

# TABERNACLE SHADOWS OF THE BETTER SACRIFICES

## CHAPTER I

### THE TYPICAL TABERNACLE

The Camp--The Court--The Tabernacle--The Brazen Altar--The Laver--The Table--The Lampstand--The Golden Altar--The Mercy Seat and Ark--The Gate--The First Veil--The Second Veil--The Significance of These and Their Antitypes.

THE Tabernacle which God commanded the people of Israel to construct in the Wilderness of Sin, and in connection with which all their religious services and ceremonies were instituted, was, the Apostle Paul assures us, a shadow of good things to come. (*Heb. 8:5; 10:1; Col. 2:17*) In fact, the whole nation of Israel, as well as its laws and its religious services and ceremonies, was typical. This being true, our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of those "shadows" which the Israelites, for our edification, were caused to repeat year by year continually until the Gospel age introduced their antitypes--the realities. *1 Pet. 1:11; Heb. 10:1-3*

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies and worship that we come to the investigation

of this subject, but that we may be edified by understanding the **substance** from an examination of the shadow--as God designed in arranging it.

We shall fail to attach sufficient weight and importance to the shadow unless we realize how carefully God guided and directed all of its details. First, he took Moses up into the mount and gave him an illustration of the manner in

which things were to be made; Secondly, he charged him to be careful of every particular--"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (*Heb. 8:5; Exod. 25:40*) So, too, with all the minutiae of the service: every jot and tittle had to be exactly performed in the type, because it illustrated something greater and more important to come afterward. And in order that these shadows might all be exactly performed, and that the people might not become careless, the usual penalty for any violation was death. For instances see *Exod. 28:43; Num. 4:15,20; 17:13; 2 Sam. 6:6,7; Lev. 10:1,2*

Realizing God's care in making the "shadow" should not only give us confidence in its correctness, that not one jot or tittle of it shall fail until all be fulfilled (*Matt. 5:18*), but should also awaken in us so great an interest in God's plan as would lead us to examine closely and search carefully for the meaning of those shadows. And this, with God's promised blessing, we now purpose to do, assured that among those who are truly God's consecrated ones--his children begotten of his Spirit--"he that seeketh findeth; and to him that knocketh, it shall be opened."

## The Tabernacle's Construction

The directions given to Moses for the construction of the Tabernacle may be found in *Exod. 25 to 27*, and the account of the performance of the work, in *Exod. 35 to 40*.

Briefly stated, the Tabernacle was a house constructed of a

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series of boards of shittim (**acacia**) wood, "overlaid" or plated with gold, set on end into sockets of silver, and firmly fastened together by bars of the same wood, also covered with gold.

This structure was 15 feet wide, 15 feet high and 45 feet long, and open at the front or east end. It was covered by a large white linen cloth, interwoven with figures of cherubim, in blue, purple and scarlet. The open end, or front of the structure, was closed by a curtain of similar material to the covering cloth, called the "Door," or **first veil**. Another cloth of the same material, similarly woven with figures of cherubim, called the "Veil" (or second veil), was hung so that it divided the Tabernacle into two apartments. The first or larger apartment, 15 feet wide and 30 feet long, was

called the "Holy."\* The second or rear apartment, 15 feet wide and 15 feet long, was called the "Most Holy." These two apartments constituted the Tabernacle proper; and a tent was erected over them for shelter. It was made of a covering of cashmere cloth or goat hair, another of ram skins dyed red, and another of seal skins (mistranslated badger skins).

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\*In the English translation this is frequently, though improperly, called the "holy **place**," and in such instances the word **place** will be found in italics, indicating that it has been supplied by the translators, as, for instance, in *Exod. 26:33*. This error is quite confusing, as the "Court" was properly called the "holy place." When **place** is not in italics, the "Court" is always meant. See *Lev. 14:13 and 6:26,27*. In some instances the "Holy" is termed the "Tabernacle of the congregation."

The "Most Holy," or "Sanctuary," is also sometimes called the "Holy **place**"--**place** in italics. Instances, *Lev. 16:17,20,23*. In referring to these apartments, we will call them, severally, the "Court," "The Holy" and "The Most Holy."

A lack of appreciation of the interest of Christians in these typical pictures and of the necessity for uniform exactness, on the part of the translators of Leviticus, must have been the cause of the varied translations which have so aided in confusing the student.

