and constituted the Church to be the covenanted people of God, and the living exemplar of the Wisdom and Glory of God. Under these figures of the “New Covenant,” and “the purifying of the heavenly things,” the [328] Church is represented to us as brought into existence by the outpouring of the Holy Ghost, and so constituted, that in its development it should be the very image of the heavenly things. For the true constitution of the Church is such, that although composed of men corrupt and evil by nature (as are all the natural descendants of Adam), yet every one of her members, born again of water and of the Holy Ghost, is in his measure, and as he attains to perfection, ordained to be conformed to the image of Christ, unto whom every part of the Tabernacle bore witness: ordained also to be the example of all those heavenly qualities and all those Divine duties and occupations, of which the Tabernacle in its application to the nature of man was typical: and the whole body, composed of the several members, and growing up into the full measure of the stature of Christ, is ordained to be the perfect antitype, in the glory of the Holy Ghost, of all that the Tabernacle itself shadowed forth; and its whole action, history, and course of liturgical service, to be the perfect antitype of all that was prefigured in shadow by the rites and

ceremonies observed and celebrated in the Tabernacle.

Let us, therefore, shortly recapitulate those several parts of the figures of the heavenly things which in the solemn ceremonial of this day were in succession sanctified and reconciled, and refer to those several corresponding images of the heavenly things which the Lord thus brought into existence, and exhibited in the Church.

We have seen, then, that the Most Holy Place is the figure of heaven itself, and of that heavenly communion which is vouchsafed to him that dwells in God and God in him; and of that heavenly standing, in which, through the gift of Apostles sent forth immediately by God, and not through the agency of men, the Church was at first established and confirmed, and ought ever to abide. We have seen that in the Most Holy Place were contained the types of all those spiritual ministrations and ordinances by which it is God’s purpose to maintain the Church in her spiritual standing, and of the grace ministered by them, and of the spiritual attainments which result from them [329].

We have seen that the Cherubim were prefigurative of the Ministry of true apostleship and prophetic



revelation; and that the Tables of Stone, the Pot of Manna, and the Rod which budded, severally included in the Ark, or laid up before it, were the types of the grace respectively brought to the Church through the true and spiritual reception of those principal ordinances to which they are to be typically referred - namely, the holy Scriptures in the hands of Apostles, stewards of God's mysteries; the holy Eucharist, committed in its institution to the stewardship of Apostles; and the rite for imparting the gift of the Holy Ghost, restricted in its administration to Apostles through the laying on of their hands.

We have seen that the four Pillars of the Most Holy Place, with the Veil hung upon them, are the type of those four Offices exercised in the Universal Church, by means of which all the particular Churches and Congregations are to be bound together and united, and the several Angels of those Churches are to receive the commandments and revelations, the instructions and consolations, of the Lord, that they may impart them to their people: and that by the Veil, hung upon these Pillars, is symbolized that fourfold ministration, by means of which the Catholic Church on earth grows up as One Body unto the measure of the stature of Christ, and spiritual grace and perfection are derivatively imparted to every member.

We have seen that the Golden Altar before the Lord is the symbol of that Ministry of priesthood and mediation under the headship and presidency of the Angel, by which each particular Church subsists as an ecclesiastical body; and of the work of intercession and prayer which ought to be fulfilled in every Church: and that it also signifies that, under each Angel, the priesthood should comprise within it those four Ministries which are essential to the perfect offering before Almighty God of the entire and complete Liturgy of the Church, and to the communication to the Children of God of that spiritual blessing and grace which is essentially necessary in order to perfect them individually in all knowledge and truth.[330]

And, lastly, we have seen that the Brazen Altar in the Court is the symbol of the Ministry for personal cleansing and absolution, and for guidance and direction in personal holiness and righteousness; the appropriate rites for these several objects being administered through the four classes of priests and of deacons respectively, either in their daily ministrations in the House of God, or in their pastoral ministrations among the flock.

And let us observe that the correct interpretation of the types afforded by the Tabernacle and its several

parts, confirms us in one truth, which has been more directly conveyed to us from other parts of holy Scripture, and which it is important that we should bear in mind when considering the spiritual meaning of the rites of the Day of Atonement. The truth thus confirmed to us is this, that, as the different parts of the Tabernacle typify and prefigure the essential organisation of the Church during this Dispensation, it follows that the ordinances bestowed upon her at the first were not intended for a time, nor for the purposes merely of the first propagation of the Gospel. If the Church is to be the complete antitype of the Tabernacle, she must possess all those members and ministries, - she must actively exercise all those functions and powers, - which the different parts of the Tabernacle bear testimony to and prefigure. And that "New Covenant," sanctified by the most precious Blood of the Son of God, sealed and inaugurated by the outpouring of the Holy Ghost, and established and confirmed upon the sure oath of Jehovah given unto Him that hath been made High Priest thereof (Heb.vii.21), guarantees both the completeness and the permanence (so far as the will and purpose of God is concerned, and apart from the unfaithfulness of man) of the same organisation, from the beginning until the close of the Dispensation. By means of this complete organization the Church on earth, abiding in faith, must gather out of the world the whole Elec-

tion, and, making increase in herself, grow up unto perfection: but, while incomplete, she cannot but fail in the duty entrusted to her. By this same organization (and otherwise it is impossible) she must provide for the due celebration of all [331] those rites and holy liturgies which make up the perfect worship of God, and were prefigured and typified by the rites and religious ceremonies of the Law.

St. Paul, in the Epistle to the Hebrews, points to two distinct types, as prefiguring the work of the Lord in redeeming us by the sacrifice of Himself, and carrying on the work of our salvation by His presence before God in our behalf. The one, that of Moses, when he sprinkled the book of the Covenant and the people with the blood of calves and goats, saying, "This is the blood of the Testament (or Covenant) which God hath enjoined unto you." (Heb.ix.19; Exod.xxiv.5-8) The other, that of the High Priest on the Day of Expiation; in which last type two things are observable: First, he sanctified the access into the Holiest, thus providing for the acceptable performance of all the ordinary acts of worship, and so far it was, as it were, a continuation of the original Covenant; and, secondly, he made atonement and reconciliation for actual breaches of the Covenant, and so far it was a restoration and renewal of it; and it is obvious that both these types, and the three several objects comprised in them, were

all in some sort fulfilled in the work of the Lord on our behalf. He not only sanctified all who should believe in Him, and inaugurated His Covenant with the Church as the spiritual Israel; He also provided for the continual preservation of His people in the grace of His Gospel, through their abiding faith and obedience; and, lastly, He laid the perpetual foundation, in the merits of His own sacrifice, for the remission of sins which should afterwards be committed, and for the future renewal of that Covenant, if it should be infringed or violated. And this last provision is not merely precautionary. The rites of this day (just as those instances of rebellion and sin referred to by St. Paul in his Epistle to the Corinthians x.1-12) should always have served for admonition and warning to the Church: but now, viewing them in the light which history has thrown upon them, we see that they distinctly testify to a future dispensation of mercy and reconciliation, by which the sins of a broken Covenant should be absolved and put away. They testify that when the people of God, as a visible body on earth, and as individuals, [332] should have fallen from their spiritual and heavenly standing, and from what should have been their abiding communion in the Lord; when through disobedience and neglect they should have rejected His ordinances, and provoked Him to leave them in spiritual bondage and destitution; yet, if from thence they should return unto the

Lord, repent of their iniquities, and seek the restoration of His presence and of the fulness of His grace, there are the means provided for recovering them from their apostasy, for absolving them from their sins, for “restoring their judges as at the first, and their counsellors as at the beginning.”

In considering, therefore, the symbolical meaning of the rites of this great day, we may anticipate two distinct modes in which they would be liturgically applied, corresponding to the two great occasions and objects contemplated in the first appointment of the legal rites.

