



# The Tabernacle

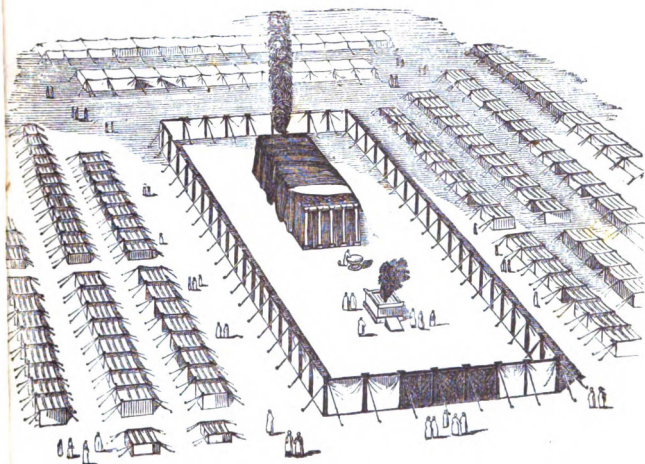
AND

# The Temple:

WITH THEIR TEACHINGS.

BY

ARABELLA E. WEBB.



“HOW GOODLY ARE THY TENTS, O JACOB!  
AND THY TABERNACLES, O ISRAEL!”

*Num. xxiv. 5.*

LONDON: MORGAN AND SCOTT,  
(OFFICE OF “The Christian,”) 12, PATERNOSTER BUILDINGS, E.C.  
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# THE TABERNACLE

AND

# THE TEMPLE:

*Their Symbolic Teaching and Spiritual Import.*

BY

*A. E. WEBB.*



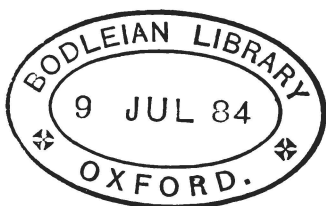
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THE subject of the accompanying "Questions" needs no recommendation from any human pen, being a divine foreshadowing of the great doctrine of redemption in the types and sacrifices of the Jewish economy.

Although simple and elementary in character, it is hoped that these Questions may awaken additional interest in a topic of vital importance, and by the teaching of the Holy Spirit lead to a deeper and more profitable study of the Word of God.

In preparing this little book various Biblical writers of authority have been consulted. For the valuable help thus afforded the author feels most thankful, and earnestly trusts that this feeble effort may be accompanied by a rich and lasting blessing.



## THE TABERNACLE AND THE TEMPLE.

"A shadow of good things to come."—*Heb. x. 1.*

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth."—*John iv. 24.*



**W**HEN the children of Israel came out of Egypt, what sort of dwellings had they in the wilderness?

Tents. (Num. ix. 17 ; xxiv. 5.)

(2) **What was the Tabernacle?**

God's holy tent, or sanctuary, in which He lived in their midst.

(2 Sam. vii. 6.)

(3) **Where is this mentioned?**

In Exodus. The Lord says to Moses, "Let them make Me a Sanctuary, that I may dwell among them;" and "I will dwell among the children of Israel, and will be their God." (Exod. xxv. 8 ; xxix. 45.)

(4) **How were the materials for making the Tabernacle obtained?**

By the willing offerings of the people. (Exod. xxv. 2.)

(5) **What were they told to bring?**

Gold, silver, and jewels; also ram and badger skins, shittim-wood, oil and spices, besides what the poorest could bring, goats' hair. (Exod. xxv. 3-7.)

#### 4 *THE TABERNACLE AND THE TEMPLE.*

**(6) Why were these to be "willing offerings"?**

Because God would not have his people give of necessity; "for God loveth a cheerful giver."

(2 Cor. ix. 7.)

**(7) Who prepared these things for use?**

Men and women whose hearts God stirred up and filled with wisdom (that is, skill) for the work.

(Exod. xxxi. 2-6.)

**(8) How could the Israelites have such riches in the wilderness?**

Because they brought treasure out of Egypt. It is said they "borrowed," which in the language of the Bible means "asked," or "demanded," of the Egyptians precious things as wages due to them for labour.

(Exod. xii. 35, 36.)

**(9) Why ought we to study what the Bible tells us about the Tabernacle and its Services?**

Because they teach precious truth concerning Christ and his work of atonement, to which they point, showing also the privileges of the pardoned sinner, after being "brought nigh." (Heb. vii. 26, 27; Eph. ii. 13.)

**(10) Was this the only tent called a Tabernacle where God was sought and worshipped?**

No; in Exodus there is reference to one which Moses removed and pitched "without the camp" after the people's sin in setting up the golden calf. (Exod. xxxiii. 7.)

**(11) Do we read of another?**

Yes; David set up one for the ark when he brought it back to Jerusalem in triumph, after its absence in the enemy's country for many years.

"And they brought in the ark of the Lord, and set it in his place in the midst of the Tabernacle that David had pitched for it; and David offered burnt-offerings and peace-offerings before the Lord." (2 Sam. vi. 17.)\*

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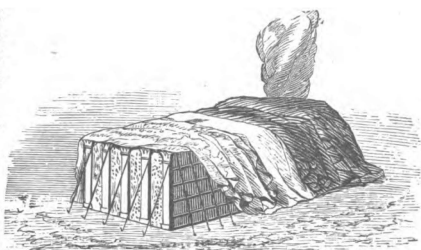
\* On Exodus xxxiii. 7, Dr. Wordsworth says: "Not *the* Holy Tabernacle, which was not yet built; but either the tent of Moses himself (as the Septuagint renders it, and the Syriac, and so Philo, and S. Cyril), or some other tent which had been used for sacred

(12) Looking at the Tabernacle from outside, what would be first seen?

The cloud resting upon it.

(Exod. xl. 38.)

(13) What previous mention is there of the cloud in the Bible?



That in connexion with the miraculous passage of the Red Sea, when, as the symbol of God's presence, it secured safety to Israel, and proved death to Pharaoh and his host. (Exod. xiii. 21.)

(14) Is there another reference to it?

Yes; we find it mentioned as having descended and stood at the door of Moses' Tabernacle already referred to:

"And it came to pass, as Moses entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the Tabernacle door."

(Exod. xxxiii. 9, 10.)

(15) What was the form of this cloud, and what purpose did it serve?

That of a pillar of cloud by day, and of fire by night, affording light to Israel's camp when all around was dark. It was their guide through the desert.

(Exod. xiii. 22.)

(16) How did the pillar of cloud guide the Israelites?

By going before and directing their journeyings. When it stood still, they halted, resuming their march when it again moved forward. (Num. ix. 21, 22.)

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purposes." (See Exod. xviii. 7.) On 2 Samuel vi. 17 he says: "Not the Levitical Tabernacle, which was at Gibeon (compare 1 Chron. xvi. 39), but a temporary one which David had pitched for it, till he had built, as he designed to do, a Temple to receive it." (See Exod. vii. 1-3.)

**(17) What does this represent to us ?**

The use of the Word of God as a light to our path, and our infallible guide.

"Thy word is a lamp unto my feet, and a light unto my path." (Ps. cxix. 105.)

"We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (2 Peter i. 19.)

**(18) Is it mentioned as serving otherwise than as a guide ?**

Yes, as a protection ; for the Psalmist says, "He spread a cloud for a covering." (Ps. cv. 39.)

**(19) Do we find a still later reference to the cloud ?**

Yes ; in Isaiah, where it is said that "the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night ; for upon all the glory shall be a defence." This is prophetic of the glory and protection afforded by the Lord to Zion in the latter, or millennial dispensation. (Isa. iv. 5, 6.)

**(20) How was the Tabernacle divided ?**

Into two compartments, the innermost of which was called the "most holy place," or "holy of holies," the other known as the "holy place." (Exod. xxvi. 33, 35.)

**(21) What surrounded it ?**

The space in which it stood, called the court of the Tabernacle. This had no roof, but was open to the sky. It was hung round with curtains of "fine twined linen." (Exod. xxvii. 9.)

**(22) From what were they suspended ?**

Sixty pillars, which were placed at equal distances. (Exod. xxvii. 9-11.)

**(23) What fastened these pillars to the ground ?**

Brass sockets. The hooks were made of silver, and the tops of the pillars ornamented with the same. (Exod. xxvii. 12-17.) These were further secured by cords, and pins of brass, as appears from Num. iii. 37 ; iv. 32 ; and Exod. xxvii. 19.

**(24) What has it been supposed that these curtains represent?**

Righteousness, which is here seen around the holy habitation of God, and denotes the spotless purity of the human nature of the Lord Jesus. (Heb. vii. 26.)

**(25) What was the curtain called that hung at the east end of the court?**

The gate; this was a type of Christ as the door, or the one way of access to God. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." (John xiv. 6.) Also, "I am the door."

(John x. 9.)

**(26) How was the silver obtained that ornamented the pillars?**

From money, paid by the Israelites.

(Exod. xxxviii. 10, 27, 28.)

**(27) What money was this?**

The tax levied upon Israel, when enrolled or numbered, as a "ransom" for the soul. Without this being paid none were eligible for service, not being reckoned true Israelites. (Exod. xxx. 11, 12, 16.)

**(28) What was the sum?**

Half a shekel, paid individually alike by rich and poor, to show that the souls of God's people are all equally precious in his sight. (Exod. xxx. 13, 15.)

**(29) What does this teach us?**

That without the debt being paid to God, which man incurred by the Fall, none can escape the penalty due for sin; viz., eternal death. (Ps. xlix. 7.)

**(30) Is this stated in Scripture?**

Yes; "The soul that sinneth, it shall die" (Ezek. xviii. 4); also, "The wages of sin is death." (Rom. vi. 23.)

**(31) Is there any allusion to this tax in the New Testament?**

Yes; the tribute paid by our Lord, for Himself and Peter, by means of a miracle, is supposed to be the same. (Matt. xvii. 24, 27.)

**(32) What other tax, in like manner, typified the cost of the sinner's redemption?**

That paid by the 273 of Israel's firstborn, who outnumbered the Levites, taken in their stead, when claimed by God. (Num. iii. 40-51.)

**(33) Upon what was this special claim founded?**

The fact that, to deliver Israel out of Egypt, God slew the firstborn of the Egyptians. (Exod. xii. 29.)

**(34) What price did the Lord Jesus pay for the sinner's redemption?**

His precious blood. St. Peter says, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

(1 Peter i. 18, 19.)

**(35) Passing through the gate, what was seen in the court of the Tabernacle?**

The altar of burnt-offering. (Exodus xxvii. 1.)

**(36) Of what was it made, and how large was it?**

It was made of wood covered with brass, square in shape, about five feet high, and nine wide. A horn was placed at each of the four corners, to which it is supposed the animals brought to the altar for sacrifice were tied. (Exod. xxvii. 2.)

**(37) Was this brazen altar called by any other name?**

Yes; by that of "the table of the Lord;" and what was put upon it, "the food of the altar," or "bread of God." "Ye have profaned it, in that ye say, The table of the Lord is polluted." (Mal. i. 7, 12.) "Thou shalt sanctify him [the priest] therefore; for he offereth the bread of thy God." (Lev. xxi. 8.)

**(38) What besides the burnt-offering was burnt on that altar?**

The fat of the sin-offering, and memorials of the peace and the meat-offerings. (Lev. ii. 9; iii. 4, 5; iv. 9, 10.)

**(39) What stood between the brazen altar and the door of the Tabernacle?**

The laver. It was a vessel made of the mirrors belonging to the Israelitish women. (Exod. xxxviii. 8.)

**(40) What was its use?**

To hold the water required for the washing of the priests' hands and feet before they entered upon their daily ministrations. (Exod. xxx. 18-20.)

**(41) What was the punishment for neglect of that command?**

Death. (Exod. xxx. 21.)

**(42) What difference do we see between the blood of the altar and the water of the laver, as "pertaining to the conscience"?**

The blood atoned for sin and justified from guilt; whilst the water represented the washing which cleansed from daily contracted defilement. (John xiii. 10.)

**(43) How is this cleansing effected?**

By the Word of God, as applied to the conscience by the Holy Spirit. (John xvii. 17.)

**(44) What reference is there to this in the Old Testament?**

The Psalmist, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. (Ps. cxix. 9.)

