

silence; there, in utter gloom, were it not for his own radiance, the Shekinah—the presence of the Lord God of Israel—brooded over the mercy-seat, between the golden cherubs. No eye saw him. No voice spake with him. On one day only of every year did a pale and agitated man dare to pierce the seclusion, not without blood and prayer, and an elaborate ritual, and the gathering of an anxious nation, every man, into the courts without.”—*Chadwick*.

“The holiest place! It is a sure refuge; and even as criminals of old fled to the temples and were safe, so do we take shelter there from all true calamities of body and soul.”

3. THE TABLE IN THE TENT, vers. 22, 23. THE TABLE. Made of acacia wood, two cubits long, one cubit wide, one cubit and a half high, and overlaid with gold. Exod. xxv. 23-30. IN THE TENT . . . WITHOUT THE VAIL. Its place was on the right—NORTHWARD—of the holy place. THE BREAD. Shewbread. Exod. xxv. 30 Literally, “bread of faces,” or “bread of the presence,” so called because set BEFORE THE LORD. In 1 Chron. ix. 32, *margin*, it is called “bread of ordering.” Twelve loaves or cakes, fresh every Sabbath, were placed on the table in two piles, with frankincense on each pile. The bread, removed to make way for fresh loaves, was to be eaten by the priests in the holy place. Lev. xxiv. 5-9. Upon the table were also golden bowls and cups, which probably contained wine for libations. Exod. xxv. 29, 30; xxxvii. 10-16; xl. 4. This bread was a peace or thank-offering, by which the Israelites continually acknowledged their dependence upon God for daily food. To the hungry soul Christ is ever the “bread of life.” John vi. 32-35.

4. THE CANDLESTICK OVER AGAINST THE TABLE, vers. 24, 25. CANDLESTICK. Of pure gold, and designed to support seven oil lamps. Exod. xxv. 31-37. It was probably about three feet high by two feet broad. With its golden utensils (Exod. xxv. 38) its value would now be about \$30,000. [In Solomon's temple were ten candlesticks. 1 Kings vii. 49; 2 Chron. iv. 7. In the second temple there was but one. 1 Macc. i. 21; iv. 49, 50.] Its place in the tabernacle was SOUTHWARD—or opposite the table, and its object was to give light in the tabernacle “continually.” Lev. xxiv. 2. On the arch of Titus of Rome are representatives both of the candlestick and the table of shewbread, signifying that these articles were among the spoils

found by Titus at the destruction of Jerusalem, A.D. 70. This candlestick was (1) of costliest materials; (2) beautiful; (3) the light-bearer. Thus typical of the Church. Oil symbolizes the Holy Spirit. When the Church is constantly filled with the Holy Ghost then is it continually the light of the world. See Rev. i. 12, 20; xi. 4; Zech. iv. 2; Matt. v. 14-16.

5. THE GOLDEN ALTAR BEFORE THE VAIL, vers. 26, 27. The ALTAR was made of wood, and overlaid with gold. It was one cubit long, one broad, and two high. Exod. xxx. 1-10. From its four corners were projections called “horns.” It was also called the “altar of incense,” as only incense was offered on it, and that twice daily. Exod. xxx. 7, 8, 34. Once a year the “horns” were sprinkled with the “blood of the sin offering of atonements.” Exod. xxx. 10; Lev. iv. 7; xvi. 18. BEFORE THE VAIL. In the holy place—not the holy of holies. The GOLDEN ALTAR represents the place of devotion, of prayer. Incense is the symbol of prayer. “The prayers of the saints” are as sweet incense to God. Rev. v. 8; Psa. cxli. 2. Our hearts may be sprinkled ever with the atoning blood of Christ; and continually the incense of our prayers may ascend to God, while Jesus our great High Priest ever intercedes for us.

6. THE ALTAR OF BURNT OFFERING, ver. 29. This ALTAR was made of wood, overlaid with plates of brass, and hence called the “brazen altar.” At the four corners were four “horns” of wood, also overlaid with brass. The altar was five cubits long, five cubits broad, and three cubits high. Exod. xxvii. 1-8; xxxviii. 1-7. Daily sacrifices were made upon it for the sins of the people. Animals were daily slain, their blood poured out before the altar and sprinkled upon it, and sometimes a part, sometimes the whole, of the carcass was burnt. Lev. vi. and vii. (See also the next lesson.) The fire was never allowed to go out, (Lev. vi. 13; ix. 24;) and this was an emblem of perpetual spiritual worship. The altar stood in the centre of the court between the gate and the tabernacle. The CROSS OF CHRIST was symbolized by this altar of brass. Jesus was the one Great Sacrifice for the sins of the whole world. His blood sprinkled upon us cleanseth from all sin. Col. i. 20, 21; Heb. ix. 26; 1 Pet. i. 19; Rev. xiii. 8. The horns of the altar indicate protection and salvation to all who will lay hold of the cross of Christ. Compare 1 Kings i. 50-53; Heb. vi. 18.

7. THE LAVER BETWEEN THE TENT AND THE