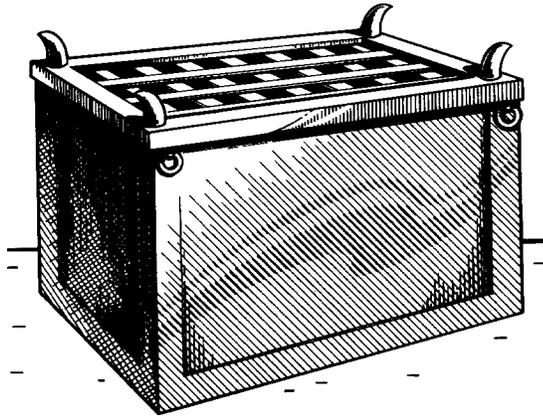
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## The Holy Court or Holy Place

The Tabernacle was surrounded by a yard, or "Court," toward the rear of which it stood. This court, 75 feet wide and 150 feet long, was formed by a fence of linen curtains, suspended from silver hooks, set in the tops of wooden posts 7 1/2 feet high, which were set in heavy sockets of copper (mistranslated brass), and braced, like the tent which covered the Tabernacle, with cords and pins. This enclosure was all holy ground, and was therefore called the "Holy Place"--also the "Court of the Tabernacle." Its opening, like the door of the Tabernacle, was towards the east, and was called the "Gate." This "Gate" was of white linen, interwoven with blue, purple and scarlet.

It will be noticed that the three entrance passages, viz., the "Gate" into the "Court," the "Door" into the "Holy" and the "Veil" into the "Most Holy," were of the same material and colors. Outside the Tabernacle and its "Court"

was the "Camp" of Israel surrounding it on all sides at a respectful distance.



**THE BRAZEN ALTAR**

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## **The Furnishments**

The furniture of the "Court" consisted of but two main pieces: the "Brazen Altar" and the "Laver"--with their respective implements.

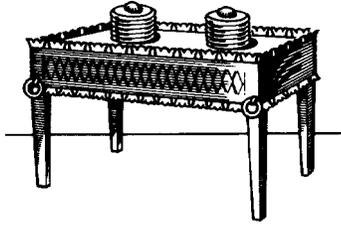
Just inside the gate, and immediately in front of it, stood the "Brazen Altar." This altar was made of wood and covered with copper, and was 7 1/2 feet square and 4 1/2 feet high. Various utensils belonged to its service--fire pans (called censers), for carrying the fire to the "Incense Altar," basins to receive the blood, flesh hooks, shovels, etc.



**THE LAVER**

Next, between the "Brazen Altar" and the door of the Tabernacle, was the "Laver." It was made of polished copper, and was a receptacle for water; at it the priests washed before entering the Tabernacle.

The furniture of the Tabernacle consisted of a "Table," a "Candlestick" and an "Incense Altar" in the "Holy," and the "Ark of the Testimony" in the "Most Holy."



## THE TABLE OF SHEW-BREAD

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Within the Tabernacle, in the first apartment, the "Holy," on the right (north), stood the Table of "Shewbread"-- a wooden table overlaid with gold; and upon it were placed twelve cakes of unleavened bread in two piles, with frankincense on top of each pile. (*Lev. 24:6,7*) This

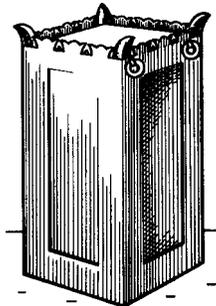


## THE GOLDEN CANDLESTICK

bread was proper for the priests only to eat: it was holy, and was renewed every seventh or Sabbath day.

Opposite the "Table of Shew-bread" stood the "Candlestick," made of pure gold, beaten work (hammered out),

## THE GOLDEN ALTAR



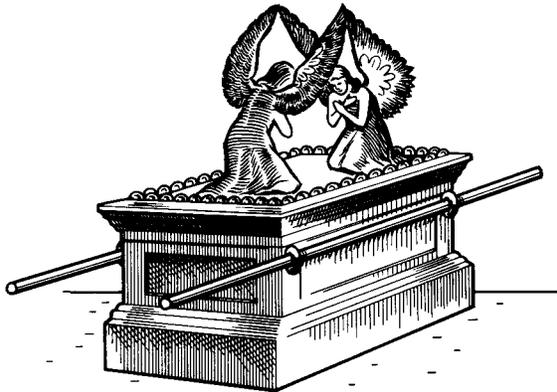
## THE INCENSE ALTAR

having seven branches, and in each branch a lamp. It was the only light in the "Holy"; for, as we have seen, the natural light was obscured by the walls and curtains, and there were no windows. Its seven lamps were cared for, trimmed, supplied with oil, etc., by the High Priest himself,

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who at such times was to offer incense at the Golden Altar.

