

CHRIST
THE
PRIEST AND SACRIFICE
OF HIS PEOPLE:
BEING,
AN EXPOSITION
OF
EXODUS XXVIII. & LEVITICUS XVI.

CONDENSED FROM AN ORIGINAL MANUSCRIPT

OF THE LATE

SAMUEL EYLES PIERCE,

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LONDON:

PUBLISHED BY L. F. SHAW, 27, SOUTHAMPTON ROW, RUSSELL SQUARE.

MDCCCXLVIII.

TO THE PERSONAL FRIENDS
OF THE LATE SAMUEL EYLES PIERCE,
AND TO ALL WHO VALUE HIS WRITINGS.

Well-beloved in the Lord,

The widow of the late Samuel Eyles Pierce having kindly presented me with two sets of Manuscript Sermons, written by her deceased husband, and finished when he was about seventy-seven years of age, (six years before his death;) I feel bound to bring the substance of the same to light, in accordance with the anxious desire of several persons who have engaged Copies of this small Volume. To have printed the whole Manuscript verbatim, would not only have swelled the book, to the damage of the Editor, but would have been unprofitable for the Reader; seeing the Author wrote, as he says, Because he must be still doing something, and should be satisfied, if the said Manuscript had no other effect than to stir up others to think and write, more clearly and fully, on the blessed subjects therein handled. The very frequent repetitions of the same sentiments in this aged Saint's progress from Sermon to Sermon, enables me to condense the said Manuscripts, (in the way now set before you,) even more closely than the printed Folios of Goodwin's Works have been condensed by me: and though there must have been a real value in these reiterations, to the mind of the aged Writer, as enabling him to enjoy over and over again, the blessedness he had felt in what had before been flowing through his pen; yet the Reader can ruminate at large without them, being at liberty to peruse, pause, and re-peruse, as he will. The Original Manuscripts, (now in possession of the Trustees of Portland Chapel,) contain Thirty-five Sermons on the Twenty-eighth Chapter of Exodus, and Twenty-four Sermons on the Sixteenth Chapter of Leviticus. The former was begun A.D. 1842, and finished in March 1843, within three months of his 77th year: the latter was begun about his birthday, in June 23, 1819; and finished in June 21, 1820. The Title of the former was

expressed thus, " A Portrait of the Lord Jesus Christ, taken from an Original Drawing, extracted from Moses the man of God ; concerning Aaron, the High-priest over the house of God under the Old Testament Dispensation." Having myself lately lectured on the Twenty-eighth Chapter of the Book of Exodus ; instead of offering a Preface to these Posthumous Works of our blessed Author, I shall add, as an Appendix to the Sermons on Exodus xxviii. a few Notes taken down by me at the time of my expounding that Chapter to my congregation, (Mr. Pierce's Manuscript not being then in my possession :) and if the Reader would trouble himself to make the same sort of Analysis, after his perusal of the Exposition of the Sixteenth Chapter of Leviticus, I am sure he will find the task both pleasing and profitable. I shall therefore offer no further apology for the liberty I have taken, both with the Manuscript, and also with the Reader of these pages ; being assured that nothing but the glory of the Lord Jesus is the one end of all who love him in sincerity : and in commending you to the grace of God, and to the enlightening of the Holy Ghost, in the perusal of what is before you, I have joy and peace in subscribing myself,

Your servant, for Christ,

JAMES BABB.

*Portland Villas,
Plymouth, November, 1848.*

CHRIST
OUR
PRIEST AND SACRIFICE,
AS SET FORTH IN
EXODUS XXVIII. & LEVITICUS XVI.

PART I.—CHRIST OUR PRIEST.

EXODUS XXVIII.

VERSE 1.—“ *And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.*”

I.—INTRODUCTION. II.—CHRIST PREFIGURED BY GOD'S SEPARATING AND APPOINTING AARON TO BE HIGH-PRIEST, AND (III,) AARON'S SONS TO BE PRIESTS. IV.—THE COMMAND FOR AARON AND HIS SONS TO MINISTER UNTO THE LORD. V.—AARON AND HIS SONS ARE EXPRESSED BY NAME.

I.—I SHALL enter on my Exposition of Exodus xxviii. with the following preliminaries : *First*, In the three former chapters, Moses, while on the mount with God, was commanded to make a tabernacle wherein to put an ark, with its mercy-seat or cover overshadowed by Cherubim of glory, in the Most-holy-place ; also a golden table whereon to place shew-bread, and a golden candlestick, and golden altar for incense, in the Holy-place ; also a brazen altar for sacrifice, and a brazen laver in the outer court of the tabernacle. All these were figures, symbols, and memorials of Christ, and patterns of heavenly-things. 1st, The *tabernacle* itself was a memorial of the incarnation,

whereby Christ became true and very man. 2dly, The *ark* with the two tables of the law in it, preached before the righteousness of Christ, in whose heart was God's law, and who is the end of the law for righteousness, (Ps. xl. 8, Rom. x. 4.) Now as Christ is the perfection of the ark, so is he, 3dly, The true propitiatory in his blood and death, as shadowed forth by the *mercy-seat*; and, 4thly, The *Cherubim of glory* overshadowing the same, was a glorious exhibition of the everlasting covenant which obtained between the Eternal Three before all time. 5thly, The *golden table and candlestick* expressed Christ's presenting himself in the presence of God on our behalf, as our bread of life and our everlasting light. 6thly, In the *brazen and golden altars* we view the sacrifice and intercession of Christ: and, 7thly, The *beazen laver* shows us the fountain opened for sin and all uncleanness, Zech. xiii. 1. *Secondly*, My aim in the above summary is to introduce the subject before us, by the Observation, That if the LORD would have a visible church in the wilderness, there must needs be servants and ordinances of his own appointing, to minister in holy things. *Thirdly*, All the words throughout this chapter were spoken by the LORD to Moses concerning his brother and his brother's sons, and their separation from all others to the office of priesthood. *Fourthly*, The names of Aaron and his sons are expressive, 1st, Aaron, Moses' brother and the first high-priest of the Jews, may signify a *lofty mountain of strength*, or a *teacher*, as Christ is. 2dly, Nadab may signify a *free-gift*, or a *prince*, as Christ is. 3dly, Abihu may signify, *He is my Father*, as Christ calls God. 4thly, Eleazar may signify, *the help of God*, as Christ is. 5thly, Ithamar includes the name of the *palm-tree*, high and upright, as Christ is, and as all ministers ought to be, growing in heavenly-mindedness, &c. *Fifthly*, God spake all these words to Moses in the mount, "face to face," (Exod. xxxiii. 11,) that there might be an open exhibition of Christ without any vail, agreeably to what had been transacted in the true Holiest-of-all between the Father and the Son; the substance of which had indeed been declared from the beginning; but now Israel being the LORD's church by a national covenant, a new edition of Christ is thus so fully given them in types, similitudes, and expressions of him, in his person and work and offices, as that no further light could be added thereto, except by realization of the whole in the incarnation and obedience and sacrifice of the Lord Jesus Christ. Without seeing this we lose the whole glory of Christ contained in the revelation of his person and salvation, as set forth in this Second Book of the gospel of Moses, as I call the Pentateuch: for in the Book of Exodus we have the greatest number of figures and types of Christ throughout the whole Bible: and who would overlook and reject or neglect Christ in the same? Let us take the following sample, 1st, The deliverance of Israel from

Egypt was a pledge of the complete redemption of the whole Israel of God by Christ Jesus; and as such it is so often mentioned throughout the Scriptures. 2dly, The Passover with its blood of sprinkling, and the passage through the Red Sea, preached Christ to the people; after which was the Song of praise to Messiah for the same, called "the Song of Moses." 3dly, The sweetening of the waters of Marah, whereby the LORD declared himself the Physician of his people, *Jehovah Rophe*, as Christ is: and, 4thly, The twelve wells of water; the seventy palm-trees at Elim; the manna; the rock of Horeb; these all were Christ. 5thly, The tabernacle with its curtains, the boards with their sockets and bars, and all the furniture thereof, prefigured Christ to come. 6thly, The golden and the brazen altars, and the laver with the water therein, testified of Christ. 7thly, Christ was to be seen in the priests; in their persons, orders, garments, and employments; as also in their various services, offerings, sacrifices, and performances. In fact, *Sixthly*, A spiritual man in the camp of Israel could look no where before, behind, or round about him, but Christ was presented to his mind, and formed therein by the Holy Ghost, through the above and such-like figures and memorials of him. By such conceptions of Christ's person, love, covenant-engagements, incarnation, sacrifice, bloodshedding and death, the elect among the people knew Him that was to come in the flesh, and believed on him to everlasting life. Therefore, *Seventhly*, No book in the whole canon of Scripture is more full of Christ than the Book of Exodus; only that Christ is herein set forth in figures, symbols, and emblems, as explained to us in the rest of the sacred writings or holy writ.

II.—"*And take thou unto thee Aaron thy brother.*" Aaron was Moses' elder brother, and Miriam was their sister. *First*, The brothers were joined in commission by the LORD to bring up Israel out of Egypt, and all three were honoured as sent before them to guide them, as in Mic. vi. 4, "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Moses was the first man, or prime-minister, in the nation of the Israelites, and Aaron was made the LORD's high-priest over the house of God. *Secondly*, The priesthood was an important dignity conferred on Aaron, a man, a sinful man, without any intrinsic worth in his person; yet one chosen to be a figure of Christ, and called to represent the Messiah in the execution of his work and office of priesthood. Aaron was to be High-priest over all the rest of the priests, as priest of priests; and all things concerning him were to be fulfilled in Christ Jesus. The apostle says, "For every high-priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; Who can have com-

passion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity: And by reason hereof he ought, as for the people so also for himself, to offer for sins: And no man taketh this honour to himself, but he that is called of God, as was Aaron: So also Christ glorified not himself to be made an high-priest, but he that said unto him, Thou art my Son, this day have I begotten thee: As he saith also in another place, Thou art a priest for ever after the order of Melchizedec," Heb. v. 1—6. *Thirdly*, The command from the LORD concerning Aaron was given to Moses, who at the appointed time was to invest him, and consecrate him to the office of high-priesthood; and thus to declare him as the chief priest, the first and greatest man in the tabernacle, set over the whole ministry and service of the same, having all the other priests subject to him, and also distinguished from him in dress, office, and work. Thus Moses did as the LORD had said unto him: "*And take thou unto thee Aaron thy brother,*

III.—*And his sons with him, from among the children of Israel.*" Aaron was a Levite, yet he and his sons were distinguished from all others of the same tribe. They were also all priests: and the first-born and his heirs for ever, were to be high-priests in a regular line of succession; and all the rest of the Aaronites were to be priests: whilst the whole tribe of Levi was also separated unto various services about the tabernacle; and all by the special appointment of God. In 1 Chron. vi. the three distinct tribes of Levi, viz. Gershom, Kohath, and Merari, are cast into their proper classes; but especially the Kohathites, from the time of Aaron down to the captivity by Nebuchadnezzar, are set forth, v. 2—15. The rest in the several branches of their families follow, from v. 16—30. In v. 31, 32, is the appointment of the precentors, or leaders of the singing in the LORD's house, whose names also follow, v. 33—47: and in v. 48, 49, we read that "Their brethren also, the Levites, were appointed to all manner of service of the tabernacle of the house of God. But Aaron and his sons offered upon the altar of burnt-offering and on the altar of incense, and were appointed for all the work of the place Most-holy, and to make atonement for Israel, according to all that Moses the servant of the LORD commanded." The institution of the priesthood was to give clear views and apprehensions of what Christ was to be and to do in his own person by the sacrifice of himself. As God's Holy-one, Christ was to be anointed with the Holy Ghost, and to be the Representative of the whole church, and to approach God on our behalf, substituting his person in our room and stead: He was to be made sin by the transfer of our sins to him; and by his once offering of himself, he was to remove our sins from us for ever, out of sight of law and justice: Christ was to perfume his beloved ones with the odour of his mediation: He was to pro-

nounce an everlasting blessing on us : He was to be a priest for ever after the power of an endless life. The priests in their work and offices, were so many testifications of the perpetuity of the continued virtue and efficacy of our Lord's sacrifice, which was in the Father's view, account, and esteem, the same then as it would be when, having actually completed his obedience unto death, Christ should say, "It is finished." Now Aaron and his sons were thus taken, saith God,

IV.—"*That he may minister unto me in the priest's office.*" But were there not priests until now ? or was this the first institution of the priesthood ? Though the Aaronic priesthood was now first ordained, yet priests, altar, and sacrifice, must have been from the beginning as ancient as the fall ; for Adam must have been the first priest on earth ; Christ only, as the heavenly priest, being before him to teach him how and what to sacrifice : for whence came the coats of skin wherewith the LORD God clothed Adam and his wife, but from the bodies of those animals which had been offered by Adam in sacrifice, as figures of "the Lamb slain from the foundation of the world ?" Rev. xiii. 8, with Gen. iii. 15, 21. Again, "By faith Abel offered unto God a more excellent sacrifice than Cain," (Heb. xi. 4 ;) therefore he too must have been a priest to God. Noah also "built an altar unto the LORD, and offered burnt-offerings on the altar," (Gen. viii. 20.) In Abraham's offering up Isaac his son, (Gen. xxii.) we have also priest, altar, and sacrifice ; and in Gen. xvi. 1, we read that "Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac." And as for Moses, before the LORD spake to him about Aaron, "He wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel : And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD," Exod. xxiv. 4, 5. But our text first reveals the specially appointed priesthood of Aaron and his sons, in whose family the priesthood was to be confined thenceforth, until it should be accomplished in the person and priesthood of Christ ; a pledge of which had already been given in the priesthood of Melchizedec. The whole house and church of Israel were to subject themselves from this time to the form and order of this newly constituted ministry, which consisted in these priests offering such sacrifices as the LORD prescribed, as memorials before him of the method of his own will concerning the putting away of sin and the purifying and sanctifying of his whole church by the blood and sacrifice of his own beloved Son ; in whom alone the substance of all these services was to be realized, and the end of them to be most completely obtained. Thus a worship was ordained for the whole Jewish church, (represented by

Aaron and his sons,) that they might continually acknowledge their whole salvation to be built and to depend on what Christ, the promised and revealed Messiah, was to be and to do on their behalf. Thus Aaron and his sons acted for and ministered on behalf of all Israel, who could therefore trust in no performances of their church worship and ordinances, if they understood the nature, use, and design of them. The ground and foundation of all the hope and confidence of true worshippers was wholly out of themselves; all was founded on covenant-transactions between JEHOVAH and the Branch, before the world was, as set forth by words, types and figures, and realized openly and solemnly by these ordinances performed by the priests in the prescribed sacrificial services. Now it must be confessed that Christ and his complete salvation was set forth from the very commencement of the fall; and that all the ordinances and precepts received by the church down to the time of Noah, and under the Patriarchal dispensation, in the whole essence of the same, are here digested and given in one general scheme, in all the formularies and ordinances of divine worship, as suited to the church of Christ when cast into form and order, under the ministry of Moses, by the LORD himself on Mount Sinai. Thus there were the very same ordinances respecting Christ and salvation, before Moses; but with such improvements and additions as were best adapted to the political state of the Jews, when God himself became their king, and when their form of government was that of a theocracy: as in Isa. xxxiii. 22, "The LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us." The persons to minister to the LORD in the priest's office, are next described by name, viz.

V.—"*Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.*" All the priests were Levites; yet all Levites were not all priests, but only the family of Kohath the son of Levi; and of the sons of Kohath, only the family of Amram the father of Aaron. The descendants of Gershom and Merari, the brothers of Kohath, had places and situations to fill up in the work and service of God; yet only Aaron and the seed of his first-born were to be high-priests; and only his other children and their seed were to be priests and Kohathites. The high-priesthood until the captivity however passed into Ithamar's line, and remained not always in that of Eleazar: the others were inferior priests: some attending only on the altar and sacrifice, and others having peculiar offices and employments. There was an order and divine sovereignty displayed in and throughout the whole, worthy of God, and reflecting honour, glory, and majesty on the whole, as his institution. Moses and Aaron, Nadab and Abihu, had before this been admitted to a personal sight of Christ: these with seventy of the elders of Israel "saw the God of Israel; and there was under his feet as it were a paved work of

sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hands: also they saw God and did eat and drink," Exod. xxiv. 9—11. But Moses remained on the mount with God, forty days and nights; at which time he received commandments concerning the priesthood of Aaron and his sons, who were to minister "before the LORD," in his immediate presence and before his majesty; even as our Lord Jesus Christ appears in the presence of God for us. All being done according to the commandment and will of God, was acceptable in his sight, and will be had by him in everlasting remembrance.

VERSE 2.—"*And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.*"

I.—INTRODUCTION. II.—THE TEXT SPOKEN BY THE LORD TO MOSES, (III,) CONCERNING HIS BROTHER AARON, AND (IV,) HIS MAKING FOR HIM HOLY GARMENTS, (V,) FOR GLORY AND BEAUTY.

I.—THE command having gone forth for Moses to separate Aaron and his sons unto the priesthood, the sacerdotal vestments wherewith Aaron was to be adorned are now ordered; though only in an introductory way, as nothing is said about the fashion thereof, until they are afterwards particularly enumerated and described, together with the dresses of his sons, when engaged in worship. The whole chapter is full of the robing of these; and first of all Aaron's robes are set forth, he being a very special type of Christ in his person, office, garments, and approach to God. Aaron was to shine forth in beauty and glory, in an honourable and dignified manner, as the representative of JEHOVAH, by such gorgeous and splendid apparel as would cause him to outshine all other. May some glory and beauty be reflected from Christ upon our minds as we proceed.

II.—THE LORD took Moses into his peculiar presence, and gave him in commandment his holy ordinances, and appointed also those who were to minister to him therein, viz. Aaron and his sons. This verse concerns Aaron alone, (not his sons with him, as in v. 1,) who is here again called Moses' brother, thereby perhaps to increase their fraternal union, regard, and affection: and the words "*Aaron thy brother*" may further express the distinct acts of the divine will concerning them and their different offices in the house of God. Now it is said to the honour of Moses, that "he was faithful in all his house," and thus he is preferred to Aaron; but our Christ is preferred to both, as in Heb. iii. 1—6. God the divine Father appointed the Lord Jesus Christ in his church to be the head of it, and "all in all" in it, and to it, its high-priest, salvation, glory, and perfection.

Moses was appointed by the same God and Father of our Lord Jesus Christ, the first and chief minister in the church under the Levitical dispensation; and by him the LORD gave forth all his royal commands concerning men and things, and touching ordinances stamped with the authority of divine institution, to the very accomplishment of the same in the person, and by the advent, obedience and sacrifice of Immanuel, the great God and our Saviour Jesus Christ. Now what was to be done by Moses, was to be done for Aaron: for if the LORD will have a high-priest to represent Christ on earth, he will have him clothed accordingly, so as to be a meet resemblance of Messiah: and who but the LORD could give a true portrait of the same to Moses? and when and where could such a portrait be given, but in the immediate presence of the LORD, when Moses was with the LORD beholding his similitude, face to face, and conversing thus with him as a man with his friend? and again, how could this portrait be given but in a correspondence with other typical representations, suited to convey to those under that mode of worship, such ideas of Christ as were most truly agreeable with its nature and design?

III. — As the priesthood was to be perpetual, from its present ordination down to the very close of the Jewish economy, therefore the LORD once for all gives out his whole mind and will concerning the same. In this chapter is the order for Aaron's garments of office, and his sons with him; and in the next chapter it is minutely shewn, How these robes are to be put on; how they are all to be anointed with oil when arrayed therein, and sprinkled with sacrificial blood, and to have some of the same blood put upon the tips of their right ears, the thumbs of their right hands, and the great toes of their right feet: the particular sacrifices to be offered at their consecration and investiture into their offices, with the peculiar rites and ceremonies of the same, are also set forth; and how they are to be presented by Moses before the LORD, at the door of the tabernacle of the congregation, and before the people as witnesses: the execution of all these orders is in Levit. viii: Moses was to wash and clothe Aaron and his sons, and to pour the anointing oil on Aaron's head, and also to anoint the tabernacle and altar. He was to offer the sacrifices, and to consecrate Aaron's sons by doing for them as the LORD commanded: in and throughout the whole of which there was a most solemn and significant exhibition of Christ, whereby as in a glass the then church might view the call, appointment, consecration, office, and sacrifice of Messiah, thus set before them. I take a very exalted view of all this, as worthy of the strictest scrutiny in its accommodation to our Lord Jesus Christ. Now Aaron could not be inaugurated without these holy garments for beauty and glory, of which I am to speak particularly; and Moses could not

give more effectual evidence of his love to Aaron, both in the flesh and in the LORD, than by delivering this account of the LORD's revealed will and commandment concerning him.

IV.—Moses is said to make all these robes, (as well as the ark, &c.) only by reciting God's order, and thus giving the pattern of them: and whenever Aaron ministered in holy things, he was to be arrayed in these garments, which had a relative holiness in them as expressive of the purity and perfection of Christ, whose dignity and majesty they shadowed forth, as making the high-priest appear venerable and dignified in the eyes of the people. These robes were somewhat in conformity to the curtains of the tabernacle, being of fine-twined linen, with gold, blue, purple, and scarlet; and also with embroidery of Cherubim in needle-work; all tending to reflect great light and glory in the minds of saints concerning Christ's transcendent beauty, splendour, worth, and excellency: those who worshipped the LORD in spirit and in truth, received thus impressions most truly divine and indelible.

V.—These garments are called *holy*, not as making Aaron holy, but as an outward declaration of his being holy before God and men as the representative of Christ, who was clothed both inwardly and outwardly with holiness, and purity, and glory, and beauty: and no other high-priest than such a one could suit the church: and though Aaron was Christ's type, yet no mere man could fully express him; for "such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. vii. 26: and Aaron in his glorious beautiful robes, prefigured him as far as possible in his highest degree of dignity and honour, as well in his heart and affections, as in the administration of his work. It was in allusion to the high-priest and his robes, (especially the robe and girdle of the ephod,) that Jesus appeared to John, "with a garment down to the foot, and girt about the paps with a golden girdle," Rev. i. 12, 13. Nor do I object to consider the church also as represented in the person and by the garments of the high-priest; she being one in and with Christ, in whom she is accepted, and in whose person she shines forth, being comely in his comeliness; He being her head and bridegroom and redeemer, and his name being called upon her, as in Isa. lxi. 10, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with his ornaments, and as a bride adorneth herself with her jewels:" yet let the church be kept in her proper place, and not inroach on the personal honours and incommunicable titles, glories, perfections, and beauties of her Lord and Saviour: let not Christ personal be confounded with Christ mystical, the glory of the one infinitely exceeding that

of the other ; nor let Christ mystical be swallowed up in Christ personal. As Christ reflects the knowledge of himself, and shines into our hearts, his every grace will openly appear, so that we need not refer the parts of these priestly robes to the particular graces of the saints. Our perfection and blessedness will everlastingly consist in our being in Christ, one with him and he one with us ; and by such indwelling Christ will possess our every faculty and sense, in and throughout all our members, so as to fill us with all the fulness of God. In Gen. xiv. 18, 19, the word *priest* is first introduced, as belonging to Melchizedec, who was Christ in a type, by whose sacrifice of himself sin is put away from, and everlasting righteousness brought into, the presence of the LORD, before whom Christ presents himself our everlasting advocate and intercessor. Only the high-priest entered into the Holiest, and that but once a year : the priests waited on the altar, killing and flaying the sacrifices, and offering them, and pouring their blood out at the bottom of the altar : they also kept up a continual fire on the altar and a perpetual light in the candlestick : to them belonged the preparation of the shew-bread, the loaves of which they baked, changing them every sabbath day : the incense on the golden altar was also offered by them thrice every day : all descriptive of Christ, and of the things of Christ.

VERSE 3.—“ *And thou shall speak unto all that are wise-hearted whom I have filled with the Spirit of wisdom, that they make Aaron's garments, to consecrate him, that he may minister to me in the priest's office.*”

I.—INTRODUCTION. II.—MOSES IS COMMANDED TO ORDER AARON'S GARMENTS TO BE MADE BY (III,) PERSONS GIFTED WITH WISDOM, AND (IV,) INSPIRED BY GOD, (V,) FOR THIS SELF-SAME END AND PURPOSE.

I.—ALL contained in Exod. xxv—xxx. was delivered by the LORD to Moses in the mount : Moses had received a pattern of the tabernacle, ark, mercy-seat, Cherubim of glory, table, candlestick, and altars of gold and of brass : also the court of the tabernacle, with the placing of the furniture within and without, was shewed him : and here he is shewed also the form and order of the priestly vestments ; that he might be sure to make all after the pattern shewed him in the mount, as he is repeatedly commanded to do, (Ex. xxv. 40 :) and let us remember again and again, that every iota concerning these robes was described by the LORD, and nothing left to man's art or device. Now as our Lord Jesus Christ, (whom, as “the Man of God's right hand” and “fellow of the LORD of hosts,” we may style God-man or the Man in God,) was called by the eternal Father to the work,

and office of mediator, and received from him all his qualifications for the accomplishment of the same; so was Aaron called and fitted with clothing accordingly, by the handy-work of persons named and inspired by the LORD alone for such an undertaking: so that both the priests and their garments were of divine appointment.

II.—This verse describes the persons to make the said robes of Aaron, so as to distinguish him from all other priests, as well as from all the people, and to separate him unto the LORD: and to minister without these was death; nor were the priests to wear their vests save in their ministrations. Now as all things were delivered unto Christ by the Father, who gave all things unto him, (Matt. xi. 27, John xvii. 7, 8;) so every thing about God's most holy institutions, was delivered unto Moses on the mount, who received of the LORD what he also delivered unto the people; as Paul did, 1 Cor. xi. 23.

III.—“*And thou shalt speak unto all that are wise-hearted,*” persons graciously gifted: for nothing of human invention or creature-production could be symbolical of Him who is the mirror of all perfection, the sum of all excellency and beauty, and the brightness of eternal glory. The human nature of the Son of God was to be the workmanship of the Eternal Spirit, “made in secret and curiously wrought in the lowest parts of the earth;” a virgin being to conceive through the overshadowing of the Holy Ghost, who formed and articulated every part, member, sense, perception, and faculty of the same. The Son expressed his pleasure in taking this holy-thing into personal union with himself, thus, “A body hast thou prepared me: Lo I come; I delight to do thy will, O my God; yea thy law is in my heart,” Ps. xl. 7, 8, with cxxxix. 15. Now it was the same Spirit who inspired certain men, by a supernatural understanding, to apprehend duly the form and nature of the garments ordered to be made for Aaron and his sons: no human skill in arts or sciences was to appear, or could suffice, for such holy workmanship according to such models set before them: and can any natural gifts of reason and religion suffice for the ministry of the gospel? and do not rather sad effects flow from such a swarm of teachers as now infest the church, by preaching, as they do, out of their own hearts, and the devices thereof, and not from the LORD's mouth, neither by his command, nor by his Spirit, nor with his words, not to his glory, nor according to his will and order? The gospel is derived to us by Christ in the word of his grace, in the whole system of its truths, doctrines, ordinances, and mysteries. At the ascension, Jesus received the Holy Ghost, to bestow him with his gifts and grace on his church and ministers; and only his anointing can qualify any to preach Christ and his unsearchable riches of grace and glory. The outward visible church in our land hath at present a Christless ministry; and what is cried up

for gospel, is without the Christ of God; for the naming the name of Christ is not preaching his person, blood, righteousness, fulness, grace, and perfection. The introduction of that which is not the gospel, is the eclipsing the glory of our Lord Jesus Christ: "This wisdom (of natural acquirements,) descendeth not from above, but is earthly, sensual, devilish," James iii. 15. Now the persons to make Aaron's garments were to be *wise-hearted*, endued with divine, spiritual, and supernatural wisdom; men enlightened to know the person and grace of Christ, and the majesty of God, as set forth in these divine emblems, which thus quickened their attention and excited their diligence and secured their attachment to the revelation of Christ and his salvation. These figures must have been a spur indeed to their devotions, and a means of increasing their knowledge of the Father's everlasting love, and of the grace about to break forth by the incarnation and death of Christ. The persons employed in such a work must have enjoyed a holy satiety therein, and blessed seasons of refreshment from the LORD and of communion with him. God's free and sovereign favour made these workmen what they were, by his hand upon them, as *wise-hearted*, and also men

IV.—"*Filled with the Spirit of wisdom*;" inspired to delineate the body of Christ and his church, in the manufacture of the tabernacle, and of the holy garments: and though the portrait was a true copy of the original, as far as could be, and so exact that none who had spiritual conceptions, could mistake it; yet it could not fully and adequately reach thereunto; for the Holy Ghost alone could supply the deficiency by ministering, through imperfect means, right apprehensions of Christ. These workmen were witnesses for Christ, and therefore as truly inspired as were the prophets and apostles. They were men highly honoured in their day and generation: they laid the foundation for all after saints to speak of and explain the mysteries and grace of Christ, veiled under those signs. Moses brought the model of all the workmanship of all the holy things down from the presence-chamber of the Most-High, and presented the same to those who were to be employed in making the same. Now God calls those inspired persons, "*Wise-hearted, whom I have filled with the Spirit of wisdom*,"

V.—"*That they may make Aaron's garments, to consecrate him, that he may minister unto me in the priests' office*." The importance of these garments, as having a mystical meaning, evidently appears from the inspiration attending the persons to make and fit the same in their proper form and order. Moses was to be (according to Exod. xxv. 40,) inspector-general; and before he leaves the mount, two presidents are named by God to be set over the other workmen, (Ex. xxxi. 1—11;) for Aaron in his pontifical attire being a figure of Christ, could be arrayed,

significantly, only according to God's word and Spirit. Thus the LORD gave Moses the schedule of the whole, and a knowledge of these two eminent servants of his who were to preside over the work to see it duly executed, according to the command of God by Moses. Their names were Bezaleel, (*God's shadow*), whose father was Uri, (*my light*), son of Hur, (*liberty*), of the tribe of Judah, whence Christ came; and Aholiab (*father's tabernacle*) son of Abisamach, (*brother's strength*) of the tribe of Dan, (*judgment*.) Now Moses declared all these things before all the assembly of Israel, immediately previously to their execution: see Ex. xxxi. 1—11, xxxv. 30—35. These inspired wise-men were to be distinctly exercised in their various employments; some were spinners, others embroiderers, others lapidaries; others were to finish the whole design; and all according to the wisdom and inspiration given them through the same Spirit, who has shed light and lustre on these symbols by the ministry of all his holy prophets. John the Baptist declared the Lamb of God, and John the Evangelist set forth the Word made flesh and tabernacling among us full of grace and truth. Though both Testaments are full of the glory, perfection, beauty, worth, and excellency of Him, "whose name is exalted above all blessing and praise;" and though God here employs his Bezaleels and Aholiabs to draw the portrait of the Man in God, as he should appear in his humanity; yet the apostles not only confirm what was before spoken of Christ, but they decypher also the church of Christ, Christ's body and spouse, as they shine forth together in the glass of the scripture, an exceeding great sight to look upon: yet Christ will ever outshine his church, which is his glory; as he is her glory, her joy, her crown: and she is to him an eternal excellency, his joy, his praise, his portion, his inheritance, his crown, his all. May fresh glory be reflected from Christ, and break forth upon our minds, as we proceed with this all-important chapter.

VERSE 4.—"*And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a brodered coat; a mitre, and a girdle: and they shall make holy garments for Aaron thy brother and his sons, that he may minister unto him in the priest's office.*"

I.—THE NAMES, AND NUMBER, AND ORDER OF THE HOLY GARMENTS, AND (II,) THEIR USE, DESIGN, AND SIGNIFICATION.
III.—A SIGHT OF AARON, AS ARRAYED IN THESE ROBES,

I.—THERE is a very regular and close connection in the first four verses, and indeed in the subject-matter throughout the whole chapter. The royal command of Zion's king and Israel's creator and Lord, concerning what sacerdotal garments should be

made, is here given, with the usual majesty, authority, power and greatness of the LORD God of hosts. First, Besides the six pieces named in the text; in Lev. viii. the high-priest had linen trowsers, and a golden plate on his mitre inscribed "*Holiness to the LORD*:" those eight were worn at all his ministrations, except on the day of atonement: on that day he put on different breeches, coat, girdle, and mitre, all of linen; appearing only in these when he went into the Holiest; afterwards he put them off, and wore them no more until the next anniversary: they were called his four white garments, and the other eight were called his golden garments. Secondly, The order of robing was thus, (1) The *breeches* were first put on; and over them, (2) The *linen-coat*, or shirt: (3) The *girdle* next, embroidered with Cherubim in blue, purple, and scarlet, wherewith the coat was girded to the body: (4) The *blue robe*, with seventy-two golden bells, and seventy-two golden pomegranates of blue, purple, and scarlet, on the hem of the robe, was put over the coat and girdle: (5) The *ephod* of gold, blue, purple, scarlet, and fine linen, curiously wrought, (and on the shoulder-pieces of which were two onyx stones with the names of the twelve patriarchs engraven thereon,) was put over the robe and girt thereto by a curious girdle of the same materials: (6) The *breastplate* was of gold, blue, purple, scarlet, and twilled linen: it was a span square, and fastened and interlaid by gold rings and chains: in it were twelve gems with the Patriarchs' names engraven thereon; wherein were the Urim, (*lights*), and Thummim, (*perfections*.) (7) Then came the mitre of fine-twined linen, said to be sixteen cubits long, and wrapt about Aaron's head: (8) And lastly was the *holy crown*, on a plate of pure gold (said to be two fingers broad,) whereon was engraved, HOLINESS TO JEHOVAH; it was tied with a blue lace on the fore-front of the mitre. Thirdly, In this dress Aaron was to be consecrated; and whenever he ministered, his hands and feet were bare. The particulars concerning this dress will follow, in ver. 6—36. From these preliminaries I proceed,

II.—To give some account of the use, end, and signification of these holy garments; all symbolical of Christ, and intended to reflect on the mind of all saints such ideas of him as would render him more glorious to their view: for in Heb. viii. 5, Paul says that all these things "serve unto the shadow and example 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:" and in Heb. ix. 2—5, 9, 23, 24, all the holy things, (and in course Aaron and his vestments are included,) are called "patterns of the things in the heavens," and, "a figure for the time then present:" but "the heavenly things themselves which were purified with better sacrifices than these" of Aaron, is not only the church and their worship, but also Christ their

high-priest, with the whole of his mediation and perfect efficacy of his oblation: "for Christ is not entered into the holy-place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us," in his glorious pontifical robes of righteousness, salvation, grace, and glory. We shall have to account for the eight parts of Aaron's official dress, their form and use, and how they were to adorn the whole body: and all expressive of Immanuel, as instituted by the LORD on purpose to memorialize Him: and, by a variety of instructive particulars, to convey to the mind the transcendent holiness and majesty of Jesus; in his office-character and meetness for his work; in his representing his church in his person and sacrificial robes of perfection; in his love for us and interest in us; in his setting us as seals on the breast-plate of his own heart; in his bearing our names on the shoulders of his power and by the arm of his strength; in his azure vesture as the heavenly Man and Lord from heaven. The tinkling of the bells at Aaron's feet wherever he turned, shews us, Christ's prayers, praises, and preaching, with the inconceivable blessedness of his whole mediation, to the wonderment and delight of all who were thereby reminded of the same. The pomegranates between every bell, proclaims aloud the precious fruits of Christ's intercession. The mitre with the inscription on its plate, HOLINESS TO THE LORD, might express, Christ the power and wisdom of God, a crowned Saviour, whose "head is as the most fine gold," (Song v. 11,) and in whom the church is complete, he being our holiness before the LORD, who sees us holy in his Holy-one: in Him we are beloved, accepted, and acceptable. By the imputation of what our Lord and Husband has done for us, we are raised out of our fallen sinful state, and shine before the LORD in our glorious Mediator, "a glorious church without spot or wrinkle or any such thing," (Eph. v. 27.) The glory reflected from Aaron, as in his gorgeous apparel, thus expressed Christ and the things of Christ; as will be further shewn in the particular account of his garments; and the garments of his sons also follow in the close of the chapter.

III.—Let us now behold Aaron, thus arrayed in his priestly robes and thus fit for office before God and man, representing Christ by the appearance he made, which must have been most lovely, noble, glorious, majestic, and divine. The essence and perfection of all estimable good in this our world, shone forth in Aaron, as the personator of the Great High-priest to come. The garments; the colours; the glittering gems, like stars, reflecting light and brightness to an ineffable degree; the gold; the jewels; the blue, purple, scarlet, and fine-twined linen; the exquisite workmanship of the whole; all this must have given Aaron a glow of godlike majesty: the azure robe must have impressed the sight and sense and preception of every beholder; but how in-

initely more so when the spiritual design thereof was understood? Again; See, under his ephod, the embroidered coat curiously wrought as with eyelet-holes; see on each shoulder-piece of the ephod a precious onyx-stone engraved; see the belt; see the mitre and its crown engraved: and is not this a glorious sight of Christ, our *Holiness-to-Jehovah*, on whose heart our names are engraven, like Israel's on Aaron's breastplate, as so many precious jewels? The Urim and Thummim were to be put in Aaron's breastplate, to show the light and perfection that is in Jesus, and that is from him diffused to his church through its twelve heads or fountains. The tabernacle and its curtains being of the same texture, they are explanatory of each other; and the glory of all was derived and borrowed from Christ, the glorious archetype of the whole: so that by reason of his glory that excelleth, they had no inherent glory; yet were they glorious as memorials of Christ.

