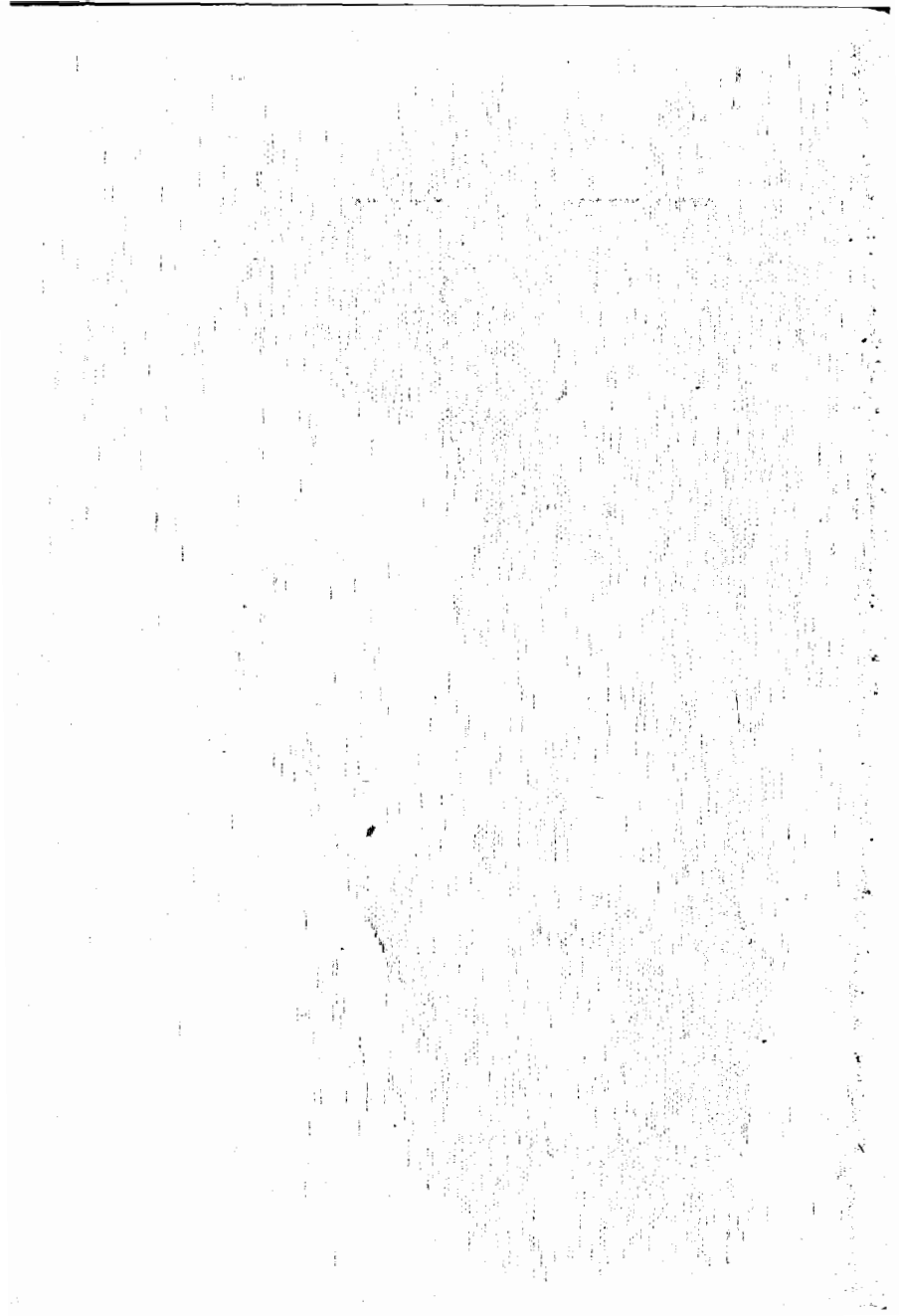


PATTERNS  
OF  
THINGS IN THE HEAVENS.



PATTERNS  
OF  
THINGS IN THE HEAVENS  
AND  
SHADOWS OF GOOD THINGS TO COME.

"Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building. . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—HEB. ix. 11, 24.

COPIES SUPPLIED BY MRS. E. THOMAS,  
38 GRAHAM STREET, JERSEY CITY HEIGHTS, U. S. A.

ROBERT ROBERTS, PUBLISHER,  
ATHENÆUM ROOMS, BIRMINGHAM, ENG.

1880.

Copyright, 1879, by  
E. J. LASIUS.

*All rights reserved.*

EDWARD O. JENKINS, PRINTER,  
20 NORTH WILLIAM STREET, N. Y.

## PREFACE.

---

IN bringing these pages before the reader it is in the spirit of prayerful hope that Jesus Christ—both crucified and glorified, as set forth in “the Pattern, which the Lord gave unto Moses in the mount”—may be more fully unfolded to the mind. For the Lord himself said: “If ye believe not Moses’ writings, how shall ye believe my words?” And after His resurrection from the dead, as He journeyed in company with two of His disciples, it is testified that, “Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself,” saying, “that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.” In addition to these, we have the testimony of the “Apostles of the Lord and Saviour.” According to the Word, which says, “Therefore, said the wisdom of God, I will send them prophets and apostles.”—Luke xi. 49. It is not possible, within the limits of these pages, to enter into an examination of the exterior parts of the Tabernacle. Our work is specially directed to the symbols of the interior. For expositions of these we are indebted to a work entitled “Eureka,” an exposition of the Apocalypse, by Dr. John Thomas. To the teachings and expositions of this writer we owe our understanding of the word of the Deity. To present these expositions in the light of the oracles of God is our endeavor in these pages. To the “Great High-Priest of Israel” this little offering is dedicated. May He soon appear, in all the splendor of His robes of glory,

E. J. L.

# CONTENTS.

---

	PAGE.
I. The High-Priest of Israel, . . . . .	7
II. The Coat of Fine Linen, . . . . .	10
III. The Girdle of Needlework, . . . . .	12
IV. The Robe of Blue, . . . . .	14
V. The Ephod and its Girdle, . . . . .	19
VI. The Shoulder-pieces of the Ephod, . . . . .	24
VII. The Breastplate of Judgment, . . . . .	29
VIII. The Linen Mitre and Golden Crown, . . . . .	39
IX. The Holy Anointing Oil, . . . . .	41
X. Sacrifices of Consecration, . . . . .	45
XI. Altar of Burnt Offering, . . . . .	59
XII. Tabernacle of the Testimony, . . . . .	64
XIII. The Holy Place, . . . . .	71
XIV. The Golden Altar of Incense, . . . . .	81
XV. The Most Holy Place, . . . . .	86
XVI. The Ark of the Covenant, . . . . .	90
XVII. Conclusion—The Three Temples, . . . . .	107

## PATTERNS OF THINGS IN THE HEAVENS.

---

### THE HIGH-PRIEST OF ISRAEL.

"Thy righteousness is an everlasting righteousness, and thy law is the truth."—PSALM cxix. 142.

"AND the Lord spake unto Moses, saying:—  
'Take Aaron and his sons with him, and the garments and the anointing oil, and a bullock for the sin-offering and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation.' . . . And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate

8. *Patterns of Things in the Heavens.*

upon him : also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head : also upon the mitre, even upon his forehead, did he put the golden plate, the holy crown ; as the Lord commanded Moses. And Moses took the anointing oil, and anointed the Tabernacle and all that was therein and sanctified them. . . . And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him."—Lev. viii. 1-12.

The light, which the apostle Paul gives us, concerning the ordinances of the Mosaic administration, opens up the signification thereof. We are informed that these things are "types ;" or "shadows of good things to come,"—though "not the very image of the things."—Heb. x. 1. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle ; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Heb. viii. 5. "Which are a shadow of things to come ; but the Body is of Christ."—Col. ii. 17. "For Christ is the end of the law for righteousness, to every one that believeth."—Rom. x. 4.

In the arrangements of the interior of the tabernacle, when it was reared up,—Moses "set the Laver between the tent of the congregation and the Altar, and put water there, to wash withal."



“And Moses and Aaron and his sons, washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near unto the Altar, they washed; as the Lord commanded Moses.”—Exod. xl.

“This is the thing which the Lord commanded to be done: And Moses brought Aaron and his sons, and washed them with water.”—Lev. viii. 6.

When the time foretold by Daniel the Prophet was accomplished,—and the “Royal majesty of the heavens” was about to approach; the “Pattern” was in all points to be illustrated. John the baptizer said:—“that He should be made manifest to Israel, therefore am I come baptizing with water.”—John i. 31. “As Moses washed both Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren.”—*Herald of the Kingdom*, vol. v.

“When Jesus was about to be immersed by John, He said: ‘Thus it becometh us to fulfil all righteousness’: and what was becoming for him is deemed so by the Spirit for all who would become constituents of the Holy square of twelve. In passing through the water, the believer passes through the Laver to the Altar. In the passage, he becomes sprinkled in heart by the blood of sprinkling, which is the blood of the Altar-Covenant; through the Faith in the doctrine concerning it.—Heb. x. 22; xii. 24. Such an one is no

\*  
longer a sinner, because he has touched the Altar;  
and whatsoever toucheth it is holy—or a saint.”—  
*Eureka*, vol. ii., pp. 317-225.

---

### THE COAT OF FINE LINEN.

“And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen; and thou shalt make the girdle of needlework.”—EXODUS xxviii. 39.

“And he put upon him the coat and girded him with the girdle.”—LEV. viii.

THE signification of fine linen, we learn from the testimony of John in Rev. xix. 8, where it reads thus: “And to her it was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints.”

The sons of the high-priests also, were clothed with linen robes. When thus arrayed in fine linen robes, Aaron and his sons were representative of a priestly family, all clothed with righteousness.

The high-priest after the order of Melchizedec, being thus represented; His righteousness was that of the “hidden man of the heart”—which he possessed in and of himself; while that of his sons, or Brethren, is derived from Him.

In the testimony concerning Christ, it is written: “As many of you as have been baptized into Christ, have put on Christ.”—Gal. iii. 27. The Psalmist,

speaking by the Spirit, says: "Let thy priests be clothed with righteousness." "I put on righteousness," says Job, "and it clothed me."

When David, the king, and the elders of Israel, went to bring up the Ark of the Covenant of the Lord, out of the house of Obed-edom;—"David was clothed with a robe of fine linen, and all the Levites that bare the Ark, and the singers," etc.—1 Chron. xv. A representative priestly company, with the King at their head.

Those who will constitute the Bride of Christ do now spiritually receive of His covering robe. Referring to the exposition of this, given by the author of "Eureka," we find the following:—"In this mortal state, they put on Christ as a robe, when having believed the things of the kingdom of the Deity, and the Name of Jesus Anointed, they were immersed for that name and into it. They fall asleep in Him, and arise to partake of the nature of His individual body, of His flesh and of His bones, that they may be like Him."—1 Jno. iii. 2. When clothed with this Spirit-nature, they are clothed upon with their habitation which is from heaven,—mortality being swallowed up under the life or spirit that is poured upon them."—2 Cor. v. 2, 4. "This is the consummation of their investiture, which begins with their immersion into Christ, and is perfected in their post-resurrectional immortalization by the spirit through Christ. They are

then the Body Corporate of God's kings and priests—the inhabitation of Eternal wisdom and power, clothed in the linen garment of righteousness, honor, majesty and salvation.”—*Eureka*, vol. i., p. 170.

The promise, recorded in Rev. iii. 4, to those in Sardis, who had not defiled their garments, is,—“They shall walk with me in white, for they are worthy.”

---

#### THE GIRDLE OF NEEDLEWORK.

“And a girdle of fine linen, and blue, and purple and scarlet, of needlework; as the Lord commanded Moses.”—Ex. xxxix. 29.

“And thou shalt make the girdle of needlework.”—Exodus xxviii. 39.

“JOSEPHUS says, that the priests wore the girdle upon their breasts, under their arms; that a kind of flower-work was there represented, with threads of purple, scarlet and hyacinth; that it went twice round the body, was tied before, and the ends hung down to the feet.”

The Girdle in Scripture, is often used as an emblem of those moral and spiritual qualities, which strengthen and establish the mind. Paul, addressing the Ephesians, says: “Stand, therefore, having your loins girt about with truth.” Isaiah, describing Him who is called “the Branch,” says: “Righteousness shall be the girdle of his loins, and faith-

fulness the girdle of his reins." The Saviour said: "Let your loins be girded about and your lights burning."

Flowers are used as emblems of Him who was "fairer than the children of men." The particular kind of flower embroidered upon this girdle, is not stated. Other testimonies speak of the Lily and the Almond blossom, and the rose, as representative flowers.

"In *Canticles*, Solomon makes the Bridegroom term the Bride "*the Lily*"; and speaking of herself, she says, "I am his feeding among lilies"; and "a rose of Sharon, a lily of the valley."—*Eureka*, vol. i., p. 392. The chapters on the top of the pillars, at the entrance of Solomon's temple, were of "Lily work."—1 Kings vii. 19. The walls, also, and the candlestick were adorned with open flowers. The lowly, modest flower, as well as the most prolific fruit-bearing tree, are made to symbolize the grace and the truth, that came through Jesus Christ. The word of truth is likened unto seed, sown in the earth: which springing up, buds, blossoms and bears fruit unto eternal life. In the mind it takes root and germinates; the heart expands under its influence with flowers of grace and truth;—encircling the mental network, as with a girdle; embroidered, as it were, with the finest of spiritual needlework.

Referring to the Bride, in the future day of glory,

the Psalmist writes: "The king's daughter is all glorious within. . . . She shall be brought unto the King in raiment of needlework."—Psalm xlv.

---

#### THE ROBE OF BLUE WITH GOLDEN BELLS AND POMEGRANATES ON ITS HEM.

"And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it in the midst thereof; i, shall have a binding of woven work round about the hole of itt as it were the hole of an habergeon, that it be not rent. And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet round about the hem thereof, and bells of gold between them round about. And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."—EXOD. xxviii. 31, 32, 33.

THIS robe of blue exhibits a very important and beautiful element in the Body of Christ; even a cleansing and uniting principle.

To the law and the testimony we refer. There we find the evidence concerning the signification of the Blue. "And Moses called for the elders of Israel and said unto them, Draw out and take you a lamb, according to your families, and kill the passover. And ye shall take a bunch of hyssop and dip it into the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin," etc.—EXOD. xii. 21, 22.

“Hyssop is said to bear a blossom of an azure colour, and like an ear of corn.” It was one of the articles used in the preparation for the purification of sin under the Mosaic law. “And the priest shall take cedar-wood and scarlet and hyssop, and cast it into the midst of the burning of the heifer. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel; and a clean person shall take hyssop and dip it into the water and sprinkle it upon the tent and upon the persons that were there,” etc.—Num. xix. 6, 17, 18. Here we are shown the blue in association with the water and the blood, and used in the application thereof to the person. In the “holy garments” it appears also in connection with the breastplate and the ephod. A lace of blue united the golden plate of the holy crown to the mitre:—and a lace of blue also fastened the golden rings of the breastplate to the golden rings of the ephod. Intermingling with the purple and the scarlet—the blue also unites the gold and the fine linen. A cloth wholly of blue was spread over the Ark, and all the golden furniture of the Holy place when the camp set forward on a journey.—Num. iv.

The purifying principle, so largely represented in the Sanctuary, we find abundantly realized in the “Substance,” which is “of Christ.” Both as a physical and a spiritual power, it flowed, to cleanse

and to save the suffering and the sinner. "There went virtue out of him and healed them all."—Luke vi. 19. For the full expansion of this cleansing power, we look forward to the future Age, when the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," shall vitalize the leaves of the trees on either side of it, and through them communicate health to the nations.

Upon the hem of this beautiful robe we find the symbol of utterance and expression—the little golden bells. "And his sound shall be heard when he goeth in unto the holy place, before the Lord, and when he cometh out, that he die not."

For the signification of this, we are led to the words of the apostle Paul in his letter to the Romans: "So then faith cometh by hearing, and hearing by the word of God." "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." The primary fulfillment of this we learn from the words of Paul to the Colossians: "Be not moved away from the hope of the gospel, which ye have heard, which was preached to every creature which is under heaven; whereof I, Paul, am made a minister." Under the heaven of the Roman Empire, from one end to the other, in the journeyings of Paul, did the sound of the gospel of peace go out—to the end of the civilized world.



The same sound may still be heard, yet farther and farther extending; and in the Age to come will complete its most ample circuit; when "there is no speech nor language, where their voice will not be heard."—Psalm xix. "Blessed is the people who know the joyful sound."—Psalm lxxxix.

Another signification may also be contained in this beautiful type. "Whoso offereth praise glorifieth me."—Psalm l. 23. "Serve the Lord with gladness; come before his presence with singing." . . . "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name."—Psalm c. 2, 4. The melodious sounding of the "Glad Tidings;" with thanksgiving and praise; ascending together with the sweet incense of prayer, form very prominent features of the worship of the saints—in the Holy Place—the "*Ecclesia*."

Depending also from the hem of this robe are the pomegranates. The pomegranate also adorned the chapiters of the two pillars which Solomon had reared up before the temple; "two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars."—2 Chron. iv. 13.—"Moses styles Palestine 'a land of pomegranates,' so that they came to be used as a similitude for those who shall inherit the land."—*Eureka*, vol. i., p. 392. Isaiah speaks of Israel's future thus: "Israel shall blossom and bud and fill

the face of the world with fruit."—Chap. xxvii. 6. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all the nations."—Chap. lxi. 11. "As the rain cometh down, and the snow from heaven, and watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth."—Chap. lv. 10, 11.