Farther on, close up to the "Veil," stood a small altar, of wood covered with gold, called the "Golden Altar" or "Incense Altar." It had no fire upon it except what the priests brought in the censers which they set in the top of this "Golden Altar," and then crumbled the incense upon it, causing it to give forth a fragrant smoke or perfume, which, filling the "Holy," penetrated also beyond the "second veil" into the Most Holy or Holy of Holies.



#### THE ARK OF THE TESTIMONY

Beyond the "Veil," in the "Most Holy," there was but one piece of furniture--the "Ark." It was a rectangular box made of wood overlaid with gold, having a lid or cover of pure gold called the Propitiatory or "Mercy Seat." Upon it (and of the same piece), were two cherubs of gold--beaten work. Within this "Ark" (under the Propitiatory) were placed the golden bowl of manna, Aaron's rod that budded, and the two tables of the Law. (*Heb. 9:4*) Upon the Propitiatory a supernatural light appeared, shining out between the cherubim, representing the Divine presence. This was the only light in the "Most Holy."

It is noticeable that all the furniture inside the Tabernacle

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was of gold, or covered with gold, while in the "Court" everything was of copper. Wood, which was the base covered with these metals, was used, we believe, to make the articles of lighter weight, more easily portable, than if of solid metal. This was an important consideration when they traveled. The vessels of the Temple, representative of the same things, were of solid metals. (*1 Kings 7:47-50*) These two metals, gold and copper, were used, we think, to represent two different natures--copper representing the **human** nature in its perfection, a little lower than the angelic nature; and gold representing the **divine** nature, far above angels, principalities and powers. As gold and copper are much alike in their appearance, yet different in quality, so the human nature is an image and likeness of the divine, adapted to earthly conditions. It will be noticed that the arrangement of

### The Camp, Court and Tabernacle

thus distinctly separated and differentiated into three general divisions, represent three distinct classes blessed by the atonement; and the two parts of the Tabernacle represent two conditions of one of these classes.

"**The Camp**" represented the **condition** of the world of mankind in sin, needing atonement and desiring it and its blessings, however indistinctly it analyzes its cravings and groanings. In the type the "Camp" was the nation of Israel at large, which was separated from all holy things by the curtain of white linen, representing to those within a wall of faith, but to those without a wall of unbelief which hindered their view of and access to the holy things within. There was only one gateway to enter the "Holy Place" or "Court"; the type thus testifying that there is but one way of access to God--one "gate"--Jesus. "I am the way,...no man cometh unto the Father but by me." "I am the door."  
*John 14:6; 10:9*

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"**The Court**," represented the **condition** of Justification, entered through faith in Christ, the "gate." Into this "Court" only Levites (typical of justified **believers**) were allowed to come, during the Atonement Day. These had access to the "Brazen Altar" and to the "Laver," and did service in the "Court," but had no right as merely Levites (believers) to go into the Tabernacle; no, nor even to look into it. (*Num. 4:19,20*) In the "Court" all things were of copper, to indicate that the class admitted there were justified **men**. The

"Court" did not represent the condition of the spiritual class during the Gospel age, though the priests, in sacrificing and washing, used it also.

"**The Tabernacle**" building, with its two parts, represented the two **conditions** of all who undergo a change of nature from human to spiritual. The first apartment, the "Holy," represented the **condition** of all those who (as Levites--justified believers) have consecrated their human nature to death, that they might become partakers of the divine nature (*2 Pet. 1:4*), having been begotten of the Spirit. Its second apartment, the "Holy of Holies," beyond the "Veil"--death--represented the **condition** of the faithful "overcomers" who will attain to the divine nature. These, after having completed their consecration in death, will be fully changed, **born** from the dead in the First Resurrection, to the divine nature and organism. No human being, be he ever so full of faith, be he washed from every sin, and in God's sight justified freely from all things and reckoned perfect, can have any place or privilege in the spiritual things represented in the interiors of the Tabernacle and Temple. He cannot even look into spiritual things, in the sense of appreciating them. But, during the Gospel age, such are "called" to consecrate and sacrifice their human nature in God's service, and to inherit instead the spiritual nature--as members of the Body of Christ. "The natural man receiveth not the things of the Spirit...neither can he know

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them, because they are spiritually discerned." *1 Cor. 2:14*

The fact that all things in the Tabernacle were made of **gold**, representative of the divine nature, implies that it represented the condition of such only as are called to the divine nature. Only those of the Levites who were consecrated to the work of sacrificing (the Priests) had access to the Tabernacle; so only those of the household of faith who are consecrated to sacrifice, even unto death, enter the divine conditions represented in the Tabernacle.