VERSE 5.—“*And they shall take gold, and purple, and scarlet, and fine linen.*”

I.—INTRODUCTION. II.—THE ORDER GIVEN BY MOSES TO COMMAND THE WORKMEN, (III.) WHAT WAS TO BE DONE BY THEM.

I.—HITHERTO we have had only an introduction to the whole chapter; but the verse before us enters on the nature of the materials of which Aaron's garments were to be constructed, the glory of the form of which depended on the preciousness of the stuff out of which they were made; and that was substantially the same as the tabernacle, and their figures the same, with the same workmanship; so uniting the priest and the sanctuary, representing together Christ and the body of his flesh, as in Heb. viii. 1, 2, “Now of the things which we have spoken this is the sum: We have such an High-priest who is set 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.” The body of Christ, the antitype of the tabernacle, was pitched by the Lord and reared up without the help of man, wherein Christ still ministers before the Lord in the court of heaven, exercising the eternal priesthood of the true Melchizedec, and bestowing on us its perpetual blessings and benefits. In Ex. xxv. 1—8, are nearly the same materials for the tabernacle as Aaron had for the holy garments; and there in v. 9, is the first injunction to make all after the pattern shewed to Moses: and accordingly as inspector-general, Moses “looked upon all the work, (when it was finished,) and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them,” Ex. xxxix. 43. Now the more clear are

our views and apprehensions of Aaron and his robes, the more we shall be able to express Christ and his mediatorial works, which reflect back again light on the subject of this chapter: type and antitype elucidate each other.

II.—The text is the LORD's order to Moses to give order to the persons characterized in v. 3, to prepare the materials out of which the garments named in v. 4, are to be made: but the tabernacle required more materials, as silver, brass, and wood. The metal for the garments was gold, the linen fine, the colours rich; scarlet prevailed; and, with the other colours, it expressed the blood of Christ with the grace of God in washing us and our services in the blood of the sacrifice for sin; we being baptized into Christ's death. The shittim-wood for the walls of the tabernacle, might express the incorruptibility of the person of Messiah, and the durability of his church in her union and communion with Him. There was also to be oil for the light in the tabernacle, and spices for the anointing oil, and for the sweet incense: the gems were to be the most precious in nature, for the breastplate; besides onyx-stones for the ephod, as in Ex. xxv. There is no silver in our text: but there is gold in abundance in Aaron's golden garments, besides what was laid all over the ark, whose lid was solid gold, and also the Cherubic figures. The shew-bread table was plated with gold. The candlestick was one mass of gold. All the interior of the tabernacle was lined with gold: and the altar of incense was covered with gold. By Ex. xxxviii. 24, some value the gold altogether in £148,719, and the silver sockets for the board at £3,772. Thus every thing great, splendid, and magnificent, shone forth in Aaron and the sanctuary; and the sameness observable between the person and the place, leads us to view Christ as the head of the church existing in, by, and from him. As there hath been a visible church ever since the fall, so there have been divine institutions in and by the same, exhibiting Christ as worshipped thereby: for, "Is Christ divided?" (1 Cor. i. 13,) i.e. Is he without his church and its ordinances and ministers? The church needs Christ's ministers, and form and order: under the former dispensation she was not complete without all these; neither is she now: there is an inseparable connection between all these, Christ, the church, salvation, the incommunicable work of Christ, the gospel with its ordinances and ministers. Now for the particulars enumerated in our text: *Gold* is the royal metal: *blue* is the heavenly colour, and seems to be meant by "the body of heaven in his clearness," (Exodus xxiv. 9, 10,) when Jehovah appeared to the elders of Israel: *purple* is a royal colour, styled the imperial purple: *scarlet* is the blood-colour, aptly setting forth, "the blood of the everlasting covenant," our only purity and purification: the *fine-linen* must have come from Egypt with the people from whom all these materials were collected

by Moses' proclamation; and their several uses are set forth in Ex. xxxv. 2—19. The LORD making the people willing, the collection exceeded the demand, so that the officers appointed were obliged to stay them, (Ex. xxxvi. 5—7.) Now all these materials were either their own property in Egypt; or were the spoils mentioned in Ex. xii. 35, 36; or such spoils as came from the persons and chariots of Pharaoh and his army, after their drowning in the Red Sea; for the LORD brought his people forth with silver and gold, as Ps. cv. 37, also certifies us.

III.—Now for these materials, Bezaleel and Aholiab were to receive them from the people, as directors of the work, and to give them to the workmen who were to take all these articles and duly manufacture them: the gold was to be beaten into thin plates, and thus cut into wire: the wool was to be dyed into threads of blue, purple, and scarlet: the fine-linen was princely, being made of the rich silken wool of Egypt, white, pure, and bright; (see Gen. xli. 42:) the gold, blue, purple, and scarlet, were interwoven with this linen with exquisite beauty: some of the garments were of spun-work, some of woven-work, some of embroidery-work and some of cunning-work: the embroidery had the figures only on the outside; the cunning-work was on both sides. Thus we enter on the threshold of the whole subject before us:

VERSE 6.—“*And they shall make the ephod of gold, of blue, and of purple, of scarlet and fine-twined linen, with cunning-work.*”

I.—WHAT THE EPHOD WAS, AND THE MEANING OF THE NAME. II.—THE MATERIALS OF WHICH THE EPHOD WAS MADE. III.—THE MYSTERY SET FORTH THEREBY.

I.—HERE begins the order for making the ephod, which was a short coat or jacket, without sleeves, having two shoulder-pieces upon which were two onyx-stones, and on the stones were engraved the names of the twelve tribes; and a girdle. Now the ephod was as the breadth of a man, having the shoulders and breast down to the middle, a cubit long; and it was the outer garment of all: it was fastened round the body by “the curious-girdle of the ephod,” tied near the heart under the breast-plate; its shoulder-pieces were woven with it to contain the onyx-stones: and outside, over Aaron's breast, was the breastplate; the upper part of which was fastened by golden chains to that part of the ephod which was on the shoulder, and the lower side of it adhered to the girdle of the ephod by blue laces. For this purpose it had four gold rings at the four corners of its breastplate, so that the whole together appeared like one garment, one ephod: and it was death for any but the

high-priest to wear such an ephod as this ; the priests wore plain linen-ephods with girdles ; and so did David when he danced before the LORD.

II.—To enumerate the materials composing the ephod : (1) Gold sets forth, Divinity, God, Christ, glory, majesty, and excellency : and when the divine emblems were covered with it, or inwrought in the holy garments, it expressed patterns of heavenly things. We read of gold, first in Gen. ii. 11, together with bdellium and onyx-stone: it is so ductile that an ounce of it will make a thread or wire of 240 miles: it rusts not; it loses not weight by fire. Vast quantities of gold belonged to David, and went in the building of Solomon's temple ; and all Solomon's drinking vessels were of gold. Here it betokens what is divine, pure, precious, solid, incorruptible, and glorious ; and Christ and the excellencies of his human nature, and the value of his ordinances, and the graces of his Spirit, are portrayed by the same. Christ was girt about the paps with a golden girdle when he appeared to John : his crown was of gold, his censer gold, and his altar gold; yea Himself is all gold, " gold tried in the fire," (Rev. viii. 3, iii. 18 :) " To him was given of the gold of Sheba," (Ps. lxxii. 15,) to acknowledge his supremacy. The tradition about making the ephod is this: one thread of pure gold was twisted together with six threads of blue ; the same with the purple, and scarlet, and fine linen; and of those twenty-eight threads the ephod and breastplate were woven : the ephod was made in two pieces, and woven on both sides, being cunning-work; so that there were double Cherubs, and double palm-trees between them ; the Lion-man being in profile, and each face looking towards a palm tree in bloom.

III.—For the mystery of the ephod : It had two shoulder-pieces or flaps coming from the back under the armholes, so as to serve as a girdle to fasten it below on the high-priest's shoulders. There was also the curious-girdle of the ephod, under the paps; the whole ephod being but a belt; for the Hebrew signifies to gird around. The girdle is a strengthener of the loins ; and the Cherubim therein shows us in whom to trust for strength. The stones on the shoulder-pieces were set in eyelets of gold, so that an irradiation of glory shone around : and Christ was the end of all this, for our righteousness : Thus was he clothed with justice and judgment for the execution of his work in a way of dignity and grace : Isa. lix. 17, says, " He put on righteousness as a breastplate, and an helmet of salvation upon his head ; and he put on the garment of vengeance for clothing : and was clad with zeal as a cloak;" but here we see nothing but love and mercy in Aaron's dress. The name of Jesus opens all mysteries. The pectoral or breast-plate was fastened to the ephod by wreathed chains or thongs of gold, of a conical shape like roots:

shewing how Christ hath all the concerns of the church upon him, representing us before God, and wearing us on his heart, and sustaining us by the arm of his power.

VERSE 7.—“ *It shall have the two shoulder-pieces thereof joined at the two edges thereof, and so it shall be joined together.*”

I.—THE CONNEXION OF THIS VERSE, WITH EXPLANATION OF THE SHOULDER-PIECES AND THEIR JOINING AT THE TWO EDGES THEREOF: AND, II.—THE UNITING OF THE WHOLE THUS INTO ONE GARMENT.

I.—THE ephod being composed of coat, shoulder-straps, and girdle; and each of these being of very thick wove-work, and being interwoven with Cherubim, must have been durable indeed; and the breastplate also forming part of it, gave glory to the whole. The twenty following verses are all engaged about this most important part of Aaron's dress. It seems that the shoulder-pieces were buttoned together by the onyx-stones on the top of the shoulders: and that the edges of the ephod were not sewn, but woven together. Provision is here made for adapting the ephod to the body, so as to secure it; and as it was not complete without its shoulder-pieces, so neither is the church without Christ, nor Christ without the church; so united, knit, and incorporated together are they: thus God doth “gather together in one all things in Christ,” (Eph. i. 10:) Christ cannot be without his church, nor can he cease having communion with it both personally and officially. He bears us on his shoulders. The joining here sets forth Christ's priesthood on earth and in heaven, as the fruit of his everlasting love, as our head and mediator: for we are members of his body, of his flesh and of his bones, (Eph. v. 30;) we have to bless him for his love, communion, and most glorious communications: each one of his is as complete in him as the whole are; all being equally sustained by him: his power is our security: we are upheld, even in glory, by him: those in heaven depend every moment on Christ for all their blessedness in his immediate presence, and ascribe to him alone all the praise. The head is not without its members, to rule, govern, and influence; nor are the members without the head: we should not even have a name without Christ: when Christ shines on us and within us, and quickens us in and from himself, and into communion with himself and his priestly work and office, then we have right apprehensions of our perfection in Him, and our discharge from all sin by him, and our being God's righteousness in him. Again, These shoulder-pieces of the ephod preach to us how Jesus bears us up, and carries the church, which is firmly fixed on him: see Isa. ix. 9, lxiii. 9.

II.—Christ connects Moses with the prophets, in their testimony concerning him: but we seem to forget that so many of the deep things of God are couched under such subjects as these before us; and no where is his priesthood and salvation so fully set forth as under the Levitical law. All the prophets gather their witness from the witness of Moses, and build on his foundation: for Moses wrote of him, (John v. 45—47;) and the record of Moses is a fuller witness of his unsearchable riches than all the Old Testament besides. We enjoy a real intuitive blessedness in our souls by enlarged apprehensions of the mind of the Spirit in all the parts of this chapter: Christ is formed in us, as the Holy Ghost draws the several features thereof upon our minds: and the Spirit makes every part of the revelation of Christ so far precious and efficacious to our understandings and consciences, as seemeth to him good and right. If the Old Testament is superseded by the New, why did Christ tell the Jews to search those Scriptures, when other Scriptures were so soon to be added unto them? (John v. 39.)

VERSE 8.—“*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.*”

I.—THE CURIOUS GIRDLE OF THE EPHOD; ITS USE, AND SIGNIFICATION; AND, II.—THE MATERIALS OF WHICH IT WAS MADE.

I.—THE curious girdle of the ephod is said to be upon it, to distinguish it from the girdle in v. 39; it was the second addition to the ephod, and is named after the shoulder-pieces. The inwrought figures were all made of gold wire: and Mr. Bate says, “That the tabernacle of witness” was so called, as bearing witness, in its parts and furniture, to spiritual truth and good things to come. This girdle surrounded the loins and strengthened them, as well as girt the ephod to the body: and the Cherubic figures thereon taught the high priest to look to Christ to gird him with strength for his work. This girdle seems to be two straps woven out from the ephod; it looked as if it were all gold; the Cherubic images being curiously interwoven all of gold. This expressed the triumphant victory of Christ over all our foes, and his strength, ability, firmness, and celerity in his work. Isa. xi. 5, says, “Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” By this girdle all the other garments were bound tight and close to the high-priest, so that no ornament could fall aside, so as to obstruct him in his work. Thus Christ put on this ephod, which exactly

fitted him, and whereby he bore up his whole church on his shoulders; he being girt about with full authority and ability to perform all his engagements. Now though the gospel may be expressed in two words, *Christ crucified*; yet we must search, if we would find the mysteries thereof, as says Prov. ii. 1—5. Let us then learn Christ from the figures before us, and so shall their glory be opened up to our view, as we investigate the minutiae of the same. Now this girdle was two flaps coming out from the back of the ephod under the arm-holes, fastening it below: it was tied about the heart of Aaron under his breast-plate; expressive of Christ's union and love to the church, and his everlasting remembrance of her, before the LORD, in the exercise of his priesthood.

II.—This girdle was made of the same material as the ephod. Josephus says, That the high-priest wore it under his arms upon his breast, and that it went twice round the body, and was tied before; and the ends of it were so long as to reach down to the feet. The Cherubim of gold may be called the Cherubim of glory, inwrought in this wonderful piece of tapestry: and, added to the coat of spangles, (as some call the ephod to which it was attached, and on which also appeared the Cherubim,) it must have reflected light, beauty, and glory, and irradiated every eye that beheld the high-priest, and filled with grace also every heart, that in him beheld the Messiah's majesty and love: thus our brethren in Christ then had some blessed sights and enjoyments of Christ, and access to him and free communion with him, with some divine conceptions of his great and glorious salvation.

VERSE 9.—“*And thou shall take two onyx-stones and grave on them the names of the children of Israel.*”

I.—THE ONYX-STONES. II.—THE ENGRAVING OF THE NAMES OF THE TWELVE TRIBES THEREON.

I.—THE wisdom of God in a mystery begins to be especially discovered in this verse. The onyx is so called from its having the appearance of a man's nail: some take it for the agate, others for the beryl, of a waterish blue. These two stones were supposed to be square: and on them were to be engraved the names of the twelve tribes of Israel. There is a remarkable accuracy of procedure throughout the whole of this chapter. The persons employed in making the tabernacle and also the holy garments, took some one part, some another: so in the dispensation of the gospel, all have not the same gifts and employment. Some are for to open the mysteries of Christ and the glories of his person; others are to show the heart of Christ, in his amazing love: some are to preach the *doctrine* of

Christ's salvation, and others the *grace* of it. There are five sorts of onyx: (1) The bluish-white with cloud-white streaks, (2) The bluish-white with snow-white veins through it, (3) The red-veined, as if mixed of the sardius and onyx, and therefore called sardonyx, (4) The jasper-onyx, (5) The brown-onyx, with bluish-white veins running round it.

II.—It is said, On each shoulder was set a beryl-stone four-square, embossed in gold, with six of the tribes engraved on one stone and six on the other, according to their births; *Jhoseph* being written as in the Hebrew of Ps. lxxxi. 5. Reuben was on the right shoulder, Simeon on the left. The engraving these names shews the fixedness of the church in Christ, and Christ's love and eye always upon them; so that he would overlook himself and cease to love himself, if he forgot the church, so as not not to delight in them and rejoice over them to do them good. Christ's church is to him for a memorial; and he most highly esteems her. All these precious stones were durable; so must be the names cut into them, and which cannot be separated from them; and which also gives a new appearance to the stones; even as Christ appears with his church seen in and on him, and borne up honourably by him: as in Isa. xliii 4, "Since thou hast been precious in my sight, thou has been honourable, and I have loved thee." The government is on his shoulders who hath all power in heaven and in earth given unto him. Great is the church's honour as beheld by the Father in Christ, great her preciousness from everlasting to everlasting in the Beloved of God's soul: each of the patriarchs' name is expressly cut into, or raised on, these gems, to show Christ's personal love to each of God's own elect. The jeweller was to set these stones in ouches, or hollows, with an irradiation or glory round them; and they were to be thus placed "for a memorial unto the children of Israel;" and thus Aaron was "to bear their names before the LORD upon his two shoulders," as their burthen-bearer and intercessor; and to show the power and principality of Christ over his church.

VERSE 10.—"*Six of their names on one stone, and the other six names of the rest, on the other stone, according to their birth.*"

THIS superb ornament added to the ephod must have cast great splendour and majesty upon it: and while it had its natural use as a clasp, it also displayed in a figure the dignity of Christ. The onyx was said to be the stone for Joseph, who saved and sustained all his brethren, and from whom is "the Shepherd the Stone of Israel," (Gen. xlix. 24;) and therefore Christ was specially set forth thereby. The order was this: first Leah's

children, (as in Ex. i. 2, 3;) then Rachel's; so that there were twenty five letters on each stone: Reuben was on the right-eye shoulder; and under his name followed Levi, Issachar, Naphtali, Gad, Joseph: on the left was Simeon; and underneath, Judah, Zebulon, Dan, Asher, Benjamin. Now these names signify, (1) Reuben, *see the Son*; for all blessings flow into our souls as we are favoured with real spiritual and supernatural sights of Christ. (2) Simeon is, *hearing*; and blessed are they who hear the voice of Christ, and, (3) Levi, who are *joined* to the LORD and made one spirit with him. (4) Judah is, *praise Jah*. (5) Zebulon shows the blessedness of them whose *dwelling-place* is Christ. (6) Joseph shows the *addition* of grace, &c. (7) Dan signifies *judging*, and, (8) Issachar is, a *reward*. (9) Naphtali shews the privilege of *wrestling with God*. (10) Gad is the LORD's *troop*, (11) and, Asher is his *blessed* or happy ones. (12) Benjamin is the *right-hand Son*. Only four of these were sons of Bilhah and Zilpah. Now all the church is named in Christ, their one head and representative, their prophet, priest, and king, in whom all shine alike glorious, though each with his own peculiar glory: and if their persons were not precious, their names would not have been inscribed on his shoulders. Christ's sole work and appearance was to convey blessings to his church, which was as tied to his very heart, girt round about him as "members of his body, of his flesh and of his bones," (Eph. v. 30.) The LORD himself rolled all these names, decreed for his elect, as a sweet morsel under his tongue; they all are placed in order before him at his right-hand and at his left; and Aaron could not look on either side without being affected at the sight of his brethren, each and all of them; each and all of whose concerns were his care: and if the Holy Ghost hath not expressly interpreted all this to us, is it not that we may exercise our spiritual judgments on the same, from the hints thus afforded us? Is it the Spirit's will, that so much of his word should lie like fallow ground and a spot uncultivated? Surely before us is sweet employment, for ministers and all saints, to search what is the mind of the Spirit in these things. In the New Testament every part of the Old Scriptures is quoted: and in 1 Cor. ix. 9, 10, the end of the law in Deut. xxv. 4, concerning oxen, is declared: and shall we not see Christ and his church here, if we see gospel-ministers there set forth? and have not all the parts of Aaron's ephod their peculiar aspects and bearing with respect to Christ? and without Christ and his Spirit, neither Aaron nor his holy garments can be made perfect, (Heb. xi. 39, 40,) however perfect in nature they may appear to the human eye. The whole bible is summed up in Christ, Godman, God incarnate, "God manifest in the flesh—the Word made flesh." Who but Jesus could stand up under the weight of the names of all the elect on his shoulders to sup-

port them? for if he sustains their names, he sustains their sins, their shame, their guilt, their filth, their curse, their hell: Though all God's waves and storms and fierce wrath and terrors, went over him and cut him off, so that he cried, "My God my God, why hast thou forsaken me?" yet his strength was more than equal to all; and in the midst of all, his eyes sparkled with joy as they looked on his people; and "For the joy that was set before him, he endured the cross, despising the shame," Heb. xii. 2.

VERSE 11.—"*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.*"

I.—BOTH THE ONYX-STONES WERE TO BE ENGRAVED LIKE THE ENGRAVING OF A SIGNET, (II,) WITH THE NAMES OF THE CHILDREN OF ISRAEL, (III,) SET IN OUCHES OF GOLD.

I.—*The engraving* of the two stones, after being cut like signets and polished and both of one size, was so as to fill up the stones exactly with the names: to effect this, the point of a diamond might be used by the jeweller, wherewith also the sins of the church are said to be written, though not on precious stones, (Jer. xvii. 1.) The engraving was like that of a signet, embedded in a socket, as the church is inclosed in Christ's heart, and is as a signet on his right-hand, (Jer. xxii. 24, Hag. ii. 23.) Now as all the arts and sciences were brought to bear in the making the robes of the priesthood and the furniture of the tabernacle, surely it teaches us that all the treasures of wisdom and knowledge are in Christ, all riches and righteousness in him, all grace and glory. Christ is the marrow of all true divinity, the sum-total of all perfections, the centre and brightness of all glory, the abode of all fulness: and if this chapter contains not the mystery of Christ, it would be as childish as the popish paraphernalia, and unworthy of its divine author: and though we should miss of the right interpretation; yet if ever thus we receive any new and true thoughts of our precious Lord Jesus Christ, it is more worth than the whole world.

II.—*The names of the twelve Patriarchs*, were to be engraven in these two jewels: as when any letters are engraved on a ring or seal: the stones must be destroyed to destroy the names on them: their security and preciousness is in the precious onyx; so we are immoveably in Christ, and so shine in him as if saying, "Look thou upon me." We are engraven on the palms of Christ's hands, and as a seal on his heart and arm, as well as here on his shoulders, Isa. xlix. 14—16, Song viii. 6, 7. Job (xix. 23—25,) would have his words about the Redeemer, graven with an iron pen, and lead, in the rock for ever.

III.—*The ouches or sockets* of gold, served both as a clasp for the shoulder-pieces, and as a hook for the chains of the breast-plate: all together forming one complete whole, even as the true Christ of God must be set forth to us, not as divided, or by piece-meal; he must be taken into our minds both personally, and relatively, and officially; and we must have communion with him in all. One prophet speaks of the church, as the stones set in a crown; and another calls her, the crown of glory itself, (Zech. ix. 16, 17, Isa. lxii. 3.)

VERSE 12.—“*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.*”

I.—THE STONES PLACED ON THE SHOULDER-PIECES OF THE EPHOD, THAT AARON MIGHT BEAR THE NAMES OF ISRAEL AS A MEMORIAL BEFORE THE LORD.

I.—THOUGH our salvation depends not on the enlargedness of our knowledge of Christ, and of these figures, &c. which are now done away in Christ; yet as salvation is revealed in them, and as the Old Testament church was taught by this choice way to conceive of the person and priesthood of Christ, these testimonials and memorials of Him ought to be duly prized by us. Now however we may be affected and exhilarated with the opening of typical scriptures, and their application to Christ, yet without a more spiritual acquaintance with Christ therein, it evidently is not the matter of the text that we are enamoured with, but our own enjoyment. Now these stones were put on the shoulders of the ephod, “*for a memorial* unto the children of Israel:” every name, and every letter therein, was a remembrancer, and was engraved and set in ouches onyx for this great end; Israel being “God’s peculiar treasure, his own inheritance, a people near unto him, a kingdom of priests, an holy nation, the people of eternity, the ancient people.” As always in God’s sight, we should remember, as God remembers, that God’s delight is in us, and in his enumeration of us, our persons, names, case, circumstances, &c. he rests in his love towards us, and will surely have mercy on us, joying over us with exuberancy of inconceivable joy. The high-priest was a public person, interested in, and united to, and acting for, all Israel: so Christ cannot act without his church, whom he bears on his shoulders as his beloved Benjamins, (Deut. xxxiii. 12,) and to whom he communicates most graciously, freely, and fully, out of his abundant and immeasurable fulness. Aaron came thus before the LORD, to personate his Christ; and the dress he wore was full of figures, symbols, and emblems, all witnesses of good things to come, things to be

enjoyed in and by Christ. The people were all borne on the shoulders of Aaron, as personating Christ, their memorial and perfume, giving to their persons and services an agreeable fragrance and sweet savour. Christ thus was, thus is, and thus ever will be, a memorial to us, and we to him, before the LORD. Now the weight of the names thus engraven on stones, must have been felt by Aaron: and Jesus felt our weight when he bore us all the days of old, and bore our sins in the days of his flesh, (Isa. liii. 12, lxiii. 9.) He puts forth his strength on our behalf, and the whole weight of his mediation, in all its value and efficacy: The LORD cannot look on Aaron, without beholding us on his shoulders, shining before him in inexpressible beauty, glory, and majesty, as thus united to Christ, and one in him, whether on earth or in heaven; and so washed in his blood, that our purity, righteousness, holiness, completeness, and perfection, can never be comprehended except by Christ, and the Father, and the Holy Ghost.

VERSES 13, 14.—“*And thou shalt make ouches of gold; and two chains of pure gold at the end; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.*”

I.—THE GOLDEN OUCHES, WITH THEIR GOLD WREATHEN CHAINS, AND THE FASTENING OF THE SAME.

I.—AARON in his full court-dress, might be said to be all gold; as the words of Isa. xiii. 12, may be applied to Christ, “I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.” These eyelets of gold, as some call them, were sockets or bezels for securing and setting the stones therein; and they reflected a glory accordingly: but here their use is, to serve further to hold the golden chains, and also to unite the breastplate to the ephod. At the end of these were to be two golden chains, the links of which were wreathed into each other, for use, and strength, and ornament: and thus the last link of the chain was joined to one end of the ouch: thus, by means of the other chains on the breastplate, the stones of the shoulder-pieces were linked with those of the breastplate; to show how Christ, our Priest and King, bears us equally on his heart of love and on his shoulder of power: and if we are inclined to think little of these two verses, let us remember, that he who said “Thou shalt take onyx stones,” &c. said also, “Thou shalt take ouches of gold,” &c.

VERSES 15—21. “*And thou shalt make the breastplate-of-judgment with cunning-work; after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine-twined linen, shalt thou make it: Four-*

square 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 engraving of a signet; every one with his name shall they be, according to the twelve tribes."

I.—THE BREASTPLATE-OF-JUDGMENT, AND WHY SO CALLED.
 II.—ITS WORKMANSHIP, AND MATERIAL. III.—THE FORM OF THE BREASTPLATE WAS A DOUBLED SQUARE, AND ITS DIMENSIONS A SPAN EACH WAY. IV.—ITS USE AND MEANING, V.—ITS SETTING WITH STONES IN FOUR ROWS. VI.—THE NAMES OF THE STONES. VII.—THE GOLD OUCHES FOR THE STONES, AND THE NAMES ENGRAVEN ON THEM.

I.—THE order for the breastplate-of-judgment is next given: and this part of Aaron's dress was so called, because Aaron was to have it on whenever he was in God's house, to give answers to the people on doubtful cases: this pectoral was therefore the oracle-ornament, God giving forth answers through it by Urim and Thummim, (see Num. xxvii. 21.) Some make the word expressive of *silence*, as an oracle to be seen on the breast of the high-priest, rather than heard: others express it, the consideration or *contemplation of judgment*; to show the high-priest's carefulness in answering inquiries by it: others refer it to *hastening* the judgment of his people. The Holy Ghost's design in particularizing thus, is to increase our knowledge of Christ thereby, and that a savour of his name may perfume our minds, as we see Immanuel, our representative, with our names in his heart shining forth before God, and reflecting the brightness of majesty and the effulgence of glory upon the whole church: and such representations of us must be ravishing to the eye and heart of our precious Christ, as he saith in Song iv. 7, beholding us in himself most gorgeously arrayed. Now in the breastplate-of-judgment we see Christ the interpreter, who opens the counsel of God to us, and admits us into the knowledge of his mind and will. Christ is that "messenger, interpreter, and one of a thousand," spoken of in Job xxxiii. 23, who makes known to us all he hears from his Father, John xvi 16. Christ is our judge; and our judgment is upon his heart: we are committed wholly to his care and charge; he

bears us on his breast, so near him, that he acts nothing without feeling us and remembering us: the ephod was closely connected with all its ornaments: and if the church is on the breastplate of Christ's love, he will bear them up on the shoulder of his power: she is in his very heart, and cannot ever be removed therefrom; no, never, never, never. Christ's love is invincible: it is the very cement and bond of everlasting union.

II.—The workmanship of the holy pectoral was a weaving of *cunning-work*, like the ephod, the same on both sides; so that the Cherubic figures appeared double, as worked into it with a needle or shuttle: and it was made of gold, blue, purple, scarlet, and fine-twined linen, like the ephod; so that with the engraved stones in ouches of gold laid thereon, it must have presented a glorious appearance; and nothing but infinite wisdom could have devised such an ornament, which the Spirit himself alone could help men to make. To burlesque therefore any of these types, is as sinful as to condemn the symbols of bread and wine, to represent the body and blood of Christ: Christ is the substance of all before us; and we have here in the high-priest, shining in the glory of his state-dress, the greatest portrait of the Lord Jesus ever given: and yet all these displays of majesty and royalty fall far short of the person and glory of Christ, as he is in himself. Let us then delight ourselves in Him, and exercise our thoughts on these revelations of Him, by the ministry of Moses, in the person and priesthood of his brother Aaron; and that, two thousand years before the incarnation.

III.—This piece of rich tapestry, whereinto the precious stones cut square were deposited, was a perfect square, when doubled; as the altars were; and as the tabernacle lay, and its court, surrounded by four guards or squadrons; the families of Moses and Aaron, at the east; of Kohath, south; of Gershom, west; and of Merari, north. John's account of the four living creatures, and of the four and twenty elders, (in Rev. iv.) is supposed to be taken from the order of the battalions encamping about the tabernacle, as recorded in the book of Numbers: and so the city-temple was four-square, whose name was Jehovah-shammah, in Ezek. xlviii. 35, and the New Jerusalem in John xxi. It shows that God's elect are from all quarters of the globe. Again, The breast-plate was doubled, to support the stones and to receive the Urim and Thummin like a purse or bag: and it need be fast and firm, for the ouches of gold laid thereon. As for the dimensions it was a span, or ten inches, four-square: There were two rings, with chains at each corner, to fasten to the shoulder-pieces, and also to the girdle of the ephod: and the breastplate hung in front of the ephod.

IV.—The use and meaning of the breastplate, was, to realize Christ to the minds of the Old Testament saints; and why not to our minds also? The person and office of Aaron was a perspective

of Christ, thus to be trusted in and worshipped, as a complete saviour, having a comprehensive knowledge of us all, and love to each, as knit to him, and tied at every corner of his heart, by inseparable union. The mensuration of this ornament being foursquare, is a memento of the dimensions of Christ's equal love in its heights, and lengths, and breadths, and depths: and surely Song viii. 6, refers to this, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave, the coals thereof are coals of fire, which have a most vehement flame." The church is ever in the eye and heart and thoughts of Christ: Christ is ever thinking on her, and engaged for her: whatever part of his office he is executing, it is for her benefit.

V.—The choice collection of stones being set in ouches of gold, and the ouches being fixed in the doubled breastplate, shows the fixedness of the church in Christ, all whose names appear on the stones; for Christ's breast and heart is the seat and centre of the church, wherein their names are inscribed, and inclosed therein, as so many distinct jewels and splendid signets; all equally beloved in Christ, and united to him. Of precious stones, some are colourless, as the diamond; some red, as the ruby, carbuncle, granite, sardius, cornelian; some pale, as the onyx; some yellow, as chrysolite and topaz; some green, as the emerald, smargad, and beryl; some bluish as the sapphire and turquoise; and some purple, as the amethyst: see Ezek. xxviii. 13, 14; where paradise seems to have been a deposit of all the perfections of nature.

VI.—Concerning the various names and places of those gems. 1st, The order was that of four rows, and three stones in a row, so that the names of the twelve tribes in their proper order might all appear: Twelve is also a perfect scriptural number: and in Rev. vii. 4, is, twelve-times twelve-thousand; these were like the twelve stars in the crown, in Rev. xii. 1: and in the New Jerusalem were twelve gates and twelve foundations: and there was a tree therein bearing twelve manner of fruits; so that this is a mystical number. 2dly, The names of these stones are, (1) Sardius, called from a city in Asia: the best are from Babylon: it was the first jewel in the breastplate; and being reddish, it might show the bloody sufferings and sacrifice of the Lord Jesus. In Rev. iv. 3, the divine greatness and glory, as well as terrible wrath and vengeance, are set forth by this stone. (2) Topaz, a transparent jewel; the finest are from the East Indies; they are about the size of a pin's head, and some exceed the sixth of an inch in diameter: the best are of a yellow gold colour: Pliny says, the best are greenish: the most valuable topaz known is in the possession of the great Mogul, weighing about 137 carats, and it cost £20,300. (3) Carbuncle, a very elegant jewel of a deep red, mixt with scarlet, shining clear as a

star, purplish; and thus expressive of Christ's flaming love and fiery sufferings, and also of his glory. (4) Emerald, of deep green, beautiful and refreshing to God himself as a memorial of the covenant of grace ratified by blood, (Rev. iv. 3:) the emerald of the East Indies is the finest and only genuine one. (5) Sapphire, a transparent jewel of pure blue; representing Christ, and like the body of heaven in his clearness, Ex. xxiv. 10: the ancient ones were deep blue, with white, spotted like stars of gold. (6) Diamond, or adamant, the most hard and precious of gems, full of lustre and weight, and colourless. (7) Ligure, said to be spotted like a lynx. (8) Agate, yellowish and transparent; but some are greenish. (9) Amethyst, of a purplish violet colour. (10) Beryl, transparent and of a bluish colour, representing Christ's body, (Dan. x. 5,) in its beauty, majesty, glory, and heavenly splendour. (11) Onyx, so called as like a man's nail, having belts and veins of various colours. (12) Jasper, of great worth and glory; some green, some azure, some panther-spotted. 3dly, These jewels were all to be embedded in gold, or ouches, to secure them; thus shining in their several signets like so many stars; to shew how the church centres in the person, work, and mediation of Christ, on whose breast and heart she lies; and there she shines in perfect glory. Lastly, Thus the breastplate contained a collection of jewels the most noble and brilliant to be found in the mineral world: they were all gloriously resplendent, and most beautifully variegated with astonishing grandeur and magnificency of lustre; designed to convey to the minds of spiritual worshippers the glory of Christ and his ordinances, so as to fill them with solemnity and awe. The stones in the foundation of the New Jerusalem in Rev. xxi. 19, 20, are supposed to be the same, only here they are Hebrew words, and there Greek. These stones were placed in four rows in the above order, with the names of the Patriarchs also in order.

VII.—The order is most exact. The stones of the breastplate are to be engraven with the twelve names of the tribes of Israel; shewing the elect of God to be a numbered people, and a named people, whose numbers and names are in the Lamb's book of life: Christ's own name is before and above all; and as the pectoral preserved the stones set therein, so Aaron the personator of Jesus, preserved the pectoral, which could not be removed from Aaron's body; nor could the names be erased from the twelve stones: they shine before God in everlasting remembrance, as in Christ their stone of righteousness and gem of holiness. The command for thus engraving these names, expresses God's delight in us and care of us, to have our names thus written both in heaven and on earth: and how must these memorials of heavenly things have quickened the understanding and affections of all who saw through them? and how were

Christ's sheep and lambs fed by these wholesome symbols of divine grace and favour, these pledges of sound gospel doctrine thus preached to them? And shall we forget Jerusalem, and not prefer her to all our joy? shall we not suffer all things for the elects' sake? (Ps. cxxxvii. 5, 6, 2 Tim. ii. 10 :) and shall we seek to please men and not God, in the words which we speak or wherein we pray? (1 Thes. ii. 4.) Moses and Aaron said and did only what was commanded them. There are various interpretations of the names of the stones, and various conjectures about the names engraven on the stones, as prophetic of what each tribe should be : and by the history of each tribe we may learn to apply the same. Ainsworth has laboured herein, to whom the reader is referred. But the knowledge of Christ as here set forth, gives us everlasting consolation in life and death. The church was graven in the heart of Christ by the Holy Ghost himself; and Christ is their repository, in whom they were treasured up, as his riches, his joy, his glory, his diadem, his pectoral : and especially on the great anniversary, or day of atonement, was this breastplate in requisition ; when the high-priest went into the Holy-of-holies, to appear before the Cherubim of glory, without needing to speak a word ; as Christ is rather a representative than a vocal intercessor.