In so far as those rites were ordained ceremonially and typically, as means whereby Aaron might come with acceptance, and without fear of death, into the Holy Place within the Veil, before the Mercy-seat, - in so far also as they were ordained for the perpetual renewing of the Covenant which Moses sanctified at the first, - to this extent they are prefigurative of the work of the Lord, when He ascended up on high, in reconciling mankind unto Himself, and inaugurating His Covenant with the Church; and to the like extent they typify and apply to the celebration of the holy Eucharist, as the basis of all Christian worship; and especially they typify, and are applicable to, the celebration of that sacrament on the Lord's-day, as the

basis of all the daily services of the week. Receiving their fulfilment in the one *historically*, they must be typical of the other *liturgically*. For the holy Eucharist is the continual commemoration of the Sacrifice of the Lord and of His work of intercession: and, although none of the rites of the Day of Atonement can be said to typify the act of communion in the sacrament of the Eucharist, yet it is not altogether without reference to this also; inasmuch as those who partake thereof receive the seal and pledge of their interest in the benefits of Christ's Passion, that is to say, in the "remission of sins and eternal life." [333].

But in so far as the Day of Expiation was a day for the afflicting of the soul, - a day for the atonement of sins by which the holy Covenant had been defiled and broken, - by the sin of Nadab and Abihu at the first, and subsequently by the oft-repeated sins and iniquities of the Children of Israel, both priests, and Levites, and people, - thus far, and in this respect, we behold in the solemnities of this day a shadow of that further work, for which the Lord has made provision in His all-embracing sacrifice, when He shall renew the Covenant which His baptized people, like Israel of old, have broken, and absolve them from their consequent guilt; and shall restore them to their first and heavenly estate, through the reviving of all the ordinances of His house, and the outpouring in large a-

abundance of the grace and power of the Holy Ghost: and thus far also they are typical of those liturgical acts by which this great work of absolution and reconciliation shall be formally testified and communicated, sealed and confirmed. With respect to the nature of these acts, it is evident (from the symbolic meaning of the types as we have already explained them) that they will be performed in the course of the celebration of the holy Eucharist, yet accompanied with circumstances distinguishing this particular celebration from all the ordinary eucharistic offices of the Church. This will be an Office for reconciliation and absolution of sins committed against the standing of the Church, and against God's Covenant with the Church, in the most sacred essentials of that standing and that Covenant. And as, in the point of view first referred to, the legal rites are prefigurative of Christ our High Priest entering into the presence of the Father, and, in fulfilment of the eternal purpose, constituting the Church in the Holy Ghost, and thus are typical of the holy Eucharist as commemorative of this work, and as a continual means of grace for applying it to the conscience and spiritual condition of those who receive the Gospel; so, in this second point of view, they are prefigurative of the way in which the Lord shall accomplish the revival and re-establishment of His Church, and thus are typical of liturgical Offices for furthering and effectuating the

work of absolution and restoration, of [334] applying them to the conscience, and extending them to the spiritual condition, of those who shall repent and believe.

We shall consider first in what manner these types are now fulfilled in the ordinary celebration of the Eucharist, especially by the Angel, on the Lord's-day. And then, in what manner they may apply to those Offices of penitence and absolution which may hereafter be appointed.

1. First, then, as to their fulfilment in the ordinary celebration of the holy Eucharist on the Lord's-day. We have already seen (See pp.26-) that this sacrament comprehends and embraces antotypically all the sacrifices under the Law, and among them the rites of the Day of Expiation; forasmuch as it is the great memorial of the death of Christ as the propitiation for sin, and the most sacred occasion of intercession.

Again, on the Day of Atonement all the holy Offices were fulfilled by the High Priest alone. In like manner we have already remarked, in our explanation of the rites observed in celebrating the holy Eucharist, that all the essential parts of that Office ought to be conducted only by one - that "one in the name of all

should offer confession; one on behalf of all should approach and offer the prayer; and one only offer the gifts and sacrifices of the people." (See p.73.) In pursuance of this principle not only is the confession made by the celebrating priest only, in behalf of the congregation, but he alone approaches to the Altar and consecrates the holy Sacrament. By this consecration, and the subsequent oblation of the Sacrament, the memorial of the sacrifice of Christ is actually presented before God, and the Lord's death is shewn forth, until He come.

Again, the offering up of the incense in the Most Holy Place on the Day of Expiation, after the slaying of the sin-offerings, is the invariable type of that highest act of Christian worship and intercession offered in the celebration of the Eucharist; when the priest, on behalf of the congregation, and on the Lord's-day the Angel, on behalf of the Church over which he presides, offers unto God (while the gifts which he has just consecrated are yet present upon the Altar) honour and worship, intercession and prayers, thanksgiving and glory. And as the offering of the incense [335] in the Most Holy Place was the pledge of acceptance in all the daily acts of offering incense morning and evening in the Holy Place, so also the intercession of our Lord in the heavens is that which gives validity and power to every act of intercession and prayer in

the Church: and so in the liturgical application of the rite, the intercession and prayer of the Angel, in the celebration of the Eucharist on the Lord's-day, is the root of his daily acts of intercession, and of all the prayers which are offered in the morning and evening Offices of the Church.

In like manner the subsequent acts of making reconciliation for the Most Holy Place, and for the Holy Place, and for the people, are the significant types that all the daily Offices, which the Church is bound to observe throughout the week, are sanctified, and receive, as it were, their sanction and authority as liturgical acts, and we may even say derive their origin, from or through means of the solemn celebration of the Eucharist on the first or Lord's-day; which thereby forms the centre and basis of all the prescribed Offices within the week.

Thus far these rites, appointed for the safe access of Aaron into the Most Holy Place (Lev.xvi.2) , are applicable to the holy Eucharist, quite irrespective of any special work of expiation for sins committed against the Covenant of God. Their liturgical application to the Sacrament is of the same nature as their historical application to the work of Christ. He suffered for the sins which man, as the creature of God, had committed; not specifically for the sins which

those redeemed by His blood, and brought into His mystical Body, should afterwards commit, although in His sacrifice He laid the meritorious foundation for the absolution even of these sins. (For, saith St. John, 1John ii.1-2) "My little children, these things write I unto you, that ye sin not. And if any man sin, He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world.") The immediate object, however, of His sacrifice was "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." (Dan.ix.24) And so with every sacrament, ordinance, and Office of the Church. The object is to put away [336] the sins committed in time past, and to minister grace for perfecting holiness in the time to come. From the tomb of Christ light and life should have flowed forth, increasing in glory, growing unto perfection, freely and uninterruptedly. The regenerate should leave the font of baptism dead to sin, and henceforth walking in newness of life. And those who in the holy Eucharist "eat the flesh of the Son of Man, and drunk His blood," not only receive remission of their sins, but "have eternal life." (John vi.54).

In the original institution of the holy Eucharist, therefore, and as ordinarily celebrated, although we seek from God the remission of our sins, yet we are not instructed to look specifically for the remission of

the sins of a broken Covenant, nor of the iniquities of the people of God in polluting His holy things. In like manner we are led, in the ordinary celebration of this sacrament, to seek from God His continual favour and acceptance in all our other services, His sanctification of them, and His blessing upon us, through every means of grace: but we do not seek specifically the restoration of gifts and ministries which (having been either withdrawn, or marred and curtailed, through the unbelief and apostasy of those who should, by their means, have gone on unto perfection) have hitherto failed to accomplish the end for which they were originally bestowed.

2. We come, therefore, in the second place, to the consideration of the liturgical Offices which are to be the complete antitypes to the rites of the Day of Atonement, as a day of penitence and absolution.

There is but one day hitherto appointed for continual observance, as an annual day of sorrow and contrition for sin and of affliction of the soul - namely, Good Friday, the day commemorative of our Lord's Crucifixion. We devote this day to the contemplation of the death of our Lord as the great atonement and expiation for sin: and we bewail, as "in the presence of the Crucified One," (Office for Good Friday) the iniquities and transgressions which nailed Him to the

tree, and pierced His side. But this day is not the perfect antitype of the Day of Expiation. For although it well becomes us at this time to call to mind and bewail our sins committed against [337] the grace of baptism, - the sins by which we have crucified the Lord afresh and counted His blood an unholy thing, denying its efficacy to cleanse and save the soul, -and the sins by which we have quenched the Holy Ghost, polluted His Temple, and rejected the ordinances of God; yet, notwithstanding, the observance of Good Friday was as little ordained specifically for the absolution of these sins, as the sacrament of the Eucharist. Both the one and the other were as appropriate for their respective objects in the first days of spiritual health and glory, before the work of God was marred, as in the latter days of darkness and decay, and spiritual bondage. The object of our observance on Good Friday must be, humiliation in meditating upon that act which was the consummation of the sin of man as it was the perfection of the Saviour's love: it is not an observance wherein the main object is the confession and absolution of specific sins.