The good seed—"the word of the kingdom"—falling into good ground—is made to blossom and bud, and bring forth the "fruits of the Spirit" abundantly. David, speaking of the blessedness of the man whose meditation is in the law of the Lord, saith, "he shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season." Paul, also, to the Colossians, saith, "the word of the truth of the gospel, which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day he heard of it and knew the grace of God in truth."

To the Corinthians, he saith: "Now, he that ministereth seed to the sower, both minister bread for your food and multiply your seed sown, and *increase the fruits of your righteousness.*"—2 Cor. ix. 10.

Thus this robe of blue—now partly hidden—then

seen, emerging in ample folds from under the golden garments, finally culminates in these sweet emblems of expression and fruitfulness. To which the flowers upon the "*girdle of needlework*" stand related as the bud and blossom to the mature and ripened fruit.

Canticles iv. 13.—One addressing the Bride, says, "Thy plants are an orchard of pomegranates with pleasant fruits."

---

#### THE EPHOD AND ITS GIRDLE.

"And they shall make the ephod of gold, of blue and of purple and of scarlet and of fine twined linen, with cunning work."—EXOD. xxviii. 5, 6.

"And they did beat the gold into thin plates, and cut it into wires to work it in the blue and in the purple, in the scarlet and in the fine linen with cunning work."—EXOD. xxxix. 3.

"AND he put the ephod upon him, and girded him with the curious girdle of the ephod, and bound it unto him therewith"—Lev. viii.

The Ephod fitted closely over the blue robe and the linen coat; and to it, was attached the Breast-plate and the shoulder-pieces.

"It shall have the two shoulder-pieces thereof joined at the two edges thereof: and so it shall be joined together." "And the curious girdle of the Ephod, which is upon it, shall be of the same, according to the work thereof: even of gold, of blue,

and purple, and scarlet, and fine twined linen."—Exod. xxviii. 7, 8.

In the formation of this vesture, a new element is introduced; viz. GOLD. Being first mentioned in the directions given for making the Ephod it may be taken as a primary, fundamental element in this article. For an exposition of the spiritual signification of the Ephod, and the materials of which it was composed; we again refer to "*Eureka*." On page 317, vol. ii., it reads: "Now, the Ephod, with its Foursquare of precious stones, represented the *Body of the Anointed*. For as the body is one, and hath many members, and all the members of that one body, being many are one body; *so also, is Christ*. For, by one Spirit, are we all baptized into one body, whether we be Jews or Gentiles—and have been made to drink into one Spirit."—1 Cor. xii. 13.

Gold was chosen as the most precious of all known metals, to represent the most precious of "heavenly things," before the Eternal Spirit, namely, FAITH PERFECTED BY TRIAL, which is much more precious than of gold which perisheth, though it be refined by fire; and without which it is "impossible to please God."—Heb. xi.

It is the *basis* of righteousness unto eternal life; for "we are justified by faith." Job said, "when God hath tried me, I shall come forth as gold."—Vol. i.

Passing through the fiery trial and temptation in

the wilderness,—Jesus came forth, preaching the gospel of the kingdom of God. Bringing to light the Faith, for belief unto righteousness. Of this faith, it is testified that Jesus is “the author and the finisher.”—Heb. xii. 2. It is called, “the Faith of Jesus.”—Rev. xiv. To certain ones in Pergamos the Spirit said: “thou holdest fast my name, and hast not denied *my faith*.” The “Faith of Jesus,” then, we perceive to be one of the fundamental elements in the development of His Body. “But, before the Faith came, saith Paul, we were kept under the law, shut up unto the Faith, which should afterwards be revealed.”—Gal. iii. 23.

“David, in celebrating the glory of the new order of Elohim, consisting of the king and his brethren, styles the latter, the Queen in Psalm xlv. 10, saying to his majesty:—‘the Queen hath been placed at thy right in fine gold of Ophir.’ He then addresses the consort of the great king . . . saying—‘Hear, O daughter, and consider and incline thine ear: forget thine own people and thy father’s house; so shall the king greatly desire thy beauty,’ etc. . . . The king’s daughter is all glorious within; her clothing is of interweavings of gold.”—Vol. i., p. 172.

Beaten gold, tried in the fire, then, is distinguished as an emblem of “the Faith,” tried and perfected in the heart of the believer, in the present state; which is to be made the basis of a chief

adornment, when the Body shall be immortalized in the future state of glory.

As to the curious girdle, the text informs us, that it is of the same material as the Ephod; "even of gold, of blue and purple and scarlet and fine twined linen." "These articles," says our author, "represented principles afterwards to be incarnated in the high-priest after the Order of Melchizedec. Aaron wore the representations upon his person; Jesus bore them *in himself*." The gold (as we have seen) represents the "wisdom of a tried and precious faith; Blue, a cleansing principle; purple, the element of flesh; scarlet, the sin thereof; and fine twined linen, righteousness." "These principles were embodied in Jesus, as "holy, harmless, undefiled and separate from sinners," as to character; yet the likeness of sin's flesh, in whom sin was condemned when crucified, as to nature; and the purifier unto righteousness of those who become the righteousness of the Deity in and through Him. The gold and fine twined linen were embroidered through all the blue, purple and scarlet of this "*curious*" breastband; so in the case of Jesus, "though made sin for us, He knew no sin," yet was "tempted in all points like as we are, but without transgression" wisdom and righteousness were intertwined in all His words and actions, according to the type. Thus "the Body, or substance, is of Christ." But when Jesus and His Brethren shall all have attained to the

divine nature, even as Jesus hath already, the gold and the linen of the girdle, alone appear." As represented to John the Revelator in the vision of one like unto the Son of man; also in another vision, showing the "temple of the Tabernacle of the Testimony, opened in heaven;"—and seven angels come forth, clothed in pure and white linen, having their breasts girded with golden girdles.

"The fine linen robe of righteousness is girded about the saints by the golden girdle of a tried faith. They are apocalyptically represented as like a 'Son of man,'—as the Holy city, New Jerusalem, having been prepared as a Bride adorned for her husband. A city of pure gold like to transparent crystal. The precious sons of Zion, saith the prophet, are comparable to fine gold; for in their glory they are the Spirit-incarnations of a tried and precious faith, which is the shining girdle of their Ephod."—*Eureka*, vol. i., pp. 172–3.

---

The word spoken by Jeremias the prophet, chapter xiii., illustrates the idea of a Girdle representing a body of people. "For," saith Jehovah,— "as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear."

## SHOULDER-PIECES OF THE EPHOD

"And thou shalt take two onyx stones, and grave on them the names of the children of Israel ; six of their names on one stone, and the other six names of the rest on the other stone, *according to their birth.*

"With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel , thou shalt make them to be set in ouches of gold And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel ; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial"—EXOD. xxviii. 9, 10, 11, 12.

In studying this figure, our attention is primarily drawn to three items, viz: The names of the children of Israel engraven on two onyx stones—engraven "*according to their birth,*" and borne upon the shoulders of the high-priest. "The onyx is a name given to a sort of agate, with its gray and white colours arranged in strips or bands, having a slight resemblance to the human nail." It is mentioned in Gen. ii. 12, with the gold and bdellium of the land of Havilah, and ranks first among the precious stones collected by David in the preparations for building the temple.

The names inscribed on these two stones were engraven "*according to their birth.*" Thus plainly indicating that the twelve natural sons of Israel were represented thereon.

Being placed upon the shoulders, a position of priority and power is accorded them.



From these two memorial stones was suspended the Breastplate of judgment, fastened by two wreathen chains to the ouches of gold. Within this four-square ornament twelve precious stones were set, having the twelve names of the children of Israel engraven upon them.

For the solution of the mystery hidden beneath these "stones of memorial," with their twelve names *twice told*, we refer to the New Testament. There, in the words of Paul, the "fellowship of the mystery" is revealed. "Even the mystery which hath been hid from the ages and generations, but is now made manifest to his saints."—Col. i. 26. "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. iii. 6.

Two classes of Israelites are represented here; the one class descended from Abraham according to the flesh; the other adopted children through Christ the seed of Abraham: "redeemed out of every kindred, tribe, and people, and nation."

From among the children, according to the natural birth, there sprang a "great cloud of witnesses," "of whom the world was not worthy."—Heb. xi. 38. And from among them proceed the royalty and the government. Expressed in the words of the prophet thus: "For unto us a child is born, unto us a son is given; the *government shall be upon his shoulders*," etc.—Isa. ix. Comprised with-

in the vari-coloured gems of the breastplate, are those of whom the apostle Paul testifies: "that they are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," even the precious Jasper stone.

These are privileged, to be borne upon the *heart* of the high-priest, according to the pattern. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment *upon his heart*," etc.

The heart is acknowledged to be the seat of the affections. The beautiful principle of love exhibited in the teachings of the Saviour, forms the perfections of the Body of Christ. To His disciples He said: "This is my commandment, that ye love one another, as I have loved you." The prophet Isaiah, comparing the love of Christ to the tender care of a shepherd for his flock, says: "He shall gather the lambs with his arm, and carry them in his bosom."

The Urim and Thummim—the lights and fulnesses that shone out through the breastplate—illustrated the glory and beauty arising out of that perfectness of light and measure which is combined in the gospel of Faith, Hope and Love.

The names engraven on the two onyx stones are linked with those engraven in the breastplate by

two golden chains. "The wisdom of a tried and precious faith" in the promises and covenants made unto the Fathers, forms the indissoluble bond of union between the two classes of Israelites. The golden chain of FAITH connects them all, and binds them to the ephod or the Body of Christ, as the sacrificial Altar, the Passover Lamb, and the high-priest of the holy place.

The hidden signification contained within this miniature pattern, has been displayed to John, the beloved disciple of Jesus, in the vision of that glorified city, the New Jerusalem, described in Rev. xxi. There the twelve gates of pearl are substituted for the onyx stones; but the names engraven are the same, viz: "the names of the twelve tribes of the children of Israel." The names inscribed on the twelve precious gems of the foundation, are those of "the twelve apostles of the Lamb." Showing that those who constitute the community of the holy city "are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone," even the first foundation, represented by the *Jasper*. The last of the gems in the breast-plate, but first in the arrangement of the holy city, because Christ is styled the "Beginning of the creation of the Deity;" *i. e.*, the New Creation developed out of the ruins of the old.

Upon this point the author of "Eureka" gives the following: "In all the divine arrangements, the



— Grey +  
colours

↓

principle laid down in I Cor. xv. 46, is always observed in regard to the natural and the spiritual; that is not first which is spiritual, but that which is natural; and afterward that which is spiritual. . . . The natural is the basis of the spiritual. If there had been no natural sons of Jacob, there would have been no Hebrew commonwealth of natural citizens; and no natural commonwealth, there would be no spiritual one, or New Jerusalem. There is, therefore, a reality in the twelve sons of the patriarch being set forth as the gates of the city, or polity, as indicated by their names having been inscribed upon the pearls, as they had previously been upon the precious stones of Aaron's breastplate. All who 'enter in through the Gates into the city' are the sons of Abraham, Isaac, and Jacob by adoption through Christ; so that the names upon the twelve pearls are as much the names of the glorified saints, as of the twelve men who originally bore them. Representative of the 144,000 of all the tribes of the 'Israel of the Deity.' Who become 'Israelites indeed' by that which is sealed upon them; first, doctrinally, in the present state, and afterwards bodily in the epoch of resurrection."—Vol. iii., p. 691.

### THE BREASTPLATE OF JUDGMENT.

“And thou shalt make the breastplate of judgment with cunning work;—after the work of the ephod thou shalt make it. Foursquare, it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones;—the first row shall be a sardius, a topaz and a carbuncle—this shall be the first row. And the second row shall be an emerald, a sapphire and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl and an onyx and a jasper:—they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet: every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings, which are on the ends of the breastplate. And the other two ends of the two wreathen chains, thou shalt fasten in the two ouches, and put them on the shoulder pieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod, with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in

before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually."  
—EXODUS xxviii. 15-30.

Colour.

"UPON the twelve stones were engraved, as upon a seal, the names of the twelve tribes of Israel,—thereby showing that these tribes were represented by them; so that, symbolically speaking, the whole nation of Israel was contained in the square ornament, and borne upon the breast or heart of the High-Priest in the holy place."

Being doubled,—the idea is suggested of a hidden signification, to be sought, beneath that which was visible to the natural eye.

For the spiritual signification of this beautiful ornament, we are referred by our expositor to the Apocalypse. "Aaron under his foursquare breast-plate of judgment, the Urim and Thummim, the ephod,—gold, blue, purple, scarlet and fine twined linen, in the holy place, was a type of the New Jerusalem;—that is of Christ and His saints in glory."—*Herald of the Kingdom*, vol. iii.

"And the wall of the city had TWELVE FOUNDATIONS; and on them the names of the *twelve apostles of the Lamb*."—Rev. xxi. 14.

"The names upon the foundation-stones of the city wall, indicate that each stone is representative of an apostle, as a foundation-element of the New Jerusalem Body Politic. Each of these great polished gems, or precious 'living stones,' would be

beautiful alone; but how much more beautiful when decorated, embellished or adorned, by all manner of precious stones beside. The significance of this is expressed in Paul's words to them in Thessalonica, . . . whom he had brought into fellow-citizenship with the saints of Israel. 'What,' saith he, 'is our hope or joy, or crown of rejoicing? Are not even ye before our Lord Jesus Christ in his presence? Ye are our glory and joy.'"—1 Ep. ii. 19, 20. . . . "They will rejoice together in the presence of Christ the Jasper light and wall of the great city." "The city is like the breastplate of righteousness worn by Aaron in the Holy Place—Foursquare. Each side of the square was measured at 12,000 furlongs, or 1,500 miles. The height of the city is equal to its length,—or 1,500 miles high. The measure of the wall is 144 cubits, which include the length, breadth and height. Now, if the foursquare of the city be divided into equal square parts, it will be found to contain 144. Each of these gives an area 1,000 furlongs long, and 1,000 furlongs broad; and in the numerical symbol of the city, stands for 1,000 citizens; or in the whole 144,000." "And this is the measure of a man that is of an angel." This cubical man of 144 cubits, is the same Paul alludes to in Eph. iv. 13—saying to the saints: "Till we all come into the unity of faith, and of the knowledge of the Son of the Deity, into a PERFECT MAN; into a measure

12 x 12  
1000 x 1000

of the stature of the fulness of Christ." From this it may be seen, that the perfect man is constituted of the saints, and that his stature is measured.

The elements of the wall, and the precious gems, are built upon the jewels of the foundation. The reality incorporated into this symbol is found in the words:—"Ye are built upon the FOUNDATION of the APOSTLES and PROPHETS,—Jesus Christ himself being the chief corner; *in whom* all the building fitly framed together, groweth into an holy temple in the Lord."—*Eureka*, vol. iii., pp. 693, 92.

"Having prepared the foursquare texture, Moses was commanded to put into it the Urim and the Thummim;—the twelve precious stones. Not that the stones abstractly were the Urim and Thummim, but were indispensable to its manifestation. The Urim were the *glistering* of the stones,—the *lights* refracted and reflected from their cut and polished surfaces—and developing *lights of divers colors*. These were styled, Urim—lights; and the twelve stones themselves, Thummim—fulnesses, that is of number and measure. Fulness of number, and fulness of measure. In its completeness signifying 144,000 and 144 cubits and furlongs; because these are the perfections, or square of 12."

In Deut. xxxiii. 8, Moses, addressing the tribe of Levi, saith: "Let thy Thummim and thy Urim be of thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the



waters of Meribah." In Moses' prophecy of Levi, he says: "They have observed thy word, and will keep thy covenant." When the time appointed arrives, the "Messenger of the Covenant" will suddenly come in, and proceed to the work of purifying the sons of Levi, that they may offer unto Yahweh an offering in righteousness. — Mal. iii. 1-4. From this future time, they will keep the covenant,—even the New Covenant, of which Jesus, not Moses, is the Mediator. When Levi, then, is in this purified condition, his Urim and Thummim will be, as Moses testifies, "of the Holy Man, who will then be their High-Priest after the order of Melchizedec. He will not need to wear on his breast such Urim and Thummim as Aaron wore. The Lights and Fulnesses will be of himself,—He being Deity incarnately manifested; for it pleased the Father that in him should all fulness dwell." — Col. i. 19. Ezra and Nehemiah doubtless understood that a priest was to stand up, in and from whom the reality signified by the Aaronic Urim and Thummim should proceed. This appears from Ezra ii. 63; Neh. vii. 65.

The following testimonies will identify the saints as the Urim and Thummim of the foursquare of the Body of Christ. The Spirit by Isaiah, addressing the widowed Jerusalem which shall hereafter be married to the Elohim of the whole earth, saith: "I will lay thy stones with fair colors, and lay thy

*Is 54*

foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."—Ch. liv. 11. In this, the children of Jerusalem the exalted, the "Mother of us all," are compared to precious stones of fair colors, or lights,—*Urim*. Peter styles the saints—"living stones"; and all that are built upon the foundation of Jesus, the Christ, and stand firm by the truth, Paul calls, "gold, silver and precious stones."

In the present state, the believers, who are constitutionally in the Christ-ephod, and therefore citizens of the Foursquare Polity which decorates it, are *Urim*, and addressed as such by Paul in Phil. ii. 15, in the words—"in the midst of a crooked and perverse generation, ye, the Sons of the Deity, shine as lights," or *Urim*, "in the world"; and in Eph. v. 8—"ye were sometimes darkness, but now light in the Lord; walk as children of light." Being in the Lord, they are the lights and precious stones of His breastplate—the *Urim* and *Thummim* of His ephod. They became such by the law and the testimony dwelling in them richly. This gives them their polish and enables them to "shine as lights." "Where the law and the testimony are not in the understanding, there is no light there."