VERSES 22—25. “ *And thou shalt make upon the breastplate chains at the ends, of wreathen work of pure gold : And thou shalt make upon the breastplate two rings of gold, and shall 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.* ”

I.—THE TWO GOLD WREATHED CHAINS OF THE BREASTPLATE, AND ITS TWO GOLD RINGS. II.—THE CHAINS PUT IN THE RINGS, AND THE OTHER ENDS OF THE CHAINS FASTENED TO THE TWO GOLD OUCHES ON THE SHOULDER-PIECES.

I.—THE breastplate being complete, the chains, rings, and ribbands, must be considered as additions, yet necessary for it, as the means of uniting it to the ephod ; and without the breastplate and ephod, they would have been useless : thus together they expressed the riches of God's free and sovereign grace, and the harmony and inseparable union of every part of Christ's work and office ; his person stamping dignity on the same, and on every thought and act throughout the whole of his obedience, and sacrifice, and mediation : all was necessary to complete the

ministration of Christ for us. 1st, These chains were put borderwise on the sides and through the side-rings; and the smaller ends were put into the eylet-holes on the epaulettes of the ephod: they were made tapering like the thong of a whip; or a sort of net-work interleaved with sprigs, leaves, flowers, and fruit, in the form of a rope: 2dly, The rings of the breastplate express love, favour, and friendship; and rings are ornaments for hands, ears, &c. they were used for the curtains of the tabernacle, for the altar, table, &c. and were irremovable; as Christ is immutable in his person, relationship, love, and office; nothing can break in upon his union to his church: the roundness of the ring may show the perpetual circulation of Christ's love, and also its eternity: Christ's love knows no ebbing and flowing; but it is always high-tide with Jesus Christ; and as Christ is the Alpha and Omega, beginning and ending, first and last of all before us, let us not take low views of all this, for God hath no low or little views of his dear Son: and it is our shame that Christ is not more exalted in our apprehensions.

II.—The use of the chains and rings here follows: 1st, The royal command still preceding as with a "Thus saith the Lord;" the rings are to be united to the chains at the ends of the breastplate; and the gold expresses the dignity and glory of the person of Christ, who is the mystery of all the parts of the holy garments and their appendages. 2dly, The two chains were fastened to the two ouches on each shoulder; and thus the breastplate was both suspended, and also it was fixed on the breast and heart of Aaron: may God shine into our hearts the light of the knowledge of his glory in the face of Jesus Christ, (2 Cor. iv. 6,) so that we may as punctually consider the power and spirit of all these miniatures, as the LORD was very precise in the setting forth of the words concerning them: the importance of all was known to the LORD; for God looked to Christ first, and then gave out these commandments to express Christ thereby to his people. Out of the twenty-two letters of the Hebrew alphabet, God hath made words enough to declare his nature, blessedness, love, delight, and goodwill, together with all the preludes concerning his dear Son by the hand of Moses and the Prophets: and shall we not glorify him for such a medium of communication? is there not the wisdom of God in the structure of these chains with their rings, as well as in every other part of the holy garments?

VERSES 26—28, "*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 shalt put them in the two sides of the ephod underneath, towards the fore-front 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."

I.—THE TWO PAIR OF RINGS FOR THE BREASTPLATE. (II, REFLECTION.) III.—THE TYING THE BREASTPLATE TO THE EPHOD BY THE RINGS WITH A BLUE LACE. IV.—THE MYSTICAL MEANING OF THESE THINGS.

I.—WE have had an account of the two chains for which the two rings were made: and now follows an account of the two pair of rings for which the blue lace was made, whereby to fasten them together, and thus to unite the breastplate with the ephod, as well as by means of the epaulettes; so that the union of Christ and the church, in his person and various offices, is represented as every way complete and secure hereby. In the first place therefore, two of the rings were to be put in the upper side-border of the inner fold or duplicate of the breastplate; and the other two on the under-borders at the sides of the inner doubling of the breastplate: the rings in v. 24, were on the two corner-ends of the outer part of the breastplate, and on the upper side only, and thus to connect it with the onyx-stones on the shoulders: and as it was near the hips where the two squares met, the rings are said to be placed "over against the coupling." Thus the breastplate was fastened every way by its four rings, and by the two rings with chains.

II.—These are the deep things of God delivered by Moses, which few understand; as the people understood not the parables of our Lord, and as few Christians now understand the mysteries of the gospel as declared by Paul, the greatest man next to Christ in the Christian church, as Moses was in the Jewish church: and let us unite these two men in our minds, and see how faithfully they both set forth things as delivered to them of the LORD: no command or ordinance was to be neglected. Moses was faithful in all God's house, and so was Paul in Christ's house, Heb. iii. 5, with 1 Tim. i. 11, 12; and in Eph. iii. 1—4, we see how Paul came at his knowledge of divine mysteries: and as Moses gave the portrait of Christ which we are now considering, so Paul drew to the life the likeness of Christ in full length, in showing us, as in a glass, his glory, the immensity of his love, the perfection of his work, the greatness of his mercy, his unsearchable riches, his righteousness, his efficacious sacrifice, and the worth of all these. Paul shewed his love to the elect in withholding from them nothing that he knew about Christ, and his ordinances; for he received from the Lord that which he delivered unto the church, (1 Cor. xi. 23, xv. 8.) The instituted worship,

order, form, members, officers, ministers, deacons, laws, with all things appertaining to the church, are set forth in his Epistles. What a solemn charge does he give to Timothy to attend to every punctilio expressed in his first letter to him ; (as in 1 Tim. vi. 13—16 ;) and how does he take leave of the elders at Ephesus, avowing his desire to die in the service of his Lord, Acts xx. 22, &c. No afflictions were a terror to him, or deterred him: life was not so near and dear to him as Christ: nothing was so valuable to him as preaching the gospel. Did Moses request to be blotted out of God's book for Israel? for Israel Paul was willing to be accursed, Ex. xxxii. 31, 32, Rom. ix. 3. Both preferred Christ's glory beyond their own salvation; as Christ sustained God's curse, rather than the glory of God's wrath against sin should be lost.

III.—The fixation of the breastplate by connecting its rings with the rings of the ephod, was through blue laces, so that the breastplate might hang above the girdle, and not be loosed from the ephod. A Jewish Rabbi gives this account of it. "There were on each shoulder of the high-priest two rings, one above on the top of the shoulder, another beneath the shoulder above the curious girdle: and they fastened the two wreathen chains of gold in the two rings that were above; and these are called chains. Afterwards they put the ends of the wreathen chains of the breastplate into the rings that were above on the shoulders of the ephod. Then they put the two laces of blue, which were on the edges of the breastplate, into the two rings that were above the curious girdle of the ephod. And they let down the chains that were in the rings, on the shoulders of the ephod, into the rings of the breastplate which were uppermost, that the one might cleave fast to the other; and so as the breastplate might not be loosed from the ephod. These rings were, those at the corners of the under part of the pectoral, at the two ends of the bottom of it; and, those on the inward hem of the ephod. Thus the breastplate was seen to be above the curious girdle, and it was seen below: and it was fastened to the top of the girdle by its two gold rings tied together by the blue laces: The two top outmost rings with their chains being for the shoulder-pieces; and the other rings with the blue laces, for the rings of the ephod; so binding and knitting all together."

IV.—Now all this plan concerning the parts of Aaron's dress surely indicated how something of Christ was expressed in every part of this symbolical attire: we are bound to Christ more than by wreathen chains of gold and laces of blue; and that by which we are bound, is divine, holy, and heavenly, more precious than gold, more gracious than the softest colour can express. As Aaron put on his robes, so Christ puts on his Church; and as cloathed therewith he presents himself before God: and all this was so set forth to endear Christ to us by so free and so

full a way of making him known, in outward types and memorials of him: and shall we not fall in with God's way of setting forth his own Christ to us? and do not these cords of blue and these chains of gold, express the many links in Christ's love, set forth in a variety of particulars and personal affections? and may not these gold rings testify of Christ's grace in the exercise of all his various offices, wherein he is so full of grace and truth? The unity of Christ's person, and the inseparability of his work, offices, and priesthood, are set forth by the junction of the breastplate and ephod. Again, The golden circles show how the love of Christ is without ending, as it is without beginning, a perpetual love: and there is as the preciousness of gold running through the whole, because of the dignity of the person of the Lord Jesus Christ. Who can tell what these words amount to, The church of Christ? nor angel nor man, nor those who enjoy most of the blessedness of JEHOVAH in his trinity of persons, here or in glory; none but God alone knows fully what it is to be *in Christ*; it is the foundation of all grace and glory; it is the perfection of everlasting love; it is the quintessence of all blessedness; and all its blessings flow down upon us, and we have the enjoyment thereof, in the knowledge which the Holy Ghost is pleased to give us of the same, in the person of Christ, Godman, and in communion with him.

VERSE 29.—“*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.*”

I.—AARON'S BEARING THE NAMES OF THE TWELVE TRIBES BEFORE THE LORD: HOW; WHEN; AND, WHY, &c.

I.—IN v. 12, the LORD commands thus, “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:” and again, of the breastplate it is said in v. 21, “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.” Now these verses, compared with that of our text, speak one and the same language; except that here it is expressed, how Aaron is to enter, thus and thus, into the holy-place. I shall consider first, “Aaron shall bear the names of the children of Israel,” and then proceed to shew, When, and why, he was to do so. 1st, Aaron, as the personator of Christ, was emblazoned all over with divine insignia appointed for him: he represented also the church as represented by Christ, who by arraying himself in his priestly

dress, put on his relationship to the church and oneness with her. Christ was portrayed in Aaron; and thus supernatural light was reflected on the church of the Jews by her high-priest, her priests, her prophets, her children, and spiritual members; and this successively, until Christ came. All that followed was but a sermon having the Pentateuch for its text. The truth, import, glory, end, and design, of all types and figures and shadows, was realized and stamped with inexpressible dignity in the person and work of Messiah. Now Aaron bare the names of Israel on his breast or heart, and on his shoulder, by putting on the ephod; for the onyx-stones and the twelve other stones were part of the dress of the ephod: thus Aaron presented the names and persons of all the elect, thus represented, before the LORD: every case and circumstance of each comes before God through the intercession of our glorious advocate, who is the property of us all, being a public person and sustaining all our interests. 2dly, Aaron was to bear these names in the breastplate-of-judgment, or pectoral, so called v. 15, where also the reason of its name has been descanted on: the same word is used for *cause* in Num. xxvii. 5, "Moses brought their cause before the LORD:" so in Isa. i. 27, li. 4, shewing how Christ's heart was set on our judgment or cause, which he would hasten in his time: without this ornament Aaron could not priest it at all before the LORD. Christ is deeply engaged for his church; nor can he or will he cast off his breastplate, or erase our names from the stones thereof. He will never cast us out of his heart; being the friend that sticketh closer than a brother, loving at all times, (Prov. xviii. 24;) and whatever changes we are subject to, he is ever the same, and saves to the uttermost and for evermore, (Heb. vii. 25.) 3dly, Aaron was thus to bear our names on the breastplate-of-judgment, "when he goeth in unto the holy-place, (not the holy-of-holies, or the most holy-place, which was as the inner chamber,) where was the candlestick, table, and incense-altar; and where the priests went twice a day to burn incense, trim the lamps, and put on change of bread continually every sabbath day: and on the day-of-atonement the high-priest did all this in his golden garments; which also he put off, on occasion of that part of the solemnizing of the anniversary which consisted in his going into the holy-of-holies, with the blood of the heifer of atonement, to sprinkle before the mercy-seat, and with incense to offer before the Cherubim of glory. Our names were all represented by the high-priest in his offices for us. 4thly, The end of all this was, "for a memorial before the LORD continually;" reminding Aaron, and all Israel too, how he personated the Messiah and his church thus and thus; whilst their names shone bright before his eyes, as engraven in jewels set in gold: Aaron thus brought all Israel nigh before the LORD.

By the diversity of the colour &c. of the stones, the different gifts of the same Spirit may be also signified; and all in Christ Jesus our Lord.

VERSE 30.—“ *And thou shalt put in the breastplate-of-judgment the Urim and 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 continually.*”

I.—THE COMMAND FOR PUTTING INTO THE BREASTPLATE (II,) THE URIM AND THUMMIM. III.—THESE WERE EVER TO BE ON AARON'S HEART WHEN HE APPEARED BEFORE THE HOLY-PLACE, (IV,) TO BEAR THE JUDGMENT OF ISRAEL ON HIS HEART BEFORE THE LORD CONTINUALLY.

I.—ALL concerning the ephod here closes with the Urim and the Thummim, (now first mentioned,) put therein ; significative of our priest being our prophet, on whose shoulders also, as our king, is the government of his church ; and perhaps the various parts of Aaron's robes expressed the various offices of Christ. Moses alone seems to have put these *lights* and *perfections* into the breastplate, clearly setting forth Christ, and the treasures of wisdom and knowledge in him, in whom all fulness dwells : nor had the workmen any thing to do with the same, as would appear from Lev. viii. 8, Ex. xxxix. 8.

II.—The Urim and Thummim are called in the Septuagint, *manifestation* and *truth*. Moses had no commandment to make these, nor are they mentioned as to be made, neither here, nor in Ex. xxxix. 8 : but in Lev. viii. 8, Moses is said to put them into the pectoral. Some take these to be a mystery delivered to Moses by God's own mouth, or the work of God himself ; Others think that these two words were engraven on a plate of gold, and put between the duplicate or folding of the pectoral, as Holiness-to-the-LORD was on the mitre ; and that the breastplate was doubled as a purse to contain this inscription : Others take them for the twelve precious stones so called, that were put into the breastplate ; or else there is no account of making the Urim and Thummin, because when one is spoken of, the other is not : besides, “the judgment of Urim,” (Num. xxvii. 21,) and, “the judgment of the children of Israel,” must be the same ; both being identified with “the breastplate-of-judgment :” see Deut. xxxiii. 8, with 1 Sam. xxviii. 6, xxx. 7 : and Ezra. ii. 62, seems to imply, that as soon as a high-priest came, after the captivity, who was found in a capacity to wear the ephod, then their church-matters would be settled ; and they expected God would answer by Urim, as before the captivity : and the whole mystery seems hid in Aaron's representing Christ and the church,

as arrayed in his pontificals. The manner of consulting by Urim and Thummin is supposed to be thus: "The priest stood with his face before the ark, and the enquirer behind him, with his face to the priest's back, saying, Shall I go up, or shall I not? and he asked not with a high voice, nor with the thought of his heart only, but with a submissive voice, as one that prayeth by himself: and forthwith the Holy Ghost came upon the priest, and he beheld the breastplate, and saw thereon by the vision of prophesy, Go up, or, Go not up, in the letters that shewed forth themselves upon the breastplate before his face: then the priest answered him, and said, Go up, or, Go not up: And they made no enquiry of two things at once: and if they enquired, yet the answer was but unto the first only: And they enquired not hereby for a common man; but either for the king, or for him on whom the affairs of the congregation lay:" see Num. xxvii. 18, 21, Judges i. 1, xx. 18, 28, 1 Sam. xxiii. 9—12, xxviii. 6. The Jews say that these five things were wanting in the second temple. (1) The ark, with its mercy-seat and Cherubim. (2) The perpetual fire from heaven, which at first consumed the sacrifice, and was afterwards kept up continually. (3) The shekinah, or divine presence, shining forth between the Cherubim in the holy-of-holies. (4) The Holy Ghost, or Spirit of prophesy, ceasing since Malachi and the after-priests. (5) The Urim and Thummim: So that in Christ we are to seek for the true Lights and Perfections, for with him is the Spirit without measure, residing in him and possessing him with all the light and manifestation of the truth in perfection, whereby the glory of God shines in the person of Christ into our hearts.

III.—If the Urim and Thummin were precious stones in the breastplate, they must needs "be on Aaron's heart when he goeth before the LORD:" showing how Christ's church is "presented before the throne of his glory with exceeding joy," (Jude 24,) in him their great high-priest: we are precious in Christ's sight, however vile in our own view and little in the sight of others: and if the LORD would have this external glory, majesty, splendour, and dignity, so stampt on his church; so as that we might appear worthy of him and his delight; what must his own personal appearance be, as our head, presenting us before God?

IV.—Aaron was to "bear the judgment of the children of Israel before the LORD continually," i.e. whenever he had on the ephod, a supreme judgment was given by the breastplate, at certain times and occasions: it was a silent oracle: a figure of the justification of the whole church before God in Christ, and by Christ's appearance in heaven for us, and his perpetual intercession, (Rom. viii. 34, v. 9, 10, iii. 22, 23.) The free acceptance and everlasting justification of the church, is in the person and through the mediation of Christ the beloved: the judgment concerning us is in Christ: in Christ the Father

fully approves of us. What could Israel need more, than that their high-priest should bear their judgment upon his breast before the LORD? Are we not set on the heart of Christ? does he not appear in the presence of God for us? is he not our witness in heaven, and our record on high? (Job xvi. 19:) is not our state of grace in him, and secured to the ages of eternity by him? assuredly so: and it would be well for us to abide by the judgment of God in Christ concerning us: we may judge wrong of our persons and state in Christ; but the God and Father of our Lord Jesus Christ is a God of judgment; and Christ shall judge his people righteously: with God and Christ there is no variableness neither shadow of turning; but we have passed through, and yet have to pass through, many changes. We lost our first happy state by nature; and Christ hath brought us back again from the miserable state in which we were implunged; and by regeneration we are brought to know God, and to enjoy real personal communion with the holy Three in Jehovah: yet all this brings us not into favour with God; for that favour was given us in Christ before all worlds, and is always the same: but we shall ever have a variety of changes in our tempers, frames, and circumstances; none of which will make any alteration respecting what we are in Christ, nor what we are by regeneration, as born into Christ, and made meet to be partakers of the inheritance of the saints in light: nor will any thing we may feel or find in ourselves, make any changes in our state in Christ. In regeneration, we are translated into the kingdom of God's dear Son, (Col. i. 13:) our souls and bodies are to be disunited by death for a season; yet our union to Christ will for ever be what it was from everlasting: only, being absent from the body we shall then be present with the Lord; and the alteration will be only, in our communion, from grace to glory. Our all of blessings and blessedness solely and wholly proceeds from the everlasting love of the Father, the immutable union of the person of Christ to our persons, and the indwelling of the Holy Ghost within us: all which is founded upon an eternal act in the mind and will of an immutable God. We, in our bodies of glory after the resurrection, shall see Christ in the body of his glory: a state better than the spirits of just men made perfect can yet enjoy. Then Christ will shine forth before the saints in his primordial personal glory, which he had with the Father before the world was; when God, in all his persons and perfections, will be, in Christ, all in all. These are the gradual changes of the church; from a good and happy state in nature, to a miserable state; and from a miserable state to a mixed state by grace; and from a state of grace, to the spirit's glorification with Christ in heaven; and after that, to a more full state of glory by the body's reunion to the spirit to enjoy together the full riches of eternal glory: yet these produce no change of

our state in Christ; but by being brought into one state after another, we have communion with Christ in a proportionate fellowship therein; and these are so many parts of our conformity to Christ and oneness with him, Rom. viii. 29. But to return to the text. The church was represented by Aaron and his successors, (as they were in the holy-place thus gorgeously attired,) in her full shine, splendour, and dignity, as in Christ, glorious and spotless, (Eph. v. 27.) We dwell too much on the corruptions of the church, and too little on her loveliness in Christ: Aaron taught us not thus. The ephod and its appendages being thus completed, it may not be amiss to enumerate the particular parts composing the same, from v. 6—30, viz. (1) The ephod properly so called, or the ground-work, (2) Its shoulder-pieces or epaulettes, (3) The girdle, (4) The two onyx-stones, engraved with the names of the twelve tribes and placed on the shoulder-pieces, (5) The two ouches of gold, with gold chains attached, (6) The breastplate, (7) The twelve engraved gems in it, (8) The two gold rings, for the ends of the breastplate, for the ephod, at the border of the ephod, and at the sides of the ephod; for each two, (9) Its chains and laces, (10) The binding of the ephod and breastplate together, (11) Moses' putting the Urim and Thummim into the breastplate, (12) Aaron presenting the church before the LORD in the holy place.

VERSES 31, 32.—“*And thou shalt make the robe of the ephod all of blue: And there shall be a hole in the top of it, in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.*”

I.—THE BLUE ROBE OF THE EPHOD. II.—THE COLLAR OF IT.

I.—THE robe of the ephod, called in the Septuagint, an *under-clothing*, was a long garment, over which the ephod was put, and to which the ephod was girt by its girdle; as in Rev. i. 13: it was woven in one piece, without seams on the shoulders or sides: some say, that the threads were twelve times doubled, and the hole or opening made at the beginning of the weaving; that it was without sleeves; but divided into two shirts, from the end of the neck unto beneath, after the manner of all robes; and was not joined together but about the neck only. It was to reach down to the feet; and to be wholly blue, as a figure of the heavenly origin and appointment of Messiah, thus outwardly displayed in every part of the execution of his office: Christ was the proto-draught; and all here commanded is the colouring and adornings laid thereon, and that by the inspiration of the Holy Ghost. Aaron in this robe is all blue, as the firma-

ment, to represent the heavenly extraction of the Lord Jesus, the only begotten and brightness of the Father and his glory, the heir of all things, the first and the last, the adorable one in whom the church was chosen and beloved, and on whom our help was laid; in whom redemption was conceived and contrived, from and above and beyond all the ruins of the fall, through the incarnation: thus humbled as a servant he fulfilled all the good pleasure of God's will. Now Christ had literally a seamless robe woven from the top throughout, (John xix. 23:) and if that robe may teach us the perfect, entire, and inseparable righteousness of Christ; and if the purple robe wherein he was brought forth, might also be mystically applied to his being made sin and curse for us, as appearing in a garb of purple gore; surely the blue robe of the ephod prefigured Christ as holier than the heavens, whose holiness is imputed to all the saints within the vail, by way of union, and communion, and communication: our perpetual supply is received from his fulness. This robe was perfect; and nothing can be added to or diminished from the person of Christ: this robe was exquisitely beautiful; so is Christ, in whose heart, will, perfections, undertakings, and covenant with the Father, the glory of his person shines forth: and as Aaron looked heavenly in this robe, so do we as we put on the Lord Jesus Christ, whose glory is reflected on our bodies and souls, so that no spot can ever fall on us and attach itself to us, as clothed with his righteousness: we too are from above; and what he is, that we are. This robing of the high-priest was a very blessed ordinance; it serves to feed and nourish the mind, to strengthen and comfort it: all being so full of Christ, it must lead us into fellowship with our Lord, as we acquaint ourselves therewith, and have right apprehensions of what we hear and read from the words of scripture; and especially from the types and figures we receive the knowledge of Christ: and let us not despise what we do not understand. Let us receive Christ just as he is set forth in the gospel, and also in the law and prophets and psalms. There may be also much implied from the very order in which the priests' robes were put on: first the breeches, girt above the navel, about the loins; then the coat; then the girdle about his breast; then the robe, and over it the ephod and breastplate; the curious girdle of the ephod being girt over the robe and under the breastplate: lastly, he put on the mitre, and fastened thereto the golden crown.

II.—The woven collar at the neck of the robe was a sort of blue binding, to show the strength as well as the colour of the firmament; like the collar of a coat of mail, keeping it steadily on the neck and breast of the warrior: 1st, For the *hole* in the top of this mantle, or flowing robe, such as kings' daughters wore, (2 Sam. xiii. 18, with Isaiah lxi. 10;) which was characteristic of the peculiar dignity of the wearer, and was either

holy, royal, or prophetic. Aaron was a figure of a robed Christ. Now the two skirts of this robe were to be confined by a neck-band; an opening being left at the top part, to put the head and neck through the same; so that it may fall down and cover the embroidered coat, without rending the robe; the top being gathered in like the gathering of a shirt, and elastic like the collar put upon it; and so contracting to a close fit when on, and expanding when taken off. 2dly, This hole of the robe was to "be on the *top* of the robe in the midst thereof," according to the LORD's will, in his sovereign design and vast pleasure therein as concerning Christ, who robed himself with our nature therein to fulfil all righteousness in the body of his flesh, which he put off at death for sin, and took again again at his resurrection for our justification; wearing our nature in its fullest capability of enjoyment in heaven after his ascension, according to the power of an endless life. All the tabernacle-covering was woven, and so was the whole of this robe woven together as a perfect whole, neck-band and all; for, 3dly, Our text saith, "It shall have a *binding* of woven work round about the hole of it;" and without such a hem at the top, the hem at the bottom, filled with bells and pomegranates, would soon rend the hole at the top. This collar was an ornament to the robe, and as such is to be considered distinctly. The neck of Aaron thus adorned, showed magnanimity, courage, firmness, and strength, expressive of Christ: and none but God could give such a portrait of him as we have here before us: all power in heaven and in earth is given to Christ: and as the neck sustains the head, so he sustains the whole weight of his office, executing it with the greatest delight and fidelity: he hath bound his whole church as it were a collar about his neck. The mystery of every part of this robe is in Jesus. 4thly, This hole was to be "like the hole of an *habergeon*," or coat of armour, covering the neck and breast: the likeness to the habergeon may be, both in its hole, and also in its binding; all was for fitting properly and firm, for poizing, and for strength: But the end and design of thus binding this hole like the hole of an habergeon was, 5thly, "That it be not *rent*." On the day of atonement these garments were put on and taken off several times, at the various services of that day: for the sacrifices were offered by the high-priest on that day on the brazen-altar; incense was burnt on the incense-altar in the holy-place, morning and evening: besides other special services. Now the weaving of this robe so as not to rend it by any strain upon it, shows the ability of Christ to bear up and go through with all his engagements, in his mediatorial work and office: and it is thus he shines on his church in all his full-orbed glory, as the lights in the azure firmament shine on us: whence the praise due to him, in Ps. cl. 1, 2; leading us to the firmament of grace, in the full splendour and meridian strength

and glory of the same ; wherein Christ shines forth in his love and mercy towards his church, giving us glimpses of his person, and satisfying our souls, as he lets in upon our minds believing apprehensions of his person, and perfections, and fulness of grace and glory. Christ is above all the works of his hands: he is first and last : he is before all things : by him all things consist : he is beyond all blessing and praise. What Christ is personally, essentially, and mediatorially, adds perfection to and stamps dignity on all his offices, and puts lustre and efficacy on all types and representations of him, according as the mysteries thereof relate to him, and as the substance of all is wrapt up in him. The LORD's people, The LORD's day, The LORD's ordinances, The LORD's supper, &c. demand our reverence, because they are the LORD's: and so are the commandments before us, which concern the Lord Christ, who travels in the greatness of his strength, and whose arm brings salvation unto him, and by whose intercession all blessings are continually flowing down upon the church : and how refreshing must it have been to the spiritual senses and conceptions of the saints of old, by these patterns of things in the heavens to be sustained with the heavenly things themselves, even Christ and the things of Christ ? Who can reach the sublimity of the subject before us ; so as to express the same ? let us meditate in silence therefore, and think what we cannot express : and may the Holy Spirit witness, by all his scriptures, concerning Jesus to our renewed minds, so as we may take in the true knowledge and understanding of his words, and of his meaning ; that we may be saved from enthusiasm on the one hand, and from supineness on the other : and if but one good thought of Christ hath been ministered to us by any means, the glory is wholly the LORD's, and the praise must redound to him alone.

VERSES 33—35, "*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 : A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe 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.*"

I.—THE WEAVING OF POMEGRANATES IN THE HEM OF THE ROBE. II.—THE PLACING OF GOLDEN BELLS THEREIN ; AND, III.—THE MYSTERY THEREOF.

I.—As the bells (v. 33,) would be in Aaron's way, if they reached as far as the ancles ; we must suppose this robe over the coat not

to have reached down to the feet as far as the coat itself; though we speak truly of Christ's robe of righteousness and salvation extending to the very lowest and meanest of his members: they say, This robe was one weaving, yet in two skirts, as they say, without seam, shoulders, or sides, but with a hole left for the neck in the middle of the top part: if it was a round garment, it must have been gathered in at the neck; but otherwise there must have been two flaps or skirts, as in all robes; being joined together only at the neck. Now, 1st, "The *hem* of it," was probably the substance of the robe, doubled wide enough to admit the bells and pomegranates; and they say there were seventy two of each. 2dly, On this hem were to be made the forms of *pomegranates*, worked in blue, purple, and scarlet, (eight threads of each;) but in the ephod there was gold also, for which we have here *bells* of solid gold with their clappers. The upper part of the robe had only the woven neckband for its ornament. Now the pomegranate is the most excellent for fruit and for juice, for meat and for drink; and also to smell thereat, and also to look thereon: and thus woven in colours, it might express the starry orbs, and Christ the Sun of Righteousness; and the music of the spheres also might be expressed by the golden-sounding bells; the leaves and the flowers of the pomegranates appear as irradiations; and its apples hung singly, and also in clusters, pleasant to be handled: so that all the five senses are exercised in the truth of that which is represented on the skirts of this robe. But the fruits of the gospel, which always attend the sound thereof, seem rather implied by the appearance of this hem of the robe. It may be well to describe the pomegranate, which is a kind of apple with a reddish rind, and red within: it opens lengthwise, and shews red grains, and is full of juice like wine, and full of little kernel stones: it is a fruit of Canaan, and abounds there. Now all these things are sacred antiquated memorials of our glorious Christ; and we must treat them with all due honour, for his name is in them; and "Holy and reverend is his name; his work is honourable and glorious," (Ps. cxi. 3, 9:) and throughout these symbols, we must ever distinguish, what belongs to the *person* of Christ, what to his *offices*, and what to the *blessings* flowing from both: Distinct apprehensions of all these, as stated in the scriptures of truth, are most blessed, as tending to establish us in the distinct knowledge, and enjoyment of, and communion with, the Lord Jesus; and with the Father's views of us in Him; and also with the Spirit's actings and workings in and on us accordingly. We reap real and spiritual profit, whenever the mind of the Spirit is given us in any of these mysteries. After reading all these things, we may well fall down and worship the Lamb, as in Rev. v. 13, 14, and as in Ps. cxlviii. 1—5. May we increase in the knowledge of these symbols, and of those things which

are symbolized therein : for at the best, "we know in part and prophesy in part," (1 Cor. xiii. 9.) There never will be a more full or glorious revelation of Christ, than what is already given ; though we may be enlightened to know more of it, especially in the latter days, when the Holy Ghost will more fully reveal the scriptures : for we are altogether passive in receiving Christ and the knowledge of him ; as we are in receiving the light of heaven into the eye which is adapted for it, and which cannot but take it in, according to the degree of its shining on us : and thus the renewed mind is suited to the reception of the revelation of Christ, as set forth in God's word. What forbearance therefore ought we to exercise one towards another, seeing some understand the scriptures in their history, some their chronology, some their types, some the mysteries of their types, some their doctrines, some their practical bearing, and some the mystery of providence set forth therein : but "all these worketh that one and the selfsame Spirit, dividing to every man severally as he will," 1 Cor. xii. 11.

II.—Now for v. 34 ; as all things were to be made according to the pattern showed to Moses in the mount, (Heb. viii. 5,) we may conclude that the Spirit gave him, with the words, an idea of the precise size, shape, and form of all : for the will of man was not to appear throughout the texture of any of these holy vestments. Now there was to be a golden bell, and a pomgranate of tapestry, in alternate order, all round this robe of the ephod ; the one for sound and sight, the other for sight only. The melody of the golden bells expressed the joyful sound of Christ's voice to us, and to his Father, in intercession for us ; and also our rejoicing in Christ and before him. The pomegranates expressed the fruits and benefits of Christ's mediation ; and the church is compared to an orchard of these, in Song iv. 13 : for hereby the sweetness of Christ's love is tasted, and the sweet fragrance of his name is scented by us : whilst our voice in prayer sounds more delightfully than the gold-tongue of the golden-bell. Now thirty six bells, with as many pomegranates between, were placed in the skirt of the robe before, and thirty six behind ; so that Aaron could walk the more easily than if any were dangling at the sides of his legs : although the text seems to imply otherwise by their being placed "*round about*." If the pomegranates represent the church, it shows our dependance on Christ, our hanging upon him, and deriving all from him, from whom is our beauty, figure, fragrance, and fruitfulness : whilst the bells may represent our prayers, praises, and thanksgivings, with all our joy in the Lord, as we make melody in our hearts : the kernel and seed within being numerous, may express the multitude of the elect, as in Rev. vii. 9—12 : its juice and wine may suggest the communication of life, strength, and grace from Christ, and our dependance on him for the same : and as these bells and pome-

granates were a rich ornament on the hem of the robe, so are our gifts and graces a glory to Christ himself. The design of all these might be manifold, as the wisdom of God himself is manifold: and the revelation of these designs was no doubt made gradually to the saints of old: and to some in one age more than others, or to one age more than another: and as these types exceeded all that any of them could comprehend, so Christ also exceeded all that they could comprehend of these. Christ was as swaddled in these; wrapt up in them, as the furniture of the tabernacle was wrapt up in cloth. As this chapter proceeds, so the glory of Christ shines more and more, like the path of the just. And it is so now with us, who have the gospel before us, and the whole mystery of God declared therein; the light is as full and perfect as it can be; but we are light in the LORD, in proportion to our faith given us: thus we grow in the light and truth, according to the increase of God. All the mysteries of the kingdom of heaven were delivered to Moses in a figure, and to Paul in great plainness of speech; and both therein set before us a mirror wherein to behold the glory of Christ. The prophets built on Moses' foundation, which must therefore have contained all the will of God concerning Christ and the church: the sermons of the prophets were but comments on Moses' writings: and what are the four Gospels but so many seals to the truth of the law and the prophets? and what are all the Epistles but emanations from the gospel? May the Holy Ghost create thoughts of Christ in our minds by the things we hear and read: for such thoughts are sights of faith and grace, and are of the nature of those visions of glory which we shall enjoy in his presence: they are most enriching, and leave a savour of everlasting things upon the mind; lifting us up above and beyond all we are, or feel, or know of ourselves; so as to fix us on Christ, and to enable us so to joy in him, that he may be our present heaven, and our everlasting glory. "Be thou exalted, LORD, in thine own strength; so will we sing and praise thy power," Ps. xxi. 13.

III.—Aaron (v. 35,) must have made a very noble figure in all this dignified, splendid, and costly array; and it was God who clothed him thus, out of the conceptions of his own infinite mind; all being a model of the Christ of God, whose glory appeared in every part of these canonicals of the high-priest: and every eye must have been affected with the sight, even if the heart understood not the power of godliness thereby expressed. Between the morning and evening sacrifices, on the day of atonement, Aaron was to put on his plain linen dress, and enter the holiest with blood and incense, sprinkling the mercy-seat and fumigating the place of the Cherubim. Then he put on the golden garments again, and proceeded with the evening sacrifice, and pronounced the benediction: and these changes

of dress, and of the appearance of the high priest, were further to set forth the mysteries of grace: well therefore did David pray, "Open thou mine eyes, that I may behold wondrous things out of thy law," (Ps. cxix 18.) Now in this 35th verse we have 1st: The command about this robe and its appendages, "It shall be upon Aaron to minister:" and without his robes he was no priest: but how did pardon and peace sound at his feet, as he went about the discharge of his duty, thus arrayed? and what a view of Christ, in the grace and glory of his priesthood, was thus conveyed to the spiritual mind? Aaron represented all his people, who were accepted in his appearance before God on their behalf; for he represented Christ also, in whom God looks favourably on us, and in whom we shine as stars before him for evermore. 2dly, Aaron was to be thus apparelled, "that his sound may be heard when he goeth into the Holy-place before the LORD:" this was the special use of the bells; and the appearing before the LORD was to represent the people, and Christ's intercession for them, as he offered incense in the Holy-place; which though the people's eyes could not see, yet they could hear, by the golden sound of a host of bells, what he was about in a silent place; and this was done after the atonement was made by the morning sacrifice; so that he was thus the representative of sinners; as in his white garment in the most holy place, he represented all saints, and the king of saints withal. The people listen to the sound of their high-priest, and hear his voice, and live: and God hears, thereby, both him and them; see Luke i. 9, 10. Some say that a thong was tied about the high-priest's leg, that should he be struck dead through any mistake about his ministration, he might be dragged out of the holy-place: so perilous was his task; and the more perilous, the more important was every part of it, as expressive of the way of life, which is so wholly out of ourselves, that we cannot look to ourselves and live, one moment: they say, That the people on hearing the sound of the bells, fell prostrate and shouted, He lives, He lives! 3dly, This sound was to be heard from the high-priest, "When he went in unto the holy-place, and when he came out:" thus they knew when the work was finished, and how soon they may expect to see him stand at the brazen altar, and lift up his hands over his head, and pronounce the benediction: and these bells may signify, the fulness of blessings in Christ, and the unspeakable joy from his intercession, and the gift of the Holy Ghost, and the gospel preached with the Holy Ghost sent down from heaven, and pardon sealed, and peace secured, and access to God: and all these as fruits of Christ's life in glory. The people themselves had no hand in any one thing done on their behalf; they were sheer receivers of all blessings; and well might they be filled with exuberance of joy; as we are now looking for Christ to come out of his Holy-place, and to say to us, Come ye blessed, enter

into the joy of your Lord. 4thly, Aaron's sound was to be heard, "That he die not." There was fear of death, until the true priest came, in the person of Messiah, to give us the true joyful sound, (Ps. lxxxix. 15—18;) for "Christ ever liveth to make intercession for us," (Rom. viii. 34 :) Nay we see him and hear him by faith, and rejoice before him.

