

The Glory of the Christian Dispensation

BEING THE SUBSTANCE OF LECTURES ON
THE EIGHTH AND PART OF THE NINTH CHAPTER
OF PAUL'S EPISTLE TO THE HEBREWS

by

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FROM THE NOTES OF A HEARER

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Robert Murray M'Cheyne (1813-1843)

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PREFATORY NOTE

The following pages contain a few gathered crumbs from a table once richly spread—a few drops of pure water from a fountain now for ever sealed. To those who in days past were privileged to feed at that table, and to draw water with joy out of that well of salvation, these brief reminiscences of a peculiarly holy, solemn, and blessed ministry, will doubtless be felt sweet and precious. To others, they can be of comparably little interest. They are from their nature imperfect. The discourses were at best in a great measure extempore addresses, and never received the finishing touch of the author's gifted mind ; and here only a few brief, hasty, and scattered notices are preserved. As a picture, therefore, of the author's mind, or a specimen of his ministry, they are wholly without value. Still, it is believed, that, as *fragments*, they are genuine and faithful ; and if the Master be present at the gathering of them, some souls may feed as richly, as if they had been present when the full repast was spread. Two defects will at once strike and probably offend the fastidious reader. The style in these discourses is throughout somewhat diffuse and desultory, and there is occasionally repetition. But, to the simple followers of the Lord Jesus. these blemishes will probably only render them the sweeter. Here we have not the set and formal speech of man's wisdom, but the free and unconstrained utterance of lips touched by the Spirit of Grace ; and if the author speaks much of the same things, it was because they were so much in his heart. His footsteps lie *thick* and *close*, and there is a *beaten* path before the rent veil and within the holiest of all, because his life was hid with Christ in God, and so much of his nights and days were spent with Jesus there. He is now before the throne of God, serving him day and night in his temple, standing beside that glorious High Priest, and gazing on the unclouded glory of that reconciled countenance of which he testified so sweetly here. Let us follow him as he followed Christ ; and as we mark the faint and fast fading traces of that path which led him by such a bright and rapid course to glory, let us hear the