**(45) What is stated in the New Testament on this point?**

St. Paul, referring to Christ as giving Himself for the Church, adds, "That He might sanctify and cleanse it with the washing of water by the word." (Eph. v. 26.)

**(46) Why was this ceremonial washing enjoined only upon the priests?**

Because as such they represented those who now are called to be priests unto God. (1 Peter ii. 9.)

**(47) Where in Scripture is the priestly character of God's people mentioned?**

St. John ascribes glory and dominion "unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." (Rev. i. 5, 6.)



**(48) Of what was the Tabernacle constructed?**

Of forty-eight boards, made of shittim-wood<sup>1</sup>, covered with gold, protected and adorned by curtains.

(Exod. xxvi. 1-30.)

**(49) On what did these boards rest?**

Each of them rested on two blocks of silver, to keep them firm, which also were made from the atonement money. (Exod. xxvi. 18-25; xxxviii. 27.)

**(50) How were they additionally secured?**

By bars, also of shittim-wood, overlaid with gold, which ran through rings of gold.

(Exod. xxvi. 15-29; xxxvi. 20-34.)

**(51) What is represented by this?**

The eternal security of the body of Christ, of which the Tabernacle was a type, every believer being individually "rooted and built up in Him." (Col. ii. 7.)

**(52) What did the gold, with which the boards were overlaid, typify?**

The divine nature of Christ, of which the children of God are made partakers. St. Peter, in his second epistle, says, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." (2 Peter i. 4.)

**(53) What does it further represent?**

Jesus, as not only the Saviour, but the true Covering of his people. To be "found in Him" constitutes the ground of their safety and acceptance before God.

(Eph. i. 6.)

**(54) How many coverings had the tent or Tabernacle?**

Three; made, respectively, of badgers' skins, rams' skins dyed red, and goats' hair. Also a fourth covering of ten curtains of fine twined linen, worked in beautiful colours. (Exod. xxvi. 1, &c.)

**(55) What appearance had the outside, or badgers' skins, covering?**

Plain and unattractive to the eye, as He was, of whom the prophet wrote, "He hath no form nor comeliness."

(Isa. liii. 2.)

(56) **Is the Lord Jesus, therefore, without beauty?**

No; to believers He is the "chiefest among ten thousand," and "altogether lovely." (Cant. v. 10, 16.)

(57) **Which was the second covering?**

That made of the skins of rams, probably of those slain for offering, and dyed red. (Exod. xxvi. 14.)

(58) **What did this represent?**

Our Lord's suffering unto death.

"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."  
(Rev. v. 9.)

(59) **What is said about the third covering?**

That it was made of goats' hair, and contained eleven widths; the last, or eleventh, breadth was arranged to hang as a door, completely hiding the interior from all who were outside. (Exod. xxvi. 7, 12, 13.)

(60) **Of what was the fourth or innermost covering made?**

Of fine linen, upon which were embroidered figures of the cherubim in blue, purple, and scarlet wool.  
(Exod. xxvi. 1.)

(61) **If the badger-skin covering were unsightly to look upon, what was this?**

All that was lovely. As none but the priests who were inside the tents saw it, so now the spiritual priests, God's people, alone can discern the beauty of Christ's person. (1 Peter ii. 7, first part; Cant. v. 16, first part.)

(62) **What do we learn from these coverings of the Tabernacle as types of Jesus?**

It has been said that his work, which gives peace to the conscience, is shadowed forth by the *first* of these; whilst the *fourth* points more directly to the person of the Lord Jesus, signifying rest of heart. (Matt. xi. 28.)

(63) **We have seen that the court was entered by the gate, and the sanctuary, or holy place, by the door. How was the innermost place of the Tabernacle entered?**

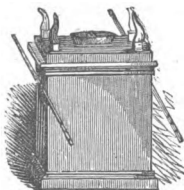
The holiest of all, or innermost part, was entered "through the veil." (Heb. ix. 3.)

**(64) What was the veil?**

It also was a curtain of fine twined linen; like the others, beautiful with embroidered work. It hung from pillars of shittim (acacia) wood, overlaid with gold, which were placed in sockets of silver. (Exod. xxvi. 31-33.)

**(65) What allusion does St. Paul make to this veil?**

Speaking of it typically, he calls it "a new and living way which He [Jesus] hath consecrated for us through the veil; that is to say, his flesh." (Heb. x. 20.)

**(66) What was seen in the holy place?**

The altar of incense, or golden altar, standing not far from the veil. Incense was burnt upon it morning and evening. (Exod. xxx. 1-9.)

**(67) What was the golden censer?**

The vessel that contained the burning coals, upon which the high priest put the incense of sweet spices, which sent forth a pleasant fragrance. (Exod. xxx. 7.)

**(68) How is this incense spoken of?**

As a "perpetual incense before the Lord." Directions for preparing it are given in Exod. xxx. 34, 35.

**(69) Why was it so called?**

Because it burned day and night; the smoke was therefore always ascending. (Exod. xxx. 8.)

**(70) Of what was this "perpetual incense" a type?**

Of the intercession of the Lord Jesus, the one Mediator between God and men. (Heb. vii. 25; ix. 24.)

**(71) What may the burning of the incense be said to represent?**

Christian worship; the prayers and praises of saints, presented by Jesus their Great High Priest, coming up with acceptance before God. (Ps. cxli. 2; Rev. viii. 3.)

(72) **Is anything else likened to incense as pleasing to God?**

Yes; his people's service of love, which St. Paul mentions as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. iv. 18.)

(73) **What stood on the north side of the holy place?**

The table of shewbread. (Exod. xl. 22, 23.) Like the altar of incense, it was made of shittim-wood, overlaid with gold; a moulding, or crown of gold, surrounded the top. (Exod. xxv. 23-25.)

(74) **What was placed at each corner?**

A golden ring, to receive the staves by which the table was carried during the journeys of the Israelites.

(Exod. xxv. 26, 27.)

(75) **What belonged to this table?**

Dishes, spoons, covers, and bowls, all of gold, being placed upon it as necessary for the ordering of the incense. The bowls were doubtless used for the drink-offering. (Num. xxviii. 7.)

(76) **What was the shewbread?**

Twelve loaves made of fine flour, unleavened, ranged in two rows "before the Lord." They were renewed every Sabbath, and those taken away were given to Aaron and his sons. (Lev. xxiv. 8, 9.)

(77) **What is said to be the doctrine taught by this figure of the shewbread?**

That of spiritual fellowship in Jesus, who is made the sustaining food of the souls united to Him. (John vi. 35.)

(78) **What is supposed to be signified by the twelve loaves upon which the priests fed?**

Not only "the sufficiency of the provision in Christ for all the tribes of the true Israel, but also that nothing short of a consecrated existence, constituting us spiritual priests, can give us the right to participate in this provision."\* (Compare Rev. ii. 17.)

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\* Mrs. STEVENS' *Devotional Comments*.

**(79) What stood at the south side of the holy place?**

The golden candlestick, or stand for the lamps.

"And he put the candlestick in the tent of the congregation, over against the table, on the side of the Tabernacle southward. And he lighted the lamps before the Lord; as the Lord commanded Moses." (Exod. xl. 24, 25.)

"He shall order the lamps upon the pure candlestick before the Lord continually." (Lev. xxiv. 4.)

**(80) Why was the candlestick needed?**

Because there was no window in the Tabernacle, and therefore no light could enter.

**(81) Of what was the candlestick made?**

Of pure gold, the value of which probably amounted to fifteen or sixteen thousand pounds. It consisted of a stem with seven branches, three placed on each side, and one on the top. (Exod. xxv. 31.)

**(82) How were these branches ornamented?**

With knops, flowers, and bowls alternately; gold was beaten out into these beautiful forms. (Exod. xxv. 31-36.)

**(83) What type is seen in this?**

That of Christ and his Church united. The stem represented Him, and the branches his people.

(Exod. xxxvii. 18; compare John xv. 5.)

**(84) Is there anything further shadowed forth in this?**

Yes; the blows of the hammer required to fit the gold for use are emblematic of the suffering through which Jesus, the Captain of his people's salvation, was made perfect. In this also they have fellowship with Him.

(1 Peter iv. 12, 13.)

**(85) Can you prove this from Scripture?**

Yes; St. Paul says, "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. ii. 10.) And in St. Peter's first epistle we read, "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." (v. 10.)

**(86) What are mentioned in connexion with the golden candlestick?**

The snuffers and snuffer-dishes, used by the high priest in removing from the lamps anything that hindered their burning brightly. (Exod. xxxvii. 23.)

**(87) Why was there no extinguisher provided?**

Because the light was never to go out. (Exod. xxvii. 20.)

**(88) What do we learn from this?**

That believers are, when necessary, chastened by the Lord, that their light may burn brighter; but not that it should be extinguished. (2 Cor. iv. 9.)

**(89) What is this light in believers?**

The light of the Holy Spirit, as shown in their life and conversation. (Prov. iv. 18.)

**(90) What reference is there to this in the Bible?**

Jesus said to his disciples, "Ye are the light of the world" (Matt. v. 14); and again, "Let your light so shine before men" (v. 16). St. Paul adds, "Now are ye light in the Lord; walk as children of light."

(Eph. v. 8; see also Phil. ii. 15.)

**(91) What are we further taught by the candlestick, and the precious metal of which it was made?**

By the gold we understand the divine nature of Him who is now the constituted source of all light to the Church.

**(92) What were the dimensions of the innermost chamber?**

It is said to have been square; eighteen feet in length, breadth, and height.

**(93) Why was it so sacred a place?**

Because here was the more immediate presence of God's glory, the place of his throne, separated by the beautiful veil from the holy place. (Exod. xxv. 22.)

**(94) What was in it?**

The only article of furniture it contained was the Ark, an oblong chest, made of shittim-wood, overlaid, both inside and out, with gold. (Exod. xxv. 10-12.)

**(95) How was it ornamented ?**

With a ledge or crown of gold round the top. As in the case of the table of shewbread, staves were passed through golden rings fixed upon it for its removal from place to place. (Exod. xxv. 11-15.)

**(96) Were these staves ever withdrawn ?**

Not until the children of Israel had completed their journeyings, and were at home in the promised land.

(Exod. xxv. 15.)

**(97) What other names are given to the Ark in Scripture ?**

It is called the "Ark of the Testimony," from the fact that it contained the two tables of the law. (Exodus xxv. 22.) "The Ark of the Covenant of the Lord." (Numbers x. 33.) Also, the "Ark of the Lord, the Lord of all the earth." (Josh. iii. 13, &c.)

**(98) Was it held specially sacred ?**

Yes; no one was allowed to touch it: shown by Uzzah's death, as a punishment for his so doing. (2 Sam. vi. 6, 7.) The Bible records of it are solemn and interesting. Miracles were wrought in connexion with it, as at the crossing of Jordan, and at the siege of Jericho.

(Josh. iii. 11-13; vi. 8.)

**(99) What was in the Ark ?**

"The golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

(Heb. ix. 4.)

**(100) Can you give a reason why these things should have been put there ?**

It is evident that the tables of the law had reference to the work of Jesus, who said, "I delight to do thy will, O my God; yea, thy law is within my heart."

(Ps. xl. 8.)

**(101) What did Aaron's rod that budded signify ?**

God's choice of him alone to fill the office of the high priest, and as a type of Christ, to minister between Him and the people. (Num. xvii. 5, 8.)

(102) **What is said to be the grand purport of this type?**

"To reject all rivals. It sets Aaron alone upon the priestly seat. The parallel proclaims that, similarly, Jesus is our only Priest. God calls, anoints, accepts, and ever hears Him; but Him alone."\* (John xi. 42.) He presents to God the prayers of all the saints.

(Rev. viii. 3, 4.)

(103) **What was the Manna?**

A memorial of the food upon which the Israelites fed in the wilderness. (Exod. xvi. 35.)

(104) **What was the meaning of the word Manna?**

The people had asked, "Man-na?" signifying in Hebrew, "What is it?" and this name "was given as expressive of its mysterious and supernatural character, and served to perpetuate the remembrance of the wonderful way in which Israel was supplied to succeeding generations."† (Ps. lxxviii. 24, 25.)

(105) **Of whom was it a type?**

Of Jesus. "He has been pleased Himself, in some measure, to explain the figure, and in the discourse which is recorded in John vi. to give us a very comprehensive view of the fulfilment of the type in Himself."†

(John vi. 51.)