Indeed, upon correct principles of interpretation, the type does not lead us, as in the case of daily or weekly rites, to look for an annual day of humiliation because of sin. Such an observance is not inconsistent with any dispensation of God which comes to

man in his natural state, to man unregenerated, and not yet admitted spiritually to partake of the Divine nature, and of the resurrection life of Christ, nor yet perfected through the seal of the Gift of the Holy Ghost. But the true constitution of the Church, through the living ordinances of God present in the midst of her, is one which exhibits to our faith the standard of an entire conformity to the will of God. It is a condition with which wilful sin is utterly incongruous and inconsistent. "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." (1John iii.9) And the New Covenant of God being spiritual, cannot be broken except through wilful sin. The holiness of the Law, indeed, was literal, ceremonial, imputative: but the holiness of the Gospel is spiritual, and inwrought in them that are perfect, through the indwelling of God, and by the power of the Holy Ghost. Such is the state of grace into which the Church is admitted; and, therefore, an [338] annual day, specifically for expiation and reconciliation, can be no *original* institution of the Church of Christ.

It is, therefore, evident that the types in question are premonitory of a condition of apostasy and failure from grace; inasmuch as they are typical of a day of bitter sorrow and repentance for sin, and of the celebration thereon of liturgical Offices of absolution for

the past, and restoration and revival for the future. To this day of humiliation we have also been instructed to look in the light of the prophetic word spoken among us in these last times; and to this day the whole congregation of the Church *will* look, when God in His mercy shall bring them to the knowledge of their miserable estate, despoiled of their true glory, and to the conviction of the sin which have caused their spiritual poverty and degradation. We might here leave the subject, in perfect consistency with our object of investigating the ordinary liturgical rites of the Church; nor indeed is this the place for enlarging upon the sins committed by the baptized people of God: we shall add, however, a very few remarks which will enable us to complete our examination of these types.

Although the spiritual work referred to will be fulfilled by Christ Himself, reviving life and unity in every part of His mystical Body by the Holy Ghost; yet the liturgical Offices to be fulfilled in this future day of sorrow and penitence, like all other liturgical Offices in the Church on earth, can only be fulfilled in the separate congregations of believers. In these separate congregations, the type leads us to conclude that all the duties and ministries usually fulfilled by many shall on this occasion be fulfilled by one, - in the particular Church by the Angel, - unassisted and alone.



It is also evident, as we have already pointed out, that the solemn intercession, typified by the offering of the incense in the Most Holy Place, will be presented during the celebration of the holy Eucharist after the consecration; and not as in the daily Morning and Evening Offices. Subsequently to the Intercession will follow the other distinguishing characteristics of the day, namely, the absolution and reconciliation pronounced in respect of all [339] the holy ministries and ordinances which constitute the framework of the Church.

These acts of absolution and reconciliation in all their successive parts will sufficiently demonstrate what are the sins to be remitted, and what is the reconciliation to be effected. For the typical rites of the day instruct us that these acts have reference, first of all, to the renewal and re-sanctifying of Communion between God and the Church, through the indwelling of the Holy Ghost. This includes the restitution of all those ordinances by which alone the Catholic Church throughout the world can be continually sustained in Unity and Communion in the Holy Ghost, the several churches of the saints be knit and bound together, and all the members of the Body be brought into fellowship and communion with God, and the Gift of the Holy Ghost ministered and effectually conveyed to them. These acts have reference, secondly, to the res-

toration of the mediatorial office of the Angel, and of the fourfold Ministry in the priesthood; and to the reviving of all the ordinances which belong to the several particular churches or congregations under their respective Angels or Bishops. And, lastly, they have reference to the expiation of the guilt of the whole Congregation, priests, and people; to their sanctification from all their sins committed in the holy things of God; and to their entire re-establishment and confirmation in that grace wherein they ought to stand. (Rom. v.2).

If the Most Holy Place is to be antitypically reconciled, those sins must be confessed and absolved which have separated the Church from the Lord, and have led to the cessation of the ministries and ordinances by which the Universal Church on earth was at first united and held together, and by which the Lord guided and directed His people. For many ages the baptized people of God have failed to abide in that intimate Communion promised by the Lord to His Apostles (John xvii), and spoken of in so many passages by St. Paul and St. John. (1Cor.ii.10-16; 2Cor.iii.7-8; Eph.i.17-23; ii.22.&c.) They have been deprived of those immediate and Divine communications which should have been continually conveyed to the Church through the ministrations of Apostles and Prophets. (1John, passim) And thus at the [340] pre-

sent moment the type of their spiritual condition is not the Tabernacle standing in glory and beauty, with the presence of the Lord in the Most Holy Place, and the ordinances of service fulfilled according to His commandments: but rather, the Tabernacle as it was in Shiloh, the Tent which God had placed among men, forsaken by God, and in ruins; and His people content to have it so. (Ps.lxxviii.60; Jer.vii.12;xxvi.6).

The ordinances of the Lord having thus been removed, His presence in the midst of them obscured and interrupted, and His continual guidance impeded, Christians have failed to realize the true spiritual blessings to be derived even from those ordinances which they have retained; which, indeed, many who profess the Name of Christ can scarcely be said to have retained, when some openly renounce, and others pervert and abuse them.

While the ordained stewards of the mysteries of God, the Ministers not of the letter, but of the Spirit, were present in the Church, the holy Scriptures were fearlessly thrown open to all, and all were encouraged to peruse them: and, although there were always “unreasonable and wicked men,” (2Thess.iii.2) men “who had not faith,” yet those who believed received the doctrine of the Church from the Apostles, and read the holy Scriptures in the light of the truth they had

been taught, and not for the purpose of forming their own articles of faith. But in the absence of that highest authority in doctrine, the Scriptures have been either ceremoniously withheld - hidden as in an inaccessible oracle - from the laity, - held up to their veneration, but denied to their use; or they have been abandoned to private judgment; and, under colour of an ultimate appeal to Scripture (an important principle if rightly understood and applied), each individual decides for himself what is truth, and what error, irreversibly and without appeal.

Again, referring to the hidden manna, the type of that spiritual communion of which the Lord's Supper is both the symbol and the effectual means, we must remember that, in instituting that sacrament, the Lord confided to the Apostles the express charge of consecrating and administering it, bidding them to repeat the mysterious act which they saw Him [341] do. And St. Paul, called to the Gentile Apostleship, received from the Lord immediately the rule of its celebration (1Cor.xi.23). But since the authority of Apostles ceased to be exercised in the Church, the preservative from error having been withdrawn, the holy Eucharist has been polluted by superstitious views, with which men have come to regard it; and by superstitious practices and additions, with which they have encumbered it. Or else the opposite error has been

committed, and that august Sacrament has been degraded, and robbed of its true value and its glory, by the denial of the mysteries contained in it, and by the contemptuous thoughts entertained, and the idle and evil words spoken, concerning those mysteries, and delivered sometimes even from places of authority.

Finally, let us advert to the Almond Rod, the type of that spiritual condition which is the complete development of the work of regeneration, and in which we are made to partake in the fulness of the heavenly Gift, and in the powers of the world to come. The rite of imposition of hands, by which this endowment is to be conferred, was also committed to the sole administration of Apostles; who, by virtue of their immediate mission from the Lord Jesus Christ and from God the Father, are ordained to be perpetual channels of communication between Christ and His Church on earth, and the means of continually supplying sacerdotal grace to the priesthood, and the full measure of the gift of the Holy Ghost to all the members of the body. But the time arrived when that holy Ordinance was no longer administered by those to whom its administration was originally entrusted, and by whom alone it can be administered in its full efficacy; and, since that period, those who still acknowledged the permanent necessity for the rite, have been induced to supply its place by the substitution of other acts

and of other ministers than those acts and those ministers which for that end were instituted and ordained by God: until at length others have been found who pour contempt upon the notion that God should communicate His Holy Spirit unto man by the hands of his fellow-man.