VERSES 36, 37.—"*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 put upon the mitre; upon the forefront of the mitre it shall be.*"

I.—THE GOLD PLATE WITH ITS INSCRIPTION, ON THE FRONT OF THE MITRE.

I.—WE now enter on another ornament, setting Aaron above all his brethren; as is Christ: but Christ's person gave dignity to all his offices; whereas Aaron's offices gave dignity to his person: the one was honoured by the other, in his robes. Christ was the true secret pattern of all that Aaron was made; and thus Aaron became a figure of the future Man. The golden crown on Aaron's head, crowned all the rest of the robes with glory, and exceeded all the rest in its peculiar designation; and hereby all might see and read who he was; for the name of JEHOVAH was upon his forehead; for the gold-plate containing the inscription was as a golden crown on his head. 1st, This plate was an express ordinance of God, like all the other paraphernalia, and had also a mystical meaning. Christ had on his head many crowns, (Rev. xix. 12;) to express victory, sovereignty and triumph: he is the crowned head and priest of his church, and our representative, and saviour. This *plate* was two fingers broad, and reached from ear to ear: and as the word signifies a leaf or flower, it was probably richly embossed, and as Josephus says, like the henbane; it is called elsewhere "the holy crown," and "the crown of *separation*," (*netzer*, whence the Nazarite;) and so in Ps. xxi. 3, "Thou settest a crown of pure gold on his head:" for Christ is our head, and priest, and king, and royal portion, and endless treasure, and everlasting inheritance, and durable riches, and immutable righteousness, and our all in all. The engraving hereon shewed the worth and holiness of the high-priest, and gave an extra value to all the other raiment, and stamped all with a striking aspect of glory. 2dly, This plate was to be engraven like a seal, with these words, HOLINESS TO THE LORD: this is the the third engraving, (see v. 11, 21.) The letters projected: and if the Nazarites were distinguished by a mitre with a golden flower or leaf

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thereon, how much more doth the true Nazarite, with his diadem, exceed all prophets, priests, and kings? even as Aaron exceeded all other men in outward dignity and sanctity. The kings of Judah were said to wear also a gold plate; and Saul seems to have had such on his turban; (for other crowns he would not have worn in battle, 2 Sam. i. 10 :) and of the saved it is said, "They shall be as the stones of a crown, lifted up as an ensign upon his land, (Zech. ix. 16.) Some render the words, "The Holiness of Jehovah," or, "The Holy-one of Jehovah," (Ps. xciii. 5.) The frontlet of Aaron therefore proclaimed either Jehovah's holiness, or that Christ was Jehovah's Holy-one, (see Ps. cvi. 16, xvi. 10, Dan. ix. 24, 1 Cor. i. 30 :) Christ hath all the essence and fulness of holiness in himself, (Heb. vii. 26 :) his name alone is JEHOVAH, and the Most-high, (Ps. lxxxiii. 18.) The Son of the living God took on him the seed of Abraham, and united to his person an individual humanity consisting of soul and body, and thus became God and Man in the person of Christ, in whom therefore dwelleth all fulness of the Godhead bodily: as one with the Father and Spirit he enjoys essential holiness; and he hath also a personal holiness as Godman, which is incommunicable to us; besides a relative holiness (as Man, and head, and husband, and priest, &c.) which he can and doth communicate to us, who are holy in him. "Behold my beloved Son in whom I am well pleased," said God of Jesus: and those who could see through these memorials, could hear the same things hinted in this august appearance of the high-priest, as representing the house of Israel, and thus personating Jesus the Great high-priest over the house of God.

VERSE 38.—"*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; and it shall be always upon his forehead, that they may be accepted before the LORD.*"

I.—THE INSCRIPTION ON THE GOLD-PLATE OF THE MITRE SHOWED THE LORD'S ACCEPTANCE OF ISRAEL'S HOLY-THINGS.

I.—AARON as a public person, in his robes of office, was not only a prefiguration of Christ, but a representative of the people, who were emblematically on the border of his garment; and the sound of his bells entered the ears of the LORD of hosts and of the people, at the same auspicious moment: and after being seen of them as their Holiness to the LORD, he showed himself before the LORD also as Holiness to the LORD. Thus Christ and the church both met in the person of Aaron. Now 1st, The lettered plate of gold was to be, "*Upon Aaron's fore-*

head," being on the fore-front of the mitre. 2dly, The reason for this was, "That Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts." What extraordinary expressions of God's grace in Christ are here before us! the very words, in the letter of them, minister rich and abundant consolation. Aaron being constituted by the LORD to represent Christ, was accepted in Him whom he represented, and was holy as representing him; and the people also had an interest in Aaron's holiness, for he was their brother who sanctified them all, as God's high-priest and holy-one. It is the very essence of grace for God to look on us in Christ's holiness, and it is the fruit of everlasting choice and love, in a supralapsarian way, as in Eph. i. 3—6. As the blood of the sacrifice was the atonement for Israel, so the golden inscription was their sanctification. Now as we are made the righteousness of God in Christ, so Christ is made our holiness; the holiness of his human nature being imputed to us, who are therefore all holy brethren and partakers of the heavenly calling; "for he that sanctifieth, and they who are sanctified, are all of one," (Heb. ii. 11, iii. 1.) As Aaron was to confess all the sins, iniquities, and transgressions of the people, over the head of the scape-goat, putting them on it; so he was to bear the iniquity of their holy-things in his forehead. Now what iniquity can there be in holy-things? We must reflect thus: A man in Christ, who is brought to the knowledge of Christ, and admitted by the Holy Ghost into communion with Christ, and with the Father in Him, is not a holy man; for he hath inherently in him an unholy nature, wherein unholy thoughts and acts will flow; yet hath he at the same time inherently in his soul a holy nature, which cannot sin, (because he is born of God,) and whence no unholy thought or act can flow; nay so far from its sinning, no addition of holiness can be added thereto even in heaven. The elect have the whole entire work of God wrought within them in regeneration; yet the drawing the same forth from them into act and exercise, whilst in life, and even in heaven, will be the office of the Spirit of God to all eternity. Now the holy-things of the people "*they shall hallow in all their holy gifts;*" some of which are called "*The most-holy things;*" as connected with the LORD's worship: These were *free-will-offerings*, to testify their gratitude to God; which could be accepted only through the mediator, as represented by Aaron with his gold plate on his forehead: they were not accepted on their own account, nor on account of their holy things and holy gifts, nor because of any perfection of holiness in Aaron and in them; but only in their high-priest, who was their holiness in the sight of the LORD, in whom they were considered complete. Aaron bore on his forehead all the iniquity that accompanied all the holy exercises of the people: for though we read of no transfer of sins unto

the forehead of the high-priest, (as sins were transferred to the animal over whose head they were confessed;) yet Aaron represented Christ's consummate and transcendent holiness, which, as he is the Man in God, hath such a stamp of divinity on it, as is incomprehensible and ineffable : and therefore as beheld in Aaron, the people also had such a representative as transcended every infirmity in them or in their services ; their security was this title, "*The Holy-one of Jehovah*," in whom they were always holy ; and Aaron so bore the iniquity of their holinesses by this inscription on his forehead, that they were not seen; because the LORDS' eye was wholly on these words, which were like a fire to consume every thing but itself, or like a sea to swallow it up. In Christ's person we are holier than all angels ; and in him our sins are hid for ever ; and though in us, yet they are not on us, but removed far from us. 3dly, This plate was to be *always* on Aaron's forehead, whenever he ministered in the people's name; and therefore the church must be always seen in him ; and in his acceptation they were accepted. Thus the mystery of the oneness between Christ and the church was set forth ; and his communion with us, in all the blessings of the same, in grace and glory, is founded on his relationship to us; as are all his offices: all flow through the channel of a grace-union. Christ is our perfection: The church was brought before Christ, and presented to him, in the worship performed by Aaron his personator, as all-glorious within, her raiment of wrought gold; she shines out thus in him: and is not our text antityped and realized by such New Testament scriptures as Col. i. 22, Eph. v. 25—27 ? And as Christ is always one and the same to us, so are we in him always one and the same to him. We may indeed derive strong consolation from the rich gospel preached to us from these words, not only as read in the Bible, but as seen on Aaron's forehead in letters of gold, "*HOLINESS TO THE LORD*." We all look too much at our own sinfulness, weakness, and unworthiness : but if we are "skilful in the word of righteousness," our text informs us how to appear always before God, in another and through another, putting on Christ in whom to appear; as Aaron put on the person of Christ, when he arrayed himself for the holy-things of Israel : and the people had nothing to do with any other worth or holiness, but what was recognized in the forehead of Aaron. Looking to the person of Christ, our own littleness is swallowed up, and we approach the Father with boldness as our exceeding joy and delight, every discouragement being removed. The Father beholds us in his Holy One, whose holiness is ours, as truly as it is his own : nor can we be any longer unworthy, as beheld in the "*Holiness of the Lord*:" it matters not how empty our prayers and praises are, nor what they are, seeing that when they are what they should be, they are but so many Amens to the intercession of our Lord Jesus

Christ. But now, 4thly, For the end and design of the command, in our text, for the gold plate to be ever on Aaron's forehead, viz. "*That they may be accepted before the Lord.*" The people were accepted before the LORD in Aaron, as a figure of Christ: the sign of HOLINESS TO JEHOVAH, (to which Jer. ii. 3, alludes,) was Israel's completeness, as if they were holiness itself, and had no sin: they were beheld in God's Holy Anointed One, accepted and acceptable only in another, without any the least thing required in them or from them: they could not see their high-priest without claiming this high privilege: and it is so with us, when we look at Christ as seen in the glass of the gospel: see 1 John i. 7, ii. 1, 2, 2 Cor. v. 19. We are made acceptable to God by the holiness of JEHOVAH himself, imputed to us in and through the Godman; and as this broad-seal of our sanctification was sealed on Aaron's forehead before all the people, so was it always "*before the Lord.*" and next to the grace of choosing our persons in Christ from all eternity, (out of love to us and to him,) is the great grace of accepting us in the Beloved: which goes infinitely beyond salvation: and if men could but get out of themselves, and beyond sin and self, we should not be so loaded with complainers in Zion, and their complaints. Few come before the LORD in the true belief of his having loved them in Christ with the same love wherewith he hath loved Christ; and that their acceptation and acceptableness is in Christ only: and are we not assisted in such views, by what is now before us? The gospel in the New Testament is set before us in words; but here the eye of faith is helped, by having the sacred drama performed before us in scenes and representations of the same. It is necessary to keep gospel things in their proper place, and to state them accordingly. Thus our election, our acceptation, and our being blessed with all spiritual blessings, belong unto the headship-union of Christ to us, and our union to God thereby, in the bond of everlasting love. Salvation comes to us on the footing of Christ's interposition on our behalf; and it is the fruit of his incarnation, righteousness, sacrifice, and most precious bloodshedding; whence flow to us pardon, justification, nearness of access to God, &c. but the glory and perfection of all these shines forth upon our minds, as it is given to us to enter into a very particular enumeration of the same. Now in these garments of Aaron made "*for beauty and glory,*" Christ appeared as the true Nazarite, whiter than snow, more ruddy than rubies, and brighter than sapphires: but the original exceeds all that can be conceived by the portrait of him as drawn by Moses.

VERSE 39.—"*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.*"

I.—THE ORDER FOR AARON'S COAT AND MITRE. II.—HIS GIRDLE. III.—AARON WAS THUS A FIGURE OF CHRIST.

I.—ALL Aaron's garments were memorials of his sanctification to the LORD; and it was death to minister without them, (v. 35, 48;) and so holy were they, that no priest was to wear them among the people, so to sanctify them, (Ezek. xlv. 19.) All the garments in our text were named in v. 4. "*And thou shalt embroider the coat of fine linen*:" this coat also was "for beauty and glory," like the other vestments; as symbols of Christ, his person, priesthood, purity, and perfection; whose portrait was drawn by the Holy Ghost in Aaron's representation of him; and all as a copy of the drawing in the great mind of Jehovah, thus delivered to Moses: so that the whole in its original model, end, and design, was in each and every one of these respects most divinely correct. Now this *linen coat* was the innermost garment, as a shirt next the skin: it was woven: it had sleeves woven also: it reached down to the heels, as a long night-shirt, or woman's gown. It expressed the immutable purity of Christ, the body of whose flesh was the workmanship of the Holy Ghost, who framed and articulated it, as wrought in the womb of a virgin, and as the fruit of her body. Josephus says, This coat was made of two pieces of fine linen cloth, back-stitched together: the embroidery was made in the weaving, (Ex. xxxix. 27.) The *embroidery* on the coat shewed the glorious internal and external excellency of Christ in his inconceivably holy humanity, which is the perfection of us all in grace and glory. This coat was white, woven with circles or eyelet-holes; and the word for "embroidered," in v. 4, is "*ouched*," in v. 11, i.e. "*eyeletted*," darting forth rays of gold. The lower part of this coat being below the blue robe, was as if powdered with stars; for the robe was only below the knees, and the ephod only below the stomach. Joseph's coat was of this sort; and that of the royal virgins was embroidered in like manner, (Ps. xlv. 14.) The *mitre* was a turban of fine white linen, wrapt several times round the head; on the front was placed the gold plate: we refer for further particulars to the bonnets in the next verse.

II.—The *girdle* of needlework, say the Jews, was made of fine linen, blue, purple, and scarlet; about three fingers broad, and thirty cubits long: it was wound about the body, and turned in, one fold upon another: this girdle was made like that of the other priests in the following verses. If this were the common cubit, the girdle was sixteen yards; if the sacred cubit, it was as much again; very strengthening to the loins, and figurative of Immanuel's strength: Josephus says it was woven four fingers broad, but empty within, like a serpent's skin; and that it was pictured with flowers, red and blue, and fine linen. It expressed

the truth, constancy, alacrity, and readiness of Christ. As all the priest's robes were woven, this needle-work was merely a studding the coat and girdle with eyelet-holes by way of embroidery.

III.—Thus Aaron was, to them, Christ in a figure. He was first immersed in water, as Christ was baptized in Jordan; then he put on his drawers or breeches; next, the coat and girdle; then, the robe, with its bells and pomegranates, over the coat: over this, the ephod with its shoulder-pieces, and breastplate, and the stones thereof; girt with its curious belt: lastly, the mitre, with its frontlet laced thereto, was put on. The application of all this to Christ, has been already set forth: and if Aaron, as his personator, exceeded all other sights; how ravishing must be the views of the glories of Christ, the mysteries of his person, the love of his heart, the perfection of his work, the excellency of his office, its infinite worth and everlasting efficacy. Let us take leave of the subject, as far as the high-priest is concerned, in the language of the apostle; I speak concerning Aaron and Christ; “I speak concerning Christ and the Church.”

VERSE 40.—“*And for Aaron's sons thou shalt make coats; and thou shalt make for them girdles; and bonnets shalt thou make for them; for glory and for beauty.*”

I.—THE COATS, GIRDLES, AND CAPS, FOR AARON'S SONS.

I.—ALL the sons of Aaron were priests; and the eldest son and his firstborn in succession, were heirs apparent to the high-priesthood, (1 Chron. vi. 1, &c.) Aaron's garments were eight, besides the four extra-ones worn on the day of atonement; his sons wore but four in all, viz. coats, girdles, bonnets, and breeches; all of linen. Now though the Levites killed the sacrifices, washed them, cut them into joints, salted them, and brought them to the altar; yet the priests and their order in succession, had the sole disposal of them in burning them on the brazen altar, round which they sprinkled the blood, on behalf of the people. This atonement by offering, as a sweet savour to the LORD, was made every morning about nine o'clock, and every afternoon about three o'clock; thus continually setting forth the Lord's death till he came: yet the total removal of sin was set forth only by the high-priest, on the great day of atonement, by the imposing ceremony of transferring the sins of the congregation to the scape-goat, who thus took them away into the wilderness, (Lev. xvi. 30.) The priests were also to burn incense on the golden altar, at the morning and evening sacrifice; and pronounce the blessing at dismissal: they were to trim and light the lamps, and to prepare and set on the shewbread. Now for all these

services they had appropriate garments, which may be called their working-dress, and they had no other: for such a robing as the high-priest had, would be inconsistent for daily and constant service. The breeches are not in our text, but in v. 42; either because they were not seen; or because these garments were "for glory and for beauty," but the others only for decency. The only difference in these four garments, and the white dress of the high priest, was in the manner of folding the turban, which was flat on his head; but for the priests, it was spiral or cone-fashion. 2dly, The *coat* was like Aaron's circled or eyletted shirt; and they had the same mystical meaning, (see Rev. xv. 5, 6, xix. 7, 8.) The *girdles* were needful to strengthen their loins for their work; and the surplus hung down to the ancles, but was thrown over the left shoulder when they were employed. 3dly, The *bonnets* were pointed mitres. The Levites had also their dresses for services, and the order concerning them is in Num. viii. These dresses were designed "*for glory and beauty*," being all embroidery, and woven each in one piece; and the embroidery was either in the weaving or by finger-work. Other garments seem to have been put together in parts: it is supposed that hieroglyphics were embroidered on the girdles. Now all the priests prefigured Christ; but the high-priest was a figure of him in special manifestations of his fulness of grace and glory: whence Aaron shone among his sons, like the sun among the stars; and all as figures of another priest, by whose gracious incarnation and glorious resurrection, all things concerning the putting away of sin and the bringing in of everlasting righteousness, should be accomplished: and now in heaven Christ sits a great high-priest upon his throne, of whom Aaron and his sons were but shadows, however splendid they appeared as such. Such a treasure is hid in these types &c. that we may call them "the keys of the kingdom," to unlock all the mysteries of the Bible, and the spiritual meaning of the Law, the Psalms, and the Prophets: yea the very history of scripture may receive light therefrom.

VERSE 41.—"*And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.*"

I.—AARON AND HIS SONS CONSECRATED FOR THE PRIESTHOOD, IN THEIR HOLY GARMENTS.

I.—ALL the priests were necessarily so, by what the LORD commanded Moses to order others to make for them, and also by what he did for them himself; so that they were wholly passive, as respects their investiture into office: for when the canonicals

were all ready, they were not allowed to put them on themselves, (except perhaps the breeches, afterwards expressed, as not properly official garments for beauty and glory; but merely they were to be on them to hide shame :) Moses was to invest them all; even as God alone makes Christ priest, and Christ alone clothes us with robes of righteousness and garments of salvation. God's commands to put the dresses on Aaron and his sons, is to be distinguished thus; Aaron's garments was to be put on himself, and theirs on themselves: but in v. 3, 4, only Aaron's consecration is mentioned, as he was the great type of Christ. These could not be anointed without canonicals; and their canonicals they could not put on for themselves; so all was done for them; for, "No man taketh this honour to himself, but he that is called of God, as was Aaron." In Lev. viii. we find how they were washed before they were clothed; and then the anointing oil was put upon them; to express before the world their separation unto God's service, as figures of Him who was to come; and whose incarnation, death, resurrection, intercession, and full salvation and glory, they were to express in their persons, and by their ministrations, as arrayed in holy apparel. Thus washed, clothed, and anointed, Aaron and his sons were consecrated, or dedicated to the LORD; offered to him; and as approved of, they were sanctified and meet for service. The whole tabernacle-service must have been a goodly sight indeed to the eye of faith: the robed priests; the burning sacrifices; the singing Levites; the high-priests, shining with gold and precious stones and colours, and pronouncing the blessing of JEHOVAH, Father, Son, and Holy Ghost, (see Ps. xxvii. 6, xxxii. 18—16 :) and the whole worship was so ordered as to give most sensible delight and satisfaction to priest and people; as gospel-worship is the glory both of Christ and his church, (Heb. ii. 12.) Thus we see Aaron and his sons fit to minister unto the LORD in the priest's office.

VERSES 42, 43.—"*And thou shalt make the linen-breeches to cover their nakedness: from the loins even unto the thighs shall they reach. And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place, that they bear not iniquity and die: It shall be a statute for ever unto him and his seed after him.*"

I.—THE LINEN-BREECHES FOR AARON AND HIS SONS. II.—THEIR USE AND IMPORTANCE IN THEIR MINISTRATIONS.

I.—As the priests (v. 42,) were to reflect the glory of Christ upon the people, there was nothing unseemly to be discovered,

anywhere about their persons; only their face, and hands, and feet, and legs, were to be seen; no other parts of their flesh were naked, or bare, or unclothed. No eye was offended by any thing that could be seen on their persons throughout the whole of their ministration: and as the holy garments were all loose about them from the loins, and downward, the reason of the command here given is evident; and shows the holiness and purity wherewith we must approach unto God; and for the same reason high altars were forbidden in Ex. xx. 24—26. These breeches were a sort of drawers or trowsers, tied about the body and knees, see 1 Cor. xii. 23. This appears to be the only garment that was made exactly the same for both high-priest and priest; and there is a mystery also herein: and that these were put on privately by themselves, (perhaps immediately after their baptizings,) appears from the silence about them in Lev. viii. where Moses himself is expressly said to put upon Aaron all the other robes of his office.

II.—Though v. 43, seems to refer to the covers or breeches, yet the “*they*” here, seems to include also the “*them*,” in v. 41. Now the priests could not appear officially, either in the tabernacle, or at either of the altars, without all these garments; to the peril of their lives, lest iniquity should be found upon them: teaching us that we are safe, only because Christ is without spot and blemish, and only as we apprehend ourselves perfect and complete in him, and do live by the faith of this our righteousness and holiness in him. The Jews say, “When the priests have their garments on them, then only their priesthood is on them: else they are strangers; (and the stranger that cometh nigh shall be put to death, Num. iii. 10.) As he that wanteth his garments, is guilty of death, and his service unlawful; so is he that hath more garments than are commanded; as he who puts on two coats or two girdles; or the common priest, that puts on the high-priest’s garment: and lo, he polluteth his service, and is guilty of death by the hand of God.”

Lastly, All that is enjoined in this Chapter, and especially about the peculiar robings, or personal garments appropriated for the ministry, was to be a “perpetual statute” in an uninterrupted line of succession. “It shall be a statute for ever unto him and to his seed after him.”

ANALYSIS

OF

EXODUS XXVIII.

INTRODUCTION.—The apostle shews us how that Christ, as our High-priest, is a minister of the sanctuary and true tabernacle pitched by the LORD and not by man: whence we conclude, that there was found in the person of JESUS all that was requisite for an everlasting priesthood; whether tabernacle with all its parts and all its furniture, whether altar with all its apparatus, whether sacrifice with all its rites, whether priest with all his offices: all, even all, are found in the comprehensive name of JESUS. And because God had an eye to his dear Son in the various enactments under the whole Levitical service, therefore all the parts thereof, and every thing connected therewith, were “shadows of good things to come,” and, “figures of him that was to come.” But as JESUS is the head of one body, and the husband of one wife, and the brother of one fraternity, and the father of one family, being Himself alone the only surety and Saviour of his one church; and as his people had an everlasting being in Him, and were ever represented by Him; therefore we conclude also, that the same holy-place and holy-things which did preeminently set forth the Lord JESUS in such sort “that in all things he might have the preeminence,” did set forth also “the election of grace:” so that the mind of the Spirit in the law of Moses touching that which constituted the whole sum and substance of the Jews’ religion, was as if the Holy Ghost had said in a parenthesis, not only in the midst of every chapter, speaking of these things, but in the midst of almost every verse, (“I speak concerning Christ and the Church.”) In the Chapter however before us, I purpose to set forth only and exclusively the Lord JESUS, leaving the reader or hearer to descend from this preeminence of Christ in all things, to such and such conclusions, proving, that as He is made of God high-priest over his church, even so are we made of Christ priests unto God and his

Father: and as an holy priesthood, we too are initiated into these holy mysteries, and adorned with all the insignia of our office, so as "to offer up spiritual sacrifices, acceptable and well pleasing to God by Christ Jesus." Nor only is Christ, and also the Church, in all these things; but throughout the pattern showed to Moses in the mount, from Exodus xxv. even unto the end of that Book, we may discover, under the anointings of the Holy Ghost, most blessed tracings of the footsteps of those Three Persons which are that one JEHOVAH, who is the God of Israel, and who is also the Head of Christ, even as Christ is the Head of the church: for all that Christ is in his person and fulness and glory and mediation and all that he hath, is by the goings forth of these three Holy-Ones; one of whom prepared and begat by his Spirit, from the substance of a Jewish virgin, the body of the Lord Jesus; thus becoming a father not only of Christ's human spirit, but of his flesh, in distinction from that in Heb. xii. 9: another of these Holy-Ones took that seed of the woman into Himself, giving himself unto it and bestowing his own personality upon it, as another nature of the same person, whereby He the same Jesus is both very and true God, and truly and verily Man: by which mystery of godliness, even God manifested in flesh, God and flesh (or the manhood) united in the unity of this second named person of the Trinity, Christ becomes a fit days-man, umpire, and mediator between God and men, being "the Man Christ Jesus." As the first of these Holy-Three; is the Anointer; and as the second is the Anointed; so the third is the Anointing, being that Holy Spirit by whom the Father generated and formed Christ from the womb to be his servant: and therefore He, the same Spirit, fosters this his new creation thus made without hands, and fills the fruit of Mary's womb thus impregnated by him, with all grace on earth, preparatory to his being made most blessed and glorious for evermore. And surely it was meet that that Man, who alone is, or can be, "fellow of the Lord of hosts," and "the image of the invisible God," and "the brightness of all glory;" surely it was meet, that such a personage should have all glory given to him from God, because he is Man, and all glory ascribed to him from man, because he is God; and that the voice of God and the Church together should proclaim and crown Him, as God-man, Lord of all, the visible JEHOVAH, the mighty God: He became for us the weak man, and is now for us the mighty Man, the everlasting Father: He became for us, "an infant of days," and now sits on his throne "the ancient of days:" He is both God's and the Church's "all in all." With these preliminary observations, let us enter on this most interesting subject before us, the Inauguration of Jesus, or, the Installation into the priesthood: for, in fact, all here recorded in Exodus xxviii. is the very basis of all the glory of Christ's coronation and enthroning, recorded in

Psalm xxiv. and cx. From VERSE 1, we learn how Christ, as our Aaron and brother, was taken and chosen out from amongst us all, that he may minister unto God even the Father in the priest's office: for "none taketh this office to himself, but he that is called of God, as was Aaron; and therefore Christ glorified not himself to be made high-priest, but he that said unto him, (in Ps. ii.) Thou art my Son, this day have I begotten thee; as he saith also in that other Psalm, (cx.) Thou art a priest for ever." Thus hath God exalted, as priest over his house and church, "One chosen out of the people;" and let us, before we proceed further, "behold this God's servant whom he upholds, this his elect in whom his soul delighteth:" let us "run with patience the race set before us, looking to Jesus," as set before our eyes in all the grace, loveliness, mercifulness, dignity, majesty, and glory of his most precious priesthood. And inasmuch as Aaron's sons were also to be presented with him before the LORD, the whole Church is hereby declared to be a holy priesthood and a kingdom of priests, under him who hath said, "Behold I and the children which God hath given me." VERSE 2, introduces the arraying of Jesus our brother with his priestly garments, so beautiful and glorious; those for the typical Aaron were made by his brethren; but those for the true Aaron were made without hands, being wrought by the Holy Ghost, after the pattern and according to the perfection of JEHOVAH the Father, and being put on by the Son of God. Thus "the Branch of the LORD is beautiful and glorious, and the fruit of the earth is excellent and comely," not only in his person, but in his apparel: for JEHOVAH hath not only put on Man, and invested himself with humanity, but he hath invested his humanity with all sorts of gorgeous and gracious robings, betokening the royalties and sanctities of our king-priest, who is "fairer than the children of men:" for, "how great is his goodness, and how great is his beauty!" Because Jesus is "the brightness of God's glory," the Psalmist prays "to behold the beauty of the LORD," in his house and temple; and because "strength and beauty are in his sanctuary," let "the beauty of the LORD our God be upon us." Wherefore these "holy garments for glory and beauty," made for our Aaron, have a double excellency; both from the peculiarity of his nature as "the Man God's fellow;" and from the peculiarity of holiness, glory, and beauty, which must be attached to the priestly office of such a man as this, "in whom dwells all fulness of Godhead bodily." All the honour and dignity put upon Aaron the brother of Moses by his solemn investiture here recorded, could not make him personally great or good; it gave him only an official holiness, as a figure of the true high-priest: but Jesus is worthy to be thus arrayed: these garments became him; yea he is still more glorious within than those outward garbs can express. From VERSE 3, we learn how necessary

these garments were for the exercise of the priesthood; for which office Aaron could not be consecrated without them: and had not Jesus been our brother as well as our God, he had been no fit priest for us; nay, had he not also been partaker of all human infirmities, and subject to all sorrows and temptations, (without sin,) he had lacked a main qualification for the priesthood: the Church needs a priest who can be touched with the feeling of our infirmities, having been himself encompassed with infirmities; and who can succour the tempted, having himself been tempted in all points like his brethren. But besides being clothed with sackcloth, as he was in the days of his flesh, Christ must needs appear also in his royal priestly garbs: and if God filled those, who made Aaron's garments, with the Spirit of wisdom for the purpose; how much more must Jesus be filled with the Holy Ghost and wisdom of heart, in putting on his consecration-garments, and in the wearing of them, and in the use of them? and who but the Holy Ghost can manufacture them? who but God even the Father can devise them? who but the Son of God can claim them, or handle them? whom but Jesus will they fit? with these Jesus both sanctifies the people, and ministers unto God. What these are, is enumerated, in the following VERSE 4, in six particulars; of which the first-named was not the first in order of apparel, but the most conspicuous, and as the ornament or jewel of the whole dress, called the pectoral or breastplate, studded with twelve precious stones, and of preeminent service in the office of priesthood. To this the prophet alludes, "The LORD put on righteousness as a breastplate;" and after him the apostle applies the same to the armed believer. The Urim and Thummim were there, even all the lights and perfections of the name and offices of Christ. This pectoral stood outermost; yet it was fastened to the ephod, or outer garment, so called from its binding the other parts of the priestly dress together and to itself. The mystery of Christ's knitting our persons to his own person, seems hereby intimated; and that, through his own clothing with our nature, and through his Father's clothing that nature with the Holy Ghost and with all the Spirit's inward qualifications. The blue robe was the outmost clothing; and it shewed the grace, mercy, and salvation that appeared in the ministration of our Aaron before God; the sound whereof reaches us, as by the tinklings of a golden bell; and the fruits whereof are brought forth together with the sound. The broidered linen coat was worn inmost, and was the special mark of the purity and holiness of Christ's person and office; as the other garments manifested the beauty and glory thereof. The mitre on the priest answered to the helmet on the warrior; and the girdle is a name common to both; as in Isaiah xxii. 21, "I will clothe him with thy robe, and strengthen him with thy girdle;" and again in chap. lix. 17, "He put on righteousness as a

breastplate, and an helmet of salvation upon his head ; and he put on the garments of vengeance for a clothing, and was clad with zeal as a cloke :” and again in chap. lxi. 10, “ He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Thus Jesus betroths us to himself, as appareled in his priestly garbs; or we sinners could never come near him; even as without these holy garments, our Aaron himself could not minister unto God, though taken from among men and chosen out of the people for this purpose: whence the call to the ministry is repeated here, on enumerating the robes of office. VERSE 5, shews of what materials this rich dress was to be made, even of the same as the hangings of the tabernacle; except that golden threads are here to be interwoven, to add to its preciousness, lustre, and glorious beauty; and to shew the riches of grace and mercy in the constitution of Christ’s priesthood: the blue stuff, (azure as the firmament,) seems to indicate the kindness and love of our Father in heaven towards us in and by Christ Jesus, whose blood seems to be portrayed by the scarlet: and I should conceive the purple to be, as between both, a fit colour to represent the Holy Spirit, as from Father and Son, and as testifying of both: not to insist also on the royal purple, as indicating Christ’s kingly glory; and the scarlet, his priestly work, as dealing with the blood of atonement; and as for the soft blue colour, doth it not aptly represent the gentleness and alluring softness of his prophetic office? After these generals, VERSE 6, commences with the manufacture of the ephod, as of most extensive use, and the bond of all the rest; it had shoulder-pieces with jewels thereon, like a warrior’s epaulettes; and a girdle or belt belonging to it; as well as a pectoral, or breastplate of jewels: and indeed the whole is as the whole armour of God described by Paul: and Isaiah and John speak of Jesus as seen in vision under such and such appearances. All the above materials were to be used in the manufacture of this ephod. VERSE 7, proceeds to show how the ephod was to be made, viz. with shoulderpieces uniting it together, itself being in fact no more than a rich embroidery, made chiefly for the sake of the stones in the shoulderpieces and breastplate; and designating, how Christ hath knit us to himself by virtue of his priesthood, he being also one with us in nature, and making us one with himself by office. Whether the two edges of the ephod, united by the shoulderpieces, may signify the union of the Jewish and Gentile churches in Christ, I stay not here to enquire, but go on to VERSE 8, which describes the curious girdle, or belt of the ephod, as made of the same stuff: and whatever be the spiritual, figurative, or mystical meaning, of this girdle, we cannot but be reminded of Isaiah’s words, “ Righteousness shall be the girdle of his loins, and faithfulness the girdle of his

reins;" and of Paul's, "Having your loins girt about with truth;" as well as Jeremiah's, "As the girdle cleaveth to the loins of a man, so have I caused Israel to cleave unto me, that they might be unto me for a people, and for a name, and for a praise, and for a glory:" and surely Jesus Himself is the girdle wherewith God "binds us together in the bundle of life with the Lord our God." Be Jesus thus our girdle of truth, and cleave we to him as a girdle doth, underpropping evermore his most glorious name. VERSES 9—12, give order for two onyx-stones, large enough to engrave all the names of the twelve patriarchs thereon, i.e. six on each, according to their birth: for these being to be set on the shoulder-pieces of the ephod, as a memorial to the children of Israel; it can only be as the elect are born again in successive ages, that they can plead this memorial of Jesus, bearing their names on high, even on his shoulders, out of harm's reach, while he intercedes for them before his Father; showing also that the government of the Church shall be upon his shoulders: and as these stones were to be like the engraving of a seal, (even the seal of the Spirit;) it shows that our names are so deeply cut out, as it were, into the very nature of Christ, that the precious jewel itself must be broken to pieces and destroyed, or ever those names can be obliterated: and this onyx being so set in ouches of gold, shows that Christ is set in God, even as our names are engraven on his name. Thus is the Church borne on the shoulders of her Lord before JEHOVAH for a memorial, and a pledge that we shall never be forgotten as long as Jesus stands at the right-hand of God, and lives to intercede for us: and forasmuch as Aaron's two shoulders are explicitly mentioned, it shows that Jesus hath put both shoulders to the work, even all his strength. VERSES 13, 14, give order for two gold chains fastened to a sort of gold clasps; and these may well be called the believer's golden chains, composed of those links of God's everlasting love, secured to us by infinite wisdom, according to his eternal purpose and grace given us in Christ; whereby he calleth the predestinated, and justifieth the called, and glorifieth the justified. Nay, all the gracious names of Jehovah are so many links in the chain, which first connects Christ himself to God, and thence connects us to Christ, and God himself to us in Christ: herein love, grace, mercy, pardon, justification, adoption, acceptation, sanctification, peace, joy, hope, faith, and glory, all are wreathen together; and each link is more precious than gold. The use of these chains appears afterwards. We now come, in VERSES 15—21, to one of the most ornamental parts of these priestly garments, the breast-plate, which made the high-priest appear "glorious in his apparel," and beautiful in his holiness: and it seems grace indeed that those parts of the dress, wherein the Church of the first-born are specially represented, should be most costly: it shows