The "Court," the justified human condition, is entered by faith only; but while we must retain the faith that justifies, we must do more, if we would experience a change of nature and become "new creatures," "partakers of the heavenly calling," to be "partakers of the divine nature." Entering the "Holy," therefore, implies our full consecration to the Lord's service, our begetting of the spirit and our start in the race for the prize of the divine nature--the terms of which are, faithfulness to our vow, crucifying the justified flesh, presenting our human wills and bodies

living sacrifices to God; no longer to seek human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly impulses. Yet, into this condition, also, we still come through Christ Jesus our Lord, who not only opened for us the "Gate" of justification through faith in his blood, but who also opened the "Door" (the first veil) into the Tabernacle, "a new way of life," as spirit beings, through and beyond the second veil, by the sacrifice of our justified flesh.

Hence the two apartments of the Tabernacle, the "Holy" and the "Most Holy," represented two phases or stages of the new life to which we are begotten by the holy Spirit.

The "**Holy**" represented the present condition of those begotten

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of God through the Word of Truth. (*Jas. 1:18*)

These, as heavenly minded "new creatures," though still "in the flesh," have their real (inner) life and walk with God within the first veil of consecration, and beyond the intellectual sight of the world and the unconsecrated believers.

These enjoy the inner light of the "golden candlestick," while others are in "outer darkness"; these eat of special spiritual food, represented in the unleavened "bread of presence," and offer incense at the golden altar, acceptable through Christ Jesus.

The "**Most Holy**" represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection.

(*Rev. 20:6*) Then, beyond both veils--the fleshly mind and the fleshly body--they will possess glorious spiritual bodies as well as spiritual minds. They will be like their Leader and Forerunner beyond the veil, who, having entered as our Redeemer, hath consecrated **for us** this new and living way--or new way of life. *Heb. 10:20; 1 John 3:2*

The spiritual-minded creature in the "Holy" by **faith** looks forward through the rent "Veil" into the "Most Holy," catching glimpses of the glory, honor and immortality beyond the flesh; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the veil. *Heb. 6:19; 10:20*

We see, then, that justification by faith, our first step toward holiness, brings us into a condition of "peace with God through our Lord Jesus Christ." (*Rom. 5:1*) When our sins are forgiven, or reckonedly covered with Christ's righteousness, we are a step nearer to God, but still **human**--in the "Court." If we would attain the prize of the high calling

which is of God **in Christ Jesus**, and enter through the "Holy" into the "Most Holy," we must follow

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## **In the Footsteps of Jesus,**

our Leader and Head--"the High Priest of **our profession**" [i.e., the High Priest of our order of priesthood] the "royal priesthood." *Heb. 3:1; 1 Peter 2:9*--

(1) By faith in Christ's ransom-sacrifice, represented in the Brazen Altar, we enter the "Gate" to the "Court"--the veil of unbelief and sin is passed. This step is one which our Lord Jesus never took, because not being of Adamic stock, but holy, harmless, separate from sinners, he never was outside the Court condition.

(2) Renouncing our justified human wills, and all our human aspirations and hopes, we pass the first veil, or veil of human-mindedness--counting the human will as dead; henceforth consulting not it, but the will of God only. We now find ourselves as "**new creatures**" in the "**Holy**"--in the first of the "Heavenlies" or Holies (*Eph. 2:6*--**Diaglott**), and begin to be enlightened by the "Golden Candlestick" (God's Word) respecting spiritual things--"the deep things of God," and to be refreshed and strengthened daily with the truth, as represented in the "shew-bread," lawful for only the Priests to eat. (*Matt. 12:4*) And thus enlightened and strengthened, we should daily offer up sacrifices at the "Golden Altar," acceptable to God through Jesus Christ--a sweet perfume to our Father. *1 Pet. 2:5*\*

Thus all the saints, all the consecrated, are in a "heavenly" or "holy" **condition now**--"seated [at rest and in communion] with Christ in [the first of these] heavenly places," but not yet entered into the "holiest of all." No, another veil must first be passed. As the passing of the preceding veil represented the **death** of the HUMAN **will**, so the passing of the second veil represented the death of the HUMAN **body**; and

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\*The word **spiritual** in this text is omitted by the oldest Greek MS, the Sinaitic, with evident propriety. Not spiritual but human rights, privileges, life, etc., are sacrificed.

**T23**

both are requisite to complete our "**sacrifice**." Both fleshly mind and fleshly body must be left behind before we can enter into the "holiest of all"--perfected as partakers of the

divine nature and its spirit conditions: for flesh and blood cannot inherit the Kingdom of God. (*1 Cor. 15:50*) Compare *John 3:5,8,13*.