The sins of which we are now speaking are not mere [342] outward and ordinary sins; they consist not merely in the polluting or despising of *visible* ordinances, in consequence of intellectual errors and misapprehensions of truth. The guilt which is to be atoned and absolved is that contracted by the pollution of the Most Holy Place; it is spiritual pollution, the pollution of the Church as the Mystical Body of Christ, the defilement of the Temple of the Holy Ghost, the pollution of the spirit of man, after the Holy Ghost hath vouchsafed to dwell therein as in His Temple, - of man, who, baptized and endowed with the Holy Ghost, was rendered capable, through grace, of a joy in God, of a communion with Him, of an exercise of holy affections and desires towards Him, of a sanctity in mind and thought, in word and action and habit, of a nearness of approach to God, and a consciousness of God's presence and nearness to himself, which surpass the power of utterance, and which none can know but by the Holy Ghost (1Cor.ii.11-16). This is the guilt, the absolution and purification from

which are typified by the sprinkling of the blood upon the Ark.

The first act, therefore, of sprinkling upon the Ark, assumes the confession and indicates the remission of *spiritual* wickedness, ecclesiastical and personal, in the commission of which the offending parties (whether we include the wholly body of the baptized, or particular Churches corporately considered, or refer to the cases of individuals) fall from the grace wherein - confirmed and established through all the ordinances of the Church - they ought to have remained steadfast: the same act also indicates the restoration of spiritual grace, and abiding intercourse with God, through the revival of these ordinances in their complete number and integrity, and especially through the revival of Apostleship.

But there was a second sprinkling of blood in the Most Holy Place. This second sprinkling, before the Ark, and upon the Veil inwards, carries the acts of confession and absolution from that which is strictly spiritual, to the positive and overt sins committed in respect of the ministry and offices in the Universal Church, of apostles, and prophets, and evangelists, and pastors, - and to the actual condition of lapse and apostasy consequent upon the absence of the [343] Apostolic ministry through men sent forth im-

mediately by God. Both St. Paul and St. John refer to those acts of insubordination and disobedience by which the office was rejected in their persons (Rom.xvi.17; 1Cor.iv.18-19; 2Cor.xiii.3; Phil.i.15-16; iii.18-19; 2Thess.iii.2; 2Tim.i.15; iv.10.14.16; 3John9.10; Jude 4-9; Rev.ii.4-5; and generally Rev. ii. and iii.): and these were but symptoms, in the cases of individuals, of that general decay, and loss of first love, under the baneful influence of which the office disappeared from the Church. Ages have elapsed since the departure of the last of those by whose labours the Church was edified in the beginning; and since then, the bond having been withdrawn, each successive age has witnessed more extensive and permanent breaches of unity, the wide spread of false doctrine, the increase of spiritual darkness, the decay of righteousness and purity, and the failure of faith, and hope, and charity. This sinful estate has to be confessed, these evils are to be remedied, and those offices and ministrations to be restored.

We next come to the acts corresponding to the atonement and reconciliation made for the Holy Place: and the sins here referred to are those which have been committed in reference to the priestly and mediatorial ministrations of the Church, the office of Angel, and the mediatorial functions of the priests.

The office of Angel, sustained by the Apostleship, and sustaining the Churches over which those who fulfil this office preside, has long been forgotten. When St. John. in the Vision of the Apocalypse (Rev.i.16.20) was visited with the appearance of the Lord, he saw in His right hand seven stars; the Holy Ghost this signifying, that the Lord embraces, holds together, and strengthens for their duty, all the Angels of the Churches by means of the Apostles whom He sends forth. And from the seven following epistles addressed to the Churches in the persons of their Angels, we may gather the complete spiritual identification of the one with the other, and may observe how the Lord imputes both the merits and defects of each Church to its head. The Angel of each particular Church was ordained by God to be, as it were, the representative of the Universal Church to the people placed under his pastoral charge; and to appear among the Ministers of the Universal Church as the [344] representative of his people. But in the absence of Apostles both these characters disappear. Each Angel becomes supreme and without control in his own diocese; except so far as expediency and common consent, or force, provide a remedy. The central authority ordained by God is gone, and its place has been supplied (as the history of the Church testifies) by worldly power, exercised, either by the civil ruler intruding his authority into the spiritual affairs of the

Church, or by one bishop reducing his equals to subjection. A Council, in which all the bishops of the Church, consisting of many hundreds, should be entitled to sit, each of them with supreme authority in his own diocese, and who when not assembled were scattered over the world, separated from each other by oceans and continents, - such a Council, we say, could not by possibility exercise universal supremacy and control over the Church. Desperate as has been the remedy, the Church as a polity has been preserved instrumentally, either by the secular ruler exercising spiritual jurisdiction and enforcing spiritual obligations with the strong band of power, or by one bishop arrogating to himself, as the successor of St. Peter, the functions of Apostleship, with supreme jurisdiction over the rest of his fellow-bishops, and enforcing his authority when necessary by worldly weapons. This is an Apostleship widely different from that described and claimed by St. Paul, who vindicated his apostolical authority on the ground that he received it "not of men, neither by man, but by Jesus Christ and God the Father." (Gal.i.1.)The Bishop of Rome receives his ecclesiastical authority by ordination from the hands of those over whom he is afterwards to exercise it, and is enthroned by those who, if subject to the See of Rome, and if by the essential constitution of the Church subordinate to its bishop,

could have no claim, and have received no commission, to place him in his seat.

As the true nature of the office of the Angel has been lost sight of, so has also the true nature of the intercession which he should offer, as the head and representative of the particular church over which he presides. It is very evident that when the highest ordinances of the Church are forgotten [345] and unknown, none of the liturgical Offices will be offered in their right form, or possess their true spiritual efficacy and power: but while the other functions of priesthood and mediation, although weakened and curtailed, have still been fulfilled, this peculiar and distinguishing function of the Angel as the Representative of Christ has disappeared; and scarcely a trace of it is to be found in the liturgical offices of the Church, except in the wording of some of the ancient prayers still in use.

To these departures from the Covenant and ordinances of God, must be added the undue and superstitious elevation of the priesthood by some; and the despising, and even total rejection of it by others. The effect of the former of these errors, as of every other form of idolatry, is the subversion of the end for which priesthood was ordained; the soul is drawn away from God, and not led up to Him; His presence

is obscured, and another object is substituted in His place. The latter error, under the profession of peculiar spirituality, is, in fact, a subtle device of Satan for making every man sufficient to himself, his own instructor, and his own saviour.

To these evils, lastly, must be added the failure of the fourfold ministry in the priesthood of the particular Church, whereby the individual members of the flock of God are deprived of the means ordained for their growth unto perfection; just as the whole Body has been hindered in its progress by the loss of the fourfold Ministry in the Universal Church.

The remainder of the blood was poured out upon the base of the Brazen Altar; signifying that, as the apostasy of the people of God from their spiritual standing and the rejection of His ordinances have not been without the concurrence of sins committed by the baptized people of God in the face of the world and known of all men, - sins of unrighteousness and unholiness of life, - so the absolution pronounced by God shall extend to these sins also. The Lord shall purge away all the iniquities of His people, in the day wherein He shall thus return unto them in His mercy: then shall He again confirm His holy Covenant and proceed to fulfil the purpose for which He originally

made it, gathering [346] His election, perfecting His saints, and establishing His kingdom.

That day shall not be a day of penitence only, but a day of restoration also. Whom the Lord absolves, He renews with His heavenly grace. And as we have seen that the purifying of the heavenly things, in the application of the type to the first ages of the Church, implies the bringing into existence that glorious constitution and perfect organization in which the Church was then manifested; so in its application to the last times, we conclude that in the absolution of sin the Covenant shall be renewed, - the Church shall again be lifted up to sit with Christ in heavenly places, - and, receiving in all the fulness of God's purpose the Divine communications and guidance, shall again shine forth, not before the eye of sense, but to the vision of faith, resplendent with that glory of the Holy Ghost which was at the first shed down upon her (2Cor.iii.8), - shall again appear in heaven, „clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.” (Rev.xii.1).