(106) **What else did the Lord teach on this subject?**

"The excellency wherein He surpasseth all type, and was that Bread which never perisheth, that Manna which feedeth to eternity, and that provision of grace which came from the very bosom of the Father."† (John vi. 32.)

(107) **What was the top, or lid, of the Ark?**

A plate of solid gold, called the mercy-seat; standing upon it, at the two ends, were "the cherubim."

(Exod. xxv. 17.)

(108) **What were the Cherubim?**

Figures with wings outstretched, overlooking the mercy-seat. (Exod. xxv. 20.)

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\* Dean LAW'S *Christ is All*. † Mrs. STEVENS' *Devotional Comments*.



**(109) Of what were the cherubim a figure ?**

It is thought that they represented the redeemed Church, from the fact of their being made out of the same material as the mercy-seat itself.

(Exod. xxxvii. 7, 8.)

**(110) What other name is given to the mercy-seat ?**

That of the "propitiatory," as a type of Him who is the "propitiation" for the sins of His people. (1 John ii. 2.) Jesus, by His atonement, having satisfied God's justice, believers can now with confidence approach the throne of grace. (Heb. iv. 16.)

**(111) What else has it been termed ?**

"The covering, because it covered the two tables of the law. Herein we read the precious testimony of that pardoning act which is extended through the work of Christ, in which God can be just, and yet can justify the guilty, passing by transgression in the riches of his grace, and in mercy covering the awful breaches of the law which we have committed."\* Thus the Spirit witnesses that "Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.)

**(112) What does David say on this point ?**

"Blessed is he whose transgression is forgiven, whose sin is covered." (Ps. xxxii. 1.)

**(113) What was seen between the cherubim ?**

The cloud of glory, called also the Shekinah. In this the Lord's presence was manifested, and He held communion with Moses from above the mercy-seat.

(Exod. xxv. 22.)

**(114) Which tribe was set apart for the service of the Tabernacle ?**

That of Levi. "The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in his name." (Deut. x. 8.)

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\* Mrs. STEVENS' *Devotional Comments.*

**(115) Into how many classes, or orders, were they divided for this work?**

Into three: those called Levites were to serve in the outer court; the priests were devoted to serve inside the Tabernacle or holy place; and, lastly, the high priest, who alone was permitted once a year to minister in the "holy of holies." (Num. iii. 6-10, 17.)

**(116) Who was the first High Priest?**

Aaron, the brother of Moses.

(Heb. v. 4.)

**(117) What were the duties of the high priest?**

To offer sacrifices, in which he was assisted by the priests, and on the great Day of Atonement to appear before God on behalf of the people, presenting the shed blood as a propitiation for sin. (Lev. xvi. 15-17.)



THE HIGH PRIEST.

**(118) What garments did the priests wear when ministering?**

Not their own, but those appointed by God for the purpose. Although simple, they were, like the richer ones worn by the high priest, called "garments for glory and beauty." (Exod. xxviii. 2.)

**(119) Why so called?**

Doubtless to mark the sacredness of the service discharged by the priest; but more particularly to show the purity and glory of the person of the Lord Jesus.

(Heb. iv. 15; John i. 14.)

**(120) What was the dress of the high priest?**

It consisted of various articles, all most beautiful and costly; the inner coat or garment was, like that worn by the other priests, made of fine linen, but differed from it in being embroidered. It was long, reaching to the feet.

(Exod. xxviii. 39; Rev. i. 13.)

**(121) What was the next ?**

The robe of the ephod ; it was blue, and made of one piece ; round the edge was a fringe of blue, purple, and scarlet tassels in shape like a pomegranate ; between every two was a golden bell, the sound of which was heard by the people when the high priest ministered.

(Exod. xxxix. 22-26.)

**(122) What was the Ephod ?**

A most splendid garment placed over the blue robe, said to form "peculiarly the prophetic dress of the high priest." It was made of the same material as the veil ; namely, fine linen embroidered with blue, purple, and scarlet, interwoven with which were threads of beaten gold. (Exod. xxxix. 1, 2, 3.)

**(123) How was it further ornamented ?**

With an onyx set in gold on each shoulder ; upon these were engraved the names of the twelve tribes, six on each. They were called "stones of memorial unto the children of Israel." (Exod. xxviii. 12.)

**(124) What was worn on the front of the ephod ?**

AARON'S BREASTPLATE.

The breastplate, made of the same material as the ephod ; to this twelve precious stones were attached, arranged in four rows. They bore the names of the tribes, one on each stone.

(Exod. xxviii. 17-21.)

**(125) What is seen by this ?**

That whenever the high priest appeared in the presence of God He carried these names with Him, standing as the representative of Israel.

(Exod. xxviii. 29.)

**(126) What do we see by the stones being different, and so placed ?**

That although Israel as a people collectively were thus represented, each tribe had a distinct position before God.

**(127) What truth does this teach ?**

The individuality of the members of Christ's body, each occupying the separate sphere assigned to him ; but all, as His "jewels" or "special treasure" (*margin*), equally precious in His sight. (Mal. iii. 17 ; comp. Isa. lxii. 3.)

**(128) Is there any mention in Scripture of this distinction between the members of the One Body ?**

Yes ; St. Paul says, "But now hath God set the members every one of them in the body, as it hath pleased Him." (1 Cor. xii. 18, also 12, 27, 28.)

**(129) Prove from the Bible that God's people are individualized by Him.**

The Lord Jesus, speaking of the good Shepherd, says, "He calleth his own sheep by name, and leadeth them out." (John x. 3 ; comp. Jer. xxxiii. 13, Ps. cxlvii. 4.)

**(130) How was the Breastplate formed ?**

By being doubled like a bag, in which were placed the Urim and Thummim. (Exod. xxviii. 30.)

**(131) What were they ?**

No one can ascertain precisely ; but it is supposed they were precious stones, by means of which the high priest received an answer when asking counsel of God. It was therefore called the "breastplate of judgment."  
(Exod. xxviii. 30.)

**(132) Where is this referred to in Scripture ?**

"He shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the Lord. At his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation." (Num. xxvii. 21.)

**(133) What is thought to be represented by the golden rings and wreathen chains which united the breastplate to the ephod ?**

"God's everlasting purpose of love, fixed firm in Emmanuel, binding his people unto Himself as their triumphant Saviour."\* (Jer. xxxi. 3 ; John xiii. 1.)

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\* Mrs. STEVENS' *Devotional Comments*.

**(134) What else was worn over the ephod ?**

“The curious girdle,” which fastened it to the person. This was made of the same material, and embroidered.  
(Exod. xxviii. 8.)

**(135) What is symbolized by the girdle ?**

Strength, or preparation for service.  
(Luke xii. 35 ; comp. John xiii. 4.)

**(136) What is the Christian's girdle ?**

Truth, as forming part of the armour described by the apostle. (Eph. vi. 14.)

**(137) What is the last article of the high priest's dress to be noticed ?**

The mitre. It was a head-dress made of white linen, probably resembling a turban ; on the front was a plate of pure gold, upon which were inscribed the words, “Holiness unto the Lord.” The mitre was ornamented with a lace of blue. (Exod. xxix. 6 ; xxviii. 36, 37.)

**(138) What was typified by the mitre ?**

Both priestly and kingly dignity ; the gold typifying divine holiness. In Leviticus the mitre is called the “holy crown.” (Chap. viii. 9.)

**(139) How far was our Lord, when on earth, the antitype of the Jewish high priest ?**

In His ministry of offering, in the sacrifice of Himself for the sins of His people. (Heb. ix. 26.)

**(140) What did the service of the high priest within the veil typify ?**

The ministry of our great High Priest above, as presenting the merits of his shed blood, which now pleads for his redeemed in the presence of God. (Heb. ix. 24.)

**(141) Was any part of our Lord's work in heaven anticipated by Him on earth ?**

Yes ; that of intercession, in the prayer He offered for his people as their High Priest, given us in John xvii.

**(142) In what respect is our Lord's priesthood different from that of Aaron?**

In being uninterrupted by death. Speaking of Him St. Paul says, "But this Man, because He continueth ever, hath an unchangeable priesthood." (Heb. vii. 24.)

**(143) After what order was such a priesthood called?**

The order of Melchisedec. (Heb. vii. 21.)

**(144) What else distinguished the order of Melchisedec?**

Its royalty, which further typified the Lord Jesus, who is not only Priest, but King, for his people.

**(145) Was there anything typical of our Great High Priest in Aaron's dress?**

Yes; the glory and beauty of his garments shadowed forth the perfections of the Lord Jesus.

**(146) What is taught by the names of Israel's tribes being borne by the high priest before God?**

That both power and love are engaged by Jesus on behalf of his people, the shoulder being a symbol of the former, whilst the heart, covered by the breastplate, represented the latter. (Isa. ix. 6; xl. 11.)

**(147) Were the names in the same order on the shoulders and on the breast?**

No; in the former they were placed in the order of their birth; in the latter, in the order of the twelve tribes. (Exod. xxviii. 10, 21.)

**(148) What occasioned this difference?**

A change in the rank of some of the tribes. Reuben having forfeited his birthright, its privileges passed to Levi, Judah, and the sons of Joseph. These privileges may be defined as the kingdom, the priesthood, and the double portion. (Gen. xlix. 10; Deut. x. 8; xxi. 17.)

**(149) What was the chief part of the Tabernacle worship?**

The offering of sacrifices.

**(150) When were sacrifices first instituted?**

When man sinned. Without a type of redemption God could not be approached.

(Gen. iv. 4; comp. Eph. ii. 18.)

**(151) What truth did they set forth?**

That man by transgression had forfeited his life to God. Scripture tells us that "the wages of sin is death."

(Rom. vi. 23.)

**(152) What further?**

That this claim of God's justice must be satisfied, or He would cease to be the infinitely Holy One.

(Isa. vi. 3; comp. verse 5; Rom. iii. 19, 20.)

**(153) Did worship by sacrifice teach yet more?**

Yes; that, in his counsels of old, God devised a plan by which this claim should be honourably met, and the sinner received into his favour.

(Rev. xiii. 8; comp. Rom. iii. 21-24.)

**(154) What was this plan?**

To give His well-beloved Son, who should die in place of the sinner, and thus pay the penalty. (Rom. v. 6.)

**(155) Did the death of Christ accomplish anything beyond this?**

Not merely was their debt discharged by the Shepherd giving "his life for the sheep" (John x. 11), but all his merits and worthiness were, through infinite grace, made theirs, in which they stand accepted before God.

(1 Cor. i. 30; comp. Matt. xxii. 11, 12.)

**(156) By whom was sacrifice first offered?**

Evidently by Adam, who must have instructed his children in the worship of God. (Gen. iv. 4.)

**(157) How were our first parents benefited by these typical sacrifices?**

By obtaining pardon and acceptance through faith in God's promise, in token of which, doubtless, they were clothed with the skins of the animals sacrificed.

(Gen. iii. 21.)

**(158) What was the promise of God ?**

That "the seed of the woman should bruise the serpent's head," which meant the conquest of Satan by Christ, with deliverance from sin and its penalty.

(Gen. iii. 15.)

**(159) Mention another who offered sacrifice.**

Noah ; who, when the waters of the flood were dried up, came forth from the ark, and builded an altar, and offered to the Lord burnt-offerings. (Gen. viii. 20.)

**(160) What was there interesting in connexion with this ?**

The promise made by God on account of it, that He would not any more destroy the earth with a flood, although He knew that the imagination of man's heart was "evil from his youth." (Gen. viii. 21.)

**(161) What sign did God give that He would remember this promise ?**

The rainbow, which He had set in the cloud, and which, to this day, is seen in proof of his faithfulness.

(Gen. ix. 13-15.)

**(162) Can you refer to another, and most remarkable, sacrifice ?**

Yes ; on the occasion of God's command to Abraham to offer up his son Isaac, in whom was centred His promise of blessing, not only to Abraham's seed, but to the world at large. (Gen. xvii. 19 ; xxii. 2, 18.)

**(163) What was the issue of this command ?**

God having, by the trial, made manifest the obedience of faith in Abraham, provided a ram for the sacrifice, instead of Isaac. (Gen. xxii. 13.)