With these thoughts before our minds, respecting the three conditions represented by these three places, "Camp," "Court" and "Tabernacle," in our next study we will note particularly the three classes which come under these conditions; viz., the Unbelieving World, Justified Believers and the Saints or Consecrated Believers, typified respectively by Israelites, Levites and the Priesthood.

**T24**

## The Tabernacle

"What lone mysterious abode is this,  
Surrounded by a wall of spotless white;  
By day an altar in the wilderness,  
A silent watcher on the plain by night?"

"Who dwells within its consecrated veil,  
To secular and alien feet denied?  
Who answers when the priest, white-robed and pale,  
Sprinkles the blood by 'bulls and goats' supplied?"

"Think you that He of name omnipotent  
Required for naught these oft-repeated rites,  
Or gratified mere vanity by scent  
Of incense, brodered robes and altar-lights?"

"Nay, verily! The curious tapestries,  
The vessels wrought of silver, copper, gold,  
The ceremonious modes of sacrifice,  
All 'better things' of Gospel times foretold.

"And happy he whose reverent gaze discerns  
What 'types and shadows' could but dimly trace:  
His offering on the golden altar burns,  
He solves the mysteries of the 'holy place.'

"Upon the blood-stained mercy-seat he reads  
Atonement sealed by him who went before,  
And from the open heavens the Father speeds  
The riches of his love and grace to outpour."

**T25**

## CHAPTER II

### ISRAELITES, LEVITES AND THE PRIESTHOOD

The Classes of Mankind Typified by Israelites, Levites and Priests--  
Anointing of the Priests--The Significance of the High Priest's "Garments  
of Glory and Beauty," Typically Considered--The Abrahamic  
Covenant, Law Covenant and New Covenant Foreshadowed.

IT IS important that we get a clear idea, not only of the structure of the Tabernacle, and of its furniture and the typical significance of these, but also that we should know something of the actors therein, and their significance as types.

**Israel** is used in many instances to typify the Christian Church. For instance, when they left Egyptian bondage, they were a type of God's children who hear his call to come out from the world and engage in his worship.

The wilderness journey represented the tedious pilgrimage through which many pass, seeking the promised Canaan rest--"Come unto me, and I will give you rest." As in the type, so in reality, the promised Canaan of rest is not far off, if God's children had faith enough to go up and at once enter in by faith. God has made abundant provision for them: yet they journey through the Wilderness of Sin, seeking rest and finding none, because they lack faith in God's promises. Some wander thus a long time; and some never enter the Canaan rest because of unbelief. But while Israel, according to the flesh, is thus and in other ways used to typify Spiritual Israel, yet as we are now examining it, in its

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relation to the Tabernacle, it is a totally different type. Here Israel unquestionably typified **the whole world of mankind**. The sin-offering, sacrifice, atonement, etc., made typical for them (and them only), were typical of the "better sacrifices" and atonement, made on behalf of the whole world; for thus we read, "He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." *1 John 2:2; Heb. 9:23*

In a word, **Israel**, as well as the Tabernacle, Priests, Levites and sacrifices, was a type. And what was there done in

symbol with and for Israel is, since the first advent of Christ, being carried out on a higher plane, and on a larger scale, the latter being the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites typified the "household of faith," or all believers in Jesus and his ransom. The Priesthood, one body under one chief or High Priest, was typical of the "little flock," which, with its "Head" or High Priest, is a royal priesthood, the members of which, after the present time of sacrificing, are to be **kings and priests** unto God, and to reign on the earth. (*Rev. 5:10*) Thus viewed, we see Jesus the High Priest, not a priest of the Aaronic order, which was but the type of a greater and grander profession or order, the Head of the real priesthood of which others were but figures. (*Heb. 3:1; 4:14*) The Aaronic priesthood typified chiefly the humiliation and sufferings of Christ, less his future glory--Melchisedec being the type of the Christ as a kingly or royal priesthood.