In the reconciliation of the Tabernacle two points remain to be noticed.

First, that in reconciling the Most Holy Place the blood of the bullock was first sprinkled, and after-

wards that of the goat. As the High Priest offered up sacrifice, first for his own sins, and afterwards for the sins of the people, so the work of atonement and reconciliation will, practically, commence with the priests, and then the sanctification of the people also will proceed. The sin of Israel in the wilderness was not perfected until Aaron had consented to make the calf (Exod. xxxii), and the chosen heads of the children of Israel sent to spy out the land had proved false to their trust.(Num. xiii. and xiv.) So, again, the Lord was betrayed by an apostle: nor has heresy ever effected an actual schism in the Body of Christ unless it found its cradle and nestling-place among the priests. And, in providing the remedy, the priesthood must first be renewed in spiritual health and vigour, and all the ordinances for that end must be revived, before the whole congregation can be restored to their full spiritual standing, and to the exercise of all those spiritual [347] gifts with which they were endowed by the descent of the Holy Ghost on the Day of Pentecost.

The second point which we have to notice is, that the blood was first sprinkled in the Most Holy Place, then in the Holy Place, and lastly was poured out upon the base of the Brazen Altar in the Court. From these successive acts in the type, we may derive much instruction concerning the way of God in recov-

ering man unto Himself. The spirit of man must first be sanctified, and his understanding rectified, before he will be able to present his body a living sacrifice either holy or acceptable - before his outward acts will be conformed to the will of God. Spiritual regeneration must precede the complete capacity to receive Divine illumination in the understanding (Divine, for we speak not of knowledge self-acquired), and the complete sanctification of the man.

The analogy holds good in God's dealings with the Church. The Lord gave apostles before the fourfold Ministry received its development, - before angels, or priests, or even deacons, as distinct from apostles, were either necessary or possible. And the same analogy has been manifested in the apostasy, and will be manifested in the restoration, of the Church on earth, - both morally and spiritually, and also organically. Invariable experience teaches us that intimate communion with God is interrupted or lost, and spiritual love grows cold, before we fail in our duties as members of the Church, or as men. And if those who have failed to do the first works are to be restored, the healing remedy must first be applied to the spirit. Repentance itself to be acceptable must be a spiritual movement: it does not consist merely of an intellectual apprehension of the evil of sin, still less of mere feelings of remorse for folly or misconduct. And, in

order to our profitably receiving grace that we may think and act according to the good pleasure of God, communion with Him in the secret of our spirit must first be renewed. In like manner, in the decline of the Church, the Ministry of apostleship, through men sent forth from God, was lost, before churches fell into disorder, or the members of the Church individually departed from primitive holiness and joy; and we may expect that the restoration of the Church will proceed in a similar [348] course. Although apostles and all other ministers are, in the normal condition of the Church, partakers in the strength or weakness of the body; yet it is by the revival of the gift of apostleship that the foundation will be laid for the revival of all the other ministries and ordinances by which the Church shall grow unto perfection.

There yet remains one other rite appointed for the Day of Atonement, which we have already cursorily noticed, so far as respects its prophetic bearing upon the future; namely, the sending forth of the live goat into the wilderness. In seeking to apply this type to the liturgical acts of the Church, as in its historical application, we have nothing to assist us towards the interpretation, except what we are able to gather in considering the manner in which the same symbols, or any of them, are employed in other parts of the Law, or in other parts of holy Scripture.



In the first place, then, we must repeat, that this goat was not consumed by fire. It was not consumed in the manner prescribed for the sin-offering, the emblem of the vicarious sufferings and death of the Lord for us; nor in that prescribed for the burnt-offering, the emblem of the living sacrifice which Christ, as the Head of His Church, offers unto the Father, and which the Church also offers in and through Him. No symbolic action takes place testifying to the death of the Old Man in the regenerate through the cross of Christ, and to the gift of New Life through the resurrection of Christ - the goat is laden with the iniquities of the Children of Israel, and yet remains unaccepted by God, and unchanged as to its animal life and form. "Aaron shall lay both his hands upon the head of the live goat, and confess over him 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 shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat in the wilderness." "And he that let go the goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp." (Lev.xvi.21. and 26.) [349].

We have already suggested that, applied historically, this rite can only be understood to represent

the rejection of those who refuse the means of grace, and the opportunity of repentance. And we are confirmed in this view by the perpetual contrast which we observe in holy Scripture between the promised land on the one hand, and the wilderness on the other; and by the frequent instances in which the wilderness is spoken of in Scripture as the symbol of exclusion from the favour of God, or, at least, of a state of purgation and discipline.<sup>36</sup>

Applied liturgically, therefore, this rite points to the confession of sin as the acknowledgment of that deceitfulness of the heart and those departures from the right ways of the Lord which deserve the infliction of His just judgments, alike upon those who repent and upon those who remain in impenitence and unbelief. The two goats in the typical services of the day together complete the symbolical representation of the professing people of God; all alike involved in the guilt of those sins which call for expiation; but some hearkening to the voice of warning and accepting deliverance through the means of propitiation ordained by God in Christ; while others cleave to their apostasy, and refuse the proffered mercy. The confession,

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<sup>36</sup> See Ezekiel xx., particularly ver. 35, and Hos. ii. 3.14; compare Isa. xxxiv. with xxxv. 1-6. Also see Deut. xxxii. 10; Psa. lxiii; Isa. xxxii. 15.16: xli.17-20; xliii. 19.20; li.3; Jer. xii. 9-13, &c.

then, by Aaron of the sins of the people over the goat which is to be sent away, is no symbol of the acceptance of those represented by this goat. But it is a type of an act of confession by the Church of the common sin of all; and it is most forcibly prefigurative of the deep penitence and humiliation of soul with which the faithful shall unreservedly confess their full participation in the guilt of past iniquities. At the same time the manner of disposing of the goat, - its dismissal alive into the wilderness, - furnishes a type which excludes the idea of any liturgical forms of confession and absolution, so far as regards those symbolically represented by this sin-offering. We are led to conclude that it typifies an act of discipline and judgment, a [350] sentence of excommunication, and of delivery to Satan (1Cor.v.5.), which, like all acts of discipline in the Church before the final consummation, if it be for the destruction of the flesh, shall still be for the saving of the spirit in the day of the Lord.<sup>37</sup>

We have thus brought to a close our remarks upon the general symbolic meaning of the different parts of the Tabernacle and of the rites fulfilled therein, in their typical application to the Offices for Divine worship in the Church, or in their bearing upon them. A more minute interpretation would be

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<sup>37</sup> See note,p.359, *post*.

inconsistent with our immediate object; and, where necessary for the elucidation of details, will be introduced with greater propriety, in our examination separately of the Offices for worship. We shall complete this part of our subject with a few observations serving to illustrate the true relation between the ceremonial rites of the Law and the devotional offices of the Church, and the right use of the types contained in the former in their application to their antitypes in the latter.

Let us then recollect that the things done in the Church (as already explained in these Readings. See pp.5 and 14) are not formed upon the model of the Law of Moses; that the worship of the Church is in no respect the continuation of the same mode of worship which is prescribed under the Law; nor does the Church accept or continue, on the authority of the revelation to Moses, the rites and ceremonial employed in the Tabernacle or Temple.