"It was because of the darkness, or strong delusion Deity had sent the apocalyptic twelve tribes of Israel, 'that they should believe a lie'; . . . sent by

Him as a punishment upon them for not continuing in the love of the truth He had given. Because of this, He commissioned the sealers to make proclamation among them, that if there were any disposed to return to 'first principles,' they 'might be sealed,' with these principles, in their foreheads;—and thus polished and filled in, might shine as the Apocalyptic Urim and Thummim, as the lights and fulness of the Body of Christ."—*Eureka*, vol. ii., pp. 314, 15, 19, 20.

This community,—at present, hidden and unseen;—was exhibited to the apostle John in vision as it will appear in the future state of glory;—and which he thus describes: "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." "And her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "And the building of the wall of it was of jasper."—Rev. xxi. Chap. iv. tells of "One who sat upon the throne:"—"who was to look upon like a jasper and a sardine stone."

Touching this symbol, our expositor remarks: "Two precious stones are selected by the Spirit to represent the appearance of the Man enthroned;—a Jasper and a Sardius. . . . Jasper is the Spirit symbol. It is a hard stone of various hues, as purple, cerulean, green. A beautiful cerulean gem, clear as crystal, is the symbol of the Deity's Spirit,

Blue

condensed into substance; and as it is the primary principle of the city whose builder and maker is God,—‘the *first* foundation is a jasper.’” “The other gem is named in Hebrew אֶדֶם. These are the same letters that compose the word applied to the creature Yahweh Elohim formed from the ground to be the father of our race. . . . By the invention of the Masorites, instead of being pronounced *Adam*, it is pronounced *Odem*, and on being translated into the Greek, the Seventy rendered it by *δαρδιον*, because found about Sardis. It is a carnelian, and so called from its color having a resemblance to that of flesh;—a gem therefore fitly symbolical of the Adam-element of the One sitting upon the throne.”—*Eureka*, vol. ii. p. 21. This interpretation would seem to be fairly supported by the position or order in which the gems are placed. “First, that which is natural, afterward that which is spiritual,” is the divine order. Therefore the stone representing the *flesh* is put first into the breastplate of Aaron, and the one representing Spirit last. But in the “building not made with hands,”—the order is reversed, and the jasper, the Spirit symbol, is the *first* foundation;—because Spirit is there the “Alpha and the Omega”;—the beginning and the ending. . . . Thus the hidden part of the doubled foursquare,—when brought forth in all the effulgence of glory, which is destined to be manifested, will be such

a development of Urim and Thummim, that will far exceed in grandeur and beauty anything that the human imagination can conceive of ;—of which, the Mosaic pattern was but a shadowy miniature. Comparing the glory of the two dispensations, the apostle Paul says: “ If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. . . . And if that which is done away was glorious, much more that which remaineth is glorious.”—2 Cor. iii. 9-11.

“ The city, or Body corporate, of Jehovah’s glorified sons and daughters, is representatively exhibited and described in Rev. xxi. 11 to xxii. 5. It is set forth as a city having a great and high wall of Jasper, in which are twelve gates of as many pearls ; with wall-foundations of choice stones—each one of the twelve being decorated with all manner of precious stones. These rare and brilliant insets, which highly adorn the State, are worked into pure crystal-like gold, by which the city multitude of its street or Broadway, is represented. In the midst of this polity is the throne of God and of the Lamb, from which issues a life-inspiring stream that flows along the plateia, refreshing and invigorating all the members of the State. There also stands the ‘ Tree of Life in the midst of the Para-

dise of God'—nourished by the river which streams amid its roots."—*Herald of the Kingdom*, vol. iii.

---

Paul attaches moral and spiritual qualities to the Breastplate; saying to the Thessalonians: "Let us who are of the day be sober, putting on the breastplate of faith and love." To the Ephesians, he saith: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Isaiah, in prophetic strain, speaks of the realization of that represented in the Breastplate of judgment; chap. lix. verse 16: "And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him: and his righteousness it sustained him." "For, he put on *righteousness as a Breastplate, and an helmet of Salvation upon his head*; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak: According to their deeds, accordingly he will repay, fury to his adversaries; recompense to his enemies; to the Islands he will repay recompense. So, shall they fear the name of the Lord from the west, and his glory from the rising of the sun."

### THE LINEN MITRE AND THE GOLDEN CROWN.

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet," "Holiness to the Lord." "And thou shalt put it on a blue lace, that it may be upon the mitre,—upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: it shall be always upon his forehead, that they may be accepted before the Lord."—EXODUS xxviii. 36-38.

"And he put the mitre upon his head: also upon the mitre, even upon his forefront did he put the golden plate, the holy crown, as the Lord commanded Moses."—LEV. viii. 9.

WHITE linen, being an emblem of purity and righteousness; and pure gold, the "wisdom of a tried and precious Faith,"—the typical relation of this "holy crown" will readily appear. "Christ, the head over all things to the (*Ecclesia*) which is his Body." "Who is of God, made unto us wisdom, righteousness, sanctification and redemption."—1 Cor. i. 20. "In whom are hid all the treasures of wisdom and knowledge."—Col. ii. 3. "Holiness to the Lord, like the engravings of a signet," encircled the brow of the Name-bearer of Jehovah. "Thy word is very pure, therefore thy servant loveth it."—Psalm cxix.

The crown, besides representing mental and moral attributes, is also a symbol of Royal honor and dignity.

Isaiah, prophesying of the day that is coming,

says,—“In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people.”—Ch. xxviii. 5. Touching the king, the Psalmist says: “Thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head.”—Psalm xxi. 3.

Paul, to the Philippian believers, calls them his “joy and crown.” To the Thessalonians, he saith: “For what is our hope, or joy; or crown of rejoicing?—Are not even ye in the presence of our Lord Jesus Christ at his coming?” “Ye are our glory and joy.” To the saints, individually, a crown of righteousness is promised: according to the testimony of the apostle Paul; who, when verging towards the end of his course, said:—“I have kept the faith,—henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing.”—2 Tim. iv. 8.

These were represented to John in vision; which he describes under the similitude of the twenty-four elders,—clothed in white raiment: and “on their heads crowns of gold.”—Rev. iv.



### THE HOLY ANOINTING OIL.

“The Lord spake unto Moses, saying, ‘Take thou also unto thee principal spices—of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of olive oil an hin. And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the Ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the Altar of incense, and the Altar of burnt-offering, with all his vessels, and the Laver and his foot. And thou shalt sanctify them, that they may be most Holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office. And thou shalt speak unto the children of Israel, saying, “This shall be an holy anointing oil unto me throughout your generations. Upon man’s flesh shall it not be poured, neither shall ye make any other like it after the composition of it;—it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.”—EXODUS xxx. 22-33.

“And he poured of the anointing oil upon Aaron’s head, and anointed him to sanctify him.”—LEV. viii. 12.

AARON, anointed high-priest of Israel, was still but the shadowy representative of Him who fulfilled the character of “the Lord’s Anointed.” When David had been anointed king over Israel, the Spirit thus testified concerning him: “I have found David my servant; with my holy oil have

I anointed him. . . . He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also, I will make him my first-born, higher than the kings of the earth. . . . His seed shall endure forever, and his throne as the sun before me."—Psalm lxxxix. These testimonies include both a fact and a prophecy. "For the testimony of Jesus is the spirit of prophecy."—Rev. xix. 10.

The kingly and priestly tribes being associated in the government when David became king of Israel, the spirit of prophecy, through him, bears the most direct testimony concerning the Christ. The LORD said: "I have ordained a lamp for mine anointed."—Psalm cxxxii. Who is represented as saying, in another place, "I shall be anointed with fresh oil."—Psalm xcii. As upon the head of Aaron first, the holy anointing oil was poured, so upon the head of Jesus first, alone, the holy anointing spirit descended. To His disciples He promised that when He should go to the Father, "the Comforter" would come unto them; even "that Spirit of truth which should guide them into all truth." A witness to His coming, the apostle Peter, said: "This Jesus hath God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear."—Acts ii. 32, 33. John the apostle says, "Of his Fulness have all we

received, and grace for grace.”—John i. 16. Paul, to the Corinthians, saith: “Now he which stablisheth us with you in Christ and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.”—Chap. i. 21, 22.

In the day of the consummation of Messiah’s joy, these words of the Forty-fifth Psalm, also quoted by Paul, will find their full accomplishment, viz.: “Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” “All thy garments smell of myrrh and aloes and cassia out of the ivory palaces, whereby they have made thee glad.” “Upon thy right the Queen in gold of Ophir,” etc.

Solomon’s prophetic song also celebrates this, saying: “Who is this that cometh out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense?”—Cant. iii. 6.

Zechariah gives a testimony, which furnishes an answer to the inquiry of Solomon. Chap. iv.: “And the angel that talked with me came again, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof, and two olive trees by it, one upon the right side of the bowl, and other upon

the left side thereof. . . . Then answered I, and said unto him, What are these two olives trees upon the right side of the candlestick, and upon the left side thereof—these two olive branches, which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two *Anointed Ones*, that stand by the Lord of the whole earth."

Upon this testimony the author of "Eureka" remarks: "Zechariah was briefly informed that the two olive branches emptying the golden oil through the two golden pipes into the bowl, were 'the two Sons of Oil standing before the Lord of all the earth.' They represented Sons generated by the Golden Oil, or 'word of truth;' 'the unction from the Holy One, which teacheth of all things, and is the truth.'—1 John ii. 20, 27. '*The One Body, perfected and glorified in all its members.*'"—Vol. ii., 59, 4. Which, in the stage of its progress through the wilderness, is likened to "pillars of smoke," the antitype of the "Pillar of cloud," that guided the children of Israel through the wilderness in the days of old. The perfume radiating from this Spirit-anointed host will assuredly be unlike anything now known to the human senses; for it will be the Spirit's own compounding. The relation of type and antitype is established by the prophet making selection of some of the ingredients which were used in the composition of the holy oil and sweet

incense of the Mosaic compound for the Holy Place, in his description of the glorified Body.

---

### SACRIFICES OF CONSECRATION.

In the work of consecration, sacrifices had to be offered upon the brazen Altar according to the order described in LEV. viii.

"And he" (Moses) "brought the bullock for the sin-offering. And Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew it: and Moses took the blood and put it upon the horns of the Altar round about with his finger, and purified the Altar, and poured the blood at the bottom of the Altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the Altar. But the bullock, . . . he burned with fire *without the camp*; as the Lord commanded Moses."—LEV. viii. 14, 15, 16, 17.

THE apostle Paul, in his Epistle to the Hebrews, opens up the signification of this portion of the type; speaking of it in these words: "We have an Altar, whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without the gate.*"—Chap. xiii. 10, 11.

The Altar, we are informed, was the first thing sanctified by the pouring out of the blood: that

reconciliation might be made upon it. The testimonies concerning the sufferings of Christ, reveal the mystery hidden within these sacrificial services.

Paul further testifies of our reconciliation through Jesus, as the Altar: "All things are of God, who hath reconciled us to himself by Jesus Christ." . . . "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 18, 21. Peter also, referring to the same subject, says:—"Christ also suffered for us." . . . "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes we are healed." Isaiah also in prophetic language says: "All we like sheep have gone astray, . . . and the Lord hath laid on him the iniquity of us all," . . . "he hath poured out his soul unto death: he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Ch. liii. "He poured out his soul unto death;"—shedding his life-blood for the sins of many. Moses tells us that "the life of the flesh is in the blood, . . . and it is the blood that maketh an atonement for the soul."—Lev. xvii.

What a wonderful power is contained in this one principle!—the application of it to the mind and heart of the believer, is truly a "*cleansing principle*;"—cleansing the conscience of sin; and uniting

the heart, to the blessed Redeemer, in the spirit of faithful obedience. "Forasmuch as we know that we were not redeemed with corruptible things, as silver and gold." . . . "But with the *precious blood of Christ*, as of a lamb, without blemish and without spot."—1 Pet. 18, 19. "Jesus, that he might sanctify the people with his own blood, suffered without the gate." "According to the type of the burning of the sin-offering without the camp." It was without the camp, laid up in a clean place, that the ashes of the red heifer were kept; for the purification of sin. And it was "without the camp," that the Leper had to be cleansed of his leprosy: through the efficacy of the sprinkled blood; mingled with "cedar-wood, scarlet, and hyssop." There also was the running water: "the water of separation."—Numb. xix.

"Without the gate" of the ancient city, the true Altar was sanctified; and the true sin-offering was killed. There, Jesus bore the great burden of the curse; both Adamic and Mosaic, in all its humiliation and pain.

Referring again to the Pattern, the order of consecration proceeds in the following manner:—"And he brought the ram for the burnt-offering; and Aaron and his sons laid their hands upon the head of the ram . . . and Moses burnt the whole ram upon the Altar; it was a burnt sacrifice for a sweet savor, and an offering made by fire unto the Lord;

as the Lord commanded Moses. And he brought the other, the ram of consecration, and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the Altar round about."—Lev. viii. 22, 23, 24.

The signification of the burnt-offering is thus explained by the author of "Eureka":—"The burned bodies consumed into smoke were whole burnt-offerings; and typified, or represented the utter destruction of Sin's flesh;—which sin had been condemned in the flesh of the victim, by the abstraction therefrom or the pouring out of the soul of the flesh in the slaughter of the victim." "The soul of the flesh is in the blood." "The blood covers upon the soul or life; therefore in pouring out the blood, the soul or life of the creature was poured out unto death: and the blood being poured out of the base of the Altar, the soul was there, and the Altar was considered as covering it; hence the phrase, 'Underneath the Altar, the souls of the slain.' 'The saints being in Christ Jesus—the Altar;' they 'worship therein,' and are



‘partakers with the Altar,’ in Altar sufferings;— in other words, ‘they are partakers of Christ’s sufferings;’ that when His glory shall be revealed, they may be also partakers of that, and be glad with exceeding joy.”—1 Pet. iv. 13; v. 1.—*Eureka*, vol. ii.

“After the burning of the flesh upon the Altar, the wave-offering concluded the sacrifices of consecration. Then the time had arrived for sprinkling the blood upon the whole priestly household. “And Moses took of the anointing oil, and of the blood which was upon the Altar, and sprinkled it upon Aaron, and upon his garments; and upon his sons, and upon his sons’ garments with them; and sanctified Aaron and his garments and his sons, and his sons’ garments with him.”—Lev. viii. 30.

In this, we are shown the beautiful order in the consecration of our great high-priest; and the participation of his household in the sprinkling and anointing. As primarily illustrated upon the day of Pentecost.

The sacred relationship thus instituted, is spoken of by the apostle Paul in his epistle to the Hebrews, chap. xii., thus: “Ye are come” . . . . “unto Jesus, the mediator of the New Covenant, and to the *blood of sprinkling*, that speaketh better things than that of Abel.”

“It speaks, according to the teaching of the revealed mystery, pardon to the guilty,—and eternal life to the pardoned.”

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high-priest over the house of God; let us draw near with a true heart, in full assurance of faith—having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”  
—Heb. x.

Turning back again to Leviticus, chap. ix. 1, we find it thus written: “And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel.”

The consecration of Aaron and his sons being accomplished at the end of seven days, they were fully installed in the priestly office, and prepared to enter upon their ministrations on behalf of the people, upon the Eighth day. Known in modern times, as the “First day of the week”;—the day on which Christ arose from the tomb.

The people’s sin-offering is then brought forward in the type: “And unto the children of Israel thou shalt speak, saying,—‘Take ye a kid of the goats for a sin-offering; and a calf and a lamb both of the first year, without blemish, for a burnt-offering, . . . for to-day the Lord will appear unto you.’”

Upon the Eighth day, the sacrificial services for the perfect and complete consecration of the high-priest were concluded. The antitype tells of the

perfecting of the sacrificial service, for the consecration of the Anointed high-priest after the order of Melchizedec,—upon the Eighth day: or First day of the week. “For by one offering he hath perfected forever them that are sanctified.”—Heb. x. 14.

The hearts and consciences of the disciples of Jesus, being melted into a living faith—sprinkled with the blood of sprinkling that had been poured out beside the Altar,—accepted with joy the new and living way, which had been consecrated for them, “through the veil”: “that is to say, his flesh.”

In Lev. xxiii., mention is made of the wave-sheaf. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them:—When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath, the priest shall wave it. And ye shall offer that day, when ye wave the sheaf, an he lamb without blemish of the first year, for a burnt-offering unto the Lord.” . . . . “And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete. Even unto the morrow

after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." "Ye shall bring out of your habitations two wave loaves, of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord."

An exposition of this is given by the author of "Eureka," as follows: "Under the law of Moses, the firstfruits were the New fruits of the harvest of the land, offered in the form of two loaves, called the 'Bread of the Firstfruits,' fifty days after the waving of a single sheaf of the firstfruits, on the third day of the Passover. In the Antitype Jesus, risen from among the dead, is the wave-sheaf of the firstfruits; and the New Converts to the faith preached by the apostles, 'The Bread of the Firstfruits.' Of this there is evidence in 1 Cor. xv. 20, where Paul says, 'Christ is risen from among the dead, and become the first fruits of them who have been sleeping.' And in James i. 18, addressing the true believers of his day, he says: 'Of his own will, the Father of Lights begat us by the word of truth, that we should be a kind of firstfruits of his creatures.' By this we are informed that all who are truly begotten by the word of truth are designed to be what Jesus became in being waved before the Father after leaving the house of the dead. The word of truth, or the gospel, illuminates the understanding; so that when the enlightened are im-

mersed into Christ, the firstfruits, they are planted in the likeness of His death, in hope that they shall be also planted in the likeness of His resurrection, or become firstfruits for the Deity and the lamb—the ‘Bread of the Firstfruits,’ which can only be offered in the land promised to the Fathers, as indicated in the type.—Lev. xxiii. 9-21.”—Vol. iii., p. 395.