the value put upon us and upon our names, which are mere marks cut out in jewels; and the jewels alone make the name appear so glorious: it shews also that as Christ is the glory of God, even so are we the glory of Christ. The manufacture of this pectoral, (called the breastplate-of-judgment, as worn on the heart; whence also, and according whereunto, God gives forth his judgment on behalf of Christ and his Church, as well as against all opponents,) and its materials, are the very same as those of the ephod; so far at least as it consists of a pad perfectly square every way, or doubled in its square. On the surface appeared *ouches*, (or beds or inclosures for settings of jewels,) like those on the shoulder-pieces of the ephod: these were for settings of stones; and the stones set therein were stones of beauty and glory, for the nature and virtues thereof, and for the colours thereof: and though they may set forth believers as the LORD's jewels, each according to the gift of grace and glory; yet Christ Himself must first be the truth of each precious stone, in which, (as God's own jewel, and as every jewel unto God,) our names are engraven, and wrought by the Spirit of God. These stones were in four rows, probably to signify the name of Christ and his Church, and to bear witness, in the four quarters of the earth: and they were three in a row, probably to show that there are three witnesses in heaven, on behalf of Christ and his Church, even the Three-one Jehovah, who is the foundation of both. If the nature, virtues, qualities, colours, and coequal value of these stones, are investigated, they will no doubt be found to contain tokens indeed of the grace of God, of the glory and fullness of Christ, and of the preciousness of the Church consequent thereupon; even as the form and colours of the rainbow are a token of the everlasting covenant of the triune JEHOVAH; and also the three colours used in the hangings of the tabernacle, as well as those in the ephod and breastplate. VERSES 22—25, shew how the names of the elect, as engraven on the breastplate and shoulderpieces of the ephod, are joined and made one by the two golden chains; two *rings* of gold, (emblems of divine love, and also of the name of Jesus,) being made in the breast-plate to hold the chain at one end, and the other end of it being set in a golden ouch: by the ouch it was fastened to the shoulder-piece of the ephod. But as the breastplate, even thus, would be dangling off from the ephod; therefore, in VERSES 26—29, is the order how to make the breastplate adhere to the breast of the high-priest on the ephod. Two other gold rings were made on the border of the breastplate inward, towards the ephod; and again, two other gold rings underneath towards the front at the coupling of the breastplate; which seems to have been doubled so as to make it a span square every way; and the rings at the bottom of the breastplate seem to have connected also the couplings: and these two ends being thus united, may show the

union of the Old and New Testament churches, as connected by the Father's love, the Son's name, and the Spirit's grace. The fastening of these together by the rings on the ephod and breastplate, with a blue lace, may show the Father's name and grace as in Christ, whereby the church is knit to the heart of Jesus for ever. Thus the breastplate-of-judgment, as well as the shoulder-piece of the ephod, are worn before JEHOVAH, "as a memorial continually." VERSE 30, has puzzled many, as to what is the mind of the Spirit therein, touching these words, *Urim* and *Thummim*, said to be *put* in the breastplate-of-judgment. Now if we consider, that the LORD had before ordered to fill this pectoral with those twelve precious stones, that Aaron may bear the *names* of the elect on his heart before the LORD continually; and, that this verse is no other than a showing that this breastplate thus appearing becomes a breastplate-of-judgment; and, that in the use thereof the LORD would judge his people according to the heart of Christ Jesus towards them; all seems simple, easy, and beautiful. It is a telling us, that these stones were a precious gift *given* to the pectoral, (as the Hebrew hath it;) and that they were the *lights* of it, as the rays of light shining thereupon did produce the rich variety of colours reflected thereby; and they were also the *perfections* thereof, Christ himself being the light and perfection of his saints, and we being light in the Lord and complete in him: nor would this be a breastplate-of-judgment without these signets thus engraven: for by the letters composing the names of the twelve patriarchs, (being fifty in all; twenty-five of which were on one shoulder of the ephod, and twenty-five on the other,) it is supposed the LORD signified his mind to the high-priest of old, who inquired of the LORD thereby: the rays of light irradiating certain letters, so as to compose certain words, which put together was the answer of God. Some suppose the name JEHOVAH was engraven, and put within the fold of the breastplate: but can we imagine that this would be called a *giving* of the *Urim* and the *Thummim*? and these may be distinguished into two, because the stones give the *lights* and colours; but without the names inscribed thereon, no *perfect* judgment could proceed; for though Christ himself is our *light* and precious jewel; yet is he not made *perfect* without us; the Church being the perfection and fulness of Him who filleth all in all. As the ephod was made specially for the breastplate, which was the glory thereof; so the robe described in VERSES 31—35, was made for the ephod. This robe was all blue; the coat next the skin, (or rather waistcoat, or shirt,) being fine linen, clean and white: the ephod being of fine-twined linen, with gold also and purple and scarlet, as well as blue. The *coat* therefore may designate the personal righteousness and holiness of the Son of God as clothed with humanity, and his meetness thereby for the honour and glory of the priesthood:

the *robe* may shew the Father's grace, and love, and choice, and calling of his dear Son unto the work: and the *ephod* may shew the Spirit's influence in and on the Son of God, qualifying him for all the parts and performances of so great undertaking. It is evident that all the persons in Jehovah must have a hand in making Christ was he is, and in Christ's having what he hath: and we may trace the footsteps of these Three Holy-Ones, throughout the whole scriptures; even as the Church of God is seen every where therein: and in Christ Jesus there is all in all. Again, we may also enlarge our views, and behold in this gorgeous dress of Aaron, the several offices of our great High-priest, and the variety of his benefits towards us; and how Jesus justifies us with his coat of linen, (as the LORD God clothed Adam and Eve with coats of skin to cover their naked bodies:) how he sanctifies us with the robe of his own holiness, imputed to us, and appearing on us as followed by all goodness and truth in word and deed; as the bells and pomegranates may shew: and thus apparelled within and without, Jesus puts on us the whole armour of God, Himself being our girdle, our helmet, our mitre, our ephod or coat of mail, and our breastplate. But I should consider that the mind of the Spirit, in this Chapter, is specially to set forth Christ as our priest, and what He is Himself made of God unto us, and what he is for us, that we may rejoice therein: and in this view let us proceed with the robe of the ephod, which seems to have been woven round from the top throughout, like the seamless robe of Christ; and to have been woven round, so as to be put on from the bottom; and as the greatest strain would thus be at the hole of the head above the shoulders, therefore the opening was to be bound with woven-work; shewing how Christ was strengthened for his work, no part whereof failed, neither was there any rent therein. As for the bottom of this robe, it was a hem, wide enough for the pomegranates to be woven thereon, and doubled enough to bear the golden bells: the pomegranates were to be woven with the same colours as the ephod; only without any gold threads therein, instead of which the bells were to be of solid gold, giving forth a golden sound at every movement of the high priest and in all his official steps and ministrations; to show that all Jesus doth for us hath a voice indeed, a golden tongue indeed, a sound indeed: The gospel-sound is wholly the effect of the priesthood of Jesus, and it spreads all around; and wherever it spreads and its report is heard, there its fruits will be manifested, of a sweet savour, and abundant fulness, and multiplied, like the pomegranate; and that both within and without: also like these three primitive colours, as colours of the rainbow, which are witnesses of Father, and Son, and Spirit, in their distinct hues and aspects: the Spirit clothing us with royal *purple*, according to the azure grace set forth in the *blue* of the

heavens and our Father's throne, and all through the *red* or crimson blood of the Son of God : or herein may be seen, that all our fruits are wrought by God's grace and mercy and loving-kindness and acceptation of us, and by the sanctification of the Spirit, and by our justification through the blood of Jesus. The design of the golden bells is, that when the high-priest enters the Holy-of-holies, or departs therefrom, the sound may be heard by those who could not see their high-priest ; else he would be struck dead while standing before the LORD : the fruit of the pomegranate, (no longer visible to the people,) is not even mentioned, as of any avail to ward off death, either with or without those bells, whose golden tongues alone spake for the priest and people of Israel. But can this be applied to Jesus? yes, even to Jesus, who as our priest and surety, could never have entered heaven but by his own blood, as shed for sin; nor could he abide in heaven alive, if his blood did not still speak better things than the blood of Abel : but now having died unto sin once, death hath no more dominion over him ; he dieth no more : without this voice of our brother's blood giving a golden sound wherever and whenever it is heard, (and that is everywhere and always, especially in heaven, where Jesus priests it upon his throne, and intercedes for us; the Father's eyes and ears being all open to see and hear it ;) without this report of Jesus' merits heard in heaven, the Holy-of-holies, God would send his Son down again on earth to die for us : but Christ dieth no more, because God raised him from the dead through the blood of the everlasting covenant and by the Spirit of holiness. And if Jesus liveth a priestly life, only on these terms, and as thus and thus clothed ; if his life in glory is thus and thus maintained ; how should we live before God except as Jesus saith, "Because I live, ye shall live also?" Let us now proceed to another very important part of this robing, in VERSES 36—38, which affects the Church especially, as the sound of the bell affected even the Head of the church: For there was to be a *gold plate*, or band, with these words engraven on it, "*Holiness to Jehovah*;" as the impression on a signet; reminding us of the sealing of the Spirit, who alone is the Holy engraver. Now this band of gold was to be attached to the front of the mitre by the blue lace of the love and grace of God ; and the mitre itself seems designed chiefly for this head-plate, as the ephod was for the breast-plate; and it was thus a sign of our iniquities being upon the head of our surety; as the sins of the people were transferred to the bullock or goat, by their representatives laying on of their hands upon the head of the same, and confessing their sins over the same : only there was a special provision for the iniquities of our holy things, that we may be ever accepted as saints in spite thereof; even as we are pardoned as sinners, in spite of all our sins in all our uncleannesses, by virtue of the sign of priesthood appearing

on the head of our Aaron; who himself is our Head bearing our iniquities, and who bears the iniquities of our holy matters, by that which appears continually on his forehead: so that we are for ever accepted, whether viewed as saints or sinners, only in Him. From these outmost garments, (first the ephod, with its breastplate and epaulettes; then the robe of the ephod, with its bells and pomegranates worn under the ephod, and detached therefrom,) we come, in VERSE 39, to that innermost garments of the *linen-coat*, or lawn shirt; which though entirely hid under the robe of the ephod, (excepting the sleeves, and below the knees,) yet without it all the other splendid apparel were essentially deficient, however gorgeous: for if Jesus were not inwardly and personally pure, and clean, and holy, and righteous, and just, in vain would be all his official glory, in vain all he did and suffered: and in like manner, had he not clothed himself with our nature, (in him sinless,) and also with our persons, (being sinful,) as his inner garment made white in his own blood; there had been neither meetness nor necessity for this grand installation of our Aaron. This same verse also very briefly gives order for making the *mitre*, or turban of lawn. Thus from head to foot, Christ appears all over Priest; and he must be clothed thus with the priesthood, or even he, though Son of God, would not be acceptable to God; nor could we be otherwise accepted in the Beloved, as sinners. Touching this mitre, which is the priest's crown, we may observe as before concerning the lawn shirt, that Jesus binds his people even around the head of his glory; and thus as his name is on their foreheads, even so their names are on his forehead, engraved on a plate of gold, "Israel is holiness to the LORD:" and if Job said of a scroll, written by an enemy, "I would bind it on me as a crown;" how much more may Jesus say to his people, "Thou shalt be a crown of glory in the hand of the LORD, (or a mitre on my head,) and a royal diadem in the hand of thy God?" and to both inner hidden vest of lawn, and outward visible lawn-turban, we may accommodate the words in Isaiah xlix. 18, thus; (as if God were speaking thus to Christ,) "As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doth" bind on her head-band. In short we may not only see Christ here, as clothed with garments of a holy humanity, and with official robes of "*beauty* and *glory*;" but we may see the Church herself set forth in all the parts of this gorgeous apparel; and how she appears when our Aaron puts her on; and what he makes her to appear, even like himself; he a priest on his throne, and we made by him "kings and priests unto God and his Father." We are Christ's priestly garments, as well as He ours; and thus as he puts on the apparel prepared for him by the Father and wrought by the Holy Ghost, (whether his human nature, or his

qualifications and clothing for priesthood in that nature,) even so we put on the Lord Jesus. As the girdle was to be needlework, to show the inwrought work of the Holy Ghost, as a pricking through and through, until it shewed a beautiful pattern or device, (called "the device of the ephod," which are the words for "the curious girdle of the ephod," in v. 8, 28;) so it was to be of the same texture as the ephod; (unless the *device* of the ephod be the breastplate, as in v. 15, compared with chap. xxix. 5:) but the coat, or inner waistcoat, was to be wholly of lawn embroidered, and perhaps with the like devices; but whether of needlework, or only as woven, seems questionable; as also whether the mitre was lawn not embroidered with needle-work. These three being named in one verse, may show the workmanship to be alike: however it is evident that both coat and mitre were to be of fine linen, though one is said to be embroidered, the other simply *made*, and the girdle also "made of needlework." Thus much for Aaron alone, touching whose raiment, as a perfect suit of clothes, we may thus summarily remark, That no part thereof was wholly invisible, (except the linen breeches, or drawers, which might be accidentally seen,) and that each part seemed designed to display the virtue of every thing belonging to the Man Christ Jesus: for there was a mitre for the head; then an ephod for the heart or breast and for the shoulders; a girdle for the loins; a robe with a gorgeous tuck at the knees and thighs; and a hem for the neck: and there were shirt-sleeves for the arms; the hem of the shirt reaching also to the ancles: So that no part of the dress was superfluous, and every part was connected together: "*So also is Christ.*" And now comes the provision for Aaron's sons, in VERSES 40, 41, (representing the seed of Christ,) who also were to be adorned with coats of the same manufacture, girdles, and bonnets, "for glory and beauty:" and verse 41, shows that both the father of the family, and the children with him, were to have these garments put on by God himself, who anoints both head and members with the same anointing of the Holy Ghost, and thus consecrates both to himself, and sanctifies them together and in and with each other: and thus as Jesus ministers unto God in the priest's office, even so by virtue thereof, "we shall be named the priests of the LORD, men shall call us the ministers of our God." In VERSE 42, is a part of the high-priest's dress not before named; and there appears some mystery in this silence about it, until now that the parts of the dress of Aaron's sons, (representing Christ's seed,) are enumerated: for had we not sinned, we should not have need of aprons to hide the shame of our nakedness; as God made for our first parents coats of skin to cover them: but Aaron's sons must wear *linen breeches* or drawers, for this purpose, from their loins to their thighs: and if those drawers were put upon the high priest as well as on the priests, and were of the same tex-

ture, we may conclude that their girdles to bind the coats were also the same; and all four of linen; so that the ephod seems not to have had any girdle. In Levit. viii. where the robing of Aaron and his sons is named, there is also a silence about these breeches; because perhaps they were put on by the parties themselves wearing them, and not by Moses. But here the breeches are introduced in such sort, as designed especially for Aaron's sons; and because they wore them, therefore the high-priest wore them: and indeed Aaron himself needed them: yet his garments are set forth as complete without them, as though he needed them not: And may not the mystery be this? That though Jesus was more perfect than Adam in innocency, and needed not to be ashamed; yet, as bearing our shame, this our shame was his nakedness; of which being conscious, he had thus need to hide this shame of this his nakedness: Therefore, VERSE 43, says, "They shall be upon Aaron and upon his sons:" which though referring especially unto the breeches on Aaron's sons, may include also all four of their garments, as well as the other four additional parts of the high-priest's garments. Thus were they to be clothed; he with double of their robes, as having the preeminence, and as representing them, and as having two parts to play, (in his personal, and also in his relative capacity;) and thus they were to appear, both in the court of the congregation, for all ordinary purposes, and in the court of the priests for the purpose of sacrificing: and without being thus clothed, they would bear iniquity and die; even as we cannot stand before God, but as his priests, whose garments are washed in his Son's blood: for even God's dear and only beloved Son stands before God as our surety and propitiation, only in the capacity of God's high-priest sworn into his priesthood, and arrayed with all the appointed insignia of his holy-office, in which he appears so beautiful and glorious in holiness: and what security do we find in these closing words of this Chapter, where Christ stands before God a priest continually, and we in him; "It shall be a statute for ever, unto him and his seed after him!"

END OF THE FIRST PART.

CHRIST
OUR
PRIEST AND SACRIFICE,

AS SET FORTH IN

EXODUS XXVIII. & LEVITICUS XVI.

PART II.—CHRIST OUR SACRIFICE.

LEVITICUS XVI.

VERSES 1, 2, *“And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord and died; And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the Holy-place within the vail before the mercy-seat which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat.”*

I.—THE TIME AND OCCASION OF THE LORD’S ISSUING THE ORDERS IN THIS CHAPTER. II.—PRELIMINARY OBSERVATIONS TOUCHING THE PROHIBITION TO ENTER AT ANY TIME INTO THE HOLIEST. III.—THE TABERNACLE WITH ITS MOST-HOLY-PLACE, A FIGURE OF CHRIST AS PRIEST ON EARTH, AND ALSO IN HEAVEN. IV.—THE PROMISED APPEARANCE OF THE LORD CHRIST IN THE HOLIEST.

I.—THE sacrifice of Christ being one of the most important subjects in the Bible, sacrificial worship was instituted from the beginning to set forth “the Lamb slain from the foundation of the world,” (Rev. xiii. 8;) and Gen. viii. 20, with Eph. v. 2, shows the harmony between the shadow and the substance.

Abraham's offering Isaac was a lively figure of God's "not sparing his own Son, but giving him up for us all." Moses the seventh from Abraham, was the appointed shepherd of God's flock, to bring Israel out of Egypt; and being called up to Mount Sinai, to be there with God in his secret place, the law was there given to him, together with various other prefigurations of Christ. But the sacrificial laws were delivered by an audible voice from the mercy-seat in the cloud, (God's dwelling-place,) as soon as he had filled the tabernacle with his glory; and all in seven days; namely, the burnt-offerings, meat-offerings, sin-offerings, peace-offerings, trespass-offerings, consecration-offerings, as in Levit. i.—vii. Some of the victims expressed the strength of Christ; others his patience, meekness, and love; and many sacrifices were needed to express the fulness of Christ's mediatory work, whose one sacrifice took in the design of them all; Christ being our curse, our sin, our peace, our reconciliation, our meat and drink, who is consecrated for evermore. In chap. viii. are the solemnities of the consecration of Aaron and his sons by Moses for seven days: on the eighth day Aaron officiates, offering first for his own sins and then for the people; all Israel taking a kid for a sin-offering, and a calf and a lamb for a burnt-offering, and a bullock and a ram for peace-offerings, with a meat-offering mingled with oil; and Aaron taking a young calf for a sin-offering, and a ram for a burnt-offering. Aaron then lift up his hands and blessed the people, and went with Moses into the tabernacle; and the glory of the LORD appeared to all the people when they came out, the Lord Jesus shewing Himself again, as he had shewed himself to the Elders in the mount, (Ex. xxiv. 9, 10.) Immediately there came a fire out from before the LORD and consumed the burnt-offering and the fat, in acceptance thereof; which when the people saw, they prostrated themselves with a shout, ch. ix. 23, 24: (all this was a confirmation of the priesthood :) This was the perpetual fire; and the Jews say it was carefully kept up until the time of Solomon: (ch. vi. 13;) the incense was burnt, and the lamps lighted, from this fire. Now no sooner was this done, but the two eldest of Aaron's sons offered strange fire before the LORD, and were consumed by fire coming out from the LORD's presence: (ch. x. 1, &c.) just as Israel made a calf, as soon as the LORD had forbidden all graven images: and it was at this time and on this occasion, that the LORD commanded Moses to deliver the contents of this chapter to Aaron. The speaker is Messiah from the throne in the Holy-of-holies, as Head, King, and Saviour of the Church. The LORD spake to Moses, and by him to the people; he having been mediator on Mount Sinai: and as Aaron was also a figure of Christ, the LORD gave them the knowledge of his mind and will by Moses. Now this chapter was to comfort Aaron after the breach made in his family, and to remove all slavish fear touch-

ing the exercise of the priesthood: for now, greater glory and honour was put on the survivors by the ordinance of a special atonement on a special day, wherein and whereby the sacrifice of Christ should be preeminently set forth. Thus Aaron was to make the nearest possible approach to God, as the personator of Christ, and representative of Israel, from whom he was to remove all sin in one day and by one sacrifice. Surely the LORD who caused all his goodness to pass before Moses, in one way, did the same to Aaron in another way. Now the voice that spake to Moses concerning all in this chapter, came from one of the Cherubim on the mercy-seat, even the Lion-man Christ Jesus, thus represented: for Moses had liberty to go into the Holiest at all times, as in Num. vii. 89.

II.—As preliminary to the following discourse, I will here raise a few Observations: 1st, It is with Christ to appoint his own ordinances, and to visit and chastise for innovations therein: for many call Christ LORD, who do not the things he says; they are for salvation without ordinances, except they are corrupted to their own taste: but God will be sanctified in those who draw near to Him; and only the regenerate can worship the LORD, as in 1 Pet. ii. 9. Common gifts and graces and apprehensions of Christ and truths, make us not spiritual worshippers. Our fellowship in the gospel must be according to due order: for administration of baptism and the Lord's supper, and preaching talents, are not sufficient to constitute a true Church. Christ's ministers must open the Scriptures in a scriptural way. Besides the example of Aaron's two sons, see 1 Sam. vi. 19, 2 Sam. vi. 6, 7, 1 Kings xiii. 24, 2 Chron. xxvi. 21, where we have proof of the necessity of worshipping in a right way, and in a right frame, because "our God is a consuming fire," Heb. xii. 28, 29. Wherefore in the kingdom of heaven, or gospel-church-state, we must give full proof of the grace that is in us, serving God in newness of spirit and not in the oldness of the letter, increasing in the knowledge of his will in his ordinances, lest we be presumptuous therein. Though Aaron's mouth was stopt, "and he held his peace" at God's judgments, yet he must have felt the shock severely, to see those who had been favoured with such views of the glory of the LORD, in a moment cut off as by a stroke of lightning: for though I do not think his sons perished everlastingly, yet their end was a fearful example, and their last act an act of sin, without time for another thought to enter: and "shall we provoke the LORD to jealousy? are we stronger than he?" (1 Cor. x. 22:) we cannot be too particular about the minutest circumstantialia of worship. Too men, and saints as I think, were struck dead for omitting one thing in worship, and for practising another. The sign of the cross in baptism, kneeling at the Lord's supper, clerical robes, are not according to God's word; and God will visit for all these things, as well as for care-

lessness in doctrine and discipline among others who are clear of the said charges: whilst there are but few names in Sardis who have not defiled their garments, and are worthy worshippers, Rev. iii. 1—4. The men of Bethshemesh merely looked into the ark to see if all was right there; and great numbers were slain; to teach us not to pry into God's truths with a carnal eye and heart and mind, (1 Sam. vi. 19.) As for Uzzah the Levite, he was struck dead for touching the ark, contrary to the law in Num. iv. 15; a warning to all who dream of guarding the gospel by preaching duties and graces. Let us take heed how we meddle with divine things, 2 Sam. vi. 7. Again, let the fate of the man of God in 1 Kings xiii. warn us to abide by God's commandment, though persuaded by the most eminent professors to the contrary: and as for Uzziah, he was smitten with leprosy for intruding into a holy office uncalled thereto, 2 Chron. xxvi. 16, &c. and for profaning the Lord's table, many have been visited with sickness and death, as in 1 Cor. xi. 29—32, where also we have proof of their being still the Lord's. But to proceed with the main subject.

III.—As the tabernacle prefigured Christ in his incarnate state; and as its being filled with the glory of the Lord, symbolically expressed all the fulness of Godhead dwelling bodily in him by personal union and inhabitation: so the Lord's speaking to Moses from off the mercy-seat, expresses Christ's voice to the Church, as in Heb. i. 1, 2. The tabernacle was set up on the first-day of the second year of Israel's escape from Egypt; and this was the anniversary feast of its consecration. Now Moses must needs instruct Aaron about the great annual feast and day of atonement, after the consecration of Aaron and his sons into the priesthood: for the sad effects of error in the daily worship having been witnessed, and the Lord's glory having been so far established in holiness; mercy, grace, and goodness, are henceforth to reign; and a pledge of security is accordingly given by the institution of a day of annual atonement, and by prescribing every part of the worship thereof so exactly that there could be no error therein, except by wilful perverseness. Now in verse 2, Moses, as usual, is the Lord's mouth to Aaron; the Lord had made him also a god to Pharaoh, and in God's place to Aaron, (Ex. iv. 16, vii. 1.) It was Moses who led the people through the Red Sea, and through the wilderness; and who was with the Lord in the Mount, and received all the commandments for the children of Israel, and the things in this chapter concerning one of the most important of all the Aaronic services. First of all, the Lord merely prohibits Aaron from going into "the holy-place within the vail," (or, into the Most-holy-place, or Holy-of-holies, or Holiest; as afterward named, to distinguish it from the Holy-place, without the vail,) whenever he would: for it would be death to go where the Lord had engaged to mani-

fest himself in a cloud, at a time not appointed, and in a way not prescribed. Now this inmost part of the sanctuary was as the heaven-of-heavens and presence-chamber of the Most-high, whose throne was the Cherubic cover or seat of the ark; the visible representative of his divine majesty being a cloud of glory above the mercy-seat immediately between the Cherubim: this was the Shechina, or Christ the visible Jehovah. The tabernacle itself was made for the ark, and was sanctified by it, 2 Chron.viii. 11: see Jer. iii. 16, with Rev. xi. 19. The ark was called also the ark of the testimony, ark of the covenant, ark of the LORD, &c. showing its relation to the Lord Jesus Christ: it was made of shittim wood, incorruptible; it was cased in gold; it had gold-rings looking east, west, north, and south; showing the extent of the churches of Christ: and as the golden staves were never to be removed from the rings, so Christ's ministers are to be ever with his Churches. The law was put into the ark, as it is in Christ's heart; and the lid of this chest, which hid it from view, is also called the propitiatory, before which Aaron was to sprinkle the blood taken within the vail. The wings of the Cherubim spread over the cover or mercy-seat, formed a sort of alcove, in the midst of which dwelt JEHOVAH in the person of Christ: for the Cherubic figures represented the Holy-ones, which were made so as to look at each other, and also upon the mercy-seat; and being at each end of the mercy-seat, they looked outwards also at the same time. All was a figure of covenant-transactions in heaven in Christ, securing pardon and peace by the blood of the cross. The Jews call the ark, the heart and marrow of the whole Levitical service; and hereto 1 Pet. i. 12, is thought to allude: and that Christ our glory and strength and righteousness, (in whom are hid all our treasures,) is meant by it, who can doubt? for he is also our propitiatory, living in the presence of God for us, in whom the Holy-ones shine graciously on us, and are satisfied with the sweet incense of his name, and the sprinkling of his blood. Now before Aaron can enter this throne-room of Deity, even one day in the year, he must wash many times, appear in two sorts of robes, go through much laborious and hazardous work, and so set forth Christ who alone could engage his heart to draw nigh unto God, (Jer. xxx. 21:) Aaron could not but quail in the midst of his work; yet was he to express and draw out as with a pencil, the person and priesthood of the Son of God, both on earth and in heaven, especially in this day's services: indeed Christ himself is called "the Most-holy," in Dan. ix. 24: and as Aaron's sons died before the LORD, Aaron was to take heed lest he too should die before the LORD; "For I will appear in the cloud upon the mercy-seat;" touching which, let us observe,

III.—The Lord Christ on this great anniversary, shone out upon the high-priest, so as to illuminate his breastplate with the

glory of that light which must also have filled all the chambers of the Holy-place, (Ps. lxxx. 1 :) there he appeared also to Isaiah on the mercy-seat ; the Seraphim being the same as Cherubim, see Isa. vi. 1, &c. with John xii. 41: so in Ezek. i. 26—28: and in Heb. ix. 1—12, we have the Apostle's gloss on the grand design of all those services ; shewing that Christ Himself was set forth and manifested in all these typical expressions of Him and his priesthood. Now the LORD's declaration, that he would appear in the cloud within the mercy-seat was meant both to encourage and to awe the high-priest ; it was a reason why he should not venture within the veil all the year round, and why he should make bold to enter once every year. The theatre or scene of action where the great atonement was to be made, was the mercy-seat ; a figure of Christ's body covered by the divine essence, as overshadowed by the Cherubim, which represented the divine parties standing on each side, and giving their mutual assent to the divine transactions. In the cloud of glory there appeared the form of Man, like as Christ was wont to appear in vision to the prophets and others. What a privilege was conferred on the high-priest by such a promised visit ! The Jews expound these words of the text thus, " I will appear, and the glory of my majesty and presence shall be revealed upon the covering mercy-seat." The everlasting shine of God's favour is reflected on Christ and the Church through the atonement : in Christ we are saved with an everlasting salvation : and as representing the Church, Aaron was shone upon by the Lord Jesus ; even as representing Christ also, God shines on his anointed. If the priest is accepted, the people must be accepted also. O the grace and glory set forth in the holy transactions of the great day of atonement !

VERSES 3—10, "*Thus shall Aaron come into the holy-place; with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel, two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat, on which the lot fell to be the scape-goat, shall be*

presented alive before the Lord, to make an atonement with him and to let him go for a scape-goat into the wilderness."

I.—AARON IS TO ENTER THE HOLY-PLACE WITH CERTAIN SACRIFICES FOR HIMSELF FIRST, AND IN CERTAIN GARMENTS. II.—HE IS TO TAKE SACRIFICES FROM THE PEOPLE FOR THEMSELVES. III.—HE IS TO OFFER HIS OWN SACRIFICE FOR HIMSELF AND HIS FATHER'S HOUSE. IV.—LOTS ARE CAST BETWEEN THE TWO GOATS. V.—ONE GOAT WAS TO BE OFFERED, THE OTHER TO ESCAPE.

I.—THE preparations for the high-priest's entering into the Holiest follow on as far as to verse 10. The day of Expiation was on the first day of the seventh month, when Solomon's temple was dedicated, and when some say Christ was born, and also the world created: Usher takes this to be the day of Adam's fall. However, on this anniversary all the sins of all the elect were obliterated, in a figure; nay, glory too burst out on them; for there appeared not only altar, priest, and sacrifice; but the glory of the LORD appeared between the Cherubim-of-glory. But to come to the particulars of this great day's work: The Jews say that the high-priest changed his garments five times, and baptized himself each time, washing his hands and feet ten times. However, as a blessed figure of Christ, Aaron was "*to come thus into the Holy-place: 1st, With a young bullock for a sin-offering, and a ram for a burnt-offering,*" both for himself, as in v. 11, 24. "About midnight, says Mr. Ainsworth, they went about removing the ashes from the altar and ordering the wood, until day-break, when they began to kill the daily sacrifice, (for the high-priest slept not that night, for fear of any accident, as in Deut. xxiii. 10.) Then they hung a fine linen-cloth between the high-priest and the people; and he put off his common clothes, and washed himself, and put on his golden garments mentioned in Exod. xxviii. Then he washed his hands and his feet, and killed the daily sacrifice, and took the blood and sprinkled it on the altar. After that he went into the Holy-place, and burnt the morning incense, and trimmed the lamps, and burnt the flesh of the daily sacrifice, and the meat-offering and drink-offering of the same, as was done every day. Afterwards he offered the bullock, and the seven lambs which were appointed over and above for the day, (Num. xxix. 8.) Afterwards he sanctified or washed his hands and his feet, and put off his golden garments, and put on his white garments, and sanctified his hands and his feet, and came to his bullock, (v. 6;) and so went on with the rest of the services." All this prefigured Christ doing his Father's will, without need of washing and sacrificing first for his own sins, (Heb. vii. 26, 27.) Aaron's young bullock and ram shewed Christ's strength to bear our sins by imputation, and also our punishment as a burnt-offering; and without sin being thus put

away, Aaron could not enter the Holiest; as neither could Christ enter heaven without his own blood: see the account of Christ's priesthood in Heb. v. 1—6. 2dly, Next to the sacrifices with which Aaron was to appear before God, is the clothing in which he was to appear; not now in his golden-garments of beauty and glory, worn on this day; but in this special service he was to put on his holy garments, of plain linen, called his white-garments; as enumerated in our text and in Exod. xxviii. 39, 42: so that he now looked just like another priest; expressive of Christ's humble appearance in working out our salvation, as a servant: and Aaron did the whole work alone on this day, and chiefly in his white garments; to shew the purity of Christ, who put on our nature in the perfection of holiness, as Aaron put on his white linen-clothes, called holy by the LORD himself: and the appearance of Aaron in them was designed to influence the minds of the spectators, as a fit medium to represent Christ: and so Ezek. xlv. 17, 18, is a mystical prophecy of the state of the Church under the gospel, wherein the priests are to wear only the atonement-garments, as ministers of reconciliation, (2 Cor. v. 18, 19.) Now Christ's personal glory, dignity, and majesty, was represented by the high-priest's commencing the great expiation-day in his golden garments, as set forth in Exod. xxviii. and by faith they might see Christ in the person of Aaron, yea and Christ's Church too, both arrayed like bride and bridegroom, Isa. lxi. 10. Now it was after the daily morning-sacrifice, and the special sacrifice of seven lambs, with one bullock and a ram, and all the rites thereof, that the high-priest on this anniversary put off his golden garments, and put on his white garments, and thus went through the mysteries of this Chapter, so far as he was concerned therein. And this change of robes shows the twofold state in which Christ performs his two-fold acts of priesthood, on earth and in heaven. 3dly, Aaron was to "*wash his flesh in water*," before he put on these holy-garments. The immersion of the high-priest twice at least, (i.e. before each dress he put on,) shews what a tremendous task he had to perform; and besides so much washing, going barefoot on the cold stones, offering so many sacrifices, &c. there was imminent danger of mistake about doing less or more, or doing wrong what was to be done; so that the mind was as much exercised as the body. Surely nothing but faith in the perfection of Christ and his sacrifice, as expressed hereby, could have carried Aaron through his work with any degree of cheerfulness; but the thought that he was working out the person and mediation and character of the Lord of glory, must have filled every believing high-priest with joy in the work of his hands, and with prayer for the coming of Christ to fulfil all in Himself, and to break this heavy yoke of carnal ordinances. Thus Jesus was baptized before he acted as priest; and in his baptism, our purity and holiness are for ever secured in Him.

It is only as we view this Chapter in a gospel-light, that we see its glory and excellency: and Isa. liii. is but a comment on it; and the whole New Testament is but the truth of these shadows. As the LORD speaks throughout, so divine wisdom as well as simplicity, appears in every verse; it is the development of Gen. iii. 15, or a sermon on that text. The Book of Exodus contains almost all the types and symbols and memorials of Christ, in his person, priesthood, offices, and salvation. Christ is the true tabernacle, bread, and light; the rock, water, and manna; the altar, priest, and sacrifice. But it is in Leviticus that the nature of sacrificial worship is explained; and only in this Chapter the atonement is fully revealed: and I would recommend also Ps. xxii. and xl. and Dan. ix. as forming with this the most important scriptures of the Old Testament: as we commend, above all, Eph. i. Rom. viii. and John xvii. in the New Testament.

II.—The anniversary sacrifices began with Aaron's offering first his own sin-offering; and then he disposed of the two kids and one ram in verse 5. There must be both sin-offering and burnt-offering, both for priest and people; to express Christ made sin for the Church, and the Church made righteous in Christ. Now the seed of the woman was afterward declared to be the seed of Abraham; whence all Israel were taken into covenant with God at Mount Sinai, and had various rites and ceremonies delivered to them, as seals of that covenant, and as pledges of the incarnation, &c. of the Lord Jesus. The whole gospel was thus fully preached to them: and with this view, what lustre shines throughout the darkest scriptures! Now the congregation was to provide the two kids, and the ram: the former seems to set forth Christ in the likeness of sinful flesh; though the goat was equally a clean animal: and one of these set forth Christ as dying, the other as living for us, (Rom. iv. 25.) There were fifteen sacrifices offered on this anniversary: between the morning and evening sacrifices there were seven lambs, one bullock, and one ram, all burnt-offerings, (see Numb. xxix.) The special sacrifices were, a sin-offering and burnt-offering for Aaron and his house, and also a sin-offering and burnt-offering for the congregation. All exhibit Christ, the full and perfect sacrifice. The Jews say that the two goats were to be buck-goats, perfect fellows. In verses 15—21, we have the killing of one of these kids, and the sending away of the other; both being one propitiation: yet one kid could not represent both the imputation and also the removal of sin, both the death and also the life and resurrection of Christ, both Christ's dying for us and our rising in and with him.