On the contrary, the rites and ceremonies enjoined upon the Children of Israel were prophetic and prefigurative types of the great mysteries perpetually celebrated and ministered in the Church. In the Church, the work of Redemption by God Incarnate is not merely typified, nor merely commemorated; but the fruits of it are applied to us. The Gift of the Holy

Ghost, which the Lord abundantly sheds down upon those obedient to the faith, is not merely symbolized, but actually bestowed; and we are stablished, and anointed, and sealed, with that Holy [351] Spirit of promise which is the earnest of our inheritance. (2Cor.i.21-22; Eph.i.13-14) The High-priestly office, which the Lord fulfils on our behalf, is not merely typified, but exhibited, in the persons of those whom He ordains for that end; and by them His blessing is actually imparted to His people. Consequently, while the rites and religious ceremonies of the Law are calculated to reflect light upon those things which are ordained in the Church for the worship of God, they cannot be said to contain rules for our observance. They were given by God Himself as the patterns of things in the heavens; that is to say, of God's eternal purpose, order, and law, in the Mystical Body of Christ, the Church of the first-born; which purpose, order, and law the rites and ceremonies of the Church are ordained by God to express and to carry out, in that form which is suitable to our present condition upon the earth. It is in this sense that we speak of the rites and sacrifices of the Law as types and figures of the appointed services of the Church, and refer to them as indicating and throwing light upon the proper form of Christian worship.

Bearing this in mind, we shall perceive the nature of the analogy between the Levitical sacrifices and rites, and the ordained forms of Christian worship. The former were ordained to typify and prefigure the work of Christ in all its details and variety of application: the latter are ordained to carry out the same work in the Church, the Body of Christ, as it is constituted here upon earth. The former were enjoined upon a people who, in the absence of more distinct revelation, were only able to look forward in hope to some future salvation, prophetically signified by the rites in which they were engaged, but who were entirely ignorant of those future historical events or details which were to effect that salvation. The latter are enjoined upon a people who have been quickened from the death of sin, and have been made partakers of salvation, and of eternal life, through the Resurrection of Christ. The Apostle St. Peter (1Pet.i.10-12), writing to the Church, saith, "The prophets prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them [352] did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven." And this is equally

true of the Law. The Tabernacle “was a figure for the time then present.” “For the Law having a shadow of good things to come, and not the very image of the things“ (as the Church hath), “can never with those sacrifices, which they offer (προσφερουσι, - offerunt, Vulg. - in the present tense) year by year, make the comers thereunto perfect. For then would they not have ceased to be offered?“ (Heb.x.1-2) But it was the very intention of the ordinances of the Law that they should typify and represent things then future and absent, but which were afterwards to take place or be brought into existence; namely, the meritorious sacrifice and effectual work of Christ, and the operations of the Holy Ghost in His Body the Church. On the other hand, the rites and Offices of the Church are ordained not merely to commemorate that sacrifice and work, nor to typify and represent those spiritual operations; but also to be the symbols of the operations of the Holy Ghost, and the outward means by which the same should be wrought in us, - whether in enabling us to offer unto God His true and spiritual worship, or in ministering to us the grace and power of the Spirit, and conforming us to the image of Christ. The Law was a schoolmaster (Gal.iii.24) to bring men unto Christ, and to prepare and educate them for doing those things which now they are called upon to observe.

Such being the respective intentions of the ordinances of the Law and the ordinances of the Christian Church, the analogy between them will be found to be perfect, and yet there will be found to be a total distinctness in their respective outward form and character. The more fully the nature of each is understood, the more perfect will the analogy between them be found, and the more complete the distinction in outward form and character.

The ordinances for worship under the Law were types [353] of spiritual and heavenly things: but they consisted not in things themselves spiritual and heavenly; they consisted in things within the apprehension of sense, and in the ordained use of material objects. The essential character of the ordinances for worship under the Gospel, stands in the use of reasonable words as well as of material things; and not barely of words and material things, but of words and things ordained by God to be the media for the ministry of the Spirit of God. The distinction between the two bodies to whom these respective ordinances were delivered is this, - that Israel was an elect nation, chosen out and distinguished from the other nations of the earth, unto whom God delivered an external Law and ordinances for their exclusive obedience: whereas the Church is a spiritual body, consisting of many individuals, chosen out from among men with-

out distinction of nation, united unto Christ by holy Baptism, and partaking of His spiritual life and nature. In them Christ acts by the Holy Ghost, who dwells in them, and fulfils in them the will of God, as well in all real acts of spiritual worship, as in all the other acts of life which they faithfully perform in Christ. The union of the Church with Christ risen from the dead, and the presence of the Holy Ghost in the Church, are the two positive and presently existing facts which entirely alter the nature of the two Covenants.

Hence several consequences result. First, that the use of certain material things directed by the Law has become incongruous and inconsistent with the New Covenant, and so has ceased. For instance, animal sacrifices are no longer offered. And why? Not merely because they are less fitted to be types or significant emblems after the death of Christ, than before He offered Himself upon the cross. Such unfitness it would be difficult to prove. The Apostles and first disciples were zealous of the Law; and St. Paul, the Apostle of the Gentiles, to whom was committed the Gospel of the Uncircumcision, was at charges to fulfil certain legal observances, which included the offering of bloody sacrifices. (Acts xxi.21-26 And he expressly declares in the Epistle to the Hebrews (viii.4) that “there *are* priests that offer sacrifices according

to the [354] Law.” Nevertheless the slaughter of animals in the way of sacrifice never formed part of Christian worship: and when we reflect upon the distinctions already pointed out between the Legal and the Gospel Dispensations, it is no matter of surprise that such sacrifices should have ceased; for we can readily perceive the incongruity of symbols such as these, when Christ is verily present, risen from the dead, and ministering the grace of the Holy Ghost through the ordinances which He appoints.

Secondly, those material things which are authorized in Christian worship, are used, not as the primary instruments of worship (which was the case under the Law), but subordinately to the spiritual things they symbolize; which spiritual things are the real instruments and actual materials of Christian worship under all its outward forms, however closely the outward forms may be connected with the spiritual. To take the highest instance, viz., the outward elements in the holy Eucharist. The great ultimate instrument of worship which we employ in this rite is not the bread and wine, but the Sacrament of the Body and Blood of Christ. If it were the bread and wine, our sacrifice would be legal in its character, and inferior in its value. Those visible material things are but subordinate symbols of the spiritual mysteries of the Body and Blood of Christ, present under those

figures. So also the water used in the sacrament of Baptism is not the great ultimate instrument to which we look. Not the mere washing of the body – “the putting away of the filth of the flesh,” (1Pet.iii.21); - but the Operation of the Holy Ghost, the Spirit of Christ risen from the dead, - this it is which regenerates in Baptism. (Tit.iii.5). And so with every other outward act, and word, and material thing: however they may differ from each other in degree and value, and however inseparably they are united in the sacramental act, the highest are but outward symbols of that mighty grace and energy of the Holy Ghost, the Spirit of Christ, who is the alone Author and Fulfiller of our worship, and the very substance of all we do and say acceptably towards God.

And, thirdly, it results from the union of Christ with the [355] Church, as well as from the indwelling of the Holy Ghost, that all our worship and service is reasonable; and that the reasonable man, regenerated by the Spirit of God, and renewed in the image of Christ, is the great instrument and means of worship in the Church. The true antitypes, therefore, of the material things under the Law are not material things, which, when employed, are used subordinately; but the mysterious operations of the Holy Ghost, expressed in reasonable words and reasonable actions; so that they who are the subjects of these op-

erations are not only spiritually conscious of them, but “their understandings also“ become “fruitful,“ (1Cor.xiv.14) and their reasonable faculties and their bodily members are employed in all the holy exercises of true and spiritual worship.

Lastly, seeing that the rites and Offices of the Christian Church are ordinances of the Lord, employed by Him for effecting His marvellous and mysterious operations through the Holy Ghost, we do not believe that those rites and ordinances, in their specific formal details, can be ascertained through the ingenuity of men seeking to interpret the mysteries contained in the Law of Moses. It is very possible that men of quick and penetrating genius, men of a prophetic cast of mind, may, by study and conjecture, have made some distant approach to the spiritual truths designated in legal types; and some of a more spiritual cast of mind, not without the help of the Divine presence and inspiration, may have been led still nearer to truth, and, unconsciously to themselves, may have laid up materials for those who should afterwards seek the will of God more “after the due order.“ (1Chron.xv.13) Beyond all doubt, believers since the coming of our Lord are better able than the saints who lived under the Law, to ascertain the prophetic meaning of the legal ceremonies as applicable to historical events which have since occurred, and to ap-

prehend what was intended to be conveyed by those rites, and the proper feelings and emotions which they were calculated to excite. But to determine from those rites the proper ordinances of worship under the Gospel, - this we believe to be presumptuous to attempt, and impossible to accomplish [356].