Following the type still on, to the fulness of its development—the ingathering of fruits at the end of harvest—the law saith: “In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.” “And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees and willows of the brook; and ye shall rejoice before the Lord your God seven days.”—Chap. xxiii. 39, 40.

“The great multitude of the Redeemed are spoken of, in the Revelation, as clothed in white robes and having Palms in their hands.”—Apoc. vii. 9, 17.

“The Palms, the symbols of victory, connect them with the Feast of Tabernacles, in the celebration of which they rejoice, and are glad, as the harps of the Deity.”—Vol. iii., p. 451.

“The Feast of Tabernacles was the celebration of the ingathering of the harvest. As a type, this had a two and threefold signification. Primarily,

the ingathering of the Royal Household of the kingdom, when Christ shall gather His wheat into His garner—after resurrection; secondly, the ingathering of the twelve tribes, when they shall be gathered from the outmost part of heaven and replanted in their own land. The fulness of the Antitype of this feast, which is a 'feast of fat things for all nations,' is not fully completed till the wheat harvest of the Age to come shall be entirely ingathered at its expiration, when death shall be swallowed up in victory, and the earth lie under the curse no longer."—*Herald of the Kingdom and Age to Come*, vol. i.

Upon the day of Atonement the high-priest entered alone into the Most Holy place. Of the substance pertaining to Christ, the apostle Paul writes in the epistle to the Hebrews, chap. ix.: "The priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high-priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The holy Spirit, this signifying that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience, . . . but Christ being come, an high-priest of good

things to come, by a greater and more perfect tabernacle, not made with hands,—that is to say, not of this building.” “Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.” “For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh,—how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot unto God.” . . . . “And for this cause, he is the mediator of the New Testament. . . . For where a testament is, there must also of necessity be the death of the testator.” . . . . “Whereupon neither the first testament was dedicated without blood.” “For, when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people.” . . . . “And almost all things are by the law purged with blood: and without the shedding of blood is no remission. It was necessary, therefore, that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but unto heaven itself, now to appear in the presence of God for us.”

The sacrifices pertaining to the consecration of the priesthood being accomplished, it is recorded that Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people; and the glory of the Lord appeared unto all the people. "And there came a fire out from before the Lord, and consumed upon the Altar the burnt-offering and the fat."

The closing scene described in this text, leads us to consider the manifestation of the Father's glory, in connection with the ministrations of the high-priest.

The Spirit's fire and glory were only partially displayed during the "evening of the Mosaic Aion." That which waits to be revealed when the Son of man shall come with power and great glory, will be more grand and magnificent than has ever before been witnessed on the earth. According to the word of the Lord by Moses, saying:—"As truly as I live, all the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

"God came from Teman, and the holy one from Mount Paran;" "his glory covered the heavens, and the earth was full of his praise;—and his brightness was as the light,—and burning coals went forth at his feet."—Hab. iii. 3, 5. This burning is partially referred to by the prophet Malachi; "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly,



shall be stubble,—and the day that cometh shall burn them up, saith the Lord of Hosts;—that it leave them neither root nor branch.”—Chap. iv. 1.

Fulfilling, then, the antitype of both Aaron and Moses; the high-priest after the order of Melchizedec comes forth; that through him “all the families of the earth may be blessed.”

Paul, discoursing further concerning the high-priest, says in Hebrews, chap. vii.: “The Law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God. . . . For those priests were made without an oath; but this with an oath, by him that said unto him,—‘The Lord sware and will not repent,—thou art a priest forever after the order of Melchizedec.’” \* Paul’s interpretation of this name, in the second verse of this chapter, leads us into the signification of the offices comprehended in it. “First, being by interpretation, ‘King of righteousness,’ and after that also,—King of Salem, which is, king of peace.” “Christ is the end of the law, for righteousness to every one that believeth.”—Rom. x. 4. And thus

---

\* Upon this point, some valuable thoughts are contained in a little tract entitled “*Catechesis*”;—in the form of question and answer; thus,—“Who was the high-priestly offerer in the crucifixion?—the ETERNAL SPIRIT.—(Heb. ix. 14).—What is the Melchizedec High-Priest?—Ans. The Eternal Spirit manifested in flesh.—(1 Tim. 16). What was this manifested Priest’s sin-offering?—Ans. His own body.—(1 Pet. iii. 24). Where did this eternal offerer offer his sacrifice?” etc.

fulfilled the mission prophesied of by Daniel,—“to bring in *everlasting* righteousness.” But the time is yet in the future,—spoken of by the Psalmist,—when “righteousness and peace” shall “have kissed each other.” When Christ shall be fully manifested as the “Prince of Peace.”

To the believer, His peace is already given,—ever flowing and ever sure. “Wherefore he is able also to save them to the uttermost that come unto God by him;—seeing he ever liveth to make intercession for them. For such an high-priest became us, who is holy, harmless, undefiled and separate from sinners, and made higher than the heavens. Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people’s,—for this he did once, when he offered up himself.” “For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.”—Heb. vii. 25, 26, 27, 28.

### THE ALTAR OF BURNT-OFFERING.

IN Exodus xxvii. we find the directions which the Lord gave to Moses concerning the brazen Altar: "And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad: the altar shall be foursquare; and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same. and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it."

MOST prominent in all the services of the sanctuary are those which pertain to the brazen Altar. The days appointed for its consecration were those appointed for the consecration of the High-Priest. Exodus xxix.: "Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy."

"Now this is that which thou shalt offer upon the Altar:—two lambs of the first year, day by day

continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even. . . . This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord; where I will meet you, to speak there unto thee."

"And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moses."—Ex. xl. 29.

The days of Aaron's consecration being fulfilled—upon the Eighth day,—Jehovah *accepted* of the sacrifices, by fire descending upon the Altar; as described in Lev. ix.: "And Aaron lifted up his hand toward the people and blessed them, and came down from offering of the sin-offering, and burnt-offering, and peace-offerings. . . . And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces." The fire was ever burning upon the brazen Altar, and the sweet savor of the daily sacrifice continually ascended. Emblematic, doubtless, of the continual obedience under trial of our blessed Lord,—and His Body—the Ecclesia. "As Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."—Eph. v. 2.

The offerings which Moses commanded the children of Israel to bring are particularly described in Leviticus. For each of them, separately, special laws were given. We find them ranged in the following order: First, the burnt-offering; then the meat-offering; oblation of firstfruits; the sin-offering; trespass-offering; peace-offering. As for the oblation of firstfruits, the law said: "Ye shall offer them unto the Lord; but they shall not be burnt on the altar for a sweet savor." At the time of wheat harvest, the wave-sheaf, together with the burnt-offering and meat-offering. Then the two wave-loaves, with the burnt-offering, meat-offering, sin-offering, and peace-offering. At the feast of ingathering at the end of the year—besides the offerings made by fire, the palm-trees and willows of the brook unite in the triumph of victory and completeness.

Concerning the signification of the brazen Altar, our author gives us the following: "The idea of an altar of sacrifice representing a personal and divine plurality, is frequent in Scripture. Thus, Jacob erected an altar at Shalem in the land of Canaan, and called it AIL-ELOHAI-YISRAAIL; that is, the *strength of the Mighty Ones of Israel*;—Gen. xxxiii. 20: And Moses before the law was given, and in memory of the victory of Joshua over Amalek, built an altar and called the name of it, YAH-WEH-nissi; that is, '*He shall be my Ensign*;' He, who

was symbolized by the altar,—Exod. xvii. 15; Is. xi. 10, 12; Zech. ix. 16: This *Yahweh-nissi* altar was superseded by an altar overlaid with plates of brass. These plates represented ‘the flesh of sin’ purified by fiery trial. ‘Gold, silver, brass, iron, tin, and lead, everything, said Moses, that may abide the fire, ye shall make go through the fire, and *it shall be clean*; nevertheless, it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water.’—Num. xxxi. 22. ‘The connection of the plates with sin’s flesh is established by their history. They were the censers of those sinners against their own souls,’ Korah, Dathan, Abiram, and their company, two hundred and fifty of them, who rebelled against the strength of Israel. He commanded Eleazar, Aaron’s son, to melt them, and roll them into ‘broad plates for a covering of the Altar;’ and for ‘*a sign* to the children of Israel.’—Num. xvi. 37. The Brazen Altar, which was foursquare, had four horns of brass, one at each corner; and in sacrifice, the blood was applied to the horns by the priest’s finger; and the rest was all poured beside the bottom of the Altar.—Ex. xxix. 12.”—*Eureka*, vol. i., p. 177. “Jesus being set forth by the Deity a propitiation for the remission of sins that are passed, through faith in His blood (Rom. iii. 25), exhibits Him in relation to the believer of the truth as an Altar—the real

*Ail-Elohai-Yisraail* and *Yahweh-nissi*. The Word made Flesh was at once the victim, the Altar, and the priest. . . . The Spirit-word made his soul an offering for sin (Is. liii. 10); and thus sanctified the Altar-Body on the tree. It was now an Altar Most Holy; and all that touch it are holy; and without touching it none are holy. This, then, is the Altar that decorates the Court of the Priests in the temple-system of apocalyptic symbols. The mystical Christ-Altar, to the horns of which the sacrifice is bound.—Ps. cxviii. 27. The magnitude of this Altar is equal to the 'One Body' of which the Lord Jesus is the head; all who are 'in Him' wait at the Altar, and are partakers with the Altar, because they 'eat of the sacrifice.'—1 Cor. ix. 13; x. 17, 18. They 'eat the flesh of the Son of man, and drink His blood,' which is 'meat indeed and drink indeed.' This eating and drinking is intellectual. Jesus said: 'He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him' (John vi. 56). Here is a mutual indwelling between Christ and the believer. When the enlightened believer has got into Christ, he dwelleth in Him, and feeds upon His flesh and blood—he is *within the Altar*, and partaking with it. Has touched the Most Holy, and is, therefore, holy, or a saint."—*Eureka*, vol. ii., p. 224.

"The Altar of Burnt-Offering, then, prefigured the One Body, in *sacrificial* manifestation."—p. 177.

## THE TABERNACLE OF THE TESTIMONY.

Aaron, arrayed in the "holy garments" which Moses received commandment to make "for glory and for beauty," became representative of "the many thousands of Israel." Jesus, who embodied in Himself all the elements of the Tabernacle and the principles pertaining to the ministrations of the high-priest in his robes of glory, became representative of "that great multitude, which no man could number."—"THE ISRAEL OF THE DEITY."

"THEN, verily, the first covenant had also ordinances of divine service and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick and the table and the show-bread, which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the Ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."—Heb. ix. 1, 2, 3, 4. The apostle Paul, in another place, again explains that "The Body is of Christ."—Col. ii. 17.

In the directions which the Lord gave unto Moses for the construction of the tabernacle, as recorded in Exodus, the Ark was the first thing which he received especial prescription for making. The preparation of materials to be used in the whole building, was committed first to two principal men, and also to "*every wise-hearted* man in whom the Lord put wisdom and understanding to know how



to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded."—Exod. xxxvi.

"And Bezaleel, the son of Uri, of the tribe of Judah, made all that the Lord commanded Moses. And with him Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman and an embroiderer in blue, and in purple, and in scarlet, and fine linen."—Ch. xxxviii. 22, 23. Thus to every one was entrusted a portion of the work, according to the wisdom and understanding which the Lord had given him.

"And the Lord spake unto Moses, saying, . . . 'And thou shalt put into the Ark the testimony which I shall give thee.' 'And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two Cherubims which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.'"—Ch. xxv.

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone written with the finger of God."—Ch. xxxvi. 18. "The law and the testimony" being deposited within the Ark, the glory of Jehovah abode upon it. "On the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the *tent of the testimony*; and at even there was upon the tab-

ernacle as it were the appearance of fire until the morning.”—Num. ix. 15. The pillar of glory concealed within the cloud rested over the place where the WORD lay enshrined.

The real beauty of this type appears in all its fulness in the things pertaining to Christ the Anointed. The law and the testimony were deposited in Him. At the time appointed the glory of the Father abode within him. And there Jehovah did “meet with the children of Israel.” The light, the glory, the defence, the salvation of Israel, were centred in the Ark. And though not visible to the outer sight, it animated their hopes, cherished their faith, and guided them through all the mazes of the wilderness. The Psalmist David, giving utterance to the spirit of prophecy, leads us to the great Antitype, thus: “Arise, O LORD, into thy rest, thou and the Ark of thy strength.” . . . “For the LORD hath chosen Zion: he hath desired it for his habitation: this is my rest forever; here will I dwell, for I have desired it: there will I make the horn of David to bud: I have ordained a lamp for mine Anointed.”—Psalm cxxxii.

Though the Antitypical Ark has ascended to the “heavenly sanctuary”—the Tabernacle—in the form of the “Body of the Anointed,” still sojourns in the wilderness. It is still the repository of the law and the testimony.

An extract from the author of “Eureka,” will

throw light upon this subject: "The faithful in Christ Jesus are styled in the Apocalypse 'His Tabernacle,' because they constitute the only habitation the Deity has on earth. 'He dwells not in temples made with hands,' but in the hearts of His worshippers in spirit and in truth.' In writing to these the apostle saith, 'Let Christ dwell in your hearts by faith;' and Christ said, 'I am the truth.' When the truth, therefore, dwells or tabernacles in a man, the Deity dwells there. Hence, an Ecclesia of such men is the Deity's tabernacle pre-eminently. It is furthermore styled the 'Tabernacle of the Testimony,' because the faithful in Christ are the community of saints, who 'keep the commandments of the Deity and have the testimony of Jesus Christ.'—Rev. xii. 17. 'And the testimony for Jesus is the spirit of prophecy.'—Chap. xix. 10. The apostle John was one of this tabernacle, for he bare record of the testimony, and suffered for it in Patmos.—Ch. i. 2, 9. The souls were laid under the Altar in blood because of their faithfulness to this testimony.—Chap. vi. 9. The 'Tabernacle' overcame the Dragon, red with their blood, by the word of their testimony.—Chap. xii. 11. It is synonymous with the 'Name' and them dwelling in the heaven. . . . Saints walking in the truth and being in fellowship with the apostles, and, therefore, with the Father and the Son, are a holy heavenly community; and being all in Christ, when they sit down to break bread

and drink wine, as Aaron and his sons did in the typical heavenly place, and to be instructed by the exposition of the word, which shines into their understanding and illuminates them, after the type of the seven-branched lamp enlightening Aaron and his sons, the faithful sit down together in Christ, and, apocalyptically, 'dwell in the heaven.'—Ch. xiii. 6.

But though the "Tabernacle of the Testimony" is visible on earth, and may be discerned by all who have spiritual understanding; and though it is now the temple of the Deity, it is not the tabernacle and temple as it will be in the future state. The whole temple of the Deity consists of the Altar-court, the Holy Place or Tabernacle, and the most Holy Place, or *naos*. These are the apocalyptic divisions, and answer to like divisions in Solomon's building. The word *naos* is applied in Greek to the innermost part of a temple occupied by the Deity worshipped. In ch. xv. 5, the whole divine habitation is styled *ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ*—the Nave of the Tabernacle of the Testimony in the heaven, understanding by nave the place where "Deity, manifested in Flesh," "*justified by spirit*," dwells. In this sense, the apocalyptic *nave* is separated from the *tabernacle* by the Veil of flesh. That is, those who constitute the *tabernacle* are believing men and women in the flesh, and mortal, while those who constitute the *nave* will be bodies incorruptible

and deathless ; that is, Spirit, as Jesus is now. The way into the "Nave of the Deity" has been demonstrated by Him ; first, through the Laver of baptism, the Altar is approached ; then the Tabernacle is entered ; death places under the Altar, and the Veil is rent ; but, secondly, resurrection to incorruptibility and life constitutes the subject who had been a constituent of the Tabernacle, a constituent also of the Nave. At present the Nave is not opened. It is not yet in manifestation, as the Tabernacle is. Jesus is the Nave, being a quickened, as well as a Quickening Spirit ; and true believers have the promise that "they shall be like him." They, therefore, now enter within the veil where He is, not in person, but by faith ; for now "they walk by faith, not by sight." When the true believers shall be perfected, they will have been both flesh and spirit. As flesh, they are the Tabernacle of the Testimony, witnessing for Jesus against the Apostasy enthroned in the outer court ; and as spirit, they are the Nave of the Deity with the "Ark of his Covenant" in their midst, ready to consummate the wrath of the Deity in developing "the lightnings, and voices, and thunderings, and earthquake and great hail, by which the lies, superstitions, and institutions of the Outside Arena will be utterly swept away."—*Eureka*, vol. ii.