But before the under-priests, the members of the Body of Christ, the royal priesthood, will be united to their Head, and begin their reign, they must "**suffer with him**," sharing in the antitypical sacrifices, as we shall shortly see. *2 Tim. 2:12*

The Apostle Peter shows who were typified by the Aaronic priests, when, addressing those who were **sanctified**, he

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says: "**Ye** are...an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ." "**Ye** are...a royal priesthood." (*1 Pet. 2:5,9*) They are all ministers (**servants**) of the truth, though not all preachers and Doctors of Divinity: and each must do his share at self-sacrifice ere he will be accounted worthy to be a joint-heir with Christ. Only to those who suffer with him is there a promise to reign with him. *Rom. 8:17*

That the Head or Chief Priest of this priesthood, this "little flock," is our Lord Jesus, is repeatedly mentioned by the apostles. We give but one quotation: "**Holy** brethren ["the Royal Priesthood"], partakers of the heavenly calling, consider the Apostle and High Priest of **our profession** [our order of priests, to be], Christ Jesus." *Heb. 3:1*

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of the Levites (typical of all the **justified** believers) existed before the priesthood was instituted. So in the antitype the "**Royal Priesthood**" began with the anointing of Jesus, the High Priest (at baptism, *Luke 3:22; Acts 10:38*); but believers,

**justified** by faith in Christ, had lived long before that. For instance, Abraham believed God, and was **justified** by his faith. (*Rom. 4:2,3*) Though even the type had not yet come in his day, Abraham, as a justified believer, was a member of the "household of faith," typified by the Levites. But none of the "Royal Priesthood" were selected until after the Chief or High Priest of this order was first initiated and installed in office. Since then the initiation and installment of the under-priests has been the special work of this Christian dispensation or Gospel Age. Thus the priests, now consecrating, being installed and offering themselves as sacrifices, are being prepared as God's instruments for the royalty of the Kingdom, and thus for the blessing of all the families of the earth.

T28

## The Priesthood

It will be well to notice that in every ceremony relating to the ordination and work of the priesthood the chief priest was first: and so in the antitypical priesthood, Jesus was the **first**--the Leader, Captain, Forerunner--teaching clearly that none **preceded** him. Hence we see that none of the patriarchs or prophets are of the "little flock," the "royal priesthood," otherwise called "the Bride," "the Lamb's Wife." Though they will be greatly blessed as the Lord's servants, their service will not be so grandly high as that of the priests, nor their honor so great; nevertheless, as represented in the Levites, their future work and honor will evidently be great.

"The narrow way to life" (immortality) was not opened up until Jesus came. He was the first to walk in it. He "brought life and immortality **to light**." (*2 Tim. 1:10*) And though all faithful believers (Levites) will become possessors of everlasting life, and the world (represented in the "Camp of Israel") also, if they will accept it during the Millennial age, yet only the priesthood, who overcome and follow their Leader in the narrow way to life--sacrificing human interests--thus seeking glory, honor and immortality (*Rom. 2:7*), will ever become the possessors of that **unlimited** degree of life called immortality, originally possessed only by Jehovah God, and by our Lord Jesus Christ since his resurrection. See **The Plan of the Ages**, Chapters X and XI.

## The Anointing

Under the Law, the **anointing** was the ceremony by which the priests were installed in their service. They were anointed to their office with a peculiar ointment, called the "Holy Anointing Oil," used upon none but the priests, and

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unlawful for any one else to have or to make. (*Exod. 30:25-33,38*) This oil typifies the holy Spirit of adoption whereby we, the real "royal priesthood," are sealed as sons of God. Only the consecrated ones, the priests, are ever to be thus anointed.

Aaron, the typical High Priest, represented Jesus, the Head, and the Church as members of the Body--the great antitypical High Priest. Being but a sinful man, like others, Aaron had to be washed in order fitly to represent the purity of the antitype, Jesus, who knew no sin, and his Church, cleansed through his precious blood, and the washing of water by the Word. *Eph. 5:26*

After being washed, Aaron was clothed with the holy garments of "glory and beauty" (*Exod. 28*), and lastly the anointing oil was poured on his head. (*Exod. 29:7*) Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer--Head and Body--as Jehovah discerned them, looking down into the future to the time for "the manifestation of the Sons of God," and the fulfilment in them of his promises.

## The High Priest in Garments of Typical

### "Glory and Beauty"

"And these are the garments--a breastplate and an ephod, and an upper robe, and a brodered coat, a mitre and a girdle." *Exod. 28:4*

The white linen "coat" represented the High Priest's purity, while its embroidery showed the outgrowth of that pure character in works of grace.

The "mitre," a strip of fine white linen (typical of righteousness), worn around the forehead, to which the golden plate, or "crown," was fastened with a blue lacer, showed that the crown was **righteously** his.

Upon the golden plate was inscribed "Holiness to the Lord," thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown also proclaimed his royalty: Christ is to be "a priest upon his throne"--"a priest forever after the order of Melchisedec." *Zech. 6:13; Psa. 110:4; Heb. 7:17*

The "Linen Girdle" indicated a righteous servant: linen--righteousness, girdle--servitude.