Almighty God, - who shewed to Moses in the Mount the pattern from which he was to make everything pertaining to His worship; and by Moses, as the ruler and prophet ordained by Him, delivered unto Israel the appointed observances, - hath in these last days spoken unto us by His Son. And He reveals to His Church by the Holy Ghost sent down from Heaven, through Apostles and Prophets, His ordinances given for that end, the right order of His House and the due method of His worship. That right order and that method have never been authoritatively brought into the Church, except through these His ordinances. All the religious rites practised in the Church through the whole period of her existence upon earth have been derived from the Lord, and the Apostles and Prophets in the beginning: or, if there be any observances otherwise derived (however good and profitable they may be in themselves, and however worthy of observance in their proper place), we have no sufficient testimony nor ground of assurance that such observances are properly Divine. And if the wor-

ship of the Church on earth is to be brought to such perfection, that every ray of the Divine light and glory which fills the Jerusalem above shall be reflected in her Offices, it must be through the same appointed means by which this great work was commenced in the beginning of her existence.

And here we conclude our task of tracing out the spiritual meaning and the true typical interpretation of the Tabernacle and the rites therein performed, in the light of the prophetic words spoken in the midst of the Church, so far as these types refer directly to the Liturgical Offices of the Church, or in their prophetic signification have any bearing upon those Offices. At every step, however, that we have taken, how complete and distinct has been the testimony to the Gospel of Salvation, and to God's eternal purpose in the Church! The Atonement of Christ, - the application of the merits of His sacrifice, and the benefits of His Passion to those who repent and believe, - the spiritual nature and efficacy of the sacraments, - the dignity, and mysterious nature surpassing understanding, of the holy Eucharist in [357] particular, - have been reflected and represented to us from every part of those rites which have come under our review. The truth that the office of Apostle, and that the fourfold Ministry by which the Saints are to be perfected, are essential parts of the Divine organisation of the

Church, and as such are ensured to her by the Covenant of God, - the causes through the operation of which those Ordinances have been obscured and virtually rejected, - and the means for their restoration and recovery, - these all we have found illustrated and confirmed to us. The true order of the services of God's house has been presented to us, and we have traced the outlines of every means of grace, and strength, and advancement in sanctification; and of every ordinance for administering healing virtue to the wounded spirit, and consolation in trial and sorrow. We have found foreshadowed all those events, which then were future, but now have come to pass, on which our faith reposes; and all those events, yet future, which we have been led to anticipate for our warning, or to look forward to in hope and joyful expectation. Verily, the things which were written in the Law of Moses, were written concerning Christ, and concerning the Church in which He is revealed to them that love Him and wait for His appearing. And those to whom He is revealed, can in spirit and with the understanding take up those inspired words which David, although filled with the fervour of the Holy Ghost, spake in imperfect knowledge: "The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the

eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is Thy servant warned: and in keeping of them there is great reward." (Ps.xix.7-11) [358].



## ADDITIONAL NOTE UPON THE TYPES OF THE LAW

### On the Hebrew word "Azazel"

**(LEV.xvi.8.&c.)[359].**

**Page 350.**

THE explanation given as to the typical meaning of the live goat sent forth into the wilderness, would receive further illustration if we could unequivocally adopt as demonstrated the opinion of many learned men that the Word "Azazel," rendered in the authorized English version "scape-goat," is the name of Satan or one of the evil angels who fell away with him.

In support of the English rendering "scape-goat" we have the authority of the Latin Vulgate, "caper emissarius." The Greek Septuagint, also, in the latter part of the chapter, favours the same interpretation: for although in the eighth and tenth verses of the chapter (Lev. xvi.) it is rendered by the word *ο αποπομπαιος*, which is active, and signifies "one who sends away or separates" ("transmissor," as it is translated in the Latin version of Origen), not, "one that is sent away;" yet in the twenty-sixth verse it is

translated *ο χιμαρος ο διεσταλμενος*, "the goat that was sent away." To translate the Hebrew Word „Azazel," however, by the words *ο χιμαρος ο διεσταλμενος*, - "caper emissarius," - "scape-goat" - is equally inconsistent with the Hebrew and with the construction of the sentence. It is inconsistent with the Hebrew: for the word Az, אֵז, signifies a she-goat; and although sometimes employed generically, to express the flock of goats in general, yet it is never used to distinguish the male: on the contrary, it is used to designate the female, in contradistinction to the male. (Gen. xxx. 35; xxxii. 14. Num. xv. 27.)

In the Vulgate translation it is elsewhere invariably rendered by the feminine noun *capra*, a she-goat.

It is also inconsistent with the proper construction of the passages in which the word is introduced. The word "Azazel" cannot be applied so as to denote the goat in all the places where it is used. In the eighth verse it is said, Aaron shall give lots upon the two goats; one lot for the Lord (לַיהוָה, Le-Jehovah), and one lot for Azazel (לְאִזָּזֵל, Le-Azazel). If the former name ("Le-Jehovah") cannot denote the one goat, then the latter name ("Le-Azazel") cannot denote the other goat. If one of these lots designates, not the goat, but the Being to whom the goat is thus allotted, it is clear that the other of these lots must also designate, not

the goat upon which it is given, but the being or object to whom this remaining goat is allotted. This is rendered more evident by the succeeding passages. Thus in the ninth and tenth verses we read, "And Aaron shall bring the goat, which (Heb.) the lot for Jehovah ('Le-Jehovah') fell upon him (Heb.), and shall offer him a sin-offering. But the goat, which the lot for Azazel ('Le-Azazel') fell [360] upon him, shall be presented alive before the face of Jehovah, to make atonement upon him, to dismiss him for (or unto) Azazel ('Le-Azazel') into the wilderness." And in the twenty-first and twenty-second verses, "And Aaron shall lay both his hands upon the head of the live goat, and confess upon him all the iniquities of the children of Israel, and all their transgressions in all their sins, and put them upon the head of the goat, and shall dismiss [him] by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land of separations, and he shall dismiss the goat in the wilderness." And lastly (ver. 26), "And he that dismissed the goat for (or unto) Azazel ('Le-Azazel') shall wash his clothes," &c. The slightest examination of these passages will shew that, whatever is meant by the Word "Azazel," it cannot be intended as a designation of the goat. The prefix "ל" is not a conjunction, but a preposition, governing the noun to which it is attached; and to suppose that this noun can be the name or designation of the goat, would have the effect of

goat, would have the effect of making the goat to be allotted to itself, and to be dismissed, let go, or sent forth unto itself.

It seems, therefore, very clear that the word "Azazel" is a name descriptive of that unto whom, or unto which, falls the second lot, coming forth upon the second goat, and unto whom or which this goat is sent forth. It is, however, more easy to see the inconsistencies and difficulties in the English and Vulgate versions, than it is to decide how the word ought to be translated, and what is really meant by it. This question has been dealt with in various ways by those who have rejected the notion of applying the name to the goat itself. Of these we will mention the following: -

1. First, the more ancient and weighty among the Rabbinical and Eastern authorities, as, for instance, the Targums of Jonathan and Onkelos, and the Samaritan Version, give merely the name "Azazel," without attempting to give any paraphrase or interpretation; that is to say, they give the Hebrew without addition or explanation.

2. Secondly, the more modern Hebrew authorities almost unanimously apply the name to some mountain, to which it is alleged that the live goat was carried, and there dismissed; many of them adopting the

Rabbinical tradition that the goat was taken to a precipitous rock in the desert, and there put to death by being thrown from the top of it. By these the name "Azazel" is supposed to be derived from "Azaz," hard or rugged, and "El," God: a rugged mountain of God, meaning, by a very usual Hebrew figure, a lofty and rugged mountain.