**(164) What doctrine was taught by this transaction ?**

That of substitution, which means, one taking the place of another. (2 Cor. v. 14.)

**(165) How many kinds of sacrifice, or offering, were instituted as part of the Tabernacle worship ?**

Two : one denoting expiation or atonement ; the other, acceptance. The latter were called "sweet savour" offerings. (Exod. xxix. 18 ; Lev. ii. 9 ; iii. 1, 5.)



(166) **Which belonged to the first kind ?**

The sin and the trespass-offerings. (Lev. iv. v.)

(167) **Which to the second ?**

The meat and the peace-offerings, besides the burnt-offering, which is said to be "the highest sacrifice in Scripture, for all of it ascended from off the fire of the altar as a sweet savour unto the Lord. . . . It has regard more especially to the death of Christ, as that through which we are perfectly justified ; and still keeps in view the fact that *that* death has also atoned for us as sinners."†

(Lev. i., ii., iii.)

(168) **Where do we find directions given concerning them ?**

Chiefly in the book of Leviticus.

(169) **Which was the first in order specified ?**

The burnt-offering. When brought by an individual it was called a free-will offering. (Lev. i. 3.)

(170) **What was it ?**

A bullock, or a sheep, or a kid of the goats, or birds probably, according to the circumstances of the offerer.

(171) **What was the duty of the offerer ?**

To present it on his own behalf for acceptance at the door of the Tabernacle. (Lev. i. 3.)

(172) **What had he then to do ?**

To lay his hand upon the head of the animal. (v. 4.)

(173) **What did this signify ?**

The offerer identifying himself with the offering which was accepted to make atonement for him.

(174) **What was symbolized by this ?**

That act of faith by which Christ is apprehended by the sinner as the Substitute appointed by God for him.

(Rom. v. 8.)

(175) **What was the priest directed to do with the blood ?**

To sprinkle it round about upon the altar. (Lev. i. 11.)

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† *The Tabernacle and the Priesthood.* By H. W. SOLTAU.

**(176) Of what was the fire that consumed it a token?**

God's acceptance of it. (Compare Judges xiii. 20, 23.)

**(177) What became of the skin?**

The priest had it for himself. (Lev. vii. 8.)

**(178) What is to be remarked about this offering?**

That it was doubtless identical with the sacrifice originally ordained by God as a type of Christ's entire work. (Gen. iv. 4; viii. 21.)

**(179) How does this offering represent the sacrifice of Christ?**

In the complete surrender of Himself as the sinner's Substitute, "an offering and a sacrifice to God for a sweet-smelling savour." (Eph. v. 2.)

**(180) What was the Daily Burnt Offering?**

That of a lamb "without blemish," burnt upon the brazen altar morning and evening; called also the "continual burnt-offering." (Exod. xxix. 38-42.)

**(181) What accompanied this offering?**

A meat-offering and a drink-offering. (v. 40.)

**(182) Where else do we find the ordering of this sacrifice?**

"This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even."

(Num. xxviii. 3, 4; see also to end of v. 8.)

**(183) Was there any variation in this offering?**

Yes; on the Sabbath it was doubled. "On the Sabbath day *two* lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof." (v. 9.)

**(184) What was shadowed forth by its being offered morning and evening?**

The constant efficacy of Christ's sacrifice, and our continual need. (1 John i. 7; 1 Peter i. 2.)

**(185) What was the Meat-offering?**

Another of the sweet savour offerings. It was composed of various ingredients, and signified the consecration of the offerer, and all he possessed, to God.

(Lev. ii.)

**(186) How was it offered?**

Usually in connection with some animal sacrifice.

(Num. xv. 1-10.)

**(187) What were the exceptions to this rule?**

When it was accepted for a sin-offering on account of the offerer's poverty. (Lev. v. 11.)

**(188) What were the ingredients?**

Fine flour, mingled with oil and frankincense; a handful of it, called a memorial, was burnt upon the altar as the Lord's portion.

(Lev. ii. 1, 2.)

**(189) What became of the remainder?**

It was given as food to Aaron and his sons.

(v. 3.)

**(190) Was not the meat-offering also a type of Christ?**

Yes, in the highest sense. It represented Him in the acceptable-

ness of his life, the excellences of his character being symbolized by these ingredients. (John viii. 29; comp. xiv. 30.)



OLIVE TREE.

**(191) What was the first-mentioned?**

The flour of wheat; this was always a type of Christ, whether in the sheaf of first-fruits, in the ear, or in the fine flour threshed or beaten out. (Lev. ii. 14.)

**(192) What was the Frankincense ?**

The juice or gum of a plant that probably grew on the mountains of Judæa. It was emblematic of the fragrance of Christ's sacrifice to the Father.

(Comp. Matt. iii. 17.)

**(193) What did the Oil typify ?**

The Holy Spirit with which the Lord Jesus was abundantly anointed. It signified in general the Spirit of God in His graces and comforts. (Isa. lxi. 1.)

**(194) What was added to this, and all other offerings ?**

Salt ; a very distinct command was given by God that it should never be wanting. (Lev. ii. 13.)

**(195) What was signified by this ?**

That truthfulness was the grace that God always required on the part of the offerer. The apostle says, "Let your speech be always with grace, seasoned with salt." (Col. iv. 6.) Also, "Let no corrupt communication proceed out of your mouth." (Eph. iv. 29.)

**(196) In the preparation of the meat-offering, what two things were prohibited ?**

Leaven and honey. (See Lev. ii. 11.)

**(197) What was the reason of this ?**

Because leaven denoted hypocrisy ; and honey is here evidently emblematical of what was essentially of the world, and abhorrent to God.

(1 Cor. v. 8 ; James iv. 4 ; 1 John ii. 15, 16.)

**(198) How do you understand this ?**

As the Word of God proclaims all flesh to be but grass . . . the best of it only the flower of grass ; so honey, which is gathered from the flower, may represent the sweetness of nature, and is a corruptible thing.\*

(See 1 Peter i. 24.)

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\* This does not, however, apply to sweetness of natural disposition, which cannot be abhorrent to God, unless when offered to Him instead of faith in Christ.

**(199) Were all the meat-offerings prepared in the same manner?**

No; there were other methods, for which directions were given in Lev. ii. If the first-fruits were presented, the green ears of corn were dried, and beaten out; on this the oil and frankincense were poured. (Lev. ii. 14, 15.)

**(200) What was the Peace-offering?**

The last of those called sweet savour offerings. It might be taken from the herd, a lamb, or a goat, either male or female; but it must be "without blemish." (Lev. iii.)

**(201) When it was brought, what ceremony was observed?**

The same as in the burnt-offering; it was afterwards consumed upon the latter when laid upon the altar. (v. 5.)

**(202) In what did this offering differ from others?**

In a portion being assigned to the offerer to eat, beside that set apart for the Lord, and another also for Aaron and his sons. (Lev. vii. 15-17, 31.)

**(203) What did this partaking of the sacrifice represent?**

Fellowship or communion with God. (Rev. iii. 20.)

**(204) What did the Peace-offering express on the part of the offerer?**

Thankfulness. It was also offered on occasions of public rejoicing. (Num. vii. 17.)

**(205) How did it represent the work of Christ?**

In its effect upon the conscience when sin has been put away. St. Paul says, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.)

**(206) What was the Drink-offering?**

An offering of wine enjoined with others, but not with the sin-offering, and never offered alone. The quantity allotted was, like the blood of the sacrifice, poured out beside the altar. (Lev. iv. 18; Num. xxviii. 7.)

**(207) What three special occasions for this offering are mentioned in Scripture?**

First, at the expiration of the Nazarite's vow (Num. vi. 15-17); secondly, at the dedication of the sheaf of

first-fruits (Lev. xxiii. 12, 13); thirdly, at the feast of first-fruits. (*vv.* 17, 18.)

(208) Is allusion to the Drink-offering found in another part of Scripture?

Apparently by David with reference to an act of thanksgiving. (Ps. cxvi. 13.)

(209) What comes next before our notice?

The Sin-offering, as an atonement for sin committed through ignorance, by either the priest, a ruler, or the people. (Lev. iv.)

(210) What was it?

A bullock, a goat, or a lamb, according to circumstances, equally with the other sacrifices. These were to be "without blemish." (Lev. iv. 3, 23, 32.)

(211) Was the same ceremony observed in this offering as in those previously considered?

Not precisely; part of the blood was sprinkled before the vail of the sanctuary, some was put on the horns of the altar, the rest being then poured out at the bottom of it; and in some cases the body of the animal was burned without the camp. (Lev. iv. 5-7, 12, 21.)

(212) What was taught by the burning "without the camp"?

That the victim was looked upon as sin itself, and cast out as such. In like manner Jesus, who suffered instead of the sinner, was treated as though unworthy of a place in Jerusalem, the city of God. (Isa. liii. 3.)

(213) Where is this mentioned in the New Testament?

In Hebrews. "Jesus also, that He might sanctify the people with his own blood, suffered without the gate."

(Heb. xiii. 12.)

(214) What is the last offering to be noticed under this head?

Another kind of sin-offering for trespass, or wrong, done to either God or man.

(215) What was the sacrifice ordained in this instance?

A female from the flock, a lamb, or a kid of the goats in a trespass concerning man. If unable to bring these, two turtle-doves or two young pigeons were substituted, one for a sin, the other for a burnt-offering. (Lev. v. 6, 7.)

**(216) When the trespass was in the things of the Lord, what sacrifice was ordered?**

Always a ram, the blood of which was put on the sides, not on the horns, of the altar. (Lev. vi. 6, 7.)

**(217) Was there anything added to the trespass-offering?**

Yes; it was accompanied by a fine or sum of money in silver shekels of the sanctuary, according to the priest's estimation. (Lev. v. 15.)

**(218) Why was this commanded?**

'To make restitution for the injury or wrong done, a fifth of the value being added as compensation; this applied to the trespass in the holy things. (v. 16.)

**(219) If the offerer were too poor to bring even birds, what was accepted instead?**

The "tenth part of an ephah of fine flour;" no oil nor frankincense was allowed to be put upon it; "for it is a sin-offering." (Lev. v. 11.)

**(220) What great lesson was taught by these sacrifices?**

That "without shedding of blood there is no remission."  
(Heb. ix. 22.)

**(221) Had the blood of these sacrifices any virtue to cleanse the conscience from sin?**

No. St. Paul clearly states this: "In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. x. 3, 4.)

**(222) Was this the reason that they were so often repeated?**

Yes; as shadows only for the time, their efficacy could not last; but they pointed to that precious blood which "cleanseth from all sin." (1 John i. 7.)

**(223) What advantage does the believer now enjoy above the pardoned Israelite of old?**

The assurance of sin being for ever put away by the sacrifice of the cross. "This man [Jesus], after He had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. x. 12.)

**(224) What was the distinction between the sin-offering and the trespass-offering?**

The former seems to have applied to sins of ignorance, resulting from the corruption of human nature ; whilst the latter was to atone for sins (arising from the same source) committed consciously, and therefore of a graver character.

**(225) Having learnt something of the Sacrifices and their meaning, can you tell me when they were offered?**

Daily, as forming part of the Tabernacle service, and on feast and fast days. (Lev. xxiii.)

**(226) Which were the principal Feasts?**

The Passover, which commemorated deliverance from Egypt, came first in order, and, as typical of redemption by Christ, formed the basis of all worship. (v. 5.)

**(227) What else was it called?**

The feast of unleavened bread. The beginning of the Jewish ecclesiastical year was reckoned from the month of its celebration. (v. 5 ; Exod. xii. 2.)

**(228) By what was it followed?**

By the presentation of the first-fruits of barley harvest, on the first day after the Passover Sabbath, when the priest waved a sheaf before the Lord. It was accompanied by the sacrifice of a he lamb, a meat-offering, and a drink-offering. (Lev. xxiii. 10-14.)

**(229) What was the next feast?**

The feast of weeks, or Pentecost, fifty days afterwards, seven Sabbaths intervening. The first-fruits of wheat harvest were then presented, in two loaves.

(Exod. xxxiv. 22 ; Lev. xxiii. 17.)

**(230) What was signified by the sheaf of barley?**

Christ risen, three days after the commemoration of that which shadowed forth His death. It was a pledge that his Church should also be raised. (1 Cor. xv. 23.)