III.—*Aaron was first to offer his own sin-bullock for himself and family,* (verse 6,) before entering on other parts of the special services for this day: this showed the weakness of the legal dispensation; for how could Aaron save others by a sacrifice, seeing

he could not save himself without one ? nor thus, only in a figure and by promise of a better priest and better sacrifice. But Aaron being full of sinfulness like others, was so far qualified to be a priest to others, Heb. v. 2, 3, vii. 18, 19, 28, x. 1, 4. The high-priest laying his both hands on his bullock in the court-yard of the tabernacle, thus confessed, "O God, I have sinned and done iniquity, and trespassed before thee, I and my house, (i.e. we the priests,) as it is written in the law of Moses thy servant, For in that day he shall make atonement for you," Lev. xvi. 30. Himself thus without sin and thus sanctified, Aaron was now fit to officiate for others : even as Christ sanctified himself for his own oblation by his previous obedience to the law and will of God, and by his consecration-prayer in John xvii. And as by substitution the bullock was the very sin itself of Aaron, so was Christ our sin on the cross. This is a main point of the everlasting gospel, yet thought less of than the blessed effects enjoyed thereby : for the suretyship and substitution of Christ is the very pillar of the whole gospel ; and thereon depends the transfer of our sins from ourselves to Himself. For Christ being thus made sin, hath delivered us from all the sins which he bore in his own body on the tree ; and as Aaron laid the whole weight of his hands on the head of his sin-bullock, so do we lay the whole weight of our salvation on the Lord Jesus our surety and representative. Christ's sacrifice is our sin-offering whereby our sins are removed out of sight for ever, and freely pardoned for his name's sake : the true gospel-knowledge of this produces in us repentance unto life, even a renunciation of all that we are in ourselves, both good and bad ; whilst we look wholly to the mercy of God in Christ Jesus, and to the doings and sufferings of him who is exalted a Prince and Saviour, to give repentance unto Israel and the remission of sins, (Acts v. 31.) Though Aaron was to offer his own bullock, yet not until all things were attended unto, all the directions given up to the close of verse 10 : and no doubt Aaron delivered unto the people that which Moses delivered to him from the LORD. All was preparative to the entrance within the vail, which was the greatest performance of the day and the perfection of all ; good as was the removal of sin by the scape-goat. The people's sin-offering and burnt-offering followed Aaron's entrance within the vail, with the blood of his own sacrifices ; that thus his faith might be strengthened in God's grace to them, who had before been so gracious to himself in accepting him before the mercy-seat : "The priest shall make an atonement for sin, and it shall be forgiven him," was the trite saying current throughout the legal sacrifices ; and its recurring so constantly, must lead both priest and people to the one great sacrifice to come : and indeed all the Jewish ritual was designed for this one end ; and this glorious end gave dignity and worth to them all. It is said, that on

the day-of-atonement the high-priest washed his hands and feet in golden vessels, and not in the laver of brass : and if he was an old man, the water in which he dipt his body was warmed with hot irons, or with other water : but Christ and his church are washed with better water, that is with heavenly, Heb. ix. 10, x. 22. As the personator of Messiah, (who also did all that the LORD commanded him, John x. 17, 18,) Aaron made within the veil the nearest approach unto God which could be in any act of instituted worship, (Jer. xxx. 21.) As the sacrifices were killed before they were offered, so their blood was sprinkled in the holy-place before they were burnt without the camp. The order for the actual offering of the sacrifices does not come in until after verse 10, when the way thereof is particularly specified, in verses 11, 15, 24 : and Heb. x. 1—7, shows how all was but a shadow of gospel-grace.

IV.—We now come, in verses 7, 8, to consider what the high-priest was to do with the two sin-goats, one of which was a scape-goat, (or go-away-goat,) the other a Lord's-goat. Ainsworth says, "After slaying his own sin-offering, according to the former verses, he came to the north-part of the altar, his Sagan, (or second chief priest,) being at his right-hand, and the Rash-beth-ab (chief of-the-house of-the-father, as in 1 Chron. xxiv. 6,) on his left. There the two goats were both presented, with their faces eastward, at the door within the court-yard. Two equal lots were then inscribed on wood, stone, metal, thus ; *For Jehovah—For Azazel* : The lots were then put in a wooden vessel called Kalphi, on the eastern part of the court, north of the altar. The two goats stood at the right and left of the high-priest and his two companions ; when shaking the Kalphi he took out the two lots, one in either hand. If the LORD's lot were in his right-hand, the Sagan said, Hold up thy right hand on high ; if in his left, the Rash-beth-ab said, Hold up thy left hand : and the lots were laid accordingly on the goats, at the right or left hand." For the meaning of this, see Prov. xvi. 33, with Acts i. 26, iv. 28. The scape-goat or dismissed-goat, (and Azazel is thought to signify both the specific-goat, and the specific place of his emigration,) was also for atonement, as here, and in verses 21, 22 ; though this more fully expressed the putting away sin by the atonement : Christ was set forth in both. The form was this : The high-priest laid his hands on the head of the beast, and confessed and supplicated thus : "O Lord, thy people the house of Israel have sinned, and done iniquity, and trespassed before thee. O Lord make atonement now for the sins and iniquities and trespasses that thy people, the house of Israel, have sinned and unrighteously done and trespassed before thee ; as it is written in the law of Moses thy servant, That in this day he shall make atonement for you ;" see Heb. v. 1—5.

V.—Before Aaron did as prescribed in verses 9, 10, concerning the two goats, he was to finish all things connected with his own sin-offering; such as taking the blood thereof through the Holy-place into the Holiest, there to sprinkle it, &c. then he was to do the same with the people's sin-goat *for Jehovah*, as in verses 11—16: but the transactions about the scape-goat follow in verses 20—22. The Lord's mind being ascertained by lot, which goat was to escape death, the priests bound on its head a tongue of scarlet two shekels weight, and set him before the place of his dismission, and the other before the place of his slaughter: both were expiatory sacrifices: their blood is said to dissolve adamant, to which the obduracy of sin is compared, Jer. xvii. 1, Ezek. iii. 8, 9, Zech. vii. 12, see also Isa. i. 7: and who can limit the power of the blood of Christ, to give a sense of sin, to remove the guilt of sin, to wash away the stain of sin, and to create grief for sin? First, For *the Lord's lot-goat*, the throat of which was to be cut, and its blood sprinkled round about the altar of burnt-offering, and the residue to be poured out at the bottom of the altar: the sins of the people were to be transferred to it by confessing them over it: its blood was to be taken within the vail, and sprinkled before the mercy-seat, and put on the horns of the golden altar before the vail; for so it was done with other sacrifices, though more was done with this, as is hinted also in verses 15—19. All was full of Christ and his blood, thus variously set forth in his sufferings, and also in the grace and glory that followed: the perfection of our justification being Christ's deliverance from death, as the life of the scape-goat was the death warrant of the other; according to the account given down to the end of verse 19. Though laden with the sins, iniquities, and transgressions of the people, yet that goat escaped for his life and with his life. How marvellously was one and the same Christ set forth in every thing that was seen and transacted on this great day! besides Aaron's constant appearance in the tabernacle itself, and at the altar with its perpetual fire, (Ps. cxviii. 27,) to the horns of which the paschal lamb seems to have been tied for examination, as Christ was bound and examined before Pilate. The morning sacrifice is said to be killed at the north-east, and the evening sacrifice at the north-west, following the sun; and perhaps to signify how the gospel should break forth into the northern parts of the world or of Europe. Now no Jew taught of God, could believe that all these sacrifices would atone for sin except symbolically, as we speak of washing away sin in baptism, and eating and drinking Christ's blood in the Lord's supper; these commemorate Christ's death, burial, and resurrection; they testify of his Spirit, and of his flesh and blood. Christ only is the atonement; and to take away sin is his own incommunicable work, as in Heb. x. 5, 6. This word atonement, besides *reconciliation* has the signification of *covering*,

nor only as a garment covers the skin, but as a plaster adheres to the flesh and cannot be separated from it; as in Gen. vi. 14, where it is translated *pitch*, q.d. a pitch-plaster. It is the same also as *propitiation*, whence the mercy-seat or lid of the holy chest or ark was called the propitiatory. Now Christ is this propitiation for our sins, as in 1 John ii. 1, Rom. iii. 24, 25, Ps. lvii. 1, where there is an evident allusion to the mercy-seat. Some take the etymology from a door folding backward and forward; thus our sins having been folded back from us on Christ, and Christ's righteousness having been fold from him on us, our sins are all hid and covered; and as the word for sin-offering is, in the original, *sin*; so Christ being made sin for us, (2 Cor. v. 21,) ought not to be brought back again to a *sin-offering*. Secondly, For the *scape-goat*: this was to be "presented alive before the LORD:" it was a goat for atonement, and for letting go into the wilderness, as in verse 16. Now considering the load of iniquity that lay on this goat, as in verses 20—22, for which also his fellow suffered; it was a miracle of grace indeed that this kid should be presented before the LORD, and live! yea, and make that atonement by its life which the other effected only by its death: so that these two were typically or legally one; they were one flesh, by being yoked together to represent Christ dying and rising: it was by the blood of the covenant that the goat Azazel escaped from death: yea as they were respectively one, and as the one represented the other, the dead still lived in the living, and the living died in the dead; even as the blood of the death of Jesus, was the very means of his living after death, as in Heb. xiii. 20: the same is our entire purification from all sin, and our justification unto eternal life, Rom. vi. 9—11. Now the Jews say, touching the preparation for this anniversary, that, "Seven days before the day-of-atonement they separated the high-priest from his own house to his chamber in the sanctuary, where he remained with his Sagan, who might serve in his stead should any pollution occur before or after the daily sacrifice or ablution, in which case the Sagan officiated without institution or consecration, beginning the administration where the first left off. During the seven days, he was sprinkled with the ashes of a heifer on the third day after his separation, and on the seventh, (or eve of the anniversary,) lest he should be defiled by any dead, as in Num. xix. 11, 12. All this time he was being inured to the services, sprinkling the blood, burning incense, trimming the lamps, and burning the daily sacrifices; which the other priests used to do. Some of the elders of the Sanhedrim also read before him, and taught him the several services of the anniversary, which he was also to read himself. On the eve of this day-of-atonement, he was set early at the east-gate; and they brought bulls before him, and rams, and sheep, for his exercise:

nor was he to eat much on that preparation-day, lest he should be heavy; for he was not to sleep all that night, for fear of any uncleanness: see Heb. ii. 17, vii. 27. Those who bear the vessels of the LORD must be clean, (Isa. lli. 11.)

VERSES 11—15. "*And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.*"

I.—AARON SLAYS HIS BULLOCK FOR A SIN-OFFERING. II.—HE TAKES A CENSER OF FIRE AND INCENSE AND BRINGS WITHIN THE VAIL. III.—HE FUMIGATES THE MERCY-SEAT WITH THE BURNING OF INCENSE. IV.—HE INTRODUCES THE BULLOCK'S BLOOD INTO THE HOLIEST, AND SPRINKLES IT AS COMMANDED. V.—HE DOES WITH THE GOAT OF THE PEOPLE'S SIN-OFFERING AS WITH HIS OWN SIN-OFFERING.

I.—AARON having all the sacrifices before him, begins the special services of the day-of-atonement by slaying the sin-bullock for himself and all the priesthood: and then he enters within the vail with a censer of burning coals from off the altar that had consumed the sacrifice, to fumigate before the mercy-seat, not without the sprinkling of blood which he also took with him. Now, 1st, *Aaron is to bring his bullock to the altar, laying his hands on its head, and confessing the sins of himself and the house of Aaron,*" (Ps. cxv. 10, cxxxv. 19.) Thus representing Christ as free from all inherent sin, as himself was now free from sin imputed, Aaron was in a capacity to offer an atonement for others; seeing the Church also was represented by him, in whom they were already accepted, and through whose offering for them they would be able to give full proof of their acceptance. It is said that the high-priest came a second time to his bullock, and laid both his hands on its head, and confessed a second confession for the sins of all the Aaronites: and a third confession he made over the scape-goat. The bullock

being substituted for the offerer, represented Christ, over whose head the Father confessed all our sins, so laying them on his dear Son, our surety; and that before the sacrifice could be either offered or accepted: imputed sin is the cause, and death is the effect: Aaron's confessions over his sin-offerings expressed faith's view of the transfer of sin, 1 John i. 7—9. 2dly; *Aaron is to make atonement with his bullock for himself and for his house.* All the rites of this holy day had no virtue in them, only as commemorative of Christ; even as baptism and the Lord's supper are nothing without Christ. Aaron atoned for the sanctuary, altar, priests, and people, (verse 33:) but for himself he could not atone without a sacrifice especially his own; for he personated Christ who needed but one offering, seeing he was himself pure without any offering: but if Aaron's sins had not been atoned for, he could not have atoned for the sins of others. 3dly, *Aaron's bullock must be killed*, and by himself, as it seems; and the faith of the blood of the everlasting covenant, which could be no other than the blood of Messiah, kept him from sticking in any of these trying services. He was to work out an expression of Christ and his everlasting sacrifice and atonement; and faith made the work easy as well as blessed; for there was spirit and life in it, as Christ testified of his words.

II.—We are now to consider Aaron's entering into the Holiest, as in verse 12, which was the most important of all this day's transaction: we may call it the service-of-services, as the place where it was performed, was called the Holy-of-holies: 1st, *Aaron was to take a censer-full of burning coals of fire from off the altar before the Lord*, said to be a censer of gold, filled with the perpetual fire from the altar of burnt-offering. The altar set forth Christ, made strong by predestination to bear our sins and the burning wrath of God against them, as our surety, and as made a curse for us. Again, The censer of coals expressed Christ's flaming love, which he died to express, and which the Father also encouraged, in raising him from the dead and giving him entrance into the Holiest of all; so that we may enter into his love now by grace, and hereafter enter into his joy by glory. On other days a silver censer was in use, (see Heb. ix. 4.) It was a sort of chafing-dish, and the coals were removed into it by a pair of tongs, as in Isa. vi. 6. The incense-service came, after the slaughter of the bullock, and before the entrance into the Holiest; so Christ offered up himself in flames of love first, and then went into heaven with the perfume of his oblation, in the virtue and efficacy thereof. Christ's death was the fullest evidence of his love that could be given: and with the same love he entered heaven: Song viii. 6, seems to allude to the fire of sacrifice, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave: the coals thereof are coals of fire, which hath

a *most vehement flame*," or, "flame of *Jah*," or of the altar called *Ariel*, (Isa. xxix. 1,) or *Lion-of-God*; the fire of the altar being as a lion couchant, and expressive of "the Lion of the tribe of Judah:" it was also called in Ezek. xliii. 15, 16, *Harael*, or *mountain (or strength) of God*; as Christ was made strong for JEHOVAH to lay our sin and sorrow upon him, the terrors of which Christ was most sensible of. 2dly, *Aaron was to take his hands full of sweet incense beaten small*, (verse 12.) These things being done *before the Lord*, signify JEHOVAH's looking on with satisfaction, according to his own appointment; and Aaron's acting on the faith of the mysteries of Christ, whose grace Aaron was thus and thus to express, as well as his love, which many waters of our sins could not quench, nor could floods of his Father's wrath drown it, (Song vii.) Aaron's filling his hands with sweet incense, expressed the fragrance of Christ's person and sacrifice and mediation and prayers, which perfumed all heaven above, and all the churches on earth. The *beating small* this incense, (as commanded to be made, in Exod. xxx. 34, &c.) expressed the innumerable sorrows of Christ, in his agony and bloody sweat and strong crying and tears; and the *hands being filled* with it, shows the fulness and efficacy of Christ's intercession, as well as that atonement whereon the intercession is built: and all the elect are equally interested in both. Some say, That the incense for this day was to be put on the fire in the temple without the vail: and when the smoke ascended, it went into the Holy-of-holies; and this was the cloud in which the LORD appeared: but the wise men say, That it was burnt in the Holy-of-holies, because it was "before the LORD," (verse 13.) 3dly, All this preparation was *to bring the sweet incense within the vail*, the previous pulverizing of which, to make it the more fully and readily emit its smell, seems to be referred to by Isaiah liii. 5, where Christ was "bruised or pounded for our iniquities:" and hence the perfume of Christ's name was diffused, as also in Ps. xlv. 8. The efficacy and fragrantcy of Christ's sufferings and mediatorial engagements, were set before the Church from year to year in this day's services. Now with the censer of live coals in one hand, and the cup of sweet incense in the other, Aaron went into the Holy-place, and moved aside the corner of the vail, which hung down so as to cover the Most-holy-place, whither he entered not with blood at first; but afterwards he went with the blood of his own sacrifice; and thrildly with that of the people's. Now Aaron's entering the Holiest only with incense, shews the worth of Christ's person, as giving value to his blood and mediatorship, and making way for his entrance into glory everlasting. Christ's person contains all the fragrantcy of his love, obedience, sacrifice, and intercession: he is the very perfume of heaven: all his saints are perfumed in, with, and by him. He is their representative, whether on earth,

or in heaven, where he entered by his own blood, having obtained eternal redemption, (Heb. ix. 12.) Christ entered heaven with his whole heart burning with love, the same love wherewith he gave his soul an offering for sin ; and now he rejoices over his whole Church to do them good.

III.—We now come to what the high-priest was to do on his entrance within the Holiest, as in verse 13, after which will follow what he was to do before and at his second and third entrance : and these entrances were the very acme of all the services of the day : In this verse, 1st, *Aaron was to put incense on the fire before the Lord.* On arriving at the ark, say the Jews, the high-priest deposited the censer between the bars ; or on a stone seat, &c. when there was no ark, as in the second temple. Then he filled the palm of his hand with incense, and put it on the coals in the censer, waiting till the place was filled with smoke before he went out, which he did backwards, with his face towards the ark : then he prayed a short prayer in the Holy-place, lest the people should apprehend his death : and as it is written, None shall see me and live, (Ex. xxxiii. 20,) therefore they say he darkened the Holy-place with the smoke of the incense, that he might not behold the majesty of the Lord, who had said he would appear in the cloud upon the mercy-seat, (verse 2,) after which, the blood was brought in. 2dly, This burning was made, *That the cloud of the incense may cover the mercy-seat.* What a ravishing figure of Christ was Aaron, with his hands and garments saturated with the odour of these rich gums and aromatics of which the incense was composed ! Christ fills all heaven with the perfume of his sweet-scented name, (Rev. viii. 3, 4.) It was *before the Lord* that the fire was put into the censer, and also that the incense was burnt in the fire, the one without, the other within the vail ; shewing Christ's savour on earth first, and then in heaven ; his love was all on fire, when he offered himself on the altar for us, and also when he offered himself to God in the highest heavens : and he who called us out of darkness into his marvellous light, bath us still in everlasting remembrance. Christ represents us now before God, and his intercession is a continued memorial of his sacrifice ; and as every item of this day's transaction was of infinite importance, seeing death was at the heels of every error ; so every part of Christ's doings, teachings, and sufferings, is of inconceivable worth to the whole church : and what comfort and assurance flows into our souls, as we duly apprehend the things of Christ ! The life of Jesus is a perpetual witness to the preciousness and efficacy of his death and obedience here below. Now the cloud's covering the mercy-seat, may show us that Jehovah is visible only in and by and through the human nature of the Son of God. But may not Aaron's appearing thus before God in plain white garments be a realization to us of the personal, na-

tive, and inherent glory of the person of Christ, whose garments appeared white and glistening on the mount of transfiguration? and might not Aaron's face also have shone with rays of glory from the glory of the LORD appearing in the cloud, if Moses' face shone so that Israel could not look on him after he had been talking with the LORD? see 1 Tim. vi. 13—15, where Christ is he whose personal as well as his essential glory can never be fully manifested: and doth not the blessedness of a glory-state consist herein? for we now see Christ's glory in the glass of the gospel, as those in heaven enjoy an immediate vision of his Person: but at his coming again, he will shine forth with still more refulgent beams of glory, when all the saints shall not only see him as he is, but face to face; and with the eyes of their glorified bodies they shall behold his glorious body; when Christ shall behold his church in that spotless holiness, wherein by predestination they were presented to him before the world began: yet even thus with all this shine of glory within and upon us, we shall not fully apprehend Messiah's personal glory, which can be comprehended and seen only by Jehovah, even as none but Jesus hath seen the Father. Our intellectual capacities will be enriched and feasted, to all eternity, with fresh views of the ever-increasing and unsearchable riches of the glories of Immanuel.

3dly, The mercy-seat covered by the cloud is said to be *upon the testimony*, i.e. the two tables of the law deposited in the ark, (Ex. xxv. 16,) called also "the ark of the testimony;" and so we read of "the tabernacle of testimony" or witness, (Num. xvii. 7;) all figures of the gospel-testimony; and as peculiarly witnessing to the truth of the law being fulfilled in and by our surety-mediator, our sweet savour is in Jesus both now and for evermore.

4thly, These punctilios were to be observed by Aaron, "*that he die not*:" so awfully blessed is it to approach the holy Lord God; and in approaching to look not too curiously into the shadows of heavenly things, but by faith to eye the things themselves signified thereby. Death was before the high-priest in all that was before him, if he apprehended not the spirit and life of them all, as in Heb. vii. 25, "Christ is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." Still all the shadows fall short of expressing the true substance, as in Heb. ix. 7—9. Melchizedeck's person and priesthood, was to express Christ more fully to the life; for Melchizedeck was not a sacrificing but a blessing priest of the Most-high God. The antitype far excels the type, as we see in the Epistle to the Hebrews, where these two are brought together to speak to the comprehensive and peculiar glories of each. Thus the two Testaments depend on each other for their completeness, and both reflect the knowledge of God's glory in the face of Jesus Christ, 2 Cor. iv. 6.

IV.—Now from verse 14, I shall speak, First, Of “*the blood of sprinkling*.” Aaron is now supposed to return to his sin-offering, and prepare for a second entry into the Holiest, by *taking of the blood of the bullock*, which had been a-stirring in a vessel all this while to prevent its congealing; and the censer also was left burning, and still filling the Holiest with its odour and fume; and no doubt these pillars of smoke, (Song iii. 6,) penetrated the holy-place also. Everywhere and in every thing Christ was present, and was represented; all was full of Christ; altars, sacrifices, laver, vail, lights, loaves, and above all the ark and its Cherubic mercy-seat: and the knowledge of Christ in all these must have strengthened the high-priest for his service, and rendered his approach to God very delightful to his renewed mind. He knew that without bloodshedding there is no remission of sins; and that it was death to presume to draw near the ark of the covenant without the blood of the covenant, which his faith apprehended; even as he now laid hold on it with the basin in his hand: and he makes that use of it for which it was designed: it accompanied him through the holy-place into the Holiest, through the vail, which is removed as soon as the blood appears in front of it; for the blood must appear before the ark, and speak for Aaron as *sprinkled with his finger upon the mercy-seat eastward, and before it also, seven times*. Now as Aaron had the same plain white garments on, when at the sacrificial altar and when in the Holiest, it shews that Christ’s heart of love, pity, and tenderness, is the same on earth and in heaven; for he hath the very same nature now that he ever had: and in all, he outshines Aaron, as far as the sun is above a star of the first magnitude, see Heb. viii. 1, 2, ix. 11, 12, iv. 14—16. Jesus hath the same body now as he ever had when on earth, and carries the same blood in his own veins; and he hath the same bowels still: he is even more accessible now than in the days of his flesh, when he had to go about doing good, or the people had to go to him to be healed. But I have to speak, Secondly, Of *the sprinkling of blood*. The first sprinkling seems to be but once, and then upon or rather in front of the mercy-seat, before the LORD; else the gold had been stained with blood: then followed the seven sprinklings between the bars of the ark, within a hand-breadth of the mercy-seat, beneath; the single sprinkling being above, as the Jews say. The same was done before the vail. Next came the eight sprinklings also of the goat’s blood before the ark, and also before the vail. Then the blood of the goat and bullock were mixed together, and the same was sprinkled four times on the four horns of the incense-altar, and seven times in the middle of it. At each of these forty three sprinklings, the finger was dipt every time in the blood; and the rest of the blood was poured at the western bottom of the brazen altar. All this prefigured the efficacy of the precious blood of Christ, and that its virtue was

first proved in the admission of Christ Himself into the presence of God for us ; Jesus having been charged with our sin, guilt, pollution, and punishment ; hence he was not raised from the dead, but by the blood of the everlasting covenant, (Heb. xiii. 20 :) and the high-priest's sprinkling once on high, may signify thus much: while the seven sprinklings that followed, may show the perfect application of the blood of sprinkling in the consciences of the elect, as well as the perpetual voice of that blood in heaven in its pleadings on our behalf. The perfection of the atonement is thus demonstrated, as commending itself through the perfection of the atoning priest Christ Jesus, who " offered Himself:" and what an oblation was that, and how inestimable! He could offer no more, and would offer no less! In himself was more worth than in all worlds, beings, and things. The life Christ laid down exceeded all the lives of blessedness, glory, excellency, immortality, and perfection, above and beyond the comprehension of all saints and angels. The person, life, and preciousness of Christ, as the Godman Jehovah's fellow, can never be fully received into our minds. " He laid down his life for us—he laid it down of himself—he became obedient unto death, even the death of the cross—he gave himself for us, to redeem us from all iniquity," 1 John iii. 16, John x. 17, 18, Phil. ii. 5—8, Tit. ii. 14. Aaron's entrance into the Holiest by blood and incense, set forth the " propitiation through faith in Christ's blood," (Rom. iii. 25, 26 ;) alluding to the propitiatory or mercy-seat ; and showing how mercy flows down and in upon us, evermore, through the blood of Jesus : the same word is used in 1 John ii. 2, iv. 10, and it signifies the mercy-seat of the human nature of our Lord Jesus Christ, as one with his person, and as taken into God. From the traditions about the sprinklings, the Jews seem to understand this verse of our text, now before us, thus: " Aaron was first to 'sprinkle the blood with his finger;' here they made a pause; and because it follows, ' upon the mercy seat eastward, and before the mercy-seat, shall he sprinkle of the blood with his finger seven times ;' therefore they understood these seven times as distinct from the first command to sprinkle: and these seven times being both *upon* the mercy-seat and also *before* the mercy-seat, therefore the seven sprinklings were repeated upon the vail, (probably in the holy-place,) which was before the mercy-seat: and to distinguish the first one sprinkling from the rest, it was made above, and the others below: thus the sprinklings were eight on the mercy-seat, and eight on the vail, with bullock's blood ; the same with goat's blood ; which with four sprinklings of the mixed blood on the incense-altar and four on its horns, made the forty-three times." At least let us learn from this tradition, that we cannot live without communion, the constant communion, of the blood of Christ as our everlasting consolation: yet God Himself alone knows the fulness of the

mystery of these things ; though the Holy Ghost forms Christ in us by the imperfect conceptions thereof received through the scripture-revelation concerning him. Thus the Holy Ghost glorifies Christ, and makes him very precious to the soul, according to the Father's record of him.

V.—Aaron now returns to the people, (verse 15,) and deals with their sin-offering, (provided in verse 5:) after slaying that also, he goes into the Holiest, (all of gold,) with its blood; the rest of the blood of the bullock still remaining in a vessel on a base of gold, before the mercy-seat : and with the blood of the goat he sprinkles, as he had before sprinkled with the blood of the bullock : and afterwards it is supposed that he mixed the bloods together as one ; the whole being but one atonement, the fulness of which could not be expressed even by all the blood of all creation. The blood shed shewed, that the sacrifice for sin was first made sin ; and its being accepted before the Lord shewed, that sin was removed from the sight of law and justice ; and where the representative of the people finds access, the people are free to enter close at his heels, as the thief on the cross did. And as the high-priest first entered as it were privately for himself, and then entered again with goat's blood for the people ; so Christ first entered privately into heaven when he commended his spirit into his Father's hands, going from the cross to the crown ; and then he entered into a glory-state on earth at the resurrection ; and by his ascension he went openly, before his church, "into the Holy-place, having obtained eternal redemption for us." This last was our representative-entrance in him. The fresh killing was a repeated memorial of Christ's death, and shewed the needs-be of having Christ crucified set before our eyes continually, for our cleansing and sanctification: Christ only could make the atonement for us, and bring us nigh to God thereby, and keep us nigh by presenting continually the everlasting efficacy and eternal virtue of his finished sacrifice. The THEN with which this verse 15, commences, shows not only the connection, but hints to us that Aaron would not be in a capacity to do any thing for the people with their sin-offering, until he had finished with his own ; except we take the services of the mixed bloods as shewing the union between Christ and the Church, as legally one: for Christ's personal services and interest precede ours, and make way for ours. Let us once more look at the Holy-of-holies, covered over everywhere with gold and with golden memorials of Christ ; as God's heaven upon earth, where the faces of God look upon the blood, and all the transactions of the high-priest, with such thoughts as could be expressed only by Jehovah's appearing in the cloud above the mercy-seat, to testify his heart's content therewith ; whilst the savour of the sweet incense went up into his nostrils, for a smell of memorial : and if this blood of bulls and of goats

was typical of the blood of Christ; of what were the Cherubic figures typical, if not of the Trinity of Persons manifested in the glorious Mediator?

VERSES 16—19.—“ *And he shall make an atonement for the holy-place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy-place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.*”

I.—THE HOLY PLACE ATONED FOR, AND ALSO THE TABERNACLE. II.—AARON MUST BE ALONE IN HIS GOING IN AND OUT UNTIL THE WORK OF ATONING IS OVER. III.—THE ALTAR ATONED FOR, BY APPLICATION OF THE BULLOCK’S AND GOAT’S BLOOD.

I.—THE effect of all the several transactions named in the preceding verses as to be gone through seriatim by the high-priest, (together with the sprinkling of blood on the altar, v. 20;) is now before us, viz. first to atone for the tabernacle and its holy-place, (verse 16,) and then for the altar: thereby setting forth the sin and sinfulness of our holy things: for neither our inherent sin, nor the corruption accompanying all we think, say, or do, can be washed out, except by the blood of the atonement; and that cleanseth us from all sin, inward and outward, natural and personal, in things civil and religious. Now, First, I shall speak of Aaron’s thus and thus *making an atonement for the Holy-place*. This atonement was not made by sacrifices, nor for the people: but for the holy-place, and by the entrance of the high-priest, after the sin-offerings, and by virtue of them: and this is the second part of the high-priest’s office, prefiguring Christ’s officiating still in heaven, whose blood and incense purifies and perfumes the place where he appears for us. The blood is shed for sin, and then offered or presented to God; but the incense is burnt and offered together in the same place and at the same time. The tabernacle was a figure of Christ’s body, both natural and mystical; the holy-place thereof, and all its furniture, was as full of Christ as the Holiest-of-all;

though the one shewed what Christ is to his Church, on earth, the other in heaven, he having the same heart at all times and places. The vail more expressly set forth the flesh of Christ, (Heb. x. 19—23;) and if the candlestick before it did not give light within through the part drawn back, there must have been a supernatural light created by the LORD's appearance between the Cherubim. The table must have been richly perfumed with the cups of incense set upon it: and the golden altar must have fumigated the whole tabernacle: while the "bread of faces" represented Christ always before God: so that our complete blessedness, and glory, and freedom from all spot or stain, is thus abundantly declared in all these signs and pledges thereof. But how could the holy or most-holy place need atonement? it was because of the imperfection of all our holy things, which need purifying by the blood of Jesus and his intercession for us; whose personal appearance in heaven, after atoning for us on earth, answers all our necessities, Heb. ix. 21—24. Secondly, The atonement for the holy-place was made *because of the uncleanness of the children of Israel, and because of their transgressions in all their sins*. As nothing short of the sacrifice and blood of the true Aaron could be a remedy for sin, uncleanness, and transgressions; so nothing but his life and presence within the vail, continues to us the virtue and efficacy thereof; his blood being our true discharge from all guilt and filth, as washed therein; and his love thus presenting us faultless before God. Though all the symbols of Christ were holy, yet as sinful men had the handling of them, they were so far polluted. Therefore when we come to the throne of grace, not only on ourselves but on the mercy-seat must the blood of sprinkling appear. Sin was so mixed up with all the solemnities of the day-of-atonement, that priest, people, and place, needed purifying therefrom. The virtue of Christ's most precious blood makes saved sinners shine more gloriously in heaven than all the angels, or than heaven itself: for Christ's blood is purer than the heavens of which he is possessor, Lord, and heir: so that we shall never fully comprehend our purity as it is in Christ, in whom we are justified, sanctified, and saved with an everlasting salvation. Christ hath also perfumed the Holiest-of-all for our reception, and thereby our persons are perfumed and made acceptable to God: so that we may reckon ourselves to be, in Christ, what Christ himself is before God, Rom. vi. 11. Aaron's sprinklings of blood were all before the Lord, as inhabiting the Cherubim; and all Christ's mediatory work was according to the predestination of the Father, whose will Jesus knew that he was fulfilling under his eye of love, complacency, and delight, as in John viii. 29. All the ordinances of the gospel are sanctified for our use by the blood of Jesus; and by faith in his blood we are sanctified in the use of the same, and have liberty and boldness to come even unto God by them. The

essence of true worship is in the faith of Christ's blood cleansing us from all sin ; and our worship in heaven cannot reach beyond praise to God and the Lamb for redeeming love. Christ's presence will sanctify our worship in heaven, and makes it ever perfect and spiritual, as we are wholly taken up with Him. All our sins, uncleannesses, and transgressions, vanish before the blood of Jesus : and heaven is sanctified for us thereby ; so that nothing can keep us out of glory : and we live and die in the immediate full view of this rich grace, " Because I live, ye shall live also," John xiv. 19. Thirdly, Aaron was also to atone *" for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness."* As the things in heaven were to be sanctified by the presence and appearance of our Great High-priest there with his own blood and incense, so were the things on earth. The church below was represented by the tabernacle, which was Solomon's temple in miniature ; and in both were the same figures of Christ, only the number of the candlesticks, tables, &c. was increased by Solomon. If both the holy and most-holy place were before signified, the tabernacle of the congregation must here include the courts thereof where the people assembled : else it means, that Christ's body itself, as bearing our sins in the vail of his flesh, needed sanctifying from our pollutions by its own blood, and could be cleansed therefrom no other way ; and this sets forth to us the exceeding filthiness, guilt, and obloquy of sin, from the imputation of which the Messiah was thus purified, and we in him : for if his bloodshedding sufficed for his own personal discharge, how much rather shall it not suffice for ours ; if it is a ransom for the king, surely the meanest subject may be redeemed thereby : and in Jesus we are as truly accepted through his righteousness and blood, though we have all sin inherent in us, as though we had not the least spot of any thing like sin. There was no sin inherent in Christ, yet had he all sorts of sins imputed to him. No sin could enter into his nature, yet his person was covered all over with a clothing of sin, of which nothing but his own death could divest him ; and as long as there is any sin, uncleanness, and transgression, in the Church on earth, so long the virtue and efficacy of Christ's blood will be demonstrated in a way of purifying our consciences : Christ's life in heaven is our security for this ; and he who speaks in righteousness by the voice of his blood, is mighty to save, Isa. lxiii. 1—3.