Comparing the testimonies which speak of the "One Body," we see it presented in three distinct

relations. First, "Jesus spake of the temple of his Body" (John ii. 21), personal and individual; "by a greater and more perfect tabernacle, not made with hands; that is to say, not of this (material) building."—Heb. ix. 11. Second, His Body mystical—that temple of which the apostle Paul writes in his letters to the Corinthians, saying, "Ye are the temple of the living God," styled "His Tabernacle" in the Apocalypse. Now sojourning in the wilderness; following, by faith, that glory veiled within the cloud; "the Ark of his Testament;" within the Most Holy. Even "the high-priest, who is on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary; and of the true tabernacle, which the Lord pitched and not man."—Heb. viii. 1, 2. Third, that Body as seen by John in vision: "the New Jerusalem coming down from God out of heaven, as a bride adorned for her husband."—Rev. xxi. 2. "The Lord God Almighty and the Lamb are the temple" (or Nave) "of it." In this the union of the whole Body with its glorious Head, forms one perfect, complete "Building of God, not made with hands, eternal in the heavens."—2 Cor. v. 1.

THE HOLY PLACE.

“And the vail shall divide unto you between the holy place and the most holy.” “And thou shalt set the table without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south : and thou shalt put the table on the north side.”—Ex. xxvi. 33, 35

PAUL, to the Hebrews writing, speaks of this as “the first tabernacle, wherein was the candlestick, and the table, and the shew-bread : which is called the sanctuary.”

To the saints at Ephesus, and to the faithful in Christ Jesus, he says : “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” . . . “And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”—Ch. i. 3 ; ii. 6.

Referring to our author, we find an exposition of this subject as follows : “The heavenlies in Christ are not *places*, but STATES, the foundation of which is laid in Jesus Christ ; Deity manifested in the flesh. These heavenlies answer to the two places of the tabernacle of Moses. One of these states is not yet manifested on earth, the other is. The Holy and most Holy places of the Mosaic tabernacle were divided, the one from the other by the veil. Even so with ‘the holies, the true tabernacle which the Lord pitched, and not man.’

—Heb. viii. 2. There are the Holy heavenly state, and most Holy heavenly state, divided by the flesh.”—*Eureka*, vol. iii., p. 284.

---

#### THE TABLE OF SHEW-BREAD.

Within the Holy place, on the north side was the table of shew-bread. It was made of wood, overlaid with gold. On it were placed twelve cakes; each cake contained two-tenth deals of fine flower. These were set in two rows—“six on a row, upon the pure table before the Lord.” “And pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.” “And it shall be Aaron’s and his sons’; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute.”—Lev. xxiv. 6, 7, 9.

As within the outer or natural—the spiritual ever lay concealed: so the bread on the table in the holy place, which is called the “Bread of God” (Lev. xxi.), was also replete with spiritual significance. The twelve tribes of Israel were doubtless represented in these twelve cakes. The spiritual signification of the bread is opened up in the testimony concerning Jesus. In the 6th chapter of



John's gospel it is thus written: "Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. For 'the bread of God' is he which cometh down from heaven and giveth life unto the world." "I am the bread of life. . . . If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." . . . "Verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Bread is reckoned to be the staff of natural life. And it is used as an emblem of that which sustains spiritual life. Paul explains the source of his mental sustenance in his epistle to the Galatians, saying: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the *faith of the Son of God*; who loved me and gave himself for me."—Ch. ii. 20. Bread, then, we learn, typifies that pure nourishment which we derive from the pure doctrine of the word—brought unto us through the "faith of Jesus" Christ. The Spirit through Isaiah, addressing those who are unwise, says: "Wherefore do ye spend your money for that which is *not bread*?" . . . "Incline *your ear* and come unto me; *Hear*, and your soul shall live."—Ch. lv. 2, 3. "Faith cometh by hearing; hearing

by the word of God."—Rom. x. 17. Faith, laying hold of the true doctrine of the Son of God,—nourishes the inner, or spiritual life.

The bread first representing the body of Jesus,—afterward symbolizes the "One Body," composed of a multitude. According to the testimony of Paul in his epistle to the Corinthians: "The bread which we break is it not the communion of the Body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread."—Ch. x. 16, 17.

When the Body, prefigured by the two wave-loaves (Lev. xxiii.), shall be completed,—the "Bread of the firstfruits" will be fully developed. On this point we find further light in "Eureka," in these words: "In the type, the Pentecostian Firstfruits were waved in the form of Two Loaves, made from the fine flour of the new grain, and baked with leaven. This represented that the firstfruits would be taken from two classes leavened with the truth—a loaf of the circumcision and a loaf of the uncircumcision: two loaves, but only one bread. This work began on the day of Pentecost, fifty days after the resurrection of Jesus, 'on the morrow of the Sabbath,' which He spent in the tomb. Three thousand were then leavened with the gospel of the kingdom, to which they became obedient. These were of the circumcision. After this many more thousand Jews became obedient to the faith.

The invitation to God's kingdom and glory was then extended to people of other nations, beginning at the household of Cornelius. Since then a people for the Father's Name has been collecting 'out of every kindred and tongue and people and nation.' The work is still progressing, but after such a manner as to show that there is little more can be done. The Jewish and Gentile loaves are almost complete; and little remains but for the High-Priest after the order of Melchizedec to come and make a Pentecostian wave-offering of them before the Father, on the mountain of His holiness." —Vol. iii., pp. 395, 396.

---

#### THE GOLDEN CANDLESTICK.

Next in the order of the record—the Candlestick is mentioned. This was made of pure gold: of beaten work:—"His shaft, and his branch, his bowls, his knops, and his flowers were of the same. And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof. Three bowls made after the fashion of almonds in one branch, a knop and a flower,—and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

And in the candlestick were four bowls made like almonds, his knops, and his flowers. . . . All of it was one beaten work of pure gold. And he made his seven lamps, and his snuffers, and snuff-dishes of pure gold."—Ex. xxxvii. "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."—Ch. xl. 24, 25. Directions concerning the light are given in chapter xxvii., thus: "And thou shalt command the children of Israel that they bring the pure olive beaten for the light, to cause the lamp to burn alway." "Aaron and his sons shall order it from evening to morning before the Lord."

The Light and the Lightstand were both of the *purest* quality. And the purest of spiritual things are set forth in the candlestick. It was the light-bearer of the Holy Place;—which without it would have been a dark place.

The true embodiment of that light thus typified in the lightstand of the Holy Place, is found in Christ. "He was the true light, that lighteth every man that cometh into the world."—John i. 9. Jesus Himself said: "I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of Life."—John viii. 12. "As long as I am in the world, I am the light of the world" (ix. 5). "Yet a little while is the light

with you:" "Walk, while ye have the light, lest darkness come upon you. While ye have light, believe in the light, that ye may be the children of light." "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John xii. 35, 36, 46.

The light which emanated from Him,—the true light,—came to be deposited in other lightstands after His departure from the world. The light of the word of truth was then accompanied by the gift of the Holy Spirit. Upon each individual lamp the fire of spirit-light burned brightly upon the day of Pentecost. The apostle Peter, referring to the light of the truth that was in their midst, said; "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, until the day dawn and the day star arise in your hearts." So that in the holy heavenly place in Christ Jesus still shone the radiance of holy Spirit light.

In the time of Paul the Body had grown into regularly organized Ecclesias;—enlightened by the golden oil of Spirit-truth, and endowed with spiritual gifts through the operation of the Holy Spirit. In reference to this the author of "Eureka" writes thus: "To the Spirituals were given nine different gifts, called *spirits* (*πνεύματα*, *pneumata*—I Cor. xiv. 12), not for their own gratification, but for the common good." These spirits are enumerated as

“a word of wisdom,” “a word of knowledge,” “faith to remove mountains,” “gifts of healing,” “inworking of powers,” “prophecy,” “discerning of spirits,” “kinds of tongues,” and “interpretation of tongues”: All these inworked the one and the same Spirit, dividing to each one respectively as he willed.”—1 Cor. xii. 8, 9, 10, 11. Being thus ordered in Corinth and elsewhere, Paul said to them: “Ye are Christ’s body and members partitively.” . . . . “The official saints collectively constituted in each congregation the *presbytery*, or eldership.”—1 Tim. iv. 14. “And ranked as—*first*, apostles; secondarily, prophets; thirdly, teachers; after that, powers; then gifts of healing; sixth, helps; seventh, directors; eighth, kinds of tongues.”—1 Cor. xii. “This eldership thus remarkably endowed was the lightstand of the Ecclesia,—each member thereof being a bowl, or vessel containing the anointing oil, or spirit; so that when they exercised their functions in the midst of the saints, they were as trimmed lamps, with their lights burning.”—Matt. xxv. 4; Luke xii. 35. They shone collectively as a bright STAR in the midst of the Body: and as the spiritual gifts were sent for the perfecting of the saints, for the work of the ministry for the building of the body of the Anointed,—the Presbyterial Star, is styled the “Angel of the Ecclesias”—from *Angelos*, “one that is sent.”

“Such was the arrangement of things in the seven

typical Ecclesias of Anatolia—typical . . . . of the saints in their gathering together unto Jesus Anointed, *after* their resurrection, and before they pass from the Holy into the Most Holy of the Apocalyptic temple. In the typifying relation of things (themselves typified and typifying), they were in the partitive, and not the perfect state. Referring to this, Paul says, 'We know in part, and prophesy in part, but when the perfect thing is come, then that which is in part will be done away.' When the perfect thing is come symbolized in John's first vision, then that which is '*from parts*' (literally rendered), the partitive, or partially distributive order of things in the seven Asian ecclesias, will be abolished. This has been abolished, we may say, before the time, before the arrival of the perfect thing; for this has not yet come, nor will it till after the resurrection. The knowing and prophesying from parts might probably have continued, if the 'mystery of iniquity' had not spoiled and desolated everything; but as this prevailed through the working of Satan, the Angelic Presbyterial Stars, or lightstands of the Ecclesias, shining by the Spirit, were abolished; or, in the words of the Spirit to the Ecclesia in Ephesus, 'I will come unto thee quickly, and will set thy lightstand agoing out of its place, except thou change thy mind.' But things got worse instead of better; so that as a punishment for apostasy, all the Lightstands

went out for want of the golden oil of the Spirit. . . . But when the Body becomes a 'Perfect man,' as represented by the 'Son of man in the midst of the Seven Lightstands with the seven Stars in his right hand' (Rev. i. 13, 16); in the post-resurrectional 'state of holiness—then every saint of the Body will be in accord, seeing face to face, or eye to eye. . . . The Lightstands were extinguished for want of oil; but the Body of Christ still lived, animated by faith, hope, and love, which remained after the gifts were removed. While an Anointed eldership was a lightstand to a particular Ecclesia, this Ecclesia was itself a lightstand to the pagan and rabbinical darkness on every side. In the future state, that which is '*from parts,*' being non-existent, and every saint shining as the Sun, or as the brightness of the firmament, and as the Stars in the Olahm and beyond (Matt. xiii. 43; Dan. xii. 3). The sevenfold Ecclesia as the Perfect Man, will be the Seven-branched golden Lightstand of the earth."—*Eureka*, vol. i.

In the testimony before us, we have the Light of the holy Place in the threefold order of its development. First, the personal embodiment of it in Jesus Anointed; second, its manifestation through the "Body of the Anointed" in its sojourning state; and third, its full and perfect irradiation, through the perfected Unity of the One Body, in the future state of glory.



THE GOLDEN ALTAR OF INCENSE.

INSTRUCTIONS for making the golden Altar we find recorded in the thirtieth chapter of Exodus, after all the other things connected with the tabernacle service. It reads thus: "And thou shalt make an Altar to burn incense upon; of Shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof; the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about." . . . . "And thou shalt put it before the veil that is by the Ark of the testimony—before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps he shall burn sweet incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it—a perpetual incense before the Lord throughout your generations."

The Psalmist David gives a clue to the significance of incense in the cxli. Psalm, when pleading for acceptance before the Lord, saying, "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice."

In the temple-worship, the time of incense ap-

pears to have been the time of public prayer. At this time, on the right side of the Altar of incense, the Angel appeared unto Zecharias. The offering of sweet incense upon the golden Altar, finds its Antitypical fulfillment in the offering of the sweet spirit of prayer, ascending from tried and faithful hearts, before the mercy-seat.

In the life of Jesus it is primarily and beautifully exhibited. Silently, apart from all companionship—in the wilderness, the solitary place, or the mountain-side—he sought communion with the Father in prayer.

On the day of Atonement, Aaron was commanded to “bring the incense within the veil,” “that the cloud of the incense might cover the mercy-seat; that is, upon the testimony that he die not.”—Lev. xvi. In the Revelation which was given to John, incense is associated with the prayers of saints offered upon the golden Altar which was before the throne.—Apoc. viii.

The way into the Holiest having been opened up by our great high-priest, after the one great offering for sin had been made, the prayers of saints have been permitted to ascend before the true mercy-seat—even before Him, who sitteth at the right hand of the Majesty in the heavens. The true incense is brought within the veil through the merits of the atoning blood of Jesus.

The incense of the tabernacle was a compound

of three sweet spices, with pure frankincense, "after the art of the apothecary, tempered together, pure and holy."—Exod. xxx. This is highly suggestive. A combination of sweet elements forms the *last* of all the articles which were put within the holy place, and the only thing *there* that was brought within the veil by the high-priest on the day of Atonement.

It is one of the first things noticed in the inauguration of the New Dispensation: "Fear not, Zacharias, for thy prayer is heard," was the first announcement that fell from the Angel's lips when sent as the bearer of "Glad Tidings." The burning of incense was associated with the renewing of the Light in the holy place. The time for attending to the one, was also the time for offering the other. Where the light of the Spirit's truth is kept burning, the "prayers of saints" ascend as sweet perfume within the veil.

The one Spirit-fire that consumed the sacrifices on the brazen Altar, also kindled the sacred perfumes of the golden Altar, and lighted the lamps of the golden candlestick. Ordinary fire could not be used in these holy services. The Spirit underlying all the services of the Sanctuary must be the "One Spirit." The Spirit, or the fire, pertaining to fleshly services, could not be accepted in any department of the ministrations of the tabernacle.

Concerning the golden Altar as symbolical of the community of tried and faithful believers, the Au-

thor of "Eureka" gives the following: "'And I heard one voice out of the four horns of the Altar of gold which is in the sight of the Deity, saying,' etc. This is the same Altar as that in the scene pictured in Apoc. viii. 3, which may be fitly reproduced here by way of remembrance. 'And another Angel came and stood by the Altar, having a golden censer; and there was given unto him many odors that he might cast for the prayers of all the saints upon the golden Altar which is in sight of the throne. And the smoke of the odors for the prayers of the saints ascended out of the hand of the Angel in the sight of the Deity. And the Angel took the censer and filled it from the fire of the Altar and cast into the earth, and there were voices and thunders and lightnings and an earthquake. And the seven angels having the seven trumpets, prepared themselves that they might sound.' This scene is, as it were, a general preface to the sounding of each of the seven trumpets. That is, each trumpet develops its judgments retributively upon the enemies of the saints, and responsively to their prayers. The prayers of the saints were not to be confined to the apostolic age, but to ascend till Christ the avenger should return. 'Men,' said Jesus, 'ought always to pray and not to faint.' . . . 'In apocalyptic times, the elect of the Deity are represented as crying unto Him,' to judge and avenge their blood on them that dwell upon the earth.—Ch. vi.

10. In Apoc. viii. 3-5, the sounding of all the trumpets is dramatically represented as responsive to 'the prayers of all the saints;' and, consequently, not to the prayers of those only who lived between A.D. 324 and A.D. 395, but also to the prayers of the saints living contemporarily with all the trumpets. . . . The saints were not to be harmed by the special plagues, for they were 'nourished,' while the unsealed, who were their enemies, were being scourged. In all the days of their nourishment, which were 1,260, their prayers were ascending out of the angel's hand in the sight of the Deity. 'They ascended as sweet odors of the golden Altar, for his eyes were always upon the Woman's place in the wilderness.'—Ch. xii. 14. . . . Now, although, according to the pattern in the Mosaic Tabernacle, this living altar of gold has four horns, answering to the four living ones, and four corners of the square, but *one Spirit* pervades the whole. The multitude of the true believers which compose the Altar 'are of one heart and of one soul.'—Acts. iv. 32. In singleness of heart, 'with one mind and one mouth they glorified the Deity, even the Father of our Lord Jesus Christ.'—Acts ii. 46; Rom. xv. 6. With this spirit of unanimity, resulting from their being sealed in their foreheads with the seal of the living God, they cause their prayers to ascend as burning odors, as one voice out of the four horns, and not a distinct and dis-

cordant voice from each horn. In the vision there was only 'one voice.' It was the voice of the Altar of gold, for it proceeded from the four horns thereof."—Vol. ii., pp. 479, 480.

The prophet Malachi tells of the offering of incense in the future Age, Chap. i. 11: "For from the rising of the Sun even unto the going down of the same, my name shall be great among the Gentiles; and in *every place* incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

---

#### THE MOST HOLY PLACE.

The symbols which the Lord commanded Moses to make for the Most Holy Place are described in Exodus xxv., thus: "And they shall make an ark of Shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold: within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof: and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of Shittim-wood, and overlay them with gold. And

thou shalt put the staves into the rings by the sides of the Ark, that the Ark may be borne with them: the staves shall be in the rings of the Ark; they shall not be taken from it.

“And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two Cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one Cherub on the one end, and the other Cherub on the other end: even of the mercy-seat shalt ye make the Cherubims on the two ends thereof. And the Cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the Cherubims be. And thou shalt put the mercy-seat above upon the Ark: and in the Ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and will commune with thee from above the mercy-seat, from between the two Cherubims which are upon the Ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”—Verses 10-22.

“And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen, of cunning work: with Cherubims shalt it be made: And thou shalt hang it upon four pillars of Shittim-wood overlaid

with gold; their hooks shall be of gold upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, the Ark of the testimony: and the vail shall divide unto you between the holy place and the most Holy.”—Exod. xxvi. 31, 33.

These things are summarily mentioned by Paul in his letter to the Hebrews: “And after the second veil, the tabernacle, which is the Holiest of all; which had the golden censer, and the Ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant: And over it the Cherubims of glory shadowing the mercy-seat.”—Heb. ix.

The veil was inwrought with the same colors as those which the Ephod and girdle of the high-priest bore.

The significance of these colors we have already noticed, in connection with the robe of glory. “Blue, a cleansing, uniting principle; purple and scarlet, the elements of flesh and blood—fine twined linen, righteousness.” The progressive order of development is brought to view in all the arrangements of the tabernacle: and draws our attention at this part of the subject. Flowers represented on the “girdle of needlework” are formed into ripening fruits, pending from the outer robe.



Still higher, as we ascend, the symbol of living forms appears: and the figures of the Cherubim are wrought upon the veil, which forms the entrance into the Most Holy. Each emblem in the Holy place stands intimately related to the symbols in the Most Holy. On the day of Atonement the blood that was poured out by the brazen Altar, the high-priest brought within the veil, and "sprinkled upon the mercy-seat, and seven times before it:" and with it he made atonement upon the horns of the golden Altar, that stood before the veil, in the holy place. The flowers of the almond blossom, that ornamented the golden candlestick, appear symbolically associated with the almond blossoms that bloomed on Aaron's rod, which was laid up before the testimony. The bread on the golden table—there stood the outward, visible symbol of that Body which had its origin within the Ark, as symbolized by the manna that lay concealed within the golden pot. The light that radiated from the lamps of the golden lightstand was but a reflex of that glory which abode between the Cherubim and over the mercy-seat. These emblems appear all linked together—as the links of a chain; the principle of which may be illustrated in the two wreathen chains of pure gold on the ends of the breastplate. Which two chains connected the shoulder-pieces of the ephod with the breastplate which Aaron bore upon his heart.

## THE ARK OF THE COVENANT.

THE Ark is frequently styled in the Scriptures "the Ark of the covenant of the Lord." It contained the "two tables of the covenant," or "tables of testimony," which the Lord gave unto Moses when He made an end of communing with him upon Mount Sinai: "tables of stone written with the finger of God."—Exod. xxxi. Also the book of the law which Moses wrote was deposited therein.

The very title by which the Ark is designated identifies it with him who is called "the mediator of the New Covenant." And while being the "mediator of the New Covenant," or "testament," he also fulfilled the old; which, in being fulfilled, passed away. "Having abolished *in his flesh*, the enmity even, *the law of commandments contained in ordinances*, for to make *in himself of twain* one new man, so making peace; and that he might reconcile Both unto God, in One body by the cross, having slain the enmity thereby."—Eph. ii. 15, 16.

The Spirit through Isaiah speaks of the Christ, saying: "I will preserve thee, and give thee for a COVENANT of the people; to establish the earth, to cause to inherit the desolate heritages."—Isaiah xlix.

That which first begins in Christ is secondarily fulfilled in those who constitute "His Body." Paul,

writing to those whom he had been instrumental in bringing to Christ, through the power of the Gospel, says: "Ye are our epistle, written in our hearts, known and read of all men; as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; *not in tables of stone, but in fleshy tables of the heart.*"

With Israel, nationally, the "New Covenant" is still to be established. "Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and *write them in their hearts*: and I will be to them a God, and they shall be to me a people." —Heb. viii.

The mercy-seat, or covering-lid of the Ark, was of pure gold. This leads us to the testimony which tells of Jesus as "the one" whom God hath set forth "a propitiation through faith in His blood," etc., (Rom. iii.)—"sprinkled with the blood of sprinkling, which speaketh better things than that of Abel." The Psalmist, alluding to the blessedness shadowed

forth in the mercy-seat, says: "Blessed are they whose iniquities are forgiven, and whose sins are *covered*."—Rom. iv. "Thou has forgiven the iniquity of thy people, thou hast *covered* all their sin."—Psalm lxxxv.

The Hope of the twelve tribes of Israel was centered in the Ark. When Israel was smitten before the enemy the elders of Israel said: "Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies."—I Sam. iv. On this occasion, however, it did not save them; for "the glory had departed from Israel:" "the Ark of God was taken." After a brief captivity in the enemy's land it returned to the borders of Israel; and tarried in Kirjath Jearim until David was established as king, and brought it to Mount Zion in Jerusalem. When the temple was builded, King Solomon removed the Ark of the Covenant "from the city of David, which is Zion," and placed it "within the oracle of the house; the most Holy place, even under the wings of the Cherubim." And "there was nothing in the Ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt."—2 Chron. v.

In the visions of John the Revelator, a new

order of things is introduced upon the scene; and the symbol of the Ark in the temple again appears. Rev. xi. 19: "And the temple of God was opened in heaven, and there was seen in his temple the Ark of his testament," etc.

For the elucidation of this symbol we refer to the author of "Eureka." He begins with giving a more literal translation of the word temple, thus: "The Nave of the Deity was opened in heaven, and the Ark of His covenant was seen in His Nave. This nineteenth verse is parallel with ch. iv. 1, in which John says: 'a door had been opened in the heaven;' and looking through the door he saw 'a throne and one sitting upon it.' This throne and its glorious occupant are identical with the Ark of the covenant. In the typical Mosaic Tabernacle, the Ark stood in the Nave, or Most Holy place. It was Yahweh's throne in Israel, on which he was said to sit between the Cherubim. From thence proceeded all his decrees for peace or war, issued through the Prince of the host, the High-Priest of Israel. It was a symbol of great significance in its appointed place. . . . The Nave and the Ark were beyond the veil, which represents the flesh.—Heb. x. 20. The opening of the Nave is, therefore, equivalent to that which constitutes the Nave, being no longer simply holy in the flesh, but most holy in spirit-nature, having passed from flesh to spirit. The opening of the nave is a wonderful

manifestation of power. It implies the descent of Him who is the resurrection and the life; the reorganization of the ashes of the saints, and the restoration to each of them of their identity; and their subsequent transformation into spirit-bodies by the instantaneous operation of the Spirit. And when this process is complete, to give them a commanding position 'in the heaven,' that, as the Ark of the covenant, they may be the depository of almighty power, and prepared for the work of ruling in righteousness all the kingdoms or heavens of the world, and retaining undisturbed possession of them for a thousand years. Thus, the Ark of the covenant seen in the opened nave is the Deity in most holy manifestation, manifested by spirit in Jesus and his Brethren 'glorified together.' Collectively they form the Ark and Cherubim, the Spirit answering to the manna, the budding almond-rod, and the testimony. This is evident from the discourses of Jesus as recorded by John. The anointing Spirit, or Christ-Spirit, speaking by Jesus, declared that He is the bread of life, or true manna; the resurrection, or budding-rod; and the covenanted truth, or testimony. The container of such a power is the chest or ark thereof; and, therefore, styled the Ark of the Covenant; of the New Covenant, the Abrahamic: with a blood-sprinkled propitiatory or mercy-seat, even Jesus; and all in Him who worshipped in the Altar.

"This is the throne, the Eternal Spirit's throne, to be established as such in Jerusalem, the mother city of the Kingdom of the Ancient of Days. . . .

"The words of Apoc. xi. 19 are interpreted in chap. xiv. 1, by 'the Lamb standing on Mount Zion, and with him an 144,000.' The Lamb of this vision is the Ark of that; and the 144,000, in the midst of whom He dwells, the Nave of the Deity. . . . While judgment is being executed by the saints, as the most Holy smoking with wrath, the kingdom is being set up: when this is established, the smoking Nave becomes quiescent, and the Holy city is apocalypsed in all its glory. 'I saw no Nave therein,' says John. . . . But John's declaration that he saw no Nave in the Holy city is immediately followed in the Common version by the intimation causatively expressed, to-wit: 'For the Lord God Almighty and the Lamb are the temple of it.'—Chap. xxi. 22. But what John penned is preferable to this version of it: as, 'For the Lord, the Deity, the Almighty, is the Nave of it, even the Lamb.' . . . Yahweh Elohim is the multitudinous apocalypse of this the 'One Spirit,' manifested in Jesus, and His Brethren 'glorified together.' They, in 'the time of the End,' and in all subsequent *aeons*, will be Yahweh Elohim, the Almighty: the Nave of the Holy city, in which John saw no Nave; for the Holy city, being a sinless, guiltless, incorruptible, and deathless municipality in all its constitu-

ents, is no longer in need of temple arrangements. The Ezekiel temple is a 'house of prayer for all nations,' in which the 'Yahweh Elohim Almighty' will officiate as the sacerdotal intermeditation between Him who dwells in light, whom no man can see and live, and all the enlightened, justified, and regenerated nations of the Millennial Age.—Exod. xxxiii. 20; 1 Tim. vi. 16."—*Eureka*, vol ii., pp. 732, 360-61-2.

---

#### THE MANNA.

"In regard to the manna, it is styled in Psalm lxxviii. 24 'the corn of the heavens,' 'man did eat the bread of mighty ones.' This and the flesh, by which the life of Israel was sustained, was 'spiritual meat:' it was, nevertheless, material and corruptible flesh and bread. . . . But it was 'spiritual' in the sense of representing something else than its own material constituents: in other words, the flesh and the bread were types of something that was afterward to descend from the heavens, and to become the life-sustaining principle of all that should receive it. What was that something? This question has been answered by Jesus in John vi. The Jews had said: 'Our fathers did eat manna in the desert; as it is written: "He gave them bread out of the heaven to eat."' But in reply to this Jesus said:



‘Moses gave you not the bread out of the heaven; but my Father giveth you the true bread out of the heaven. For the bread of Deity is He who descendeth out of the heaven, and giveth life to the *kosmos*.’ This was as much as to say that the manna was representative of a life-imparting agent from heaven; even the Logos, speaking by Jesus, ‘In him,’ the Logos, ‘was life,’ says John; ‘and the life was the light of men.’ The Logos, or spirit of Deity, was the manna, or true bread. It was this Logos who said: ‘I am the Way and the Truth and the Resurrection and the Life: I am the Bread of life, or the manna: I came down from heaven.’ ‘This is the bread that descendeth from heaven, that a man may eat thereof and not die. . . . If any man eat of this bread he shall live in the Aion: and the bread that I, the Logos, will give is my flesh, which I will give for the life of the *kosmos*.’ . . . The Christ, then, or the Logos become flesh, is the ‘spiritual meat’ represented by the flesh and manna in the wilderness. Hence, the manna of the Apocalypse is representative of the last Adam, whom Paul styles ‘a life-imparting spirit:’ and to eat from this manna is to be the subject of incorruptibility of body and life, which together constitute ‘immortality’ in the thousand years’ Aion: which deathlessness is imparted by the Spirit which raised up Jesus from among the dead. . . . The Bread to be eaten was first concealed in the dew, and did

not appear until the fluid matter in which it was suspended was evaporated by the action of the sun. The manna concealed in dew is a type of the resurrection of the firstfruits of the Spirit. When they that now dwell in the dust awake and sing, they are at their awaking the *Spirit's Dew*; which the prophet saith is as 'the Dew of herbs.'—Isa. xxvi. 19. In this Dew state they remain until the Sun of Righteousness acts upon them and transforms them into manna: that is, makes them corporeally like Himself—transforms the body that comes out of the grave into a like form to that with which He descends from heaven.—Phil. iii. 20. To be the subject of this transformation by the Spirit is 'to eat of the manna which has been concealed.'

"But the concealment of the manna has also especial reference to Jesus, who is Himself the type of His companions. In the historical type the manna appears in two forms—first, as susceptible of corruption; and secondly, as incorruptible. . . . Moses was commanded to put an omer, or tenth part of an ephah, of manna into a pot, and to lay it up before the Testimony, to be kept. Every day this was preserved, and it was kept for centuries, evinced the presence of the Spirit in the Most Holy: for ordinarily it would not keep. It was deposited in the chest called the Ark of the Testimony, which was overlaid with gold; whose lid was termed the *Caphporeth*, propitiatory, or Mercy-

seat; and upon which the Cherubim were based. This Ark of the Covenant contained the tables of the Law, the pot of manna, and Aaron's rod that budded: things all representative of the Logos in His incarnate manifestation. Now, as Aaron laid up an omer full in a pot, and concealed it from view within the Ark of the Testimony, there to remain for centuries; so the Eternal Spirit concealed in Jesus, the antitypical Ark of His testimony, that deposit of manna, from which it shall be given to those who overcome to eat. We feed upon this manna from day to day, in feeding upon the truth. But what we eat to-day will not suffice for the morrow. We must keep it in memory. But though we thus feed and rejoice in the 'right to life,' yet it is life-manna concealed; for 'we are dead, and our life is hid with Christ in God.' When Christ our life shall appear, then shall we also appear with Him in glory.—Col. iii. 3, 4.

"The night of the Life-manna's concealment in the Spirit's Ark is far spent; and the morning of its manifestation at hand. Jesus Anointed, who is the Glory of the Eternal, has been *hid in God*—concealed from human view, 'at the right hand of Power,' for many generations and centuries: . . . we wait for His coming, that the Spirit may be in us as in Him; and that being made like Him, we may eat of the manna that hath been so long concealed."—*Eureka*, vol. i.

## AARON'S ROD.

Aaron's rod that "budded" was a rod of the almond-tree; as we learn from Num. xvii.: "And it came to pass, that Moses went into the tabernacle of witness, and behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This rod was "laid up before the testimony, to be kept as a token against the rebellious." It was the rod, representing the Priesthood, that was made to bring forth fruit. Placed within the Ark, it became a type of something pertaining to a higher order than that of Aaron.

The naturalist informs us that the blossoms of the almond-tree are *white*. That in Judea the tree blooms in early spring-time, the fruit ripening about the time of wheat-harvest, or Pentecost. The prophet Jeremiah gives a clue to the significance of the Almond-rod. In chap. i. 2: "The word of the Lord came unto me, saying: 'Jeremiah, what seest thou?' And I said: 'I see a rod of an almond-tree.' Then said the Lord unto me: 'Thou hast well seen; for *I will hasten my word to perform it.*'" Taking this definition, together with the fact that the blossoms of the almond-tree are *white*; and that it is fruit-bearing about the time of wheat-harvest; also that the rod of Aaron was preserved in the Ark before the testi-

mony; and we have a combination which leads to the true signification. First, the principle of resurrected-life is deposited within the Ark. Christ said: "I am the Resurrection and the Life." When the time appointed for the manifestation of this "Ark of the Covenant" shall arrive, Jehovah will hasten the performance of His word; in relation to those who have "washed their robes and made them *white* in the blood of the Lamb,"—through the mediation of the Ark of His testimony in the Most Holy. The blossoming of the almond-rod points to the time of firstfruits. The time of the budding, blossoming, and perfecting of the "Firstfruits unto God and to the Lamb." Illustrating degrees in the order of perfecting. First the bud, then the blossom, afterward the fruit.

The "manna" and the "budding-rod" exhibit two life-giving principles. Manna, that which feeds and sustains life; the Budding-rod, the power of revivifying and resurrecting that which was formerly dead.

---

#### THE CHERUBIMS OF GLORY.

"And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat. . . . Out of the mercy-seat made he the cherubims on the two ends thereof. And

the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seatward were the faces of the cherubims."—Exod. xxxvii.

Our author explains as follows: "In the text above cited they are described as having wings and faces; and being made out of the same piece of gold as the mercy-seat, upon which they looked down, beholding, as it were, the blood sprinkled upon it: it is evident they were symbols connected with the institution of atonement for sin through the shedding of blood. But they were still more significative. They were God's throne in Israel. Hence the Psalmist saith: 'The Lord reigneth; he sitteth between the cherubim.' This throne was erected upon mercy; and for this reason it was that the covering of the ark containing the testimony, the manna, and the resurrected rod, was styled the Mercy-seat, or throne, where the Lord covered the sins of the people. It was also the Oracle, or place from which God communed with Israel through Moses. 'There,' said the Lord, 'will I meet with thee, and I will commune with thee, from above the mercy-seat; from between the two cherubim which are upon the Ark of the Testimony, of all things which I will give in commandment unto the children of Israel.' Though Moses informs us of two cherubim with a plurality of

faces and wings each, he does not tell us what kind of facēs, or how many wings they had. This deficiency, however, seems to be supplied by Ezekiel. Those he saw had each of them four faces and four wings: a human body, with feet like a calf's, and the hands of a man under their wings. Of their faces, one was like a man's; a second like a lion's; a third like that of an ox; and a fourth like an eagle's. The things of his first chapter, taken collectively, evidently represent the Messiah upon His throne, surrounded by His saints, and all energized and made glorious by the Spirit of God. The rings of Ezekiel's wheels were full of eyes; but in the cherubim which John saw, the wheels were not introduced; but two more wings were added, and the eyes were transferred to the six wings.—Rev. iv. 8. In this place the cherubim are styled 'beasts,' more properly *living creatures* (τα ζῶα); and are associated with 'twenty-four elders.' Now, by attending to what is affirmed of them in another place, we shall see who are represented by the four cherubim of Ezekiel with four faces each, and their wheels; and the four of John with one different face each, and twenty-four typical elders. It is written that they fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are (or represent) the prayers of saints. And they sung a new song, saying: 'Thou art worthy to take the book, and to open the seals

thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation: hast made us unto our God kings and priests, and WE shall reign on the earth.'—Rev. v. 8–9. From this it is evident that the cherubim, etc., represent the *aggregate of those redeemed from the nations in their resurrection state*. The Lamb, the four cherubs, and the twenty-four elders are a symbolical representation of what is expressed by the phrase, 'them that are sanctified in Christ Jesus, called saints;' that is, those who have been constituted the righteousness of God in Christ *in a glorified state*.—*Elpis Israel*, pp. 133–34.

"In the Most Holy Place of the Temple of Solomon there were two cherubic figures, which stood opposite to each other, with wings outstretched over the Ark of the Covenant. . . . In the temple there was one body to four faces. Ezekiel saw four bodies with four faces each, and John saw four bodies, each body having one face. But though the number of the bodies differed, they were only the subdivisions of a general whole. The faces are the faces of the Spirit. The shew-bread placed on the golden table in the holy place is styled, 'the bread of the faces taken from before the Faces of Yahweh,' when it was given by the priest to David.—1 Sam. xxi. 6. The faces of Yahweh were the cherubic faces over against the table embroidered on the



curtain of the Tabernacle. They symbolized the Spirit in flesh-manifestation, and were, therefore, the faces of the Spirit."—*Eureka*, vol. ii.

Fuller exposition is given in Vol. iii. concerning this multitudinous Unity: "The symbolic Lamb and 144,000 on Mount Zion are YAHWEH TZ'VAOTH, *He who shall be hosts*, of whom Isaiah prophesies in chap. vi.: 'I saw,' saith he, '*Adonai* (the Spirit in plural manifestation, *Lords*) sitting upon a throne, high and lifted up, and his (robe-skirts) filled the temple.' 'Above it stood the Seraphim; each one had six wings; and one cried to another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.' *Adonai*, with robe-skirts filling the temple, is the Spirit, as the Lamb and the 144,000. These thousands are the skirts of the investing-robe of the King,—*Yahweh Tz'vaoth*; and symbolized by the six-winged Seraphim, or four living ones full of eyes, described by John in chap. iv. 6, 7, 8. That *Adonai* is One in plural manifestation appears from the eighth verse. 'I heard,' saith Isaiah, 'the voice of *Adonai*, saying, Whom shall I send? and who will go for us?' The Spirit of Christ in the prophet answers: 'Here am I; send me!' And He said: 'Go!' . . . He came and was slain. He was 'delivered for our offences, and raised again for our justification.'—Rom. iv. 25. 'Unto him, then, the faithful witness, the first begotten of the dead, and the Prince of the kings of

the earth, unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests for the Deity and his Father; to him be glory and dominion for the æons of the æons. Amen.'—Apoc. i. 5–6. This is the ascription of Isaiah's Seraphim, of Ezekiel's Cherubim, and of John's four Living Ones, and, therefore, of the 144,000, to the Lamb for what He has done for them. . . . As certainly as the Lamb was slain, so surely will He appear on the Mount Zion with the 144,000; when the moon of the political firmament shall be confounded and the sun ashamed, when He who shall be hosts (Yahweh Tz'vaoth) shall reign on Mount Zion, and in Jerusalem, and before His ancients gloriously.—Isaiah xxiv. 23. The Multitudinous Unity, indicated by Jesus in His prayer, that 'believers into him through the apostolic word, may be one, as thou, Father, art in me, and I in thee, that they also may be ONE IN US.'—John xvii. 21. This Unity is many individuals in One Body. This body when deified is the Nave, or Most Holy, as represented by the thrice uttered exclamation of the four Living Ones, 'Holy, holy, holy!!!' The Ark of the testimony is in this body when manifested in glory—'Christ the Head over all for the ecclesia, which is his body.'—Eph. i. 22–23."

THE THREE TEMPLES.

THE symbols that have formed the theme of our contemplation thus far, are traced out, in relation to their moral and spiritual aspect, in the sojourning state; and their full and perfect development in the state of glorified spiritual substance.

We have seen typified, in the "holy garments" of the high-priest, the most beautiful and perfect of heavenly things—both memorial and prospective.

The breastplate and shoulder-pieces representing the foundation elements of the holy city; first, as described by prophets and apostles; afterward, unfolded to the apostle John in the vision of the New Jerusalem.

The ephod and girdle, the "body of the anointed," in the sacrificial order of things. The blue robe of glory—the spiritual significance of which we are shown, first, in the initiatory stage, in the hyssop and the blood—opens out into the fullness of that cleansing, healing stream which flowed out through the body of Christ. Hereafter to breathe forth through the leaves of the tree of Life—that pure health- and life-imparting river, described by John as a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, vitalizing the fruit-producing trees on either side of it. Its geographical counterpart is described by the prophet Ezekiel as a stream "issu-

ing from under the threshold of the house," "at the south side of the Altar."

The fruits pending from the robe of blue being typical; first, of the fruits of the Spirit, morally and spiritually exhibited in the lives of believers; secondly, the seed of Abraham, settled in their ancient heritages; multitudinous, according to the promise which said: "I will multiply thy seed as the sand which is upon the sea-shore."—Gen. xxii. Even the sons of Levi—a representative class—who are to be "refined and purified as gold and silver; that they may offer unto the Lord an offering in righteousness."—Malachi. These are appointed a place in the holy portion of the land, according to the word of the Lord by Ezekiel: "The holy portion of the land shall be for the priests, the ministers of the sanctuary, which shall come near to minister unto the Lord." These—being cleansed and purified by the healing fountain, which is to be "opened to the house of David for sin and for uncleanness," the pure river of the water of life—are typified in the position of pendant fruits on the hem of the "ROBE-SKIRTS," which, as his "*train*," "will fill the temple." Even that temple which is to be built by him who is styled "the Branch." Of whom the prophet Zechariah testifies, saying: "Behold the man, whose name is the Branch; he shall grow up out of his place, and he shall build the temple of the Lord."

If we are able to group the symbols in their respective positions, we may form some idea of that which was signified in Isaiah's vision, described in the sixth chapter: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

Over the Ark of the Covenant, in the most holy place, between the cherubims, was the place of the Lord's (representative) throne in Israel. King Hezekiah, in the depth of his distress, prayed unto the Lord, saying: "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth."

When the things represented in the Ark and Cherubims shall become a living reality, the Lord's throne will be there. "High and lifted up"—surrounded by the glorified redeemed.

Prophesying concerning it, David says: "The Lord hath prepared his throne in the heavens." Even the New Heavens, wherein the "Sun of Righteousness is to arise, with healing in his beams."—Mal. iv.

The prophet Jeremiah, in the third chapter, informs us of the place where the throne is to be established: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more. The Ark of the Covenant of the Lord, neither shall it come

to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem."

The Spirit in prophecy, still using the figure of the Cherubim, speaks in Psalm xcix.: "The Lord reigneth; let the people tremble; *he sitteth between the Cherubims*; let the earth be moved. The Lord is great in Zion, he is high above all the people. Let them praise thy great and terrible name, for it is holy."

The same subject was exhibited to Ezekiel in a vision. He says: "Then I looked, and behold, in the firmament that was above the head of the cherubims, there appeared over them, as it were, a sapphire stone, as the appearance of the likeness of a throne." Then after a prophetic utterance concerning the gathering of the tribes of Israel into their land again, and their change of heart, the vision is completed: "Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above."—Chap. x., xi.

"In Exodus xxiv. Moses tells us, at least the common version does, that he and seventy-three others 'saw the God of Israel.' We should err, however, if we supposed that he meant they saw Ail, the

Uncreated Spirit; 'no man can see him and live.' He says they saw the 'Elohim of Israel'—depositories and embodiments of the Eternal Spirit, who shone out in glory in the presence of the Elders. The appearance under their feet was, as it were, a paved work of sapphire stone, and as it were the body of heaven for clearness. The whole was a Spirit-manifestation, and illustrative of what is yet to appear in the midst of Israel when the Elohim of Abraham, constituting the name of Ehyeh, shall be apocalypsed on Mount Zion."—*Phanerosis*, p. 27.

The throne of the Lord, then, has been typified in the miniature Pattern—in the most holy place of the Mosaic Tabernacle.

When the glory of the Lord shall arise upon Jerusalem, the shadows will disappear. The Pattern will be lost in the substance. The Holy Place, with its symbols of light and beauty, will be absorbed in the magnificence of the varied departments of the holy city.

Even as the Ark and the Tabernacle, and all the holy vessels that were in the Tabernacle, were brought by King Solomon into the temple which he built to the name of the Lord. After the days of war and conflict were ended, the temple of peace was erected upon the mountain where the hand of the destroying angel was stayed, and peace was brought upon Israel. In this the Ark of the Covenant found repose; and the vessels of the sanctuary

expanded into others of greater glory and beauty. And all things pertaining to this house prefigured that still greater and more perfect tabernacle and temple—the “building of God not made with hands, eternal in the heavens.”<sup>1</sup>

The temple represented in the symbols of the Apocalypse, being the antitype or substance—of which Solomon’s building was, but the shadow, or dim representation—it may be profitable to consider just here some of the principal features of the Pattern, in its typical relationship.

---

#### THE TEMPLE OF SOLOMON, TYPICAL OF THE APOCALYPTIC TEMPLE.

The preparation of material for building the temple was made upon a magnificent scale, by King David, before his death. Gold, silver, and precious stones—brass, iron, and wood, in great abundance.

The pattern of the house, and all things pertaining to the various departments thereof, the Lord had committed unto David; and through him, unto Solomon, his son. “All this, said David, the Lord made me understand in writing, by his hand upon me, even all the works of this pattern.”—1 Chron. xxviii. 19. “And David commanded to gather together the strangers that were in the land of Israel;



and he set masons to hew wrought stones to build the house of God." . . . "Also cedar-trees in abundance: for the Zidonians, and they of Tyre brought much cedar-wood to David. . . . So David prepared abundantly before his death."—1 Chron. xxii. 2, 4, 5.

David, however, was not permitted to build the house unto the Lord, because he had "shed blood abundantly, and made great wars." But the word of the Lord said unto him: "Behold, a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." "He shall build an house for my name."

This reign of peace being established—in the fourth year the building of the temple was commenced. Solomon added to the materials which David had collected. He sent to Hiram, King of Tyre, saying, "As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me." . . . "Send me also cedar-trees, fir-trees, and alnum-trees out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon; and behold my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build, shall be wonderful great."—2 Chron. ii. 3, 8, 9.

"And the house, when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." "And he built the walls of the house within, with boards of cedar . . . . and covered the floor of the house with planks of fir." "And within the oracle, he made two Cherubims of olive-tree." . . . . "And for the door of the temple, posts of olive-tree; and the two doors were of fir-tree."—1 Kings vi.

All these materials are plainly seen to be emblematic of those who constitute that living, spiritual house, treated of in the apostolic writings. Paul to the faithful in Christ Jesus says, "Ye are the temple of the living God." Peter also to the elect strangers saith, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Jesus Christ the first foundation—upon which is built, "gold, silver, and precious stones"—as his Ephod breastplate.

The choice trees of the wood, and ornamental flowers of the garden, are personated in the Song of Solomon. In this song he beautifully indicates the spiritual import of many emblems which composed the temple building. "Come with me from Lebanon, my spouse; with me from Lebanon: look from the top of Amana, from the top of

Shenir and Hermon," etc! Personating the emblems, by one, even the Bridegroom—he says: "His countenance is as Lebanon, excellent as the cedars."—Cant. iv. 8—v. 15.

The Cedar-tree seems to have been most highly prized. It is used as an emblem of the most exalted characters. The wood is remarkable for its durability; so much so as to be reputed incorruptible. It is beautiful, solid, and of a reddish-brown color. Cedar-wood was used in the preparation for the purification of sin.—Numb. xix.; Lev. xiv.

Ezekiel, prophesying concerning the changed fortunes of Israel, compares the nation to a cedar of Lebanon. From one of the highest branches of the high Cedar, the Lord said He would take and crop off a "young twig, a tender one," and plant it upon an high mountain; saying, "In the mountain of the height of Israel will I plant it: and it shall bring forth boughs and bear fruit and be a goodly Cedar—and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."—Chap. xvii. 23.

The highest branch of the Israelitish Cedar was the Royal house of David. The young and tender twig, that "righteous branch"—of which the Spirit, speaking through the prophet Jeremiah, says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall

reign and prosper, and shall execute judgment and justice in the earth."—Chap. xxiii. 5.

The Psalmist, speaking of the people of the Lord, also likens them unto the cedar; saying, "The righteous shall flourish like the Palm-tree; he shall grow like a *Cedar in Lebanon*; those that be planted in the house of the Lord shall flourish in the courts of our God."—Psalm xcii.

Solomon in his Song, concerning that spiritual house, says: "The beams of our house are Cedar, and our rafters of Fir."—Cant. i. 17.

The two Cherubims being made of olive-tree, and overlaid with gold, present another beautiful similitude, illustrative of the "Israel of the Deity," having the good olive-tree foundation. Of whom the apostle Paul testifies in his Epistle to the Romans: "For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree, how much more shall these, which be the natural, be grafted into their own olive-tree?"—Chap. xi. 24. The natural branches being broken off: others, which had been wild by nature, are brought into the house of God.

David, in spirit personating this, says: "I am like a green olive-tree in the house of God; I trust in the mercy of God forever and ever."—Psalm liii. 8. When the time shall arrive for the glory of the Lord to fill the house—the prophet Isaiah testifies, saying: "When thus it shall be in the midst

of the land among the people, there shall be as the shaking of an olive-tree; and as the gleaning grapes when the vintage is done." "They shall lift up their voice; they shall sing for the majesty of the Lord; they shall cry aloud from the sea." "From the uttermost part of the earth, have we heard songs, even glory to the righteous."—Isaiah xxiv.

Then, through the olive-tree Cherubim, the song of triumph and victory will ring throughout all the earth.

"The two doors for the entering of the oracle were of olive-tree."—1 Kings vi. 31. Thus remarkably illustrating that the way of entrance into the Holy Place is through the Israelitish olive-tree. Or, in the words of the Saviour to the woman of Samaria—"Salvation is of the Jews."

And "Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house."—1 Kings vi. 21, 22.

Gold, we are informed, is the most valuable of the precious metals. It endures the most intense heat of the fire, and is the most malleable and ductile of metallic substances. Its relationship as a type will be easily recognized, as we consider its qualities. The stern endurance of fiery trial, combined with the most pliable docility and obedience

to the hand of the artificer, who fashions it according to his pattern, is all exhibited in the mental condition of those who are spiritually-minded. A few words from our author just here will aid us further: "All the gold of the apocalyptic temple and city of holiness is symbolical of excellent and glorious qualities. 'The Almighty,' said Eliphaz to Job, 'shall be thy gold.' Whatever, therefore, possesses almighty characteristics is golden. . . . They who become constituents of the Most Holy, are they who have bought gold of the Spirit, 'gold tried in the fire,' by which they have become rich; and are adorned with golden stephans and golden girdles."—*Eureka*, vol. iii., p. 461.

The hewing, cutting, chiseling, melting, and refining processes, to which the materials of Solomon's building were subjected, were simply typical of the same processes to which the materials of the Apocalyptic temple are mentally and morally subjected.

The forest, the garden, the stone quarry, the dark mines of the earth, and the deep waters of the sea, are all made to yield their choicest treasures for the house of God.

The collecting of the mass of the most costly materials, we are informed, was the work of David. In his capacity as a man of war, he was representative of the Christ, who is also to be a man of war at the time of His second coming.

The rearing up of the building and full display

of the glorious presence of Jehovah in it, was reserved until a reign of peace had been established. Solomon's reign being typical of the glorious and peaceful rule of Christ, as the Prince of Peace, after the conflict of war and judgment shall be over.

An elucidation of this point is presented in the exposition of the Apocalypse, vol. ii., from which we select the following: "The Nave (*or temple*, c. v.) of the Deity was opened in the heaven, and the Ark of his Covenant was seen in his Nave:" . . . . "When opened in the heaven of the Apocalypse, it is filled with smoke from the glory of the Deity and from his power." . . . . "No man is able to enter into the Nave till the Seven Plagues of the seven angels are fulfilled."—Rev. xv. 8. "When the judgment given to the saints is fully executed, and they have possessed themselves of the kingdom and dominion under the whole heaven (Dan. vii.), then the smoke of the power of Deity in wrathful exercise will be dispelled; and the nations shall walk in the light of it, being 'blessed in Abraham and his seed,' and 'the kings of the earth shall bring their glory and honor into it.'"

Though this is especially affirmable of the Holy City, it is also affirmable of the Nave; for the glorified saints who constitute the one, also constitute the other. While judgment is being executed by the saints, as the Most Holy smoking with wrath, the kingdom is being set up: when this is establish-

ed, the smoking Nave becomes quiescent, and the Holy City is apocalypsed in all its glory."—P. 360.

Those who are the honored agents in the execution of the "judgment written," are represented in Solomon's building by the two Pillars in the porch of the temple—Jachin and Boaz.

Concerning these pillars, our author explains as follows: "While the saints collectively are an Elohal Pillar and house of the truth—this house also contains *two classes of Pillars, and many individual pillars in each class*. This is seen in type and Anti-type. Typically, the two classes are represented in the two Brazen Pillars in the Porch of Solomon's temple, the one on the right hand being named Jachin, and that on the left, Boaz. These names were significative of the things represented by the pillars, which were of brass—eighteen cubits high apiece, and surmounted with a chapter nine feet high. Here were loftiness and strength. The chapters were ornamented with nets of checker-work, wreaths or *stephans*, of chain-work, pomegranates, and lily-work, all of which were representative of things pertaining to the pillars. As a whole, they were styled, *Yahkin and Boaz*, or in plain English—'*He shall establish by strong ones.*'"

"In *Canticles*, Solomon, who had much to do with lily-work and pomegranates, and fragrant and choice woods, in the building of the temple, makes the Bridegroom term the Bride, '*the Lily*': and speak-



ing of herself, she says, 'I am his, feeding among lilies;' and a rose of Sharon a 'lily of the valley.' And in another part of this Song of Songs, the Bridegroom says of the saints forming collectively the Bride: 'A garden enclosed is my sister spouse; a spring locked up, a fountain sealed. Thy shoots are plants of Paradise, pomegranates with delicious fruits.' . . . 'These plants of Paradise typifying the two classes of saints from Israel and the Gentiles, are concretely the *Oz*, or 'strong ones, by whom, He, Yahweh, will establish the kingdom of David.'

"But while these pillars of fine brass represented '*the Feet*' of the Eternal Spirit, which in their progress are as 'pillars of fire,' glowing in a furnace (Rev. i. 15; x. 1; Ezek. xliii. 7), there are other representative pillars which typified the same agents in a different position. Within the Tabernacle were '*four pillars*,' upon which was suspended the Veil inwrought with Cherubim.—Exod. xxvi. 32. These pillars were of wood overlaid with gold. Brass pertained to the Porch and Court of the Priests; Gold to the Holy and Most Holy compartments of the Tabernacle. These four cherubic-veil pillars answer to the Four Living Ones of Rev. iv. and v. To be a pillar in the dwelling of the Deity, is to be a constituent of these four cherubic-veil pillars, and an element of Jachin and Boaz, the diversity of metals having reference not to different classes of saints,

but to the same individuals in different states. As brass, they are glowing in the furnace of divine wrath, executing vengeance upon the nations and punishments upon the peoples; binding their kings with chains, and their nobles with fetters of iron; in short, 'executing upon them the judgment written,' in the time appointed for them to possess themselves of the kingdom under the whole heaven—(Psal. cxlix. ; Dan. vii.); as brass, they are standing upon 'the sea of glass, mingled with fire'—and treading down the wicked as ashes under the soles of their feet—Rev. xv. 1; Mal. iv. 3; but as gold, they stand upon the sea, sounding their harps to the song of the victory they have achieved over the kingdoms and empires of the world.

"The saints in the execution of judgment in the approaching 'hour of judgment,' are also typified by the *sixty pillars of brass*, pertaining to the court of the tabernacle.—Exodus xxvii. 9-17. This dwelling in Cant. iii. 7, is styled 'His litter which is for Solomon.' It is seen 'ascending out of the wilderness as pillars of smoke.' The Bride asks, 'Who is this?' Her attendants reply that it is 'His litter which is 'or Solomon himself.' *Sixty valiant men* surround it, the stoutest heroes of Israel. . . . This scene is introduced in Rev. xix. 14. Here the Commander and his sixty heroes, or brazen pillars, are in battle array, and prepared to smite the nations, and to tread the wine-press with-

out fear or apprehension of defeat."—*Eureka*, vol. i., 392-3.

The adornings of the chapiters with lily-work and pomegranates, and wreaths of chain-work, correspond with the same adornings upon the girdle, robe, and Ephod of the high-priest of the Tabernacle. Identity of signification is established between them, according to the testimony. The things signified by the flowers and fruits and chain-work on the holy garments of Aaron become incorporated into the multitudinous unity, represented by the two Pillars in the Porch of the temple of Solomon.

The walls of the house were ornamented with "carved figures of Cherubims and palm-trees and open flowers, within and without." Also upon the two doors for the entering in of the Oracle—and upon the two doors of the temple were carved Cherubims and palm-trees and open flowers; which were "overlaid with gold fitted upon the carved work."—1 Kings vi. 29, 32, 35.

The significance of this ornamental work we learn by studying the testimony concerning the time of the blossoming of the almond-tree, the vine and fig-tree; and the time when the Palm-branches are brought forward in the celebration of the feast of ingathering at the end of the year.

The open flowers appear as memorial of the opening of the buds and blossoms of early spring-

time. The spring-time in the epoch of the resurrection; when the risen saints come forth as the white, flowering blossoms of the almond-tree. And who bear the Palms of victory when the process of exaltation is perfected.

Jesus, illustrating the growing of the kingdom of God, says, in a certain place: "So is the kingdom of God; as if a man should cast seed into the ground . . . and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; *first* the blade, *then* the ear; *after that the full corn in the ear.*"—Mark iv. 28. The apostle Paul also illustrates the perfecting of the resurrected body, upon the same principle, in 1 Cor. xv.: "That is not first which is spiritual, but that which is natural; and afterwards that which is spiritual."

We perceive, then, a gradual process of development, in relation to the body in the epoch of the Resurrection, is plainly indicated in the flowers, palm-trees, and Cherubims that were carved upon the walls of Solomon's temple. Evidence of this is contained in his Song of spiritual symbolism; where the Bridegroom is represented as calling to the Bride, saying: "Rise up, my love, my fair one, and come away. For, lo, the winter is past; the rain is over and gone: the *flowers* appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-

tree putteth forth her *green figs*, and the vines with the tender grape give a good smell.”—Cant. ii.

Also the prophet Haggai, comprehending the spiritual within the literal, says: “Consider now, from this day and upward, . . . even from the day that the foundation of the LORD’S temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate; and the olive-tree *hath not brought forth*: from this day will I bless you.”—Chap. ii. 18, 19. The blessing *begins* to descend *before* the time of the appearing of fruits upon the earth.

“And again the word of the Lord came unto Haggai, in the four-and-twentieth day of the month, saying: “Speak to Zerubbabel, governor of Judah, saying: I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen,” etc. By this testimony of the prophet Haggai, we are instructed that the time of laying the foundation of the Lord’s temple, which brings the beginning of the blessing upon his people, is also the time of the execution of judgment and wrath upon the kingdoms of the nations upon the earth.

The bearing of Palm-branches by that great multitude, symbolized by the Cherubims, is indicative of the time of triumphant victory and perfectness, which leads to the opening of the “*Nave*” (or Most Holy) in the Heaven of the Millennial “*Aion*.”

In the Pattern, which David gave unto Solomon, there were "chambers built against all the house, five cubits high, and they rested on the house with timber of cedar."—1 Kings vi. 10. "The Porch and the houses thereof, the treasuries, upper chambers, and inner parlors thereof," are all suggestive of the words of Christ to His disciples, recorded by the apostle John: "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you."

The dimensions of the building are thus described: "And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits." . . . "And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof." . . . "And the house, that is, the temple before it, was *forty cubits long*."—1 Kings vi. 2, 17, 20. The Porch being *ten* cubits, before the house, thirty cubits remain to be included in the body of the house, before the oracle, or Most Holy Place.

This is highly significant and important, and appears to be typical of periods, or "times and seasons," in the establishment of the Lord's house in the Age to come. We are informed by the testimony of Moses and the prophets, of certain periods of forty, and certain periods of ten.

The exposition of the Apocalypse also gives us light upon this subject. The brazen Pillars (*i. e.*, the saints in the execution of the judgment written) wait at the entrance of the house of glory during a decade or space of ten years. During this period the First-Angel proclamation is going on. At the end of which the second Angel proceeds to pour out the wrath of God upon Babylon, the great city, during the period of thirty years—called the “Hour of judgment.” This work being finished by the third Angel, the third stage or period is reached—the opening of the “*Nave*” or “Most Holy” state and constitution of things upon earth. When the glory of the Lord is permitted to bathe the world in everlasting sunlight.

A three-fold work is being carried on within this period. The forty years of Israel’s second Exodus being also included. The execution of Jehovah’s judgments upon the nations; the ingathering of the twelve tribes of Israel to their ancient heritages; and the silent, invisible building of the Apocalyptic temple; are comprised in the Lord’s most glorious work, in the time of the “Regeneration.”

At the time when the great city, Babylon, is divided by the great earthquake, into “three parts”—the Holy City, the New Jerusalem is being constructed, in the three-fold order of its development.

That the spiritual temple is to be in process of

construction during a period of conflict and war—we find evidence in the Song that celebrates so many of its beauties. After the inquiry, “Who is this?” One says: “Behold his *litter*,” which is Solomon’s: three-score valiant men are about it—of the “*stoutest heroes of Israel*.” “They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night.”—Cant. iii. 7, 8.

Further evidence is also presented in the fact, that a large portion of the materials for building the temple of Solomon were prepared by David, who prefigured the Christ in the time when he fulfills his mission as a “man of war.”

Referring to the literal material temple which is to be built in the land of Israel in the future Age, our author remarks: “Ezekiel, in treating of the temple, speaks of the unfigurative; which become symbols in the construction of the Apocalypse. The temple he speaks of is the house of prayer for Israel and the nation: but the apocalyptic temple constituted of the Lamb and his Wife, both in the Deity, is for them who are pillars in it, and shall no more go out.”—*Eureka*, vol. iii., p. 690.

Some of the emblems which have represented the spiritual house, are also made to symbolize the house of Israel according to the flesh, when regenerated and restored. Referring to the time when Jehovah shall “perform the truth to Jacob,



and the mercy to Abraham," the prophet Hosea compares Israel to the Lily and the choice trees, which were among the symbolic materials of the temple. Through him, the Spirit testifies concerning Israel, thus: "I will be as the dew unto Israel; he shall grow as the *lily*, and cast forth his roots as *Lebanon*. His branches shall spread, and his beauty shall be as the *olive-tree*, and his smell as *Lebanon*. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of *Lebanon*. Ephraïm shall say, What have I to do any more with idols? I have heard and observed him: I am like a green *fir-tree*. *From me is thy fruit found.*" —Chap. xiv. 5, 6, 7, 8.

The trees and flowers which have been so useful in symbol, will also come to be chief adornments of the landscape; when the land is restored to its primitive glory and fertility. The testimony of Isaiah in the sixtieth chapter, informs us upon this point—saying to Israel when restored: "The glory of *Lebanon* shall come unto thee, the *fir-tree*, the *pine-tree*, and the *box* together, to beautify the place of my sanctuary: and I will make the place of my feet glorious," ver. 13. Chap. xxxv.: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing: the glory of *Lebanon*

shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

In that Spirit-manifestation, described by Moses in Exod. xxiv., the position of Israel in the flesh is illustrated by the "*twelve Pillars*," which he "buildd around the Altar," under the hill: "and the glory of the God of Israel was over them above"—as also exhibited in vision to the prophet Ezekiel.

Israel, still in the mortal state, will not be left without a visible and material sanctuary. A visible holy place will be given to them; within the "holy portion of the land."—Ezekiel x'v. There, from the sacrificial Altar, will again ascend the sweet savor of the burnt-offering. And the memorial lamb will again be consumed in the fires of the daily sacrifice. Concerning this Holy Place, the author of "Eureka" writes as follows—in an article entitled:

"THE TEMPLE."

"In the covenant made with David, Jehovah declared that He would '*raise up*' one of his sons, who should also be Son of God, and that He should build a temple for His name. While the foundation only of a temple existed in Jerusalem, Jehovah sent Zechariah to Joshua, the son of Josedech, the high-priest, to say to him that 'the man whose name is "The Branch," which He had said should grow up

unto David, "should build the temple of the Lord." He emphasized this message, saying, 'Even he shall build the temple of the Lord.' He also gave him to know that the sons of strangers from afar should come and assist in its erection; when the glory of Lebanon, the fir-tree, the pine-tree, and the box together should be brought to Jerusalem to beautify the place of the temple."—Zech. vi. 12-15; Isaiah lx. 10, 13. "When the flocks of Kedar, and the rams of Nebaioth should also come up with acceptance on its altar, and the temple itself should be glorified with his glory. When this should come to pass, Zechariah likewise testified that the Branch should bear the glory, and should sit and rule upon His throne; and be a priest upon His throne." Zerubbabel, the Governor of Judah under the Persians, was at that time rebuilding the temple, and finished it in the sixth year of Darius. But Zerubbabel, though a type of Messiah, was not named "the Branch;" nor did he ever sit and rule upon a throne, as king or priest; therefore, the temple he finished was not the temple referred to. The temple built by Zerubbabel was finally destroyed by the Romans; since which no temple has existed in Jerusalem. The Lord Jesus is admitted on all hands to be the man whose name is "the Branch;" but as yet He hath built no temple to the Lord. True, Christ's mystical body, the "*Ecclesia*," is styled "a holy temple in the Lord, for a habitation

of God through the Spirit." He also called His natural body "the Temple," which He would rebuild in three days; and in the Revelation it is said that "the Lord God Almighty and the Lamb are the temple of the New Jerusalem." But what is that temple, and who is the builder of it, even that temple which Ezekiel describes in his fortieth, forty-first, and forty-second chapters? No such temple, mystical or architectural, has ever existed in Jerusalem or elsewhere since men have dwelt upon the earth. The building, in its courts and internal compartments, with its furniture and ordinances, are different from the Tabernacle and Temple built by Solomon and Zerubbabel. It is a structure, then, hereafter to be erected in Jerusalem *restored*; not in Jerusalem *the New*; and the builder of it is the Lord; for He saith, "I will set my temple in the midst of Israel for evermore." He will set it there by "the Branch," whom He hath appointed to build it.

Solomon, Zerubbabel, and "the Branch" are the great temple-builders of the kingdom. The third temple which Jesus shall erect on Moriah will be more magnificent than any building that has yet adorned "the city of the Great King." It will be renowned throughout all the earth, and will be frequented as "the House of Prayer for all nations, who shall flow into it." And many people shall go and say, "Come ye, and let us go up to the mount-

ain of Jehovah, to the temple of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah ii. 3. "Because of his temple in Jerusalem shall kings bring presents unto God."—Ps. lxxviii. 29.

Six things are abolished from the future temple which were indispensable to those under the law; these are the Laver, the branching Light-bearer, the Ark of the Covenant, the Cherubim, the Veil, and golden Altar of Incense. These are all unnecessary to a service performed by Jesus and His brethren.

Having been washed in baptism before their resurrection, they have no use for the Laver like the sons of Aaron under the law. The light-bearer of seven branches is superseded by their own anointing. They shine like the Sun by the Spirit-glory with which they are invested. They are the many light-bearing branches of the Holy Places, which need no artificial illumination in their presence. The Melchizedec high-priest is himself the Ark of the New Covenant, and with his brethren, the Cherubim of glory. He is the Mercy-seat sprinkled with the blood of the New Covenant, which is His own. The law, the manna, and the almond rod is He,—the way, the truth, the bread of heaven, the resurrection and the life. What need has the most holy place of a temple of the Mosaic Ark, and

its contents, with winged Cherubim, in the presence of a personage so august as He, the very substance of those shadowy things! The veil was rent when His body was broken on the tree. The future temple is neither historical nor typical. It foreshadows no details; but by the building, and the "separate place," both west of the Most Holy Place, indicates that there is a state beyond the thousand years, into which they shall be received, who may be accounted worthy of eternal life when sin and death, and every curse, shall be abolished from the earth. Being no monument of the past, the rent veil repaired is seen only in the scarred substance of the Prince of Israel, which it prefigured. He being the Antitype of the Veil, the type is excluded from the future temple, which will be illustrated by the presence of His glorious body which can be rent no more. "In every place, from the rising to the setting sun, incense shall be offered to the name of the Lord, even a pure offering."—Mal. i. 11. "The burning of incense, therefore, will not be restricted to the temple, as in the days of old. Prayer is the voice of supplication seeking assistance in times of need. . . . Prayer will be made for Israel's King continually, and will ascend as incense in every place. Christ and His saints will not be necessitous; they will have no wants unsupplied; for they will possess all things. Praise, not prayer, will ascend from the Holy Place;—therefore, will be no golden

Altar there, on which to burn incense before the Lord."—"Herald of the Kingdom and Age to come," vol. i., No. 9.

The prophet Haggai, making mention of the second temple, built in the reign of Darius, the Persian king, also covers a prophecy, of the third, above treated of. The word of the Lord, through him, said: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord: be strong, O Joshua, son of Josedech, the high-priest: and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." . . . . "For thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land: And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place *will I give peace*, saith the Lord of hosts."

The Psalmist, in a prophecy concerning this glorious time, says: "Because of thy temple at Jerusalem shall kings bring presents unto thee. . . . Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord, Selah! . . . . Ascribe ye strength unto God: his excellency is over

Israel, and his strength is *in the clouds*. O God, thou art terrible *out of thy holy places*: the God of Israel is he that giveth strength and power unto his people."—Psalm lxviii.

"In symbolic language, *cloud* is representative of a mighty host." In the time that is coming, the strength of the God of Israel will be manifested in that "great cloud of witnesses;" prefigured in symbol by the Pillar of cloud between the Cherubim. And seen in vision, as "*Pillars of smoke*," coming out of the wilderness.

As in the days of old, the Pillar of cloud that gave light and guidance and shelter to Israel, also brought destruction and vengeance upon their enemies. So in the future, the enemies of Israel will meet a similar overthrow from the power that will be displayed through "*the clouds*," in which Jehovah's strength and glory will dwell. While the people of the Lord will be encompassed with the shield of His protection and deliverance.

The outpouring of the vengeance that is to proceed from that Spirit-anointed host, the prophet foresaw would be most direful in its effects upon the nations of the earth; and he is moved by the spirit of prophecy to give utterance to the words, "O God, thou art terrible *out of thy holy places*:" "the God of Israel is he that giveth strength and power unto his people. Blessed be Jehovah!"