**(231) What was represented by the loaves?**

The Church of Christ ; in this case leaven was mixed with the flour, as a figure of indwelling sin yet in the believer. (1 Cor. v. 7.)



**(232) What great events celebrated the first Pentecost?**

The giving of the Law from Mount Sinai. "Israel came out of Egypt to serve the Lord, and keep a feast unto Him in the wilderness." This took place in the third month after their departure. (Exod. xix. 1, 2.)

**(233) What memorable event took place at Pentecost, hundreds of years afterwards?**

The outpouring of the Holy Spirit on the Church at Jerusalem, in fulfilment of the promise that He should come as "another," and an abiding "Comforter."

(John xiv. 16.)

**(234) What marked this as important?**

The ushering in of the present gospel times, or "dispensation" of the Spirit, when the old Covenant vanished away. (John iv. 21; Heb. viii. 13.)

**(235) What was the third great Feast?**

The Feast of Tabernacles, celebrated in the seventh month. It lasted for seven days, during which the Israelites dwelt in booths made of "the boughs of goodly trees," to commemorate their wilderness-life; it was a time of general rejoicing.

(Lev. xxiii. 39-43; Neh. viii. 14-18.)

**(236) What is said to have been the closing ceremony?**

After the ingathering of the vintage, water was drawn, in golden vessels, from the pool of Siloam, to symbolize that which flowed from the smitten rock (Exod. xvii.) (This is only, however, of Jewish authority.)

**(237) Who, on one such occasion, invited thirsty souls to come to Him, and drink of still more refreshing streams?**

"In the last day, that great day of the feast, Jesus stood and cried, saying, 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." (John vii. 37, 38.)

**(238) What was the living water of which He spoke?**

The Holy Spirit, as explained by the evangelist. (v. 39.)

**(239) Had the feast of tabernacles any reference to the Lord Jesus?**

Some have thought that it pointed to the incarnation. St. John says, "The Word was made flesh, and dwelt (or 'tabernacled,' as in a tent) among us." (John i. 14.)

**(240) Do we read of the observance of this feast at any other period of Israel's history?**

Yes. When the Lord shall fulfil His promise to Abraham by re-establishing them in their land, under the righteous rule of the Prince of Peace, the Gentile nations shall come up to Jerusalem to unite with Israel in keeping the feast of tabernacles. (Zech. xiv. 16-18.)

**(241) What special command did God give Israel, with regard to these three feasts?**

That at their celebration all the males were to appear before the Lord. (Deut. xvi. 16.)

**(242) Mention another feast that was observed.**

The Feast of Trumpets, on the first day of the civil new year, or seventh month. (Lev. xxiii. 24.) Some suppose it to have celebrated creation. Perhaps Ps. lxxxix. 15 refers to this: "Blessed is the people that know the joyful sound."

**(243) Was the "joyful sound" heard only on this occasion?**

No; it equally applied to the blowing of the silver trumpets which summoned the people to all the solemn services. (Num. x. 2-10.)

**(244) What was the annual Fast in Israel?**

The great Day of Atonement, also observed in the seventh month. It followed the Feast of Trumpets, preceding the Feast of Tabernacles. (Lev. xxiii. 27, 28.)

**(245) How was it observed?**

By general humiliation on the part of the people. In addition to the daily sacrifices special atonement was made for sin. Two bullocks—one for Aaron, the other for the people—were offered; also two goats. These latter typified in a double manner the Lord's work on the cross. (Lev. xvi.)

**(246) What duty devolved upon the high priest that day alone?**

That of presenting the blood of atonement, with incense, before the Lord within the veil, and sprinkling it before the mercy-seat. (Lev. xvi. 14.)

**(247) How often did this occur during these ceremonies?**

Twice; first, after sacrificing for his own sins; secondly, after offering for the sins of the people. The last was considered as a cleansing of the holy place itself.

(*vv.* 15, 16.)

**(248) Where is allusion made to this in the New Testament?**

In the Epistle to the Hebrews, where the apostle says, "It was therefore necessary that the patterns of things in the heavens should be purified with these." (ix. 23.)

**(249) What did this teach?**

That the blood of atonement can alone be the ground upon which even accepted worshippers may stand before God. (Heb. x. 19, 20.)

**(250) Did this purification extend further?**

Yes; to the altar and court of the Tabernacle. Whilst this was being accomplished no one was seen near the holy place. (Lev. xvi. 17.)

**(251) Why was this?**

Because the atonement made by the high priest, being typical of the Lord's work, devolved upon one man alone, and no one therefore must share in it. The apostle's idea seems to be this in the words, "When He had by *Himself* purged our sins." (Heb. i. 3; comp. Isa. lxiii. 3.)

**(252) What followed after this?**

The offering of the live goat, which, laden with the imputed sins of the people, was sent away "by the hand of a fit man into the wilderness." (Lev. xvi. 21.)

**(253) By what act was sin imputed to the live goat?**

"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."

(Lev. xvi. 21.)

(254) **What did this represent?**

Christ being "made sin" for his people. The prophet Isaiah, speaking as one of the Israel of God, says, "The Lord hath laid on Him the iniquity of us all." (liii. 6.)

(255) **What was understood by the live goat being sent away?**

That the sins pardoned were carried into a land of oblivion, never any more to be reckoned, in accordance with God's promise to his people—"Their sins and their iniquities will I remember no more."

(Heb. viii. 12; comp. Isa. xlv. 22.)

(256) **What other offering taught the same truth?**

That of the two birds, in the ceremony of cleansing the leper.

(See Lev. xiv. 50, 53.)

(257) **What difference is to be observed in the type of the sin and the burnt-offering?**

"In the latter we recognize the Lord Jesus offering Himself voluntarily before God, in which aspect of his blessed work He could say, 'No man taketh it from Me, but I lay it down of myself.' In other words, He offered Himself of his own voluntary will at the door of the Tabernacle of the congregation."\*

(258) **What is remarked of the former?**

In the sin-offering it is quite different—"He shall be brought, and He shall be killed; that is, instead of *coming*, He shall be *brought*; and instead of laying down his life of Himself, his life shall be taken from Him. Thus it was that the prophet through the Spirit viewed Him when he said, 'He was wounded for our transgressions,'" &c. (Isa. liii. 5.)\*

(259) **What took place after the offering of the goats?**

The high priest, having laid aside the linen garments, put on his beautiful robes, previously to completing the atonement of the day by offering burnt-offerings for himself and for the people. (Lev. xvi. 23.)



TURTLE DOVES.

\* Notes by C. H. M.

**(260) What was the last duty performed?**

That of carrying outside the camp the relics of the animals, and burning them. This was an assurance to Israel that their sins had been remitted. (Lev. xvi. 27.)

**(261) What became of the man who led away the goat?**

Having by this time returned, washed his clothes, and bathed his flesh, he was again permitted to enter among the worshippers. (v. 26.)

**(262) What was the ordinance of the Red Heifer?**

An ordinance for cleansing from defilement, contracted by any one, for which, if not removed, that soul was to be "cut off from the congregation." (Num. xix.)

**(263) What was the defilement that rendered a man unclean?**

Contact by touch with a dead body, because it bore the stamp of the curse entailed by sin. (Rom. v. 12.)

**(264) What is to be understood by being "cut off from the congregation"?**

The loss of those covenant privileges which distinguished Israel from all other nations. Such was the condition of the Gentiles before conversion, referred to by St. Paul. (Eph. ii. 12.)

**(265) What commands were given concerning the red heifer?**

That the animal should be "without blemish"—one upon which no yoke had passed. Taken to the priest, he was to bring it forth without the camp, and have it slain before him. (Num. xix. 2, 3.)

**(266) What further?**

The priest was to dip his finger in the blood, and sprinkle it before the Tabernacle of the congregation seven times. The carcase was then consumed, cedar, hyssop, and scarlet being cast into the burning. (vv. 4-6.)

**(267) What became of the ashes?**

They were gathered up by a man, ceremonially clean, and then kept for use. When required, living (that is, running) water was poured upon them. (v. 9.)

**(268) Having done this, was the man still reckoned clean ?**

No. As in the other case, he had to wash his clothes ; the priest also had to do the same, after bathing his flesh ; and both remained unclean until the evening. (*vv.* 7-10.)

**(269) What was taught by this ?**

That all impurity resulting, as it did, from sin and its consequences, was so hateful to God, that no one defiled by it could appear before Him. Hence the necessity of cleansing. (*Hab.* i. 13.)

**(270) When and where was the ordinance of the red heifer appointed ?**

In the wilderness evidently, the second year after their departure from Egypt, when, although a redeemed people, and in covenant with God, Israel came under his displeasure, and was sentenced to forty years' wandering before reaching the promised land.

(Compare *Num.* ix. 1 ; xiv. 34.)

**(271) Upon what occasion was this ?**

On the return of the spies from searching the land, when they brought up an evil report of it, and the people murmured. The Lord then said that not they, but their children, should enter Canaan. (*Num.* xiv. 33, 34.)

**(272) Were any excepted ?**

Yes ; Caleb and Joshua, the only two that remained faithful, and trusted in the Lord's power to bring them into the land, as He had promised. (*vv.* 6-9.)

**(273) Where did this take place ?**

At Kadesh, in the wilderness of Paran, to which place they returned, after thirty-eight years, no nearer to Canaan than before. It is said that during that interval of time nothing was recorded of their history.

(*Num.* xiii. 26, 30, 31.)

**(274) On what other special occasion were sacrifices to be offered ?**

At the consecration of the priests, the solemnities of which occupied seven days. Aaron and his sons were then qualified to enter upon the duties of their office.

(*Exod.* xxix.)

**(275) What was the ceremony of consecration?**

Directed by God, Moses separated them from the congregation of the people, and brought them to the door of the Tabernacle, where they were washed in water. This denoted purification. (Lev. viii. 2, 3, 6.)

**(276) What followed?**

Aaron was arrayed in the costly robes of the high priest, and the anointing oil poured upon his head.

(vv. 7-9, 12.)

**(277) What did this last act signify?**

The anointing by the Holy Spirit, by which the Lord Jesus was set apart for his great work. Standing alone, as high priest, Aaron was a special type of Christ. Afterwards Aaron's sons were clothed in their robes of office.

(vv. 13, 30; Isa. lxi. 1.)

**(278) What took place after the sacrifice of the sin, and burnt-offerings?**

The ram of consecration was offered; and its blood, together with the anointing oil, put upon Aaron and his sons—not upon their persons only, but also upon their garments, representing as they did, unitedly, Christ and his Church. (Lev. viii. 22-24, 30.)

**(279) What else was set apart for sacred purposes on this occasion?**

The altar itself was purified when the bullock was slain for the sin-offering. (vv. 14, 15.)

**(280) Was there any other offering made?**

The sacrifice of a peace-offering, which was laid upon the burnt-offering, and consumed upon the altar, after which the breast of the ram was waved before the Lord, and feasted upon by Aaron and his sons. (vv. 25-31.)

**(281) Were there yet other occasions for special sacrifice and offering?**

Yes; the most prominent amongst them, perhaps, is that of the **CLEANSING OF THE LEPER**. Directions for all these are found in the book of Leviticus.

**(282) Why were special ceremonies observed in the cleansing of the leper?**

Because, like sin, of which it was a type, it needed a Divine cure, to be obtained only through the medium of the priest, according to God's ordinance. (Lev. xiii.)

**(283) Do we read of any lepers being cleansed by God in a more direct manner?**

Yes; when the Lord Jesus was on earth some were healed by a touch or a word from Him.

(Matt. viii. 2, 3; Luke xvii. 11-19.)

**(284) What does this teach?**

That now the sin-sick soul may come, without the intervention of an earthly priest, to the Good Physician, and receive cleansing and healing.

(Ps. ciii. 3; cxlvii. 3; comp. Zech. xiii. 1.)

**(285) When God had made an end of giving these commands, what do we read of next?**

Of the Tabernacle being reared in the wilderness of Sinai, and the cloud covering it. This took place in the second year after the Israelites had come out of Egypt.

(Exod. xl. 17.)

**(286) What followed upon this?**

The dedication of the Tabernacle by the vast offerings of the princes, and the celebration of the Passover.

(Num. vii., ix. 5.)