Against this opinion the following objections may be urged. First, that it is contrary to the ordinary use of Scripture to give the name of a mountain without prefixing or adding, either in the same place or elsewhere, the denominative word "mountain," "hill," "rock," &c. Secondly, that no mountain of that name has ever been pointed out, although the desert is said to be within four English miles of the city, and the hill itself only twelve miles (Mischna, De Die Expiat. cap. v. 2, 8), and must have been, according to this supposition, of such a size and shape as to be easily identified. And, besides, the same tradition assigns to this mountain the name "Tzuk," and not "Azazel." Thirdly, that the tradition on which this opinion is founded, and according to which the goat was cast down and killed, is inconsistent with the distinction drawn in the sixteenth chapter of Leviticus between the two goats - the one to be slain, and the other, the live goat (ver. 21), to be dismissed in the wilderness. And, moreover, the intentional destruction of this

goat in the wilderness would be contrary to the express injunctions [361] of the Law, that the blood of every sacrifice that was slain should be sprinkled, and the fat burned, upon the Altar of the Lord at the door of the Tabernacle (Lev. xvii. 6). And, lastly, it is urged that the compound word which would be derived from the two words "Azaz" and "El," would, according to the genius of the Hebrew language, be "Azrael" (or, perhaps, "Azaziel"), and not "Azazel"

A similar idea to the last mentioned is suggested by Bochart, who would apply the word to the desert place to which the goat was sent, and who derives it from the Arabic word "Azil," signifying "to separate," or "go away," and contends that, according to the rules of that language, the verbal noun would be "Azazil," or, with a slight alteration of one letter, "Azazel". Consequently that Moses has here assumed an Arabic noun, signifying "separations," in order to describe the desert character of the place to which the goat was carried for the purpose of being let loose. In answer to this suggestion, it is alleged that the adoption of Arabic nouns is not usual in the Pentateuch, and that this interpretation of the word is inconsistent with its use in this chapter; as, for instance, in the tenth verse, when it is said that the goat should be presented alive before the Lord - to dismiss him unto "Azazel," into the wilderness; whereas the wil-

derness itself is described in the twenty-second verse as “a land of separations,” and the word used is “gezarah,” and not the Arabic word supposed.

3. Having considered the objections to the several other interpretations which we have noticed, we have lastly to refer to the opinion advanced, that the word in question is an appellative of Satan, or of some other of the evil angels. And in support of this opinion the following arguments may be alleged.

First, the construction of the eighth verse not only excludes the idea that the name belongs to the goat, but also (it is urged) seems to require that it should designate a person, the words “for Azazel” standing in exact antithesis to the words “for Jehovah;” and therefore, if the one be a person, it raises a fair presumption that the other is a person.

Again, the most obvious derivation of the word “Azazel” concurs with this explanation and application of it. For the root “Az” signifies “strength,” and the root of “Azal” the “act of departing” or “falling away;” indeed, the word “apostate” would not be an incorrect rendering of “Azal.” And to whom can the description “mighty apostate” be so applicable as to Satan? To this it might be added, that the non-interpretation, or paraphrase, of the word by Onkelos

and Jonathan, is a further proof that they understood it to refer to a person - to one known by that name. The same idea receives confirmation also from the use of the word ἀποπομπαιος in the Septuagint: for this word was ordinarily applied to a class of false deities known among the Greeks, and worshipped by them under that name. (Potter’s “Antiq. of Greece,” vol. i. 426.)

It is further argued that the desert has always been supposed to be the peculiar abode of the Evil Spirit; and that this notion has not only been at all times prevalent among the Jews and Orientals, and indeed among all nations, but seems to have some support from Scripture; as, for instance, in Isa. xiii. 21, 22; xxxiv. 14; and Jer. 1.39; in which passages it is generally understood that the evil creatures which are to occupy the lands made desolate by the judgment of God, denote wicked spirits, which indeed is expressly stated in Rev. xviii. 2, where the same images are introduced. So also, when our Lord was to be tempted by the Devil, He was driven by the Spirit into the *wilderness*. The [362] following passages may also be adduced, namely, Matt. xii. 43; Mark v. 5; and Luke viii. 29.

Lastly, it is alleged that the name “Azazel” has been frequently, and in the most ancient periods, ap-

plied to Satan, or to some principal evil angel; as, for instance, in the apocryphal book of Enoch, from whence, according to Mercerus, this identical name, as the name of an evil angel, passed to the Cabbalists. On referring to Archbishop Lawrence's translation of the Ethiopic MS. of the Book of Enoch in the Bodleian Library (chap. viii., ix., x., &c.), it will be found that one of the principal apostate angels, and the one who is described as the great author and teacher of wickedness to the Antediluvians, is in that apocryphal book named "Azazyel." And this angel is for his wickedness condemned (chap. viii.) to be cast into darkness in *the desert*. In Georgius Syncellus (Hist. xi. send xii. in. "Hist. Byzantin." tom. vi.) the same account is given as extracted from the Book of Enoch, but the name of the evil angel is there written "Azalzel" and "Azael" Then, again, the authority of Origen is alleged, who says (contra Cels. vi.) "that the destroying angel" ("exterminator angelus," evidently referring to "the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue Apollyon," Rev. ix. 11) "is none other then he who in Leviticus is named Apopompaeus" (so the name is written in the Greek LXX. - see p. 359, *ante*), "that is, 'sender away,' of whom thus saith the Scripture, 'One lot for the Lord, and one lot for Apopompaeus.'" (See also Origen, "De Principiis," lib. iii. cap. ii. s. 1.) Irenaeus also, in a passage quoted by

Epiphanius (Haeres. xiv. sive xxxiv. contra Marc. s. 11), refers to the evil spirit under the name of "Azazel." To this may be added the opinion of Reland ("De Relig. Mohammed." 189), who refers to the chapter in the Alcoran, where the angel Eblis is said to have fallen from grace because he refused to do homage to Adam; and he adduces various Mohammedan authorities to shew that the former name of Eblis was "Azazel," the "strength of God;" the change of which to "Azazel," the "mighty separated one," is in accordance with similar changes of name described in holy Scripture. We may also add the statement of Millius ("Dissertat. de Mohammedismo ante Moham. in Ugolini," tom. xxiii. 1128), who says that Sammael, the principal evil spirit, was by the Jews called "Azazel," for which he refers to the Gemarah (Tzebodah-zerab). Meyer also ("De Tempor. Sacris." pars ii. c. xv. 15, 16), after mentioning the opinions of Pellicanus, Van de Waeyer, and others, that by "Azazel" was to be understood the Jewish people, after their rejection of Christ, gives the preference to the opinion of those who understood it to be the name of the devil; not as though the goat were offered in sacrifice to the devil, but was exposed, by the will of God, to his vexations; it being (he adds) like "Sammael," the name of the demon, according to some writers.

For other arguments in favour of this opinion, and for those on the contrary side, the reader may refer to Spencer, "De Leg. Hebr." dissert. viii.; Bochart, "Hierozoic." part i.; and to Jennings' "Jewish Antiquities," "On the Day of Atonement," and the other authorities named in the last-mentioned work.

We have thus given the principal opinions in reference to the interpretation of this word, and adverted to the arguments adduced in their favour. We have already intimated our reasons for concluding that the word cannot be intended to denote the live goat which was sent into the wilderness. Whatever be its true signification - whether it denote the place to which it was sent, as is the general [363] opinion of the learned Jews; or the object for which it was sent, as is the opinion advanced by Bochart; or, lastly, whether it be intended to designate the evil spirit - it seems pretty certain that, when Moses employed the term, those to whom it was addressed must have understood what was meant by the word "Azazel:" and as the Rabbinical paraphrasts use it without explanation, it was probably also understood in their times; and this brings us down to at least the beginning of the Christian era. But the manner of using this term of itself raises a presumption that it designated a person, and neither a place nor the object for which the goat was sent into the dessert. In the former case the

word "mountain" would at least have been introduced; and, in either case, a paraphrase would have thrown light upon the matter. The last mode of interpreting the word, therefore, is the more probable on all accounts; but we cannot go so far as to say that it is demonstrated, or beyond doubt. The interpretation, however, which we have given of the type, is calculated to remove the principal objections to the adoption of this meaning of the word, and would explain in what symbolical sense the live goat "bearing upon him the iniquities of the children of Israel into a land of separations" (Lev. xvi. 22), was let go in the wilderness unto "Azazel."