II.—We come thus to verse 17, which is of vast importance. Aaron was the only officiating minister on this great day-of-atonement ; even as Jesus alone put away sin by the sacrifice of himself, and then went into heaven to make all heaven smell with the savour of his name, and to keep up the sweet savour thereof by his continued intercession, grounded on the perfume of his person, and presence, and sufferings, and death ; his heart

all the while teeming with everlasting love ; and the truth of all the sins and iniquities and uncleannesses of the people being purged away by the blood of sprinkling, is fully proved and demonstrated at the close of the day, by the transactions relative to the scape-goat. Now, First, The LORD's command concerning Aaron was this, "*There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement for the holy-place :*" and of this his going alone, Paul takes notice in Heb. ix. 6, 7. Neither the people nor any of the priests were to be near him, either in the holy-place or Most-holy: he was to stand alone before God, in these his nearest approaches to Jehovah, because he was to represent the absent ; as one Christ represented the whole Church, (priests and people,) in his person, mediation, and atonement : it was the incommunicable work of the high-priest to atone by blood and incense for the holy-places and holy-things, as well as the holy-persons, because of sins, uncleannesses and transgressions : and the altar, in verse 18, was atoned for in the same way ; except that it was by mixed blood, and not by the blood of bulls and goats separately. Now the people were thus taught, that they could make no atonement for their sins, nor present before the Lord the atonement already made, nor even apply the same to themselves. They could only trust to Aaron's acting for them ; and open their ears to hear the blessings that followed, as in Num. vi. 22—27. Now all this pointed to the incommunicable work of Christ, who by himself alone propitiated for sin, and made peace by the blood of his cross ; seeing none but Jesus could raise up to life again that body which had been destroyed on the cross, and thus triumph over death and the grave in himself, and in his own person, as for all the elect. This his being by himself in the work of expiation, is set forth in Isa. lxiii. 3, where only Jesus is the avenger of his saints, "I have trodden the wine-press alone, and of the people there was none with me : " and of him said Jehovah, "I have laid help upon one that is mighty, I have exalted one chosen out of the people," Ps. lxxxix. 19 : so in Job xxxiii. 24, "I have found a ransom : " and again in Jer. xxx. 21, God speaks thus with admiration and delight concerning his Son, as the alone and only Mediator ; "I will cause him to draw near, and he shall approach unto me : for who is this that engaged his heart to approach unto me ? " see also 2 Cor. v. 19, 1 Pet. i. 19, 20, with Isa. xlii. 5—8. Thus none can have any share or part in Christ's work ; not a particle of the power could belong to any but Himself, whom we are therefore to consider as the apostle and high-priest of our profession, (Heb. iii. 1 :) as no angel could afford the least help to the Lord Jesus touching the atonement, so no angel or saint can fully take in the unsearchable riches of Christ, who finished the work given him to do, all alone, (John xvii. 4 ;) and entered into glory, all

alone, as the only interceding priest upon his throne. As we did not lay our own sins on Christ, so neither can we remove them from ourselves: nor does our faith make the atonement; it only receives the atonement previously made. All was transacted between the Father and the Son, without even our being aware of the wonderful grace bestowed on us. Christ with God is sufficient to ensure all grace and glory to all the elect in heaven and earth; who are one family, all named in Christ their head of reconciliation, their peace-maker and advocate, their righteousness, salvation, and all. Christ is so singularly one and the only one, in the estimation of God, that God hath summed up in him as the centre, all things every where being, as in Eph. i. 9, 10, 21—23, iii. 14, 15, Col. i. 18—22: “*In Him*” there are so many glories, and such fulness, and so great blessedness, that the angels pry into all they hear about this one *Him*, as in 1 Pet. i. 10—12. All the blessings that can flow from the one person of Christ, and from his headship and priesthood, are ours: but we can never participate in any of the proper personal glories of the Mediator; they belong to Himself alone; and it is more than heart could wish or think, to find ourselves so holy, righteous, blessed, and glorious, as we are by virtue of our union to such a head and husband and high-priest, whose members and wife and people we are. Christ and the Church have each their own proper relative blessedness and glory. Christ’s essential glory as Jehovah is not his personal glory, though it is the foundation thereof; even as the personal glory is the foundation of his mediatorial glory; and the mediatorial glory is the foundation of his relative glory; and the relative glory is the foundation of all our glory, in and with and from and by our Head and Husband, Priest and Brother, Saviour and Redeemer. Secondly, The Lord’s command for Aaron to be alone in the sanctuary on the day of atonement, extended to the whole time that he was there, “*Until he come out and have made an atonement for himself, and for his household, and for all the congregation of Israel.*” High-priest, priests, and people, all alike needed the bloods of atonements, which Aaron first sprinkled before he fumigated the whole sanctuary with the perfume of sweet incense, having entered thrice for this purpose: he was at this time officiating with the blood of the goat as the people’s sin-offering, and without this the former sprinklings were not made perfect; for if our sins be not removed from the sight of God, and also from our own sight, Christ is dead in vain, God-ward; and us ward he is dead in vain, if we receive not the virtue of his blood so as to “purge our consciences from dead works to serve the living God.” Now Aaron was to come out from within the vail, after the blood of the goat had been sprinkled upon and before the mercy-seat thus fumigated; and on entering back into the holy-place with-

out the vail, no one was to be seen there also, until the blood of the sin-offering had atoned for the altar also; as in the two following verses: by all these purifications the whole Church was made whiter than snow, (Ps. li. 7.) The presentation of the blood of bulls and goats was the completion of the sacrifices, but it was not the sacrifice itself: the blood of the slain animal was the proper purgation for sin, as figurative of the worth, efficacy, and virtue of Christ's blood, by which he still priests it in heaven, and without which we could never find our way thitherward. The way into the Holiest is opened for us by Messiah's blood, whereby we are made clean from all sin, and have access to God, and holy boldness and communion with the Father and the Son, and one with another, through the Spirit. Christ's constant presentation of himself and his blood unto God is our perpetual purification: and we are ever so spiritually-minded as when contemplating "the blood of the everlasting covenant," which brings us nigher to God than we can conceive, and gives us a peace that passeth all understanding, (Eph. ii. 13, 14,) We look unto Jesus as in heaven pleading in our nature for us, having bathed himself in his own blood, and bathing us too therein. One and the same sacrifice sanctifies us all: and we are blessed, as we receive into our pure minds the scriptural statement and revelation of this great grace. Let us then delight ourselves in contemplating Jesus and his blood, and let our meditation of him be sweet; for the Holy Ghost is given unto us for this end, even to glorify Jesus. As we think of Him, such and such are our hearts towards him: well therefore are we advised in Ps. xxxvii. 4, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart."

III.—We thus come to the last atonement made for the altar of incense, as in verses 18, 19: although some understand by Aaron's coming out, in v. 17, his going out of the tabernacle and making atonement for the brazen-altar, as here also for the incense-altar: however, First, Aaron was "*to go out unto the altar that is before the Lord, and make an atonement for it.*" Now "the altar before the Lord," in verse 12, is evidently the brazen altar, described in Ex. xxvii. 1—8; and in Ex. xxx. 1—10, the incense-altar is described, and the atonement to be made upon it is also prescribed. This altar is Christ: and the Jews call its crown, that of the priesthood; and that on the ark they call, the crown of the law; and the crown of the kingdom, that on the shewbread table: these they call "the three crowns of Israel." Now it is in Jesus we draw nigh to God, and through him we present our persons, prayers, praises, and blessings: hence in Rev. ix. 13, there is heard a voice from the golden-altar, as in answer to prayer. The order of burning incense is said to be thus: One went and gathered the ashes from off the golden-altar into a golden vessel; another brought a vessel full of incense;

another brought a censer with fire, and put it on the coals on the altar; and he whose office it was to burn the incense, strewed the incense on the fire: when he had burned the incense he bowed himself down, and went out; the whole multitude of people being in the court at the time of incense, as in Luke i. 9, 10: and thus they were taught, that their prayers were as sweet as incense, and accepted through Christ's presenting them, as perfumed by his intercession; as in Rev. viii. 3, 4. By the annual atonement on this altar, Christ is set forth in his perfect work of reconciliation, we being in the Lord's sight as without all sin, because our Lord hath loved us and washed us in his own blood, our persons and performances being purified by the undertakings of Christ, whose prayers, praises, love, and constant obedience, with the benefits thereof, were set forth by these sweet-scented spices and aromatic perfumes; the several virtues of which portrayed the various graces and perfections of Christ, and the benefit of his atoning sacrifice. All Jesus did and suffered for us, yields a perpetual fragrancy and delight to the Divine Majesty. The altar being immediately in front of the vail, Aaron must pass and repass it in his way in and out at the Holiest-of-all: but Aaron's going out unto the altar, here signifies his officiating thereat, by atoning for it with the mixed blood of the bull and the goat: For, Secondly, Aaron was "*to take of the blood of the bullock and of the blood of the goat, and put it upon the horns of the altar round about.*" This latter was of the same form as the brazen-altar, only higher, (Heb. vii. 26;) its square form shows the perfection of Christ and his intercession; its horns shewed his power and mediation. The blood on its horns shows Christ's glory and honour, as perfected by his own sufferings to be the living mediator, by whom and by whose blood we and our services are purified from all uncleanness. Thus was Aaron the only and fullest type of Christ, in the utmost latitude and perfection of his priesthood, as accomplished on earth, whereby he was to complete, in his own person, work, and office, an eternal purification of his whole Church from all their sins; and thereby to open and sanctify our very entrance into the Holiest-of-all. Thirdly, Aaron was further "*To sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel,*" (verse 19.) Thus Aaron acted over beforehand the most full and complete atonement of all sins, either most gross iniquities, or iniquities of our most-holy things: and the Holy Ghost is God's own finger, which alone can make us apprehend in our minds the everlasting efficacy of the blood of Christ: only He can enable us to apply these types of Christ, so as we may see this, that, and the other, about Christ in them. Aaron is said to move the coals of the altar, so that some part of the gold might appear, whereon he sprinkled the blood which

must have hissed and boiled with the heat : the rest of the blood was poured at the bottom of the brazen-altar. It is well clearly to understand the figure, and therewith to go to God to show us the glory of Christ therein: and do not all these sprinklings with blood, these dippings of the finger in blood, these pourings out of blood, lead us to look to and trust in Jesus, and to continue in him ? and are not the various parts of the tabernacle and its furniture thus purified with blood, significative of our perpetual need of the atoning sacrifice of Christ, in all our views of ourselves, and of Christ also, and of God ? We are redeemed from all evil, from sin, satan, world, death, hell ; and all by blood: we overcome only by the blood of the Lamb, (Rev. xii. 11.) Behold, the blood of the everlasting covenant is upon the altar and upon the horns thereof ; and it is perfumed with the incense offered up therewith ; so sweetly do the sacrifice of Christ and his intercession co-operate as commensurate. The Lord Jesus Christ could not be more fully, clearly, and circumstantially set forth to the then Church ; and we now enjoy only the one substance of these many shadows : and though we cannot yet see the exact drift of every thing the Holy Ghost meant, yet it is good to set the mind a thinking on these things, both on the figures and on the things signified. The grand and august ceremonies of the day-of-atonement must strike every mind, and solemnize every heart ; for all was the Holy Ghost's own way of exercising faith and fixing the soul on Christ : we " behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory as by the Spirit of the Lord," 2 Cor. iii. 18. In Christ we have the whole substance of all the scriptures, and all the love of the Trinity is reflected on us through him : To apprehend Christ is the end of all the Spirit's illuminatings, (Phil. iii. 12—14 ;) and all aspirings after more full perceptions of Christ, evidence his dwelling in us by faith and our increasing with the increase of God. The more we think of Christ, the more our hearts go out after him ; and our prizings of him are all the fruits of grace ; we get more and more enamoured with Jesus and attached to him with full purpose and cleaving of heart, as our minds are possessed with the Spirit of discernment concerning his person, priesthood, and salvation, wherein he endears himself to us by that blood and incense which is our purity and perfection, the only atonement and adorning of the soul, (Lev. xvii. 11;) and by faith we enter into the Holiest with boldness, the finger and Spirit of God sprinkling us continually with the blood of Jesus, and Jesus perfuming us continually with the odour of his name, the worth and power of which the Holy Ghost alone can reveal to us.

VERSES 20—22. *" And when he hath made an end of reconciling the holy-place and the tabernacle of the congregation and the altar ; he shall bring the live goat : and Aaron shall*

lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness : and the goat shall bear upon him all their iniquities, into a land not inhabited ; and he shall let go the goat in the wilderness."

I.—THE SCAPE-GOAT BROUGHT FORTH. II.—AARON'S HAND LAID ON ITS HEAD ; AND THE SINS OF ISRAEL CONFESSED OVER IT, AND THUS PUT UPON IT. III.—THE GOAT TAKES THE SINS OF ISRAEL WITH IT INTO THE WILDERNESS, WHITHER IT IS SENT AWAY.

I.—THE atonement having been thus completed, in the way and manner prescribed, for the two parts of the tabernacle and for the altar, Aaron on his return to the people was "*to bring the live-goat*" (verse 20,) which had been separated at the same time as the slain goat, (verses 5—8 ;) both being presented together before the LORD. And now the eyes of all Israel are upon Aaron and on the goat, so as to exercise their minds, by faith, on the Lord Jesus, and on what had been done by Aaron out of their sight, as the foundation of the present transactions. These appearances, and disappearances, and re-appearances of Aaron, were very significant : and the termination of all this day's services led the people to consider the vast importance of the secret transactions within the tabernacle and the veil. Indeed there is a glorious chain of most imposing and significative ceremonies, linked together and ranging through the whole of this vastly great and interesting Chapter, which is a key to the unsearchable riches of Christ's priesthood, as Christ gives us light to look therein. We cannot see for others, nor can others see for us ; each must have his own eyes illuminated by the Spirit through the medium of God's word : and so far as we know the LORD, so far we have fellowship with the LORD. A scriptural knowledge of Christ is precious indeed, and those who follow Christ shall have that light of life, (John viii. 12.) The sacrifice was not to be offered by Aaron in the same dress when its blood was presented before the LORD, to show that his work on earth and in heaven is performed in a different dress, as he appears in different states ; besides the vast distinction there is in the several parts of Christ's priesthood and mediation : the blood shewed especially Christ's sufferings on earth, and the incense his intercession in heaven : while heaven and earth, and Christ and the Church as connected with both, are set forth by the Holy and Most-holy place. And how were they taught to feel that they could not pass into heaven without Christ, any

more than the high-priest could enter the Holy-of-holies without blood and incense, and except through the vail? Now in that our text speaks of Aaron's bringing the living goat, it implies its removal to a convenient place for him to practise upon, and to shew as by a sign, how all the sins of the people and all their uncleannesses in all their iniquities, were entirely removed in one day, yea by a single act of Aaron laying the same on the scape-goat. This was the upshot, the coronis, the catastrophe of the whole drama; it was as the drowning and burying of sin out of sight for ever; a casting it out of sight, and behind the back, for ever. All the special services of the day end here: the evening sacrifice and oblation follow in their due course, to show that the great atonement must thus daily be acted over and over again by way of remembrance. The imputation of sin to Christ is an inexpressible act of the Father's grace, according to the tenor of an everlasting covenant; Christ died for our sins, but was raised again for our justification; as will be seen in the verses following. In some the Holy Ghost creates more clear ideas of Christ, than in the minds of others; even as Moses, Aaron, and the priests, had more light into these mysteries than others; and the Spirit in the prophets was perhaps still stronger in his testimony of Christ thereby. The light shines thus, more and more, unto the perfect day; and the Church is still growing up unto an increasing knowledge of Him: and we are helped by all the shadows of heavenly things afforded us in the law: for by the instruction of the Spirit we bring forth things new and old; see Matt. xiii. 52, 1 Cor. ii. 11, 2 Cor. v. 17.

II.—John preached in the wilderness, saying, "Behold the Lamb of God that taketh away the sin of the world." But Aaron having brought the scape-goat, had to testify of the entire abolition of sin in the performance of certain rites and ceremonies, as set forth in verse 21, wherein, First, Aaron was "*to lay his hand upon the head of the live-goat.*" The mystery of Christ's "dying for our sins, and rising again for our justification," as "crucified through weakness but living by the power of God," could not be portrayed by any one animal: therefore two goats were chosen to represent Christ's state of humiliation, and glorification; in both which the fulness of the atonement consists; as both goats together made up the atonement and sin-offering, though only one was slain. By the high-priest's laying his hands on the head of the goat, all the spectators were summoned to contemplate Christ, on whom the Father laid our sins, even on his dear Son, by an actual transfer and real imputation, as is confirmed by Isa. liii. 6, where all the sins of us all centered in Jesus; whereby we stand before God discharged for ever, blessed as Christ is blessed, see Ps. xxxii. 1, 2, ciii. 12: and Zech. iii. 8, 9, seems especially to allude to this removal of sin. Aaron having shewed, by this action of laying both his hands on the

head of the goat, how the goat represented Christ, and how Christ as the representative of the Church had all our sins laid to his charge, proceeds, Secondly, "*To confess over the goat all the iniquities of the children of Israel, and all their transgressions in all their sins:*" thus shewing the truth and reality of Christ's being made sin; the whole weight of sin and of the sinner's dependance being on the head of Jesus, as Aaron's hands bore heavy on the goat: and thus Aaron confessed all our depravity in the same words expressed in Exod. xxxiv. 6, 7, where the LORD promised "to forgive iniquity, transgression, and sin:" and in Dan. ix. 24, the same words include the whole essence of evil to be removed by the death of Messiah. Now Aaron confessing all this over the goat, shewed his faith in the transfer and imputation of sin to another, and that the slain goat was sacrificed for those very sins which were confessed over the live goat. There is not another type in the whole Bible so important and so declarative of the total removal of all guilt from the most guilty of all sinners. The high-priest is reported to pray thus over the goat, "O Lord, thy people, the house of Israel, have sinned and done iniquity and transgressed before thee: O Lord, make atonement now for the sins and for the iniquities and for the trespasses that thy people, the house of Israel, have sinned and unrighteously done and trespassed before thee, as it is written in the law of Moses thy servant, That in this day he shall make atonement for you." The covenant-transactions between the Father and the Son were clearly set before the people through the sign of the scape-goat, on which the sins of the people being put by confession, they thus learnt that the other goat had died righteously for the curse of sin, and that the scape-goat had his life as righteously preserved, after sin laid on it, because "Christ both died and rose and revived;" and so do we in him, as he did for us. Our sins must be found on Christ, or Christ had not suffered; and had he suffered without the imputation of sin to him, he had died in vain, and we should be yet in our sins. In the discharge of our surety alone are we discharged: and the curse can now no more overtake us than it can touch Christ in heaven; the whole body of sin with all the guilt and filth and effects of our apostacy, was borne and borne away by Christ: and when we fall by our iniquity, what can we do but confess before our Father, believing that our Advocate in heaven once answered satisfactorily for all our sins, as in 1 John i. 8—10: true repentance is a total renunciation of all we are in Adam, and of all the acts of our Adam-nature; and true faith is enjoying only Jesus for our present and eternal salvation. Thirdly, By imposition of hands, and confession of sins, Aaron was further "*to put the people's sins upon the head of the goat,*" thus charging the goat with the whole lading of sin; as Christ was clothed with our crimes on the cross; but though

lying *upon* him, they were never put *into* him ; as the goat was neither sinful nor a sinner in its own nature, by all the filth of Israel put upon it and transferred to it ; yet was it truly the sin of the people by imputation ; and therefore the sacrifices were called *sin*, which we call a sin-offering. Christ had no inherent sin, but all sin and sinfulness imputed to him : he was the greatest sinner saved from death, only by imputation and representation ; and on him God expressed all the fulness of his utmost hatred, wrath, curse, and righteous indignation. As we are made righteous without any inherent righteousness, so he was made sin for us ; and all our iniquities meet in him, as the centre of them : God put his burning-glass before the world of our iniquities, and contracted all the rays of our sins into one burning spot upon the head of Christ, which spent itself in consuming him. We cannot dwell too much on this one doctrine of the imputation of sin ; and in setting it forth again and again, we shall find a holy variety, increasing beauty, and constant delight. Fourthly, After this laying on of hands, and so laying on sins confessed upon the goat, Aaron was “ *to send him away into the wilderness by the hand of a fit-man :*” i.e. an opportune, timely, ready man, one at hand, or, prepared and appointed. “ Under the temple, say the Jews, the goat was led off by one of the priests, selected the day before, to a rock in the wilderness, twelve miles from Jerusalem ; and there was a booth between every mile, where some one was placed to accompany him to the next booth, that he might not exceed a sabbath-day’s journey : meat and drink was offered to the *fit man* at every booth, should he be faint, though it was a great fast ; and the last booth being two miles from the rock, the companions went but half-way, and there stood to witness the putting the goat down the rock, and to wave with white streamers to convey the tidings thus to Jerusalem.” And now the people had leisure to think on the meaning of all these things, in which their salvation was so intimately concerned, Jehovah having declared himself their only Saviour ; and therefore they must have believed that Christ was God, as well as the seed of the woman, to bruise the serpent’s head. Some of the saints of Israel had no doubt glorious views of this Levitical gospel : and the New-testament expressions cannot be stronger than some of the Old-testament saints used concerning the Messiah ; and no small light was let into their minds from such transactions as these on the day of atonement : it was Moses’ gospel ; for he wrote of Christ. Before us is a double sacrifice, dying in one goat, and carrying off sins in another ; as Christ “ liveth, and was dead, and is alive for evermore ;” see John x. 17, 18 : his death is the sacrifice for sin, his resurrection is the evidence of his satisfaction for sin, as in Rom. viii. 33, 34. In Christ’s resurrection, we are openly and legally acquitted ; for thereby he was “ justified in the Spirit,” and we in him : and by

our resurrection-faith we enjoy a manifestative justification; and clear apprehensions of this cannot but glad our hearts, and inspire our minds with love, and fill our lips with praise. Blessed communion with the Lord Jesus increases, as our light into the power and spirit of the figures and promises concerning Christ, increases. May the reality and truth of these types abide with us for ever. Amen.

III.—From verse 22, we learn three things: 1st, How the scape-goat, thus laden with Aaron's confessions for all Israel, did thus "*bear upon him all their iniquities*:" Not that any but the elect among them received spiritual and everlasting benefit by these transactions, as eyed by faith, though all Israel was in a manner sanctified thereby, and enjoyed a legal if not a lasting peace; as the nominal Christian has many privileges and blessings beyond the heathen. It was the will of the Trinity that the sins of the elect should be laid on Christ, and that this great mystery and glorious truth should be set before the Jews in the way already declared, until Christ should fulfil all that was written of him, in every ordinance, and in every promise or prophecy. The scape-goat ordinance was of all others most expressive. God, and Christ, and the Church, and all our sins and sinfulness, are brought forward most strikingly on the day of atonement; and after each minute transaction, Paul has taught us to say, "*The Holy Ghost this signifying*," (Heb. ix. 8;) after deeply thinking and inquiring what was the mind of the Spirit, in this and that and the other rite and ceremony. Now the scape-goat could bear sin, only as the representative and substitute for the people; and thus, only as sin was laid upon him: and if the sins of the people were thus upon the animal, they could no longer be upon the people: as when all the filth of a thousand vessels is poured into one general receiver, there cannot be any left in the vessels: so by confession of the lips, and by imposition of hands, all the guilt and sins of the people were poured out upon the head of the scape-goat: and what it is to bear sin, we may read in Isa. liii. 4, 6, 11, Matt. viii. 17, 1 Pet. ii. 24, Heb. ix. 28; all which passages are illustrated by the scape-goat: and as it was only Israel's sins that were thus put away, so that the Lord himself could not see sin upon his people; so only the sins of the elect are pardoned and atoned for, so that the Lord himself cannot bring them back again, and lay them to our charge: and why should we burthen ourselves with them, seeing the Lord hath put them far away, and made them as a thing of nought? as in Jer. l. 20, Ps. ciii. 12: neither should their pollution and deep dye blacken our conscience, for the blood of Jesus makes them whiter than snow, and white as wool, Isa. i. 18. But, 2dly, Whither was the goat to bear its load of sins? "*into a land not inhabited*," or "*a land of separation*." Now that by this last transaction with the goat, all the sins of

the people were taken away on this day, is evidenced by the effect promised in verse 30, of their being "clean from all their sins before the Lord." The Jews say, "The scape-goat atoned for all the transgressions of the law, whether lighter or more heavy, whether done presumptuously or ignorantly, known or unknown, if the party repented." But Heb. x. 12—17, Acts v. 31, set forth a still better gospel of grace, ensuring first repentance and faith to God's elect. The removal of sin, not only from the people, but out of the land, to an uninhabited territory, was a striking memorial of the abolition of sin, so as to vanish out of reach and out of sight: and besides, as the goat carried the doctrine and evidence of the imputation and non-imputation of sin, beyond the suburbs of Israel; it may preach before-hand the gospel as sent into the wilderness among the gentiles, as in Isa. xli. 1—4, 11, xlix. 6, Ezek. xx. 35, 36. Thus early Christ was "set forth as a propitiation through faith in his blood," (Rom. iii. 25:) the apprehension of this alone can keep a clean conscience: the blood of Jesus is an ocean which swallows up and washes away every trace of sin, as in Mic. vii. 19, Rev. i. 5. The word *uninhabited*, is the same as Isa. liii. 8, uses for *cutting off*, or *taking away*, (Acts viii. 33:) thus the Jews could not come to Christ, either at his death, or resurrection, or that unknown region where sin was carried away, John xiii. 33. The eternal Spirit, through which Christ offered himself to God and was revived, enabled him to suffer so as none but himself could suffer, even until all our sins, &c. were consumed in the heat of the fire of God's wrath, Heb. ix. 14, 26, Rom. vi. 6, 1 Pet. iii. 18. We cannot conceive what a blessed institution this of the scape-goat was to the spiritual-minded among the people, on this great atonement-day. The removal of sin by his own blood, was Christ's chief act, and is the only ground of our confidence as sinners, and of our joy in the foreview of Christ's "appearing a second time without sin unto salvation," Heb. ix. 28. 3dly, Aaron was to send away the goat; and thus he, (or rather "the fit man,") "*let him go into the wilderness.*" The act of dismissing the goat from the congregation, and also of letting it go loose so as to be seen and heard of no more, was a very important service; shewing how the people were free from the charge of sin; for the very goat that bare their sins was free, ranging at large wherever he would, after he had passed from Aaron's hands into the fit-man's hands, and from the fit-man's hands into the wilderness: and who would attempt to find it there? Some say the goat was precipitated from the rock, and so made an end of: however, every way, the making an end of sin was certified by these transactions of the goat; and all pointed to Jesus, who after his ascension sent down the Holy Ghost to sanctify the congregation, and to purify their worship, and to testify of the full and free pardon of sin by his resurrection: even as the chief

transactions of this day took place after the entry of the high-priest into the Holy-of-holies. And thus in Acts ii. 36, Peter preached the death, burial, resurrection, ascension, and coronation of the Lord Jesus Christ: and what is the substance of all this, but a particular enumeration of all the benefits, blessings, and fruits of Christ's being in the Holiest-of-all? Christ is gone up far above all heavens, and where can sin be any longer found? not on him, for he made an end of them on the cross, and buried them in the grave; not on us, for our sins were laid on him before he could suffer for sins, the just for the unjust. Blessed, therefore, are the people who know the thrice blessed joyful sound; for they shall walk in the light of God's countenance, and rejoice all day in his name, and be exalted in his righteousness, as in Ps. lxxxix. 15, 16, where there is an allusion to the sound of the trumpet in Num. x. 10; and perhaps also to the sound of the bells on the garments of the high-priest in the Holy-of-holies: all testify of the good things that come to us by Christ Jesus, through the knowledge of him. The everlasting gospel is sounded forth as a jubilee-trumpet, (Levit. xxv. 8, 9,) in consequence of the atonement and redemption made by the Lord Jesus, whereby we triumph over devils, death, and hell: and to the same purport the Messiah speaks in Isa. lxi. 1—3, "The Spirit of the Lord is upon me," &c. all is the fruit of his having put away sin through the offering of himself according to the will of God, whereby we are sanctified, as in Heb. x. 10: and can there be better news from heaven revealed, or greater grace than this, "God 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. 21: and how does Jer. xxxii. 6—9, set forth the fulness of pardon and peace: and Isa. i. 18, xliii. 25, xlv. 22, show the same riches of mercy in the abolition of sin; as the scape-goat took all the sins of Israel with him into the land of everlasting oblivion. And now what remains but the preaching of life and salvation by the blood of the Lord through the Man Christ Jesus, and his name, pardon and justification are preached and received, as in Acts x. 43, xiii. 38, 39. The gospel on earth is a proof of Christ's intercession in heaven; and hereby we are filled with all joy and peace in believing.

VERSES 23—25. "*And Aaron shall come into the tabernacle of the congregation, and shall put off the linen-garments which he put on when he went into the holy-place, and shall leave them there. And he shall wash his flesh with water in the holy-place, and put on his garments and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself and for the people. And the fat of the sin-offering shall he burn upon the altar.*"

I.—AARON PUTS OFF HIS WHITE-CLOTHES IN THE TABERNACLE, AND LEAVES THEM IN THE TABERNACLE. II.—HE WASHES, AND PUTS ON HIS GOLDEN-GARMENTS, AND GOES OUT. III.—HE ATONES FOR HIMSELF AND THE PEOPLE WITH THE BURNT-OFFERING. IV.—HE BURNS THE FAT OF THE SIN-OFFERING ON THE ALTAR.

I.—THE following quotation from the Jewish Rabbis will give us a concise view of the subject now before us, and also of that which is immediately connected therewith. "The high-priest having sent off the goat by the hand of him who led him, returned to the bullock and goat, whose blood had been brought within the sanctuary, and opens them, and takes out their fat into a vessel to burn on the altar. Then he cuts them into great pieces, without dividing them, and sends them thus away to the burning-place without the camp, (Lev. xvi. 27.) When it is known that the scape-goat is come to the wilderness, the high-priest goes out into the women's court to read the law, the carcasses burning at the same time; so that he who standeth and heareth the one, seeth not the other. When the minister takes up the volume of the Law, he gives it to the ruler of the congregation, who presents it to the Sagan or second chief-priest, and he gives it to the high-priest standing, who reads Leviticus xvi. and xxiii. 27—32, blessing God before and after. Then he puts off his white garments, and puts on his golden ones, and sanctifies his hands and feet, and offers the goat which is for the general addition to this day's service, (Num. xxix. 11,) and his own ram, and the people's ram, (as in Lev. xvi. 24.) He then burns on the altar the fat of the beasts whose bodies were burnt without the camp; and so he offers the daily evening sacrifice of the lamb, (Num. xxviii. 3.) Then entering into the tabernacle, he offers on the golden-altar the evening incense, trims the lamps, and comes out and pronounces the blessing: and after sanctifying his hands and feet, he puts off the golden-garments and puts on his common-garments; all the people accompanying him to his house, where he keeps a feast, for that he is come out of the sanctuary in peace." Now our text first shows how, after the dismissal of the scape-goat, Aaron was "*to come into the tabernacle*;" and in token of his having performed all things appointed for the special services of this day, he was "*to put off the linen-garments which he put on when he went into the Holy-place*;" and the Jews say he never served in them again, because it is written, that "*He shall leave them there*," in the sanctuary, or in a holy chamber of the temple. After this, as in verse 24,

II.—Aaron was, 1st, "*To wash his flesh with water in the Holy-place*." He had already washed several times; (Heb. ix. 10:) but he was thus taught to look to the blood of our Great High-

priest, both at and after every service; without which he could not be pure in the sight of God: and doth not Heb. x. 19—22, allude both to Christ and Aaron, touching this purification? The blood of the sacrifices was sprinkled on Aaron and on his sons, and on their garments, at their inauguration; and their ears, thumbs, and great-toes, were also touched with the blood, to sanctify them for their office. But Aaron's baptizing in some bath within the sanctuary, witnessed our being washed in the blood of the Lamb, (which cleanseth from all sin, 1 John i. 7,) through so striking a representation of our being dead, and buried, and risen, with Christ. 2dly, Aaron was "*to put on his garments*," viz. his golden-garments described in Exod. xxviii. and all descriptive of the holiness of Christ in our nature on earth, and the glory of Christ in the same nature now in heaven; though therein he is changed from a state of frailty and sufferings, into a state of inconceivable majesty. This putting on his garments, was Aaron's putting on Christ for himself by faith, and also his representing Christ unto the Church, in his diversified beauty and glory, in all his name and characters. And here let us go over in our minds all that is recorded in Exod. xxviii. and how does the person, majesty, excellency, and perfection of Christ, shine forth in each and all of these expressive symbols of himself, his work, and his offices? 3dly, Aaron was "*to come forth*," and show himself again to the people in his splendid robes, wherein he was about to offer his own and the people's burnt-offerings, commanded in verses 3, 5; and quite distinct from the sin-offerings in verses 11, 15, which were wholly burnt, as in verse 27. The high-priest and the congregation being thus brought together again for the purpose of another sacrifice and atonement yet to be made, so to fill the day with sacrifices and atonements,

III.—Aaron, having thus come forth, was, 1st, "*To offer his burnt-offering, and the burnt-offering of the people*," (verse 24,) viz. his own ram, and their ram; (see Num. xxix. 7—11;) both were wholly consumed by fire on the brazen altar, and therefore were called *burnt-offerings*; the daily services began with these, as the principal offerings; and, with the sin-offerings, they fully expressed the sacrifice of Christ, as in Ps. xl. 6—8, with Heb. x. 5—10. The morning and evening lambs for a burnt-offering, expressed Christ's sustaining God's fiery wrath for us. The process with these rams was the same as with the sin-offerings, except that their blood was not taken within the vail, nor their carcasses burnt without the camp: yet the burning of the fat that covers the inwards, (or midriff,) and of the two kidneys, and of the caul above the liver, (after flaying the animal and sprinkling its blood round about the altar,) expressed the inmost heart, and soul, and will, and best affections of Christ, (the fat of the burnt-offering,) as all engaged in doing and suffering for us, to sanctify and cleanse us. For, 2dly, Aaron was thus

VERSE 26.] AARON BURNS THE FAT OF THE SIN-OFFERING. 111

"To make an atonement for himself and for the people:" and this was but a perfecting of the atonements before made; for indeed they all together make but one great atonement, as pre-figuring the atonement of Christ by "his one offering once made, whereby he hath perfected for ever them that are sanctified," (Heb. x. 14.) Thus ends the service of the burnt-offerings.

IV.—The next thing commanded to be done, after finishing with the blood of his own and the people's sin-offering, was for Aaron *"to burn the fat of the sin-offering upon the altar"* of brass, (verse 25;) whereby the whole went up towards heaven in a smoke, the perfume of which was a sweet savour to the Lord, (as Noah's sacrifice Gen. viii. 20, 21, with Num. x. 5, and Eph. v. 2,) and shewed the Father's delight in the realization of the substance of all this, in his views of the person, incarnation, life, and sacrifice of his dear Son. In Ps. xx. 3, the word is, *"reduce to ashes, (or, make fat,) thy burnt-sacrifice."* The altar was most holy, and was seven days a-consecrating, (Exod. xxix. 37;) and it was the sanctification of all that was offered thereon, (Matt. xxiii. 19;) and so the person of Christ makes what he did and suffered so acceptable. The fire was always burning on it, after its first alighting from heaven, as in Lev. vi. 13, vii. 24, 2 Chron. vi. 40—42, vii. 1—3. This expressed the fire of God's love, and the love of Christ's sacrifice, which hath a perpetual and most vehement flame, or "flame of Jah," as it is in Song viii. 6. This altar is Christ, with all his benefits, (Heb. xiii. 10.) Now after burning the fat, the high-priest washed his hands and feet, and re-entered the tabernacle, and put on the white-garments, and fetched the incense-cup and censer from the Holiest; and then he put on again the gold-garments, and offered the evening sacrifice. After this he went back again into the tabernacle, burnt the evening incense, trimmed the lamps, and came out and pronounced the blessing in Num. vi. 22—27; so concluding the whole of this day's work: and never in one day could more of Christ be set forth, or a greater feast for faith be provided. Surely the person of Jesus contains all the glories, perfections, and excellencies, in heaven or earth: his work is honourable and glorious, and his righteousness endureth for ever: he is the praise of all his saints: blessed is he, and precious is his name; and his praise is truly glorious.

VERSE 26. *"And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp."*

I.—THE GOAT-DRIVER MUST WASH HIMSELF, AND HIS CLOTHES. II.—HIS RETURN TO THE CAMP.

I.—To show how all the pollution and obliquity of sin centered in the scape-goat, and was actually upon him, by virtue of certain transactions of the high-priest; in this text, the fit-man was obliged to undergo a process of purification before he could be received again into the camp. And do we not see Jesus encompassed with those sins which he bore in his own body on the tree? and was not our defilement upon him, as truly as Israel's defilement was upon the scape-goat, which was thereby accounted so unclean as to defile the man who handled it, though even in obedience to the divine command? Here are two things to be noticed: 1st, The man who conveyed the scape-goat to the place of its liberty, was "*to wash his clothes and bathe his flesh in water.*" The iniquity of a nation was thus removed from it in one day, and the evidence thereof given, in the sign of the removal of the scape-goat, (which was properly the people's sin,) from the territories of Israel. Some take *Azazel* to signify the name of the goat; others suppose it to be the name of the rock whence it was precipitated, or of the wilderness into which it was left to wander: others take it for a name to signify Satan, to whom the goat was abandoned; as Christ was tempted of the devil in the wilderness, and as Pilate and the Jews led him without the camp to destroy him. In reference to the removal of sin, the Jews say that a scarlet line was placed across the door of the temple until it became white, in allusion to Isa. i. 18; but that, forty years before the destruction of Jerusalem, this sign ceased. However, the obligation to wash the clothes and bathe the flesh after handling the scape-goat, showed the exceeding sinfulness, guilt, pollution, and demerit of sin; and herein appeared the vast difference between the type and anti-type: for by imputation the goat was reputed so unclean, that after making the people clean, its touch defiled the whole person of the fit-man who took it into the wilderness: whereas such is the inherent holiness of Christ, that at the very time he was our sin and curse, whoever touched him was made perfectly whole and clean; and virtue is still ever going out from him, to heal all sorts of sinners who have an eye to his blood and righteousness. Sin is a mental evil; it is that corruption of the mind and all its faculties which can never be annihilated but is ever producing its baleful effects: it is seated in the will, and defiles the understanding, and takes off the heart from God; it is the destruction of the soul's well-being: through sin, self becomes the predominant principle and one end of the whole man: and however sin may break out, it is all self and self-gratification in every act and instance. The mind is full of sin; nor can there be any discharge from it, but by its transfer to Christ, and by the transfer of all the virtue of Christ's life and death to us. The blood of Christ cleanseth us from all sin only by our being accounted pure through the imputation of it to us; he having

been made sin, that he might bear our sins in his own body on the tree. How much of our spiritual comfort and confidence depends on right apprehensions of these important truths, and of such passages as Isa. liii. 5, Heb. x. 22; for we are not so sprinkled with the blood of Christ as that our minds cease to be sinful; but we are set at liberty by the testimony of God concerning his Son: and though guilt and condemnation are cast out, yet sin is not ejected; and in heaven itself we shall be the same individuals who even unto death were the subjects of such and such sins and sinfulness. But through our eternal election-union to Christ our representative, we are washed clean in the sight of God from all sin; the blood of our surety purging us thoroughly therefrom: and through faith, all sense of guilt and condemnation vanishes for evermore. The subject before us speaks the same things in a figure. The reality of the transfer of sin was declared by the scape-goat defiling both the high-priest and him that was commissioned to send off the goat: both must wash away the defilement contracted by the contact: but apprehending Christ is our inward health, and conscience-justification, and peace, as we receive the atonement. The fit-man contracted pollution, even whilst running the Lord's commandments: and in all our holy things the effluvia of sin will be ever emitting itself; so that we need a whole Christ, and all of Christ, continually; for we are never a moment without sin and defilement, whether we perceive it or not: we need to look beyond all we know or enjoy, by real fellowship with Christ, (in our walking with him and before him, and in our most blessed access to him,) unto what he is in himself: for thus alone is the heart and mind and soul and will sustained in faith and hope. The best of worship is, to apprehend Christ in our minds, to believe on him in our hearts, to be so swallowed up in him as to be led off from all and every consideration about ourselves: thus Christ dwells in us, and is everlasting life to us; felt and enjoyed thus, all is well: thus Christ is all, as we truly love this great subject; although it is not so much our living Christ, as Christ living in us. 2dly, The fit-man having thus baptized himself and all his clothes, (still remaining unclean until the evening,) "*was afterward to come into the camp,*" (as also was the law for the man in verse 28;) nor are we meet to hold communion with the saints, much less with the Holy-three in Jehovah, without continual recourse to the blood of Jesus: our very holy things defile us by reason of inherent corruption breaking forth into act and exercise: but the blood of Jesus hath hitherto been found fully efficacious, and is still so found, and will ever be so found: like the fit-man, we are by faith to "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God," (2 Cor. vii. 1 :) and how graciously does Ezek. xxxvi. 25, 26, 29, promise to do away all the guilt, filth, and power of sin?