**(287) Were the above rites of public worship observed by the Israelites during their forty years of wilderness life?**

No; it was not possible. "When ye be come into the land of your habitations which I give unto you," is the time indicated by the Lord for their observance. There is no record of another Passover again being held until they reached Canaan. (Num. xv. 2, &c.; ix. 4, 5; Josh. v. 10.)

**(288) Was there anything to remind them during that period that remission of sin was needed?**

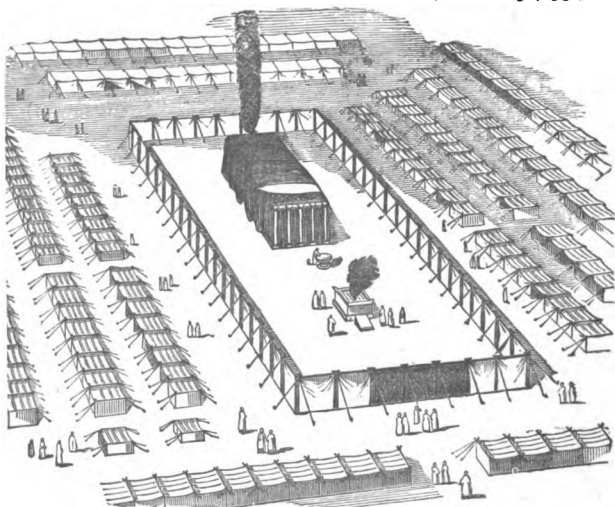
The ordinance of the red heifer was possibly intended for this purpose.



(289) How were the twelve tribes arranged when encamped in the wilderness?

Their position was marked out with reference to the Tabernacle, which occupied the centre. The tents of the Levites were pitched nearest it, as if forming a guard.

(Num. i. 52, 53.)



TABERNACLE, WITH ENCAMPMENT.

(290) In what order were the others placed?

Of the tribe of Levi, the Kohathites were pitched on the south, the sons of Merari on the north, the Gershonites on the west; whilst Moses, with Aaron and his sons, had their tents on the east, or the entrance to the tabernacle. (Num. iii. 23, 29, 35, 38.)

(291) How were the other tribes arranged?

The front of the ark, or east side, was occupied by Judah, Issachar, and Zebulun. The south, or right side, was assigned to Simeon, Reuben, and Gad.

(Num. ii. 3, 5, 7, 10, 12, 14.)

**(292) Where were the other tribes placed?**

At the west side, or behind the ark, were Ephraim, Benjamin, and Manasseh. At the left, or north side, were Dan, Asher, and Naphtali.

(Num. ii. 18, 20, 22, 25, 27, 29.)

**(293) To whom was the care of the Tabernacle and its furniture committed?**

To the three families of the tribe of Levi above mentioned, each of which had its special charge.

(See Num. iii., iv.)

**(294) When the cloud was taken up, and Israel again set forward, in what order did they march?**

In the same as when encamped, the Tabernacle always being in the middle. (Num. ii. 17.)

**(295) When Israel was settled in the promised land, where was the Tabernacle pitched?**

At Shiloh. It was there Hannah went to worship when Eli was high priest. (1 Sam. i.) Afterwards it was evidently at Nob, the city of the priests whom Saul commanded to be slain, in his anger against David.

(1 Sam. xxii. 11-19.)

**(296) Where do we last read of the Tabernacle?**

At Gibeon, where "Solomon, and all the congregation with him, went to the high place; for there was the Tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness." This was the appointed place until the temple was built.

(2 Chron. i. 3.)

**(297) How long had the Israelites worshipped in the Tabernacle?**

Nearly five hundred years.

**(298) Of what does St. Paul speak under the figure of a Tabernacle?**

Our bodies, which he calls the "earthly house of this tabernacle." (2 Cor. v. 1.)

**(299) What seems to have been the Apostle's idea?**

That, as the Tabernacle of old indicated only a temporary state, so our earthly condition is but for a time.

(1 Peter i. 24.)

(300) **What have the children of God, then, in prospect?**

A house "eternal in the heavens." (2 Cor. v. 1.)

(301) **What is this supposed to be?**

A glorified, immortal body, like unto Christ's.

(Compare 1 Cor. xv. 47, 48, 52.)

(302) **Does Scripture affirm this?**

Yes; speaking of the coming of the Lord Jesus, St. Paul says, "Who shall change our vile body, that it may be fashioned like unto His glorious body." The beloved apostle adds, "We shall be like Him; for we shall see Him as He is." (Phil. iii. 21; 1 John iii. 2.)

(303) **What is a Temple?**

"A house inhabited by a Deity. As a man dwells in a house, and as Satan dwells in the temple of idols, so God dwelt in, that is, vouchsafed his presence in, the Temple of old, and now dwells in true gospel churches."\*  
(2 Cor. vi. 16.)

(304) **Is God's presence vouchsafed only to the Church as a body?**

No; He dwells in every individual believer by the Holy Ghost. (John xiv. 23.)

(305) **Was there any other place of worship for Israel under the law besides the Tabernacle?**

Yes; the Temple, which replaced it.

(306) **Were the Tabernacle and Temple alike?**

"In typical use and significance they were the same; but the former was movable, the latter fixed. It has been said that the Tabernacle was a movable Temple, and the Temple a fixed Tabernacle."\* (Exod. xl. 2; Num. iv. 1-15; comp. 2 Chron. viii. 16 and 1 Kings vi. 1-14.)

(307) **In what other respects did they differ?**

In size, the Temple being double that of the Tabernacle; also in additional appointments, and in the larger number of vessels for use.

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\* SAMUEL MATHER (1705).

(308) **Whose great desire was it to build a house for the Lord God?**

David's, which he told to Nathan the prophet.  
(2 Sam. vii.)

(309) **What was the prophet's reply to David?**

"Go, do all that is in thine heart; the Lord is with thee." (2 Sam. vii. 3.)

(310) **What do we see in this answer?**

That Nathan was speaking his own mind on the subject, and not by Divine authority, so liable is man's judgment to err. (Prov. xix. 21.)

(311) **Does this show that the Lord disapproved of David's purpose?**

No; He who searches the heart accepted his desire in words of commendation, "Thou didst well that it was in thine heart." (1 Kings viii. 18.)

(312) **Did the prophet afterwards bring a message from God to David?**

Yes; the Lord said that not he, but Solomon, his son, should build a house for his Name. (2 Sam. vii. 13.)

(313) **Why was not David permitted to do this?**

Because he had been a man of war, and had shed much blood upon the earth. (1 Chron. xxii. 8.)

(314) **Can we find any reason why this disqualified David for the undertaking?**

Not as proved from Scripture; but it might be that the Temple, as a type of the Church glorified and at rest, all warfare having ceased, the king who represented the Lord Jesus as reigning in peace was more fitted for the work.

(Ps. lxxii.; Isa. xi. 1-5; xxxii. 1; comp. Rev. xi. 15; 2 Tim. ii. 12.)

(315) **Was this the first time that the thought of preparing a "habitation for the ark" had come into David's mind?**

No; long before this he had made his plan known to others.

(316) **How do we know this?**

By finding that not only he, but Samuel the prophet, Abner the captain of the host, Joab, and even Saul himself, gave gifts for the purpose. (1 Chron. xxvi. 28.)

**(317) What did David contribute towards the building?**

Gold, silver, brass, and iron, in great abundance, besides instruments of music. He likewise provided artificers for "every manner of work." (1 Chron. xxii. 14-16.)

**(318) What did he further design, in conference with Samuel?**

The service of the porters, first employed at the Tabernacle, and afterwards at the Temple. Also he appointed the courses of the priests, Levites, and singers, for service in the house of the Lord. (1 Chron. ix. 21, 22; xxviii. 13.)

**(319) When the pattern of the Temple was completed, to whom did David commit it?**

To Solomon. (1 Chron. xxviii. 11.) We read further, "All this, said David, the Lord made me understand," or, "All these things by a writing, from the hand of the Lord upon me, He made me to understand all the works of the pattern." (v. 19.)

**(320) Was there anything more that David did towards building the Temple?**

No. "After all this David falls asleep in the arms of the Great Shepherd of Israel, and leaves the perfecting of all to his son."\* (v. 20.)

**(321) What was the Temple also called?**

"A house of rest for the ark of the covenant of the Lord, for the footstool of our God;" "for heaven is the house of his glory, and the most magnificent temples that can be built upon earth are but his footstool."†

**(322) Where was the Temple built?** (Isa. lxvi. 1.)

On Mount Moriah, in Jerusalem, the chief city of David's kingdom; in the threshing-floor of Ornan the Jebusite. (2 Chron. iii. 1.)

**(323) What interesting events are associated with this mountain?**

Besides the offering of Isaac by Abraham, already referred to, it was here that the angel's hand was stayed when sent to destroy Jerusalem. David pleaded for his

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\* DR. SAMUEL LEE (1559).

† MATTHEW HENRY.

people, offering sacrifice, and the Lord heard and answered. (1 Chron. xxi. 17, 26, 27.)

(324) How did the site come into the possession of David?

By purchase; it is stated that he gave fifty shekels of silver for the floor. In another place it is said that he paid six hundred shekels of gold; but the latter sum should doubtless be understood as payment for the whole of the mountain top. (2 Sam. xxiv. 24, 25; 1 Chron. xxi. 25.)

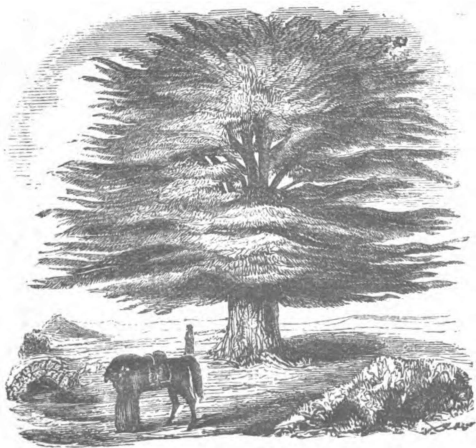
(325) What is the meaning of the word Moriah?

It has been rendered "chosen by the Lord."

(Gen. xxii. 2; 2 Chron. iii. 1.)

(326) What did Solomon obtain from Hiram towards the building?

The king of Tyre supplied gold, also timber of cedar and fir. (1 Kings ix. 11, 14.)



CEDAR TREE.

(327) What other beautiful materials did Solomon collect for the Temple?

Purple, crimson, blue, and fine linen. Skilled workers wrought these for the veil of the Temple and the vestments of the priests. (2 Chron. ii. 7, 14.)

**(328) How many workmen were employed in the building ?**

A large number, amounting to an army, consisting of 30,000 Israelites who worked in Lebanon ; 70,000 who bare burdens ; and 80,000 "hewers in the mountains," or stone-cutters ; besides overseers.

(1 Kings v. 13, 15 ; 2 Chron. ii. 18.)

**(329) Of whom are the strangers employed in the erection of the Temple said to be a type ?**

Of Gentiles who, in these gospel days, are used by God in building up the Church of Christ, into which "strangers and foreigners" are gathered.

(Eph. ii. 14, 19-22 ; comp. Zech. vi. 15.)

**(330) What is remarkable in the manner of building the Temple ?**

That the stones were cut and prepared at a distance ; consequently no sound of "hammer, or axe, or any tool of iron was heard" in its erection. (1 Kings vi. 7.)

**(331) What was symbolized by this ?**

The preparation of the "lively stones" for the spiritual temple, carried on in the hearts of the true Israel, whilst far from "Jerusalem which is above," through the agency of the Holy Spirit. (1 Peter ii. 5.)

**(332) When was the foundation of the House laid ?**

In the fourth year of Solomon's reign, about four hundred and eighty years after the departure of Israel from Egypt. This is said to have been A.M. (or year of the world) 2993. (1 Kings vi. 1.)

**(333) How long a time was occupied in building it ?**

Seven years and six months. It was begun in the month Zif, "the month of the splendour of flowers," and finished in that of Bul, "the month of fruit."

(1 Kings vi. 37, 38.)

**(334) What has been said with reference to this ?**

That "such is the life of the Church and of every believer (who is a temple of the Spirit): it begins with flowers, but must end in fruit."\*

(Gal. v. 22, 23 ; comp. Mark iv. 28.)

**(335) Of how many parts did the building consist?**

Two; the house, or covered temple, and the porch.