The "Upper Robe," of **blue**, represented his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that the faithful performance of the Redeemer's work of sacrifice had borne rich fruit--the redemption of the forfeited life of the human race. The golden bells signified that when our High Priest appears in glory and beauty, the fruit of sacrificial work will be made manifest to all--**proclaimed** to all the world, as in the type the bells proclaimed it to all Israel. This is indicated by the close proximity: the bells drawing attention to the fruit.

The "Ephod" was made of cloth of purple, blue, scarlet, white and gold threads, skillfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. The ephod typified the **two great covenants**--the Abrahamic Covenant represented by the front part, and the New Covenant represented by the back, both of which are thus shown to be **dependent** on our High Priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground--fail. But, thank God, these covenants are united and firmly clasped on him by the gold clasps (divine power), as well as bound to him by the "curious girdle"--a cord made of the same material as the ephod.

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**THE HIGH PRIEST  
IN ROBES TYPICAL OF CHRIST'S COMING GLORY**

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### T33

This "Curious Girdle" seems to say, This is a **servant**, and as this is the girdle of the Ephod it tells us that this one is "The Messenger [servant] of the Covenant whom ye delight in." *Mal. 3:1*

One part of the Ephod which represents the New Covenant was guaranteed at Calvary: for was not our Lord's death "the blood of the New Covenant" in which his members share? *Matt. 26:28; 1 Cor. 10:16*

The other part is incomplete as yet except as the heavenly Father sees its fulfilment in the future: for the Abrahamic Covenant promised the development of the Seed of Abraham, through whom the New Covenant will bless all the people, and this Seed is not yet complete. True, our Lord Jesus is **the** Seed, yet God foresaw and has foretold the larger seed, spiritual, which will include the Body, the Church with the Head. (*Gal. 3:16,29*) And the Apostle points out that an earthly seed of Abraham will also share the work of blessing the world, yet spiritual Israel is the true Seed: as it is written, "The son of the bond woman shall not be heir with the son of the free woman." *Gal. 4:22-31*

Concerning the natural seed of Abraham, and as proving that they will not be members of the Priest who will do the blessing, the Apostle says: "As concerning the Gospel [the spiritual part of the Covenant] they [the literal seed] are enemies for your sakes; but as touching the election they are [still] beloved for the fathers' sakes. For the gifts and callings of God are not things he will repent of. For this is **my Covenant TO THEM**--There shall come out of Zion [the spiritual Church] the Deliverer [this great High Priest, the Servant of the Covenant--Jesus, the Head, and the "little flock," his Body], and shall turn away ungodliness from Jacob." They are to be **first** blessed by the spiritual or true Seed and may later become associate laborers. *Rom. 11:26-29*

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So, then, after the Body of Christ completes the spiritual "Seed," that additional promise to Abraham respecting an earthly seed must have a fulfilment: the fleshly seed must become great "as the sand by the sea shore," the heavenly Seed being likened to "the stars of heaven." (*Gen. 22:17*) They must first be turned to righteousness and truth; they will then become an agency through which the spiritual Seed will operate in the promised blessing of all mankind with truth and grace.

The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the two covenants. The **scarlet** shows how God provides redemption from the Adamic curse through the blood of the ransom. The **white linen** indicates the restoration of man to his original purity. The **blue** vouchsafes to him the aid, the ability, faithfully to maintain his righteous character. The **purple** proclaims the royal power of the Kingdom cooperating. All of these blessings woven together are made sure by the divine power of the anointed Priest, represented in the interwoven thread of **gold**. Thus Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings--"in due time."

"The Breastplate of Judgment"--was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the lacer, through golden rings--this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (*Exod. 28:26-28*) This breastplate beautifully represented **the Law**: It was not a part of the Abrahamic Covenant (ephod) but "it was added" to it. (*Gal. 3:19*) As the Israelite regarded them (not seeing the hidden connection), the Covenant to Abraham and "the law, which was 430 years after," were all one. But

### T35

Paul shows us that there are two seeds that God had in mind, the spiritual and the natural, and that the Covenant and the Law were distinct, "to the end that the promise might be sure to all the seed; not to that only which is of **the Law**, but to that **also** which is of **the Faith**." *Rom. 4:16*

This Law emblem (the breastplate) was one of the most beautiful of the High Priest's garments. It was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that it was precious to him. As a "breastplate of righteousness" it covered his heart. That which condemned all imperfection was his pleasure--"I delight to do thy will, O my God: yea, thy **Law** is within my heart." *Psa. 40:8*

This breastplate was two spans long and one span wide, folded in the middle, i.e., a span long and a span wide when **doubled**. The size, a span, indicated that the law of God is the full measure of a **perfect man's ability**. The man Christ Jesus, being perfect, was the only one who ever kept the perfect

Law of God inviolate, while those who compose the "little flock," his Body, have his righteousness imputed to them, and hence may truly say, "The righteousness of the Law is fulfilled in us."