Only let us go back from the prophets to Moses, for this washing, and from Moses to Christ; and thus we shall apprehend the flesh, blood, and Spirit of Jesus, as containing the whole virtue to cleanse and save us. The fountain for sin is always open, as the laver was the only piece of furniture uncovered during the travels through the wilderness: the love of God stands revealed in Jesus; and the grace of God has no barrier, nor his throne of grace: nor is there a single type of Christ wherein the Church is not included, as chosen, saved, clothed, adorned, &c. in Him. Nothing can do us so much good as our beholding the Lamb of God, and ourselves very purity in Him. We believe in Jesus, as the knowledge of him is let in upon our minds from the word and by the Spirit of God; and so we increase in the faith and knowledge of Him.

VERSES 27, 28.—“*And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make an atonement in the Holy-place, shall one carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes and bathe his flesh in water, and afterwards he shall come into the camp.*”

I.—THE SIN-OFFERINGS CARRIED WITHOUT THE CAMP. II.—THE SKIN AND FLESH AND DUNG BURNT. III.—THE BURNER RETURNS TO THE CAMP, AFTER WASHING HIMSELF AND HIS CLOTHES.

I.—HERE ends the Chapter, as far as the day-of-atonement is concerned: the verses following are the canon enjoining the observance of this anniversary. Now after the services performed by the high-priest, as stated in the preceding verses 23—26, (the introduction of blood into the Holiest, being mentioned in verses 14, 15,) a certain person was deputed, *to carry forth the two sin-offerings without the camp*. Various were the symbols introduced to set forth Christ, and vast was the design in each of them; and as no single one could set him forth, so neither could all together do him justice. The business of the scape-goat followed close upon the entrance of Aaron into the Holiest; and the dissecting the sin-offerings and burning the fat on the altar, succeeded the dismissal of the scape-goat: and now comes the exportation of their carcasses without the camp. There was no redundancy in any of these services as expressing Christ, though there was a special distinction of each from the other: all the services of this anniversary made up together a whole Christ. Our sins were found on Christ, because they were imputed to him; and he died for our sins, because they were found on him; and without bloodshedding there is no redemption; and without

redemption there is no entrance, either for him or for us, into the Holiest: but now by his resurrection we have a witness that our sins are buried in the heart of the earth, and drowned out of sight in the depth of the sea: whilst we look above, and see ourselves in Christ ascended, and sitting with him at God's right-hand; his glory in heaven being a proof that we are accepted in him, Heb. x. 12—15. By preaching, baptizing, and administering the Lord's supper, and observing all things Christ commanded us; the name and salvation of Christ is manifested in the world, 1 Cor. xi. 26. The everlasting gospel hath ordinances everlasting; therefore let us serve God therein acceptably, with reverence and godly fear, Heb. xii. 28, 29. But to return to the type,

II.—The man who carried the sin-offerings without the camp was "*to burn in the fire their skins, and their flesh, and their dung*:" very expressive of Christ being led away out of Jerusalem to the place of execution, amidst inconceivable suffering of the contempt of the rabble, whose contradictions he endured against himself; for he bore our shame and reproach: he was hung up naked, on a gallows or cross suspended between heaven and earth, as unworthy to live in either; the greatest ignominy that could be devised was exercised against him: he was put to death in an infamous place, and in the worst of company, amidst the belchings out and stench of the vilest spirits, tempers, and expressions hell itself could invent. All this was expressed by the burning of those bodies which were typically defiled all over with the sins of Israel: the skin being burnt with the dung, expressed not only his being naked and exposed to the extreme suffering of wrath eating his flesh with penal fire, but his suffering of the shame of sin; as well as its guilt also, which covered him as the skin covers the flesh: and all this was the effect of his being made sin by imputation: see Heb. xiii. 10—14, and Rom. v. 8—10, with Ps. lxix. 20, 21, cii. 8—12. The spiritual leaders of the people mocked him, and in the very article of death derided his faith in God: whilst every part, nerve, sinew, vein, and member of his holy precious body, was on the rack; his eyes and ears being at the same time besieged with the grievous things he saw and heard from those, whose tongues were set on fire of hell, and whose eyes were full of cruel rage against him: surely the type and antitype here answers, as the impression on the wax to that on the seal: only that in one and the same Christ we have altar, priest, sacrifice, and all: and if we could gather all the types, as so many rays, into one focus, we should say, This is whole Christ indeed!

III.—In verse 28, We learn, that he who burnt the sin-offerings was "*to wash his clothes and bathe his flesh in water, and afterwards come into the camp*," word for word as the goat-driver was to do in verse 26: still more clearly and fully showing

the defiling power of sin, whereby not only were the people naturally and inherently unclean, and the sacrifice imputatively so; but in every spiritual act and exercise of faith and obedience we sin; even while looking at the scape-goat going away with our sins, or at the bullock and the goat as a whole burnt-offering for our sins; we need to have our very faith, as it is an act or exercise of ours, (though a gift of God, like every other grace,) washed in the blood of Jesus. And as we have, on this great day of atonement, so many animals set before us, to represent Christ bearing our sin in every character of his name; so we have, by the various transactions with each animal, the distinct blessings accruing to us through Christ, as made sin for us: nor shall we fully see Christ without sin, in every sense, until "he shall appear a second time without sin unto salvation;" for we are ever exhibiting the Lord's dying, until he come; and are making him constantly still our sin, until we also shall be like him by seeing him as he is. Nor did all these shadows purge the consciences of any worshippers, only so far as they spiritually viewed Christ in them: and even thus they went from one service to another; and as we go from faith to faith, so they went from blood to flesh, from flesh to fire, from fire to water, from water to blood; and so on, from one thing to another; though each thing they had recourse to, testified of Jesus and salvation by him: so that they were compelled to seek rest for their souls only in the things signified by all these rites and ordinances. Our salvation is without ourselves, and independent of all our zeal, knowledge, faithfulness, love, and all the work of the word and Spirit of God in and on us. We are saved in the person of Christ and by the work of Christ, according to the eternal will, counsel, and covenant of the Three-one Jehovah. Neither the high-priest, nor the goat-driver, nor the sacrifice-burner, after officiating in holy things, can be excused from washing in water; nor was any priest allowed to eat of the flesh of the sin-offering, on the day of atonement; to show that even our feeding on Christ by faith is no part of our salvation, and must be distinguished from it: we believe in a full and a perfect salvation; which could not be, if salvation was not full and perfect until we believe. The priests' eating the sin-offering, shewed Christ's bearing the sins of the people; but the high-priest himself not eating of it on this day, shewed that he now represented the Church also; (see Lev. vi. 30, x. 17 :) besides that this anniversary specially set forth, how the atonement was made, not how it was received and fed upon by faith: in short this Chapter is the preparation for the marriage-supper of the Lamb; the guests are washed clean, and clothed; and their labours (on this laborious day,) have given them an appetite: by faith we feed on that which saves us; but our faith is not our saviour. When the high-priest ate the sin-offering, it pointed to Christ swallow-

ing up sin and death in victory : and when he was forbidden to eat it, it showed that the Church could not make way with her own sins, nor could Christ himself enjoy the benefits of his own salvation, or feast it above, until he had wholly put away sin by the sacrifice of himself here below. The Lord give us understanding in all the mysteries of redemption, thus veiled under the types and shadows set forth on this great day, the day of atonement.

VERSES 29—34. “ *And this shall be a statute for ever unto you : that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall offer the atonement, and shall put on the linen clothes, even the holy garments. And he shall make an atonement for the holy sanctuary, and shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.*”

I.—THE DAY FIXED FOR THE ANNIVERSARY IS TO BE SPENT BY ALL ISRAEL, AND AMONGST ISRAEL, AS A SABBATH-FAST; BECAUSE, (II.)—THE ATONEMENT WAS MADE, FOR THE CLEANSING OF THE PEOPLE THEREBY, ON THIS SABBATH-FAST OF HUMILIATION. III.—THE SUCCESSIVE HEIRS TO THE PRIESTHOOD, ARE TO MAKE THE ATONEMENT IN THE WHITE-GARMENTS. IV.—FOR WHOM, AND FOR WHAT, THE ATONEMENT WAS MADE. V.—THE ANNIVERSARY TO BE KEPT UP, AS BEFORE ENJOINED. VI.—THE OBEDIENCE UNTO THE ORDERS IN THIS CHAPTER; WITH CONCLUDING REFLECTIONS.

I.—WE are now come to the close of this important Chapter, wherein provision is made for perpetuating the commemoration of this anniversary of the expiation-day, until Christ should come and grant us a privilege which the high-priest himself had not on this day, viz. to eat of the sin-offering; for we have Christ for our altar, “whereof they have no right to eat who serve the tabernacle:” and the apostle seems to allude to the prohibition of eating the sin-offering on this day; “for the bodies of those beasts whose blood is brought into the sanctuary

by the high-priest for sin, are burnt without the camp: and the effect of true spiritual believing views of Christ as sanctifying us by his blood, will enable us to "go forth to him without the camp bearing his reproach," Heb. xiii. 10—13. Thus we shall grow in grace, and in the knowledge of our Lord Jesus Christ and of his blood. From verse 29, I shall observe, 1st, That this order in the first verse of our text, as well as in the whole chapter preceding, was "*to be a statute for ever*" unto Israel, as a holy fast, and a day of rest from all business, as in Leviticus xxiii. 27—32: and in Numbers xxix. 7—11, the extra sacrifices for this day are enumerated: and upon this day the jubilee was proclaimed, every fiftieth year, as in Lev. xxv. 8, 9, whereunto Luke iv. 18—21, alludes, and 2 Cor. vi. 2. On this day the Jews abstained from meats, drinks, washings and anointings, and wearing shoes and gay apparel, and from carnal copulation. It is called "*the fast*," in Acts xxvii. 9: and they began it before the tenth day, and kept it up till after; and only the sick, and children under nine years of age, were exempt from the austerities of this fast. But the LORD required more than the outward observance of this anniversary, as in Isa. lviii. 5—7; and such commandments are not grievous to those who, by faith, could then see into the end of that which is now abolished, viz. that the sufferings of Christ are here set forth, and that the painful observance of this fast expressed the Church's conformity to Christ, in the persecutions, distresses, and tribulations she endured for his name's sake; as well as in the mortification of sin through the Spirit, Rom. vi. 6, 7. This day being also a sabbath, expressed our ceasing from all our own works, and our living by faith on the atonement of Jesus; see John vi. 29: and, to secure the order for an annual observance of this day for ever, (i.e. until the year of jubilee, and then again and again, until the true gospel-jubilee came,) the LORD made this a *statute and law*. 2dly, The time of this anniversary was, "*in the seventh month, on the tenth day of the month*." Besides the weekly sabbath; there was the passover, and the feast of unleavened bread, in the first month, from the fourteenth to the twenty-first day. Fifty days after the paschal sabbath was the feast of weeks, or pentecost. The new-moon feast was monthly. The first day of the seventh month was the trumpet-feast; and on the tenth day was the great atonement-day; and on the fifteenth was the feast-of-tabernacles for eight days. Every seventh year was a sabbatical year; and every seventh sabbatical year, or forty-ninth year, was the the great sabbatical year. The jubilee was the fiftieth year. All these were important memorials of Christ: and some think, that when the Jews are called and re-instated into their own land, light will be thrown upon various scriptures seemingly very obscure: for we do not enter into the things of the Old Testament Church as we ought,

seeing we are one in Christ with them : and not only was their worship symbolical, but their symbols were prophetic, and their forms divinely instructive, as affording matter for the exercise of their minds in faith. Nor did the Jewish ritual cease until after Christ said on the cross, It is finished ; thus ushering in the true jubilee : after which, to enforce circumcision, &c. was to reject Christ ; and for such Judaism the Romans destroyed the whole nation of the Jews, as a Church ; and the state of the Jews, ever since, is declared in Hos. iii. 4, 5. 3dly, On this anniversary, (which some say was the day of Adam's fall, and of the first revelation of Christ, as in Gen. iii. 15 ; and others take it also for the day of Christ's birth ; and that wherein also the temple was dedicated,) the Jews were "*to afflict their souls and do no work at all*." But as I have already insisted on the holy manner of keeping this day, I shall pass on, to consider, 4thly, That this statute was binding on every inhabitant, "*whether it be one of your own country, or a stranger that sojourneth among you*;" Israelites, or proselytes; natives, or foreigners ; masters, or servants : for the latter were as inmates in a family ; and this command was rather on their account than on behalf of the Israelites; for it supposes that these visitors would be desirous of such holy privileges; as in the history of Ruth : and how does Isaiah lvi. 6, 7, speak of the sons of the stranger giving themselves to the LORD ? this showed the union of the whole election of grace in Christ Jesus, as in Gal. iii. 26—29 : it was thus the Gentiles were early taught the importance of the blood of the covenant : and ought not our administration of baptism and the Lord's supper to be so ordered, that others may seek the same with us ? What profit had the Jews of all the outward observances of this anniversary, if they could not, by faith and the Holy Ghost, look at the end of that which is abolished ? nay, they must have been most irksome, as unmeaning rites. So we can enjoy nothing in God's house, only so far as we spiritually apprehend the Lord Jesus Christ.

II.—The whole of Christ being thus set forth in the solemnities of the day of annual expiation, (wherein there was every thing to fill and possess and exercise the whole of the spiritual mind and faculties, with the knowledge of the Holy-ones,) and all the mysteries of the everlasting gospel being therein expressed; how could the worshippers but be impressed with reverence and awe, even at the figures of things so heavenly ? Now, First, In verse 30, we have a reason for the said observance of this great fast, "*For on that day the priest shall make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord*." On various other occasions atonements were made ; but now that all sin was atoned for, and all sorts of sins of all the people, so as to cleanse them thoroughly,

and that in the sight of the Lord ; therefore such grace called for deep humiliation, and restraint from all worldly occupations. Indeed those who could see Christ's sufferings, as well as his glory, in this day's transactions, must suffer with him, whilst "looking to him whom they have pierced, and mourning as one mourneth for an only son, and being in bitterness as for a first-born," (Zech. xii. 10 :) and withal, how must the soul be filled with delight and thanksgiving at all the signs and witnesses presented before it, as pledges of that nearness and access to God, enjoyed in and through our Great High Priest, our Lord Jesus Christ, "through whom we have received the atonement," (Rom. v. 11.) The word *priest* seems here supplied from v. 32, but there is no need of it; for, "*he shall make an atonement for you,*" must needs mean *Aaron*, or his successor. The people did nothing towards their own cleansing; the atonement made by the high-priest did all; it was their purification in God's sight: and is not Jesus our ransom, and his blood our expiation? and though we have no such anniversary of the atonement, yet do we not show forth the Lord's death until he come, when we eat or drink at his table? (1 Cor. xi. 26.) And as it was only for Israel that the high-priest went through the various rites of this fast-day, so it was only for God's own elect that Jesus suffered, and rose from the dead, and went into heaven, through the blood of the everlasting covenant: "*for you,*" saith the text, shall this atonement be made, and not for others; not for Adam's race, but for the seed of Eve, or the elect in Christ their substitute. None but the priest could offer a sacrifice for the people; and none but Jesus could give himself a sacrifice for us, because he loved us, and would wash us in his own blood, and save us in himself, and redeem us from all evil, (1 Cor. v. 7, Tit. ii. 14;) and now he makes us clean in a word, and through his word, (Matt. viii. 8, John xv. 3:) whence the whole service of this anniversary was a dumb service, however significative: but the blood of Jesus speaks; and the Spirit speaks to us thereby; and we thus hear the Father's voice therein. All our cleanness in God's sight is in Christ himself; not in us, nor in our experience, but in the person, righteousness, and blood of Christ: and we have an inward preception of all this, through faith, and by the light and testimony of the Holy Ghost. Now to cleanse this Church was the end of the LORD, in the whole Levitical priesthood, as well as by the Christian dispensation. This way of salvation, holiness, and glory, by the precious blood of the Messiah, was the whole burthen of the Psalms and prophecies also: the perfection of all the religion and religious services of God, shone forth in its utmost splendour in the death of Christ: the saints among the Jews did not stick in the outward carnal ordinances, and legal rites; but they looked at the design of all, in the covenant-transactions of the Eternal Three; Messiah being

the one grand object and subject of all : all was but a prelude to things under the gospel : and to prove it so, David and the prophets, when speaking of Christ, bring all the figures of the law to bear upon their testimony concerning gospel-days and gospel-things : the law was the foundation of the psalms, the psalms of the prophecies, and the prophecies of the gospel : the psalms and prophecies are but a spiritual exposition of the law, even as the gospel is the key of the psalms and prophecies. Without Christ what is there in the whole of this sixteenth chapter of Leviticus ? but setting the Lord Jesus always before our eyes, how refreshing is every verse, and every sentence thereof ? Christ hath appeared to put away sin by the sacrifice of himself, in truth ; but Aaron appeared on the day-of-atonement to put it away, in show ; and to sanctify the people, after a sort ; but sanctification, in truth, is only through the things signified by the given signs. But what a privilege is it that the blood of Christ makes us pure as though we had never been the subjects of the least stain ? as in Eph. v. 25—27, and Col. i. 21, 22. Secondly, In verse 31, we have a condensed repetition of the command in verse 29, to keep holy this fast ; and it confirms the reason and reasonableness of so doing ; “ *It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever :* ” all the fasts and festivals, or holy-days, of old were called *sabbaths* ; and the apostle calls the keeping of them by faith in Christ, a *sabbatism* which remains for God's people, (Heb. iv. 3 ;) and thus as we keep to Christ in all things, we keep holy-day, and fulfil the keeping of all the days of rest commanded in the law. The resting on the day-of-atonement above all other days, was very expressive of our salvation and holiness by works performed for us and not by us ; and that the best employment is, to look to, and trust in, what is going on between God and Christ, touching our pardon and cleansing. May the Lord make us satisfied with the completeness of his own work, so as together to renounce ourselves, rejoicing in Christ, without any confidence in the flesh, (Phil. iii. 3.)

III.—The command for the perpetual observance of this holy day-of-atonement having been given, First, Order is taken, in verse 32, for securing a priest to officiate therein, even that son who should succeed Aaron, whoever he was ; “ *And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement.* ” Nadab and Abihu were dead, (Lev. x. 1, &c.) and Eleazar, the third son of Aaron, became his father's heir, and executed his office twenty three years in Shiloh, and was succeeded by Phineas his son ; from whose family, in David's time, sixteen courses of priests were formed, and eight from the house of Ithamar : of Eleazar's zeal we read in Num. xxv. and

hereunto Mal. ii. 4, iii. 3, seems to refer, in a figure of Christ : and Judges xx. 28, shows that Phineas lived to a great age ; and the high-priesthood was in his line until the captivity, (1 Chron. vi. 4;) and afterwards Ezra was of his line. Aaron died in Hor, on the borders of Moab, (Num. xx. 23—29. The disannulling of the Levitical priesthood was set forth by the unrobing of Aaron, by the same hands of Moses which put his holy garments on him, because he had sinned, (Deut. xxxii. 50, 51, with Heb. vii. 11—18. Now only he who had separated Aaron for the work of the high-priesthood, could anoint and consecrate a successor by the qualifications of the Holy Ghost, howsoever it followed by heirship, God ordering it so. The whole tribe of Levi were ministers of the sanctuary, but the Aaronites were priests also of the family of Kohath ; the other two being the Gershonites and Merarites, as in Num. ii. iii. and in 1 Chron. vi. we have the heir to the high-priesthood, even to the captivity : then the other Kohathites are spoken of with Heman, Asaph, Ethan and Jeduthun, at the head : and the office of the Gershonites and other Levites is also set forth, in v. 31, 32, 48, 49. The various offices of the priest are set forth in Lev. xiii. 13, Num. v. 14, 15, xvi. 40, 2 Chron. xxix. 34, Hos. iv. 6, Mal. ii. 7: whilst the high-priest's office is before us in this Lev. xvi. and in Exod. xxviii. 30. Aaron died in the middle of the fortieth year of Israel's coming out of Egypt, Moses at the end, and Miriam their sister, the prophetess, in the beginning ; great public losses to the people. Secondly, Aaron's successor, in order to his consecrating and anointing, was "*to put on the linen clothes, even the holy garments,*" mentioned in verse 4; for in them the atonement was to be made. As the LORD's ways are the same in creation and providence, so he changeth not in his prescribed order of worship, even at the close of the Jewish service ; for it the same Jesus, and the same things of Jesus, which the high-priest sets forth thereby : yet the Jews did corrupt their worship, as Christians still do. These white garments expressed the simplicity, purity, perfection, heavenliness, glory, and immortality of the Lord Jesus Christ ; his dignity, and majesty, as "fellow of the Lord of Hosts," the true Melchizedeck, and great-high-priest in royal holy robes, (Zech. vi. 12, 13 ;) in whom Jehovah's glory is revealed. Christ clothed himself thus, and was thus and thus anointed and consecrated, for us and for our salvation : He was made poor like us, that we might be reconciled to God, and be made rich indeed, in his unsearchable riches, (2 Cor. viii. 9, Heb. ii. 17, Eph. iii. 8 :) all these riches are made over from the Father's riches in sovereign grace and glory ; and they are entail on us, and the gospel is our title to the same. Now if Christ's poverty makes us so rich, what will his riches do ? by the one we are sons of God ; according to the other, it doth not yet appear what we shall be, 1 John iii. 2. Now Christ is set on the

throne of the majesty in the heavens, exceeding glorious; covering himself with light as a garment, and dwelling in light inaccessible, being clothed with majesty and power: and the Church is in this glorious Holy-one. Though the garments in verse 4, are rather for holiness to enter the Holiest therewith, yet they were also for beauty and glory; because the same person who wore the one, wore the other also on this day; as in Exod. xxviii. where I have already spoken of their significancy: only let me observe, that God has his several instruments to do all the parts of his work, as in the several orders of Levites: and thus Bezaleel and Aholiab have the Holy Ghost given them to make the clothing for the tabernacle, as well as the garments for the priests. David sets the temple-worship in order, Solomon builds the temple, Zerubbabel re-builds it, Ezra records the return from the captivity and restores the worship of God, and Nehemiah restores the city of Jerusalem: each fulfilling his own work, according to his own labours.

IV.—All that for which the said atonement was to be made by the high-priest, follows in verse 33, in order, thus: "*And he shall make an atonement for the holy sanctuary; and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.*" This is the summing up of what was before commanded, to show the importance of the same in reference to Christ and the Church: which the carnal Jews not discerning by faith, through neglect they corrupted those divinely-instituted signs of gospel-things, and adhered not strictly to the letter of scripture enforcing the same: and as they disfigured the type, so when Christ himself came, he was disowned and rejected of the Jewish hierarchy and nation; and they recognized him not, though his features had been already so exactly portrayed in the law of Moses. In like manner, we have so corrupted the gospel and its ordinances, that the apostles would not now know them to be the same, though all has been precisely registered in the writings of the New Testament. If the use, nature, end, and design, of the ordinances of God's house, and their original, were more distinctly kept in view, such mistaken notions would not accrue; and we should claim a share in the apostle's praise for keeping the ordinances, as he had delivered them, 1 Cor. xi. 1, 2. All disorders, and departures from the simplicity of the primitive mode of administering baptism and the Lord's supper, are dangerous, as causing imperfect representations of Christ: nothing must be left to our judgment; or we shall fall into will-worship. On the great anniversary about which every thing is so minutely detailed in this Chapter; the person to make the atonement, the wherewith he was to atone, the things and persons for whom he was to atone, together with the manner of atoning, are all minutely specified;

and Christ was the all-in-all of all. Gospel-ordinances ought to be opened and explained to the people, that they may see Christ in them, as well as in the word. The danger of abusing any of these ordinances, is seen in 1 Cor. xi. 27, 29, in the instance of the Corinthian Church. Christ must be known and acknowledged in whatever about him is recorded in these sacred memorials of his person, worth, work, worship, grace, and glory; as in Heb. x. 1—7. Now for the words before us, 1st, The order for the atonement for the holy and Most-holy place, in verse 16, is here repeated; as the history of Christ is by the four evangelists; and the clear understanding of the same, leads to an apprehension of the mystery of Christ; the one being the foundation of the other, the other is known therefrom: spiritualizing scripture too often swallows up scripture, without leading to the real spiritual meaning through the letter of the same. Priest, people, altar, sanctuary, and all, were purified by blood, (Heb. ix. 7, xii. 22;) and thus atonement was made for them; the Holiest requiring incense also to be offered up therein: and in their high-priest all the people entered; and he was their sanctification before God; as Christ in heaven now is. But besides making "*an atonement for the holy sanctuary,*" or *Holy-of-holies*, there was also to be made, 2dly, "*An atonement for the tabernacle-of-the-congregation, and for the altar:*" viz. by sprinkling blood before the vail, and putting it on the horns of the golden-altar, and sprinkling the altar with blood seven times, (verses 17—19, Exod. xxx. 10:) for the blood is given by God to atone for the soul, as in Levit. xvii. 11. The brazen altar, as well as the golden, is probably designed in the words before us: and the blood of Jesus, as purifying the whole church for ever, was thus preached beforehand, (see Rev. vii. 14—17;) and the perfection of the redeemed is only in Christ's righteousness and blood; and thus the saints are full of Christ, and of joy and bliss in Christ: their praise, and worship, and songs of glory, will for ever be full of Christ; for all things are full of him, whose blood was to be seen everywhere about the sanctuary, and also on the priests, on their garments, and on the people; especially on the great atonement-day. All was soaked in the blood of the covenant, to the comfort and peace of the worshippers. 3dly, The high-priest was also "*to make an atonement for the priests, and for the people of the congregation,*" as in verse 17. Now for the priests; Aaron made atonement for himself and them, (called "his house," in verses 6, 11,) by laying his hands on his own sin-offering, and confessing his and their sins over it, &c. on this anniversary, before his entrance with blood and incense into the Holiest; as already observed: and for the people assembled to worship on this day, Aaron was to make atonement by the two goats, as in verses 15—22. Thus the atonement was universal, as respecting high-priests, priests, and all the congregation:

though the wilful neglecters of this holy day seem hereby excluded from the mercy pledged to Israel therein : for, if peril of death hung over the head of the high-priest for error through ignorance, (as in Lev. x. 1—3, xvi. 2,) surely peril of damnation hangs over the heads of the presumptuous and wilfully ignorant. But our Great High-priest is so constituted, that we may approach him with confidence, in the midst of all our sins, follies, and miseries ; for he is a compassionate saviour of poor and wretched sinners. The elect are everlastingly beloved of God, and are always equally accepted before him in the Beloved of God's heart : they are the objects of his delight and mercy ; and they are kept alive to God, and hold communion with him, as those blessed truths dwell in their hearts : indeed the whole essence of our real communion with the LORD, is the fruit of what we know of him intellectually in our renewed minds, from the words of grace, and by the inspiration of the Holy Ghost : the tone of our very frames and feelings is regulated by our scriptural apprehensions of Christ and his salvation, as revealed in the gospel : and if the Jews, in their worship, were surrounded on all sides by Christ, much more so are we : and if they, on the day of atonement, were all bathed, implunged, washed, and made white in the blood of the covenant, as then set forth ; can any thing but the blood of Jesus purge and purify us ? The gospel was preached to the Jews from morning to night, on this solemn anniversary ; and "unto us is the gospel preached as well as to them," (Heb. iv. 2 :) and their state of mind must greatly have depended on the views they had of all these rites, even as ours doth on all that grace and truth which is signified thereby.

V.—Priests and people being equally interested in the transactions of this holy anniversary, this day of jubilee-humiliation ; and the same being of such vast importance ; we have before us, in the first part of the last verse of this Chapter, a repetition of the order in verse 2, for its uninterrupted annual observance ; "*And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year,*" as in verse 34 ; and the preceding verses 32, 33, confirm the same order given by the LORD to Moses, and by Moses to Aaron, and by Aaron to the people, whose part it was, especially, by faith to receive the grace and blessings designed and set forth by this day's transactions on the part of the high-priest ; all which transactions worked together, as a full and perfect atonement : and because all these rites were only figures of good things to come, and seeing also that the people would again pollute themselves, after all this their ceremonial cleansing, therefore the same service was to be gone through year by year continually. It seems that this last commandment was given immediately to Aaron, who did "as the LORD commanded Moses ;" though the words may mean, that Moses did as the

LORD commanded him, (compare verses 1, 2 :) and the interest, duty, and obedience of the people, in all contained in this Chapter, is naturally and necessarily involved therein. First, I shall consider the perpetual obligation of this anniversary: "*This shall be an everlasting statute unto you ;*" meaning, that only Israel was obliged thereby, as the adopted people of God, related to him by covenant; others might enjoy the grace contained in these ordinances, but Israel only was bound also to the form appointed immediately by God. It was a statute or decree, and therefore not to be at any time neglected or postponed, (see Exod. xii. 14.) Now this "*for ever,*" being connected with "*you,*" (the people,) as well as "*statute,*" (or thing decreed,) shows that it reaches not beyond the time of Israel's being any longer a people; therefore all ceased at the destruction of Jerusalem by the Romans, when Lo-ammi was written upon the fore-front of the Jewish nation, as in Gen. xiii. 15, xvii. 8, xlix. 26, 2 Sam. vii. 16, 1 Chron. xvii. 14: so Exod. xli. 14, 15, xxi. 6, Num. x. 8. The shadows continue, until the substance come; for only the things which cannot be shaken remain for ever: and even baptism and the Lord's supper are ordained to comfort us, only until Christ come. Secondly, The design of this everlasting statute was, "*to make an atonement for the children of Israel, for all their sins, once a year.*" Now Christ once appeared in the end of the world, to put away sin by the sacrifice of himself, (Heb. ix. 26 ;) and there can be no reiteration of the expiation he made for the sins of the whole world; for that one atonement can never be fully investigated, seeing our high-priest is himself eternal and almighty, (Rev. i. 8, Isa. xlv. 6 :) his righteousness and redemption are eternal, so is his gospel and covenant: all is expressed in the preaching of Christ; which is the end of all these Jewish ordinances, the unfolding of which to the full would reflect much light concerning Him, who is the fairest of all fairs, the fountain of all blessedness, and the sum of all perfection; in and by whom all the glory of Godhead shines forth, and is reflected upon the Church, both here and hereafter. And in that this atonement was made but once a year, and only on one day out of the three hundred and sixty five; it shows, how long-suffering God is, in bearing with us for weeks and months, in the prospect of the day of salvation; and also, how he would have Israel either look back to the past, or proceed to the future anniversary, not sticking at their present state, whatever it might be. And now that the acceptable year of God's redeemed is come, (Isa. lxi. 2, lxiii. 4 ;) let us refer thereto all the years that are past, or that are yet to come, according to the long-suffering of God to usward, (2 Pet. iii. 9.) And as for the strictness of the observance of this anniversary, and the blessedness accompanying the holy-keeping of it; Isa. lviii. 13, 14, fully expresses both. The business of the people was, to rest well-pleased with

the ordinances before them, and all the memorials of Christ enacted by the high-priest: and we may call this anniversary, his day; wherein it was made evident to their very senses, how Christ was made sin. If the hands of the high-priest were full of business on this high-day, surely the hearts of the people ought to be as full of holy contemplation on the mysteries of grace, thus veiled and thus revealed.

VI.—The Chapter closes with this observation, to which I shall subjoin some concluding reflections; “*And he did as the Lord commanded Moses;*” even all set forth in this chapter; and therefore neither Moses nor Aaron could do all this immediately; for the seventh month must first arrive; and Aaron must die, before another could do as he had done on the tenth day of that month. It was to the praise of them both, that all the formularies of the anniversary were duly and punctually attended to: and no doubt Eleazar, and Phineas his son, being good men and faithful, diligently observed their parts in their successive generations, according to the order in verse 32: and as they apprehended Christ, in all these pourtrayings of him and his Church, no doubt many of the people were instructed by them thus to see Christ’s day afar off. Christ is revealed only in the scriptures, and he is the glory and foundation and centre of them: they are therefore deep, and worthy of all our thoughts, being given by the Lord God as the means of bringing us to the true and saving knowledge of Christ, through the Spirit of wisdom and revelation. The Holy Ghost searcheth all the deep things of God for us; and so he opens our minds to take in the same. Christ’s sacrifice is the one grand central subject; and all the types and worship of the Jews, were an index or finger pointing to the Lamb of God: and the greatest act the Son of God himself could do, was that of taking away sin; and therefore when he said, It is finished, he said all; for he could do no more; this was his death; as Samson’s last act of vengeance on his enemies cost him his life. “The blood of Christ cleanseth us from all sin,” is a text suited to all our needs at all times. As the ordinances of the law were in force until Jesus Christ came, so all gospel-ordinances will be in full force until he come again; and all these testify of sin and salvation: and as we cannot eradicate sin ever living in us, nor deliver ourselves from guilt and pollution, by any device of our own; the atonement is ever set before our eyes, to relieve our minds. In spite of all we are and all we feel, and far beyond all we conceive, we are yet under the perpetual efficacy of the blood and sacrifice of our Lord’s atonement: we are no longer in our sins and in our blood: and though we have all sinfulness inherently in us, we have neither sin, nor sinfulness upon us: In believing that Christ is our sin, and that we are God’s righteousness, we receive Christ and the atonement into our hearts. The blessedness of receiving

God's truth as immoveable, is inconceivably great and joyous. God's authority for it, is the ground of our enjoying the grace contained in those revealed truths to which we set our seal. Every good thought of Christ comes from God's good word of grace concerning him: and how blessed is it to exercise our thoughts on Christ, as our surety with the Father from everlasting, and on his bearing our sins in his incarnate state below? We are warranted to believe that we are healed by his stripes; and in believing we shall find that it is so: every wound is made whole, in Christ; and in Christ, we are as pure as the blood of the Son of God can make us; yet have we not purity in ourselves, nor in our faith, but only in Him. It is health and cure to receive into our minds a true gospel-knowledge of the present and everlasting virtue of our Lord's sacrifice, believing evermore the record of God concerning Christ. Let us delight ourselves in reading, hearing, writing, speaking, and preaching, about this unsearchable inexhaustible subject: and if the saints of the Old-Testament were so feasted with the fatness of God's house, by the services of the sanctuary; how should our souls be enriched with the treasures of the gospel, as setting forth the boundless riches of the Lord Jesus? The day-of-atonement was but once-a-year; but now we can ever rejoice and sing, "Behold now is the accepted time, behold now is day of salvation," 2 Cor. vi. 2. The preaching of the everlasting gospel is the means of enlarging the minds of real saints, and of perfuming their souls with a sweet savour of Christ, "whose name is as ointment poured forth" before the saints of old, in such a way as is set forth in this Chapter; and now, indeed, in a more excellent way, (see Song i. 3.)

THE END.