**(336) What do we learn about the walls?** (1 Kings vi.)

That they were of stone, ceiled inside with cedar, and adorned with cherubim, palm-trees, flowers, also with precious stones. (1 Kings vi. 15, 18; 2 Chron. iii. 6.)

**(337) What surrounded the walls?**

Six chambers, in three storeys, each wider than the one beneath; these were under the charge of the four chief porters. (1 Chron. ix. 26.)

**(338) What were deposited in these chambers?**

The treasures, or things dedicated to the maintenance of the Temple and its worship; also the standard of weights and measures, as some understand by 1 Chron. xxiii. 29.

**(339) What apparent reference to these numerous chambers does our Lord make?**

That recorded by St. John: "In My Father's house are many mansions." The imagery is singularly beautiful and happy, when considered as an allusion to the Temple,\* of which Christ speaks as his Father's house.

(John xiv. 2; John ii. 14.)

**(340) What were the dimensions of the house?**

Sixty cubits in length, twenty in width, and thirty in height.

**(341) What was the size of the porch?** (1 Kings vi. 2.)

Twenty cubits long, ten broad, and one hundred and twenty high. This part, or tower of the porch, is supposed, by an old writer, to have contained chambers, and a winding stair to the top. "It was overlaid within with pure gold." (2 Chron. iii. 4.)

**(342) At which end of the Temple was the porch situated?**

At the east, opposite the oracle. "Its height was great, and must have commanded a beautiful and extensive prospect from the tower top. It is said that the river Jordan, the Dead Sea, and all Arabia might have been seen, and doubtless also the Mediterranean Sea westward." †

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\* See MATTHEW HENRY and ADAM CLARKE *in loco*.

† SAMUEL MATHER.



(343) **How was the space in which the Temple stood divided?**

Into two courts. It is said that the great or outer one compassed the whole plot of sacred ground taken for the house of the Lord. The inner one was the court of the priests. (2 Chron. iv. 9.)

(344) **Can you describe them further?**

They were open to the sky like the court of the Tabernacle, and enclosed by a wall of cedar beams.

(345) **How were they separated?** (1 Kings vii. 12.)

By another wall constructed like that already mentioned. The priests' court was supposed to be reached by fifteen degrees or steps from the other.

(346) **What do writers say about these steps, in connection with the service of song?**

That upon them the singers stood when the psalms called "songs of degrees," according to the appointment of David, were sung. (Ps. cxx.—cxxxiv.)

(347) **Why was the court of the priests higher than the outer court?**

Doubtless in order that the worshippers in the latter might witness the offering of the sacrifice on the brazen altar by the priests.

(348) **How was the floor of the courts laid?**

With hewn stones (or tessellated pavement, as some suppose); that it *was* paved we gather from 2 Chron. vii. 3.



(349) **How was the Temple enclosure entered?**

By gates, at each of which porters were stationed, whose exact situation is given in 1 Chron. xxvi. 12-19.

(350) **What were these gates?**

Doors overlaid with brass. Close to the west gate was the causeway, or "ascent," by which Solomon went up to the house of the Lord.

(2 Chron. iv. 9; ix. 4.)

(351) **How was the house divided ?**

Into two compartments, after the model of the Tabernacle. The inner one was called the Oracle, or most holy place, and the other the Sanctuary, or greater house. (2 Chron. iii. 5.)

(352) **What separated these two compartments?**

A partition of cedar, in the centre of which was a pair of folding-doors of olive wood, richly carved with cherubim, palm-trees, and open flowers, all overlaid with gold.

(353) **What further divided them?**

A magnificent veil or curtain hung across the space between the doors. This veil was synonymous with that in the Tabernacle, the materials of which have been already described.

(2 Chron. iii. 14.)



PALM TREE.

(354) **What was denoted by this veil?**

The darkness of that dispensation, which kept the worshippers at a distance; but when the veil was rent from the top to the bottom ("signifying that this was a divine, not a human, act") they were "brought nigh," and now have "boldness to enter into the holiest."

(Heb. x. 19.)

(355) **What were the respective measurements of the oracle and the sanctuary?**

The latter, or holy place, was forty cubits long, twenty broad, and thirty high; whilst the holy of holies was only twenty cubits every way, consequently square.

(1 Kings vi. 17, 20.)

**(356) What was the roof?**

A covering made of beams and boards of cedar, overlaid inside with gold. (1 Kings vi. 9.)



AN EASTERN HOUSE-TOP.

**(357) What was its form?**

No doubt it was, as usual in those times, flat, defended with battlements, according to God's direction (Deut. xxii. 8), and adorned with pinnacles.

**(358) What reference is made in the New Testament to this part of the building?**

That of our Lord being carried by the devil to a pinnacle of the Temple, and the three temptations presented to Him, mentioned in Matt. iv. 9.\*

**(359) Whom does the covering typify?**

Jesus; for He is spoken of in Scripture as such to his people. (Isa. xxxii. 2; compare Cant. ii. 4.)

**(360) How was light admitted into the sanctuary?**

By lattices, or "windows of narrow lights," in the walls, high above the side chambers, so constructed as to be wider within than on the outside.

(1 Kings vi. 4; see margin.)

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\* It will be remembered that the Temple mentioned in the New Testament was the second, or Herod's Temple.

**(361) What did the light admitted through these windows symbolize?**

The shining of the Holy Spirit into the heart of the sinner, at the will of Him who said, "Let there be light;" it is usually through the medium of the written word, whereby the soul is born again.

(1 Peter i. 23; Ps. cxix. 130.)

**(362) What is this light said to be?**

"The light of the knowledge of the glory of God," as reflected in Jesus, which the darkness of the natural man can neither discern nor apprehend. (2 Cor. iv. 6.)

**(363) What lighted the oracle?**

There is no mention of windows; but we know it was illumined by the "Shekinah," or cloud of glory, that shone forth from between the cherubim. Here was the habitation of the majesty of God. This most sacred place, as before stated, was entered but once a year.

(Ps. lxxx. 1.)

**(364) Of what was the floor of the Tabernacle constructed?**

Of fir planks, covered with gold. The inside walls and flat ceiling were lined with cedar, and beautifully carved with open flowers, among which, as in Egypt, the lotus (a kind of water-lily) was conspicuous.

(1 Kings vi. 29; 2 Chron. iii. 5.)

**(365) What appearance did the interior of the Temple present?**

One of great magnificence, so completely overlaid that neither wood nor stone was seen, and nothing met the eye but pure gold, embellished with precious stones.

(2 Chron. iii. 6.)

**(366) What does this denote?**

"The inward beauty of the Church, and the curious workmanship of the Spirit of God in the hearts of his people, whereby they become adorned with the graces of his blessed Spirit, their stony hearts being kept out of sight; yea, taken away."\*

(Eph. ii. 10; comp. Ezek. xxxvi. 26.)

**(367) What stood at the entrance of the Temple?**

Two brazen pillars. They were eighteen cubits in height, four in diameter, twelve in circumference, and hollow like a tube. (1 Kings vii. 15, 16.)

**(368) How were they ornamented?**

With lily-work. On the top of them were chapiters, adorned with nets of chequer-work and wreaths of chain-work, upon which were pomegranates. (vv. 19, 22.)

**(369) What were they named?**

That standing on the right side of the porch was called "Jachin," signifying, "He will establish;" and the one opposite, "Boaz," which may be rendered, "In Him is strength." (2 Chron. iii. 17.)

**(370) What is the opinion held respecting them?**

It is thought that they were intended to be memorials of the pillar of cloud and of fire that led Israel through the wilderness. (Exod. xl. 36-38.)

**(371) What became of these famous pillars?**

They were broken in pieces and conveyed to Babylon. "But saints that are spiritual pillars in the house of God shall go no more out of the heavenly temple, according to promise."\* (Jeremiah lii. 17; Rev. iii. 12.)

**(372) What sacred furniture did the oracle contain?**

The ark, with its appurtenances, to which were added the cherubim made by Solomon, standing on the ground near the ark, and the golden censer, of which mention is made in Heb. ix. 4.

**(373) Were these cherubim the same size as those on the mercy-seat?**

No; they were much larger, being ten cubits high, made of olive wood, and overlaid with gold. Their four wings extended to the length of twenty cubits, occupying the entire breadth of the oracle.

(1 Kings vi. 23, 28; 2 Chron. iii. 11-13.)

**(374) What did the Mercy-seat typify?**

The throne of grace, to which the believer is invited to draw nigh, where, by faith, he holds communion with his Lord. (Heb. iv. 15, 16.)

**(375) What may be regarded as the antitype to this throne?**

The throne of glory, surrounded by the redeemed, in the midst of which appears "a Lamb as it had been slain." Here, communion is not of faith, but of sight, and prayer is for ever exchanged for praise. (Rev. v. 6; vii. 9-12.)

**(376) What were the contents of the sanctuary?**

The same things that were found in the holy place of the Tabernacle. The first we may notice is the golden altar of incense. (1 Kings vii. 48.) This, as we have seen, represents prayer as part of true worship.

**(377) What do we next notice?**

The tables of shewbread. Instead of one, there were ten. Some think that the original table made by Moses was retained, and upon it the shewbread was placed, as in the Tabernacle, the others being ranged five on each side. (2 Chron. iv. 8; 1 Kings vii. 48.)

**(378) What is the last thing to be mentioned?**

The golden candlesticks, with their seven lamps each. They were also ten in number.

(1 Kings vii. 49; 1 Chron. xxviii. 15.)

**(379) What is typified by the seven-branched candlesticks?**

The Church of God, "represented in the Tabernacle by one, in the Temple by ten. This is a Scripture figure employed in Rev. i. 20."

**(380) Was anything beyond this typified by them?**

Yes; the seven lamps symbolize the Holy Spirit in the fulness, or plenitude of his power. (Rev. iv. 5.)

**(381) How were the candlesticks placed in the sanctuary?**

Like the tables of shewbread, five on each side.

(1 Kings vii. 49; 2 Chron. iv. 7.)

**(382) Do we learn any special lesson from the seven lamps in the candlestick?**

Yes; it is well said that, "As the priests could not behold the beauty of the golden lamp-stand, but for the sevenfold light, wherewith it illumined itself, so we are able to look upon the matchless beauty of Christ only in the light which He Himself supplies."\* (Ps. xxxvi. 9.)

**(383) What is remarked of these sacred articles of furniture?**

“That the altar of incense was still one; for Christ and his intercession are so. But Solomon made ten golden tables, and ten golden candlesticks, intimating the much greater plenty, both of spiritual food and light, which the gospel blesses us with, than the law did, or would, afford.”\* (1 Kings vii. 48, 49.)

**(384) Do we read of silver being used in the furniture of the Temple?**

Yes; mention is made of silver instruments for service, and silver tables. The latter are asserted by some to have been placed in the court; but neither their specific use nor their position is stated in Scripture.

(1 Chron. xxviii. 14, 16.)

**(385) What vessel stood in the inner, or priests' court?**

The brazen altar, for the sacrifices; it was twenty cubits in length and breadth, and ten cubits high, and must therefore have been provided with a slope, by which the priest could reach it. This altar denoted propitiation. (2 Chron. iv. 1; viii. 12.)

**(386) What else stood there?**

The molten sea, or sea of brass, measuring ten cubits across; it was thirty in circumference, five in height, and capable of containing 2000 “baths” of water, or 3000 when filled to the brim. (1 Kings vii. 23, 26; 2 Chron. iv. 5.)

**(387) What was its form?**

It was round, and stood upon twelve brazen oxen. The edge, or brim of the vessel, was ornamented with “flowers of lilies,” underneath which was graven the similitude of oxen. (2 Chron. iv. 3, 5.)

**(388) What was its use?**

Like the laver in the Tabernacle (Exod. xxx. 18-21), it was designed for the constant washing of the priests. Being so gigantic in size, it is supposed that water was drawn from it through pipes, to fill smaller vessels for the

purpose, or that it flowed through passages made in the heads of the oxen.

**(389) What other vessels were there in the court ?**

Ten lavers, of smaller dimensions, being four cubits across, and twelve in circumference, containing forty baths. They had each four wheels, and stood upon a base, or large plate, of brass. (1 Kings vii. 38.)

**(390) Where were they placed, and what purpose did they serve ?**

They were ranged five on each side of the court, and used for the cleansing of the animals offered in sacrifice. (2 Chron. iv. 6.)

**(391) What do we learn from this ?**

That not only must our persons, but our services, be made pure by the Spirit's cleansing.

(Thus David prays, Ps. li. 7, and xix. 14.)

**(392) What else stood in this court ?**

The scaffold of brass erected by Solomon ; it was of the same dimensions as the brazen altar in the Tabernacle. This is thought to be identical with the king's pillar referred to in 2 Chron. xxiii. 13.

**(393) Where is this brazen scaffold mentioned ?**

At the consecration of the temple, the Bible tells us that the king stood upon it in the midst of the court, and then kneeled down before the congregation of Israel, spreading forth his hands toward heaven in prayer.

(2 Chron. vi. 13.)

**(394) Who was the worker in brass employed by Solomon for the Temple ?**

Huram, called also Hiram, a native of Tyre, whose mother was an Israelite of the tribe of Naphtali. In addition to the altar, molten sea, &c., already mentioned, he made smaller vessels ; *i.e.* brass pots, in which to boil the flesh of the peace-offerings, which the priest and the offerers were to feast upon ; also shovels and basins to receive the blood of the sacrifices.

(1 Kings vii. 13, 14 ; 2 Chron. iv. 16.)



**(395) Was there anything that stood in the outer court of the Temple?**

No; it appears to have been devoted to the worshippers only, whilst the services were being conducted by the priests. (Compare 2 Chron. vii. 3.)

**(396) What were the Temple services?**

The same as those enjoined by God in the ritual given to Moses on mount Sinai, when the Tabernacle was designed, but which could only be partially observed whilst Israel was in the wilderness.

**(397) How may they be enumerated?**

The daily sacrifice of a lamb, morning and evening; the weekly or Sabbath services; the blowing of trumpets at every new moon; and the yearly sacrifices: namely, the passover, the feast of first-fruits, the feast of tabernacles, and the great day of atonement. (Lev. xxiii.)

**(398) What were the offices filled by the Levites in connexion with the Temple worship?**

First in importance and in typical significance was that of high priest, beginning with Aaron.

**(399) Who ranked next to him?**

The ordinary priests, chosen from Aaron's direct line. The twenty-four courses into which they were divided served in turn, it is said, weekly. Those called in our Lord's time "chief priests" are supposed to have been the heads of the family selected for duty. (Matt. xxvii. 1, &c.)

**(400) Where is mention made of the "second priest," and who was he?**

In the Old Testament Zephaniah is mentioned as second priest. (2 Kings xxv. 18.) This was the high priest's deputy, in case of sickness or necessity; he was called by the Jews "the Sagan."

**(401) What was the service of the "Levites"?**

To wait upon the sons of Aaron in the court and in the chambers; also in the purifying of the holy things, and in other matters connected with the house of God.

(1 Chron. xxiii. 28-32.)

**(402) Were their duties limited to this?**

No; their principal business seems to have been to praise and minister before the priests and before the ark, "to record and to thank and praise the Lord God of Israel." (2 Chron. viii. 14; 1 Chron. xvi. 4.)

**(403) Mention another office of the Levites.**

That of treasurer, who had charge of the dedicated things stored in the chambers of the house, the chief of whom, first appointed, was Shelomith.

(1 Chron. xxvi. 26-28.)

**(404) Who were the lowest in order of those serving in the Temple?**

The Nethinims, generally understood to be the Gibeonites, who, through their deception, were taken into covenant with Israel by Joshua. When it was discovered, they were adjudged to be "hewers of wood and drawers of water to the congregation." (Josh. ix. 27.)

**(405) What does the word Nethinim signify?**

It is taken from the Hebrew verb "to give," intimating that they were given by David to assist the priests.

(Compare Ezra ii. 43, viii. 20.)

**(406) Were any others included under this name?**

Yes; it is supposed that a great many Gibeonites having been slain by Saul, other people, called "Solomon's servants," were appointed to the work.

(1 Chron. ix. 2, and Ezra as above.)

**(407) What did this position of the Gibeonites typify?**

As first-fruits of cities, or communities of men that were proselytized unto God, they foreshadowed the admission of Gentiles into his Church.

(Josh. ix. 15, 27; comp. Col. iii. 11.)

**(408) Do we find other and individual types of the same?**

Yes; Rahab, of Jericho; Ruth, of Moab; and Jael, the Kenite, may be specified as such. During our Lord's ministry on earth similar instances are recorded.

(Josh. ii.; Judg. iv.; Ruth iv.; Luke vii.; Matt. xv.)

**(409) Who else assisted in the Temple services?**

The singers, and players on instruments. They were separated to the service by David, and the captains of the host; by the latter we are to understand the companies of priests. (1 Chron. xxv. 1.)

**(410) How many singers formed the choir?**

Their number amounted to two hundred and eighty-eight. Like the priests, they were divided into twenty-four courses. (1 Chron. xxv. 7, &c.)



CYMBALS.

**(411) Who were the chief musicians?**

Asaph, Jeduthun (or Ethan), and Heman, for whom many of David's psalms were penned.

**(412) What musical instruments were used?**

Cymbals, psalteries, timbrels, harps, and cornets; they were all made of fir wood.

(2 Sam. vi. 5; 1 Chron. xxv. 6; comp. Psalm cl.)

**(413) Were any of these instruments previously in use?**

Yes, from the days of Jubal. Some were played by women. (Gen. iv. 21; Ex. xv. 20; 1 Sam. xviii. 6.)

**(414) By whom were the trumpets sounded, and on what occasions?**

By the priests, to assemble the people, and to announce the various services. (Lev. xxiii. 24; Num. x. 8; xxix. 1.)

**(415) Of what are the trumpets said to be a memorial to Israel?**

"Of the Lord's gracious presence with his people, for an assurance of consolation and protection unto them, and for a terror and dismay unto their foes."\*

(See Num. x. 10.)

**(416) Was any sacredness attached to the instruments and vessels of the Temple?**

Yes; even the musical instruments, as devoted to the service of God, were considered holy. (1 Chron. xvi. 42; Num. xxxi. 6; comp. Rev. xv. 2; 2 Tim. ii. 20, 21.)

**(417) Who arranged the order of worship in the Temple?**

David did not build the Temple, but he ordered how the service of God should be performed there, which began when the Ark was brought to the place prepared for it. (See 1 Chron. xvi. 4.)

**(418) Lastly, what other office was filled by Levites?**

That of magistrate, or judge; about six thousand were devoted to this service in different parts of the land. The children of Izhar and Hebron were set forth for the work of judgment, principally, at the allotted stations. (1 Chron. xxiii. 4; xxvi. 29; 2 Chron. xix. 5.)

**(419) When the land was divided, what was Levi's portion?**

Nothing, that tribe being wholly consecrated to God. It is written, "The priesthood of the Lord is their inheritance." (Num. xviii. 20; Josh. xviii. 7.)

**(420) What, then, was assigned to them?**

Certain cities, with their suburbs, from the portions of the other tribes; and, for their further maintenance, tithes of the produce of the entire land, also of the flocks and herds. (Josh. xxi. 21, 23, &c.)

**(421) Was this all?**

No; the first-fruits of the corn, wine, and oil, besides parts of the sacrifices, excepting the whole burnt-offering. (Num. xviii. 8-12; Deut. xviii. 3-5.)

**(422) From what does it appear that they were free?**

From any kind of national tax being levied upon them. (Comp. Ezra vii. 24.)

**(423) Was no tribute paid by them?**

Yes; they were required to give a tenth of their tithes, and the best of all they had, to God.

(Num. xviii. 25, 26, &c.)

**(424) From what else were they exempted ?**

From going to war. Such were the resources and privileges attached to the consecrated tribe.

(Num. i. 3, 47.)

**(425) Having seen the design of the Temple, its services, ministry, and beauty of structure, can you tell me how long it stood in its original splendour ?**

Not more than thirty-two years, at the expiration of which time Shishak, king of Egypt, came up against Jerusalem, and carried away the treasures of the Temple. (1 Kings xiv. 25, 26 ; 2 Chron. xii. 2, 9.) This was in Rehoboam's reign ; but some years afterwards the Temple was repaired by Joash, king of Judah.

(2 Kings xii. ; 2 Chron. xxiv.)

**(426) Who else robbed it of its treasures ?**

Ahaz, who bestowed them upon the king of Assyria, in the vain hope of obtaining help from him against his enemies. (2 Kings xvi. 8.)

**(427) Did this content him ?**

No ; he profaned the Holy Place, and set up a strange altar instead of the brazen altar of sacrifice, removing other vessels also, and instituting idolatrous worship. Then he shut up the Temple.

(2 Chron. xxviii. 21-25 ; 2 Kings xvi. 10-18.)

**(428) Who repaired the damage thus done ?**

Hezekiah, his son and successor. He restored the worship of the true God, and replaced the vessels that had been removed ; but when Sennacherib invaded Judah, Hezekiah was obliged to take the gold and riches of the Temple to give him, in addition to the talents of silver and gold that were levied upon him.

(2 Kings xviii. 13-16.)

**(429) When was the Temple again pillaged ?**

After a short time only. Manasseh, good Hezekiah's son, proved a greater idolater even than Ahaz. He set up an idol in the Temple, and built altars to the host of heaven in the two courts of the Lord's house. "He

wrought much wickedness in the sight of the Lord, to provoke Him to anger, above all that the Amorites did.”  
(2 Kings xxi. 2-9, 11-16.)

(430) **Was his sin unpunished?**

No; God having sent repeated warnings, at last delivered him into the hands of the king of Babylon. But when in captivity “he besought the Lord, and humbled himself greatly.” Being restored to his throne, he manifested the sincerity of his repentance by repairing the evil he had done. (2 Chron. xxxiii. 10-17.)

(431) **Who was the last king that restored the worship of the Temple?**

Josiah; Amon, his father, “did evil in the sight of the Lord,” even as Manasseh had done. Not only did Josiah utterly destroy idolatry out of the land, but kept a passover unto the Lord, at which the people of Israel also were present; “there was no passover like to that kept in Israel from the days of Samuel the prophet.” An account of this reformation is given in 2 Kings xxiii. 1-25; 2 Chron. xxxiv., xxxv. 1-19.

(432) **What command did Josiah give respecting the Ark?**

That it should be again put into the Temple. “Perhaps it had been removed from the Holy of Holies in the previous time of idolatry.”\* (2 Chron. xxxv. 3.)

(433) **When was the Temple again spoiled?**

In the reign of Jehoiachim, Nebuchadnezzar, king of Babylon, came up against Jerusalem, and carried away some of the sacred vessels, which he put into the house of his god. Afterwards, in Jehoiachim’s reign, a further pillage took place. (2 Chron. xxxvi. 5-10.)

(434) **Was this his last invasion?**

No; in the reign of Zedekiah, Nebuchadnezzar successfully besieged the city, and completely destroyed the Temple. It is supposed to have remained buried in ruins for fifty-two years. (2 Kings xxv. 1-17.)

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\* Bp. WORDSWORTH.

(435) What brought this calamity upon the city and the Temple of God?

The sins of the people, who, together with their kings, repeatedly transgressed the commands of God. Thus He gave them up to just judgment. The prophet says: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

(Hab. i. 13; see 2 Chron. xxxvi. 14-17; comp. Jer. v. 31.)

(436) In what respect does true Christian worship differ from that under the Jewish dispensation?

There being no longer any appeal to the outward senses; every type having found its fulfilment in Christ, the worship of the believer is that of faith alone.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

(John iv. 24; comp. Heb. xi. 6.)

(437) How does Solomon's beautiful Temple contrast with the "New Jerusalem"?

In being designed to last for a time only, whilst the glory of the redeemed is for eternity. (Col. iii. 4; 1 Thess. iv. 17; comp. Dan. xii. 3; Eph. iii. 21.)



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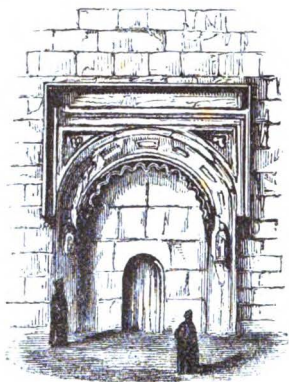
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