The fact that it was double and that the parts were of the same size represented the **letter** and the **spirit** of the Law. The front part contained the jewels, and was hung by the gold chain to the gold clasps of the ephod. The underpart was fastened to the ephod. This under half, tied to the ephod (Covenant), seems to represent the Law in letter, as presented to fleshly Israel. The front part seems to illustrate the spirit of the Law **fulfilled in us**, "who walk not after the flesh, but after the spirit." (*Rom. 8:4*) The two are really **one** when rightly seen, yet the front part, only, bears the precious jewels.

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Pure gold being a symbol of **divine** things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is **divine**; and we know, also, that it is by Divine aid that we are enabled to walk--not after the flesh but after the spirit. It is this phase of the Law which bears the "jewels," set in gold, representative of the true Israel, the Lord's "little flock." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (*Mal. 3:17*) Thus embedded in gold (the divine nature) and upheld by the golden chain of Divine promises, what wonder that "the righteousness of the law is fulfilled in us!" *Rom. 8:1,4*

As Aaron stood there clothed in those beautiful robes so typically significant, and was anointed with the holy oil, his head represented Jesus, the Head of the Priesthood, while his body represented the Church, complete in Christ. How impressive and significant a type of the world's High Priest, undefiled, and clothed with power and authority to fulfil Jehovah's covenants!

## The Under-Priests--"The Body"

We see the **Body**, or members of the High Priest, again individually typified by the under-priests, who each wore a "bonnet," covering his head, to indicate that he was not the head of the Priesthood, but merely a member of the Body. God gave Jesus "to be the **Head** over all things to the

Church, which is his Body." (*Eph. 1:22,23*) It is for this reason that Paul insists that a woman's head should be covered as indicating that she is not the head; the husband and wife being typical of Jesus and his Bride--the Church of the First-born.

The under-priests were robed in linen garments and wore girdles. Their robes represented the **righteousness** of Jesus, imputed to them, and their girdles represent them as **servants**

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of righteousness. The High Priest wore very similar garments during the time of sacrificing (the Day of Atonement) and put on the glorious garments after making atonement.

## **The Anointing of the Priest**

As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the antitypical oil--the holy Spirit--when he was thirty years of age, on the banks of Jordan, at the time of his consecration. There he was "anointed with the oil of gladness above his fellows"--as **Head** over all his joint-heirs. A **measure** of the spirit is given to every member who thus consecrates; but Jehovah gave "not the Spirit by measure unto him." (*John 3:34*) John saw and bore record that our High Priest was thus anointed, and Peter adds his testimony, "How God **anointed** Jesus of Nazareth with the holy Spirit and with power." *John 1:32; Luke 4:1; Acts 10:38*

The anointing oil was poured **only** upon the **head**. The under-priests were not anointed individually.\* They were recognized as members of the High Priest's body, and received their anointing only in him as their head. Hence also the antitypical priests are merely partakers of the spirit of Christ, and only those who are **in** Christ Jesus are partakers of the anointing which seals all those who will be recognized as the heirs of God's promises, and joint-heirs with Jesus Christ their Lord. *Eph. 1:13,14; 4:30*

The oil "ran down...to the skirts of his [the High Priest's] garments" (*Psa. 133:2*), thus representing how all the members of Christ's Body are to be partakers of the

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\**Exodus 30:30* refers to the anointing of Aaron and **his sons**. The thought is that each of Aaron's sons who succeeded to the High Priest's office was to be anointed in his turn, as Aaron himself was anointed at the beginning.

same anointing **after** their Head. "The anointing which ye have **received of him** abideth in you." (*1 John 2:27*) This oil began to reach **the Body** on the day of Pentecost, and flowed on down through this Gospel age, anointing all who are truly baptized **into Christ**, constituting them, with their Head, kings and priests unto God, to reign a thousand years. *Rev. 20:6*

We thus see that Aaron, robed and anointed, represented the entire Christ--the complete Seed of Abraham, in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with him looking down to the time of his manifestation--the dawn of the Millennial Day--when all the members shall have come into the Body, and when the "holy oil" shall have run down "to the skirts of his garments," anointing every member. (*Lev. 10:7*) Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest we constantly pray, "Thy Kingdom come, thy will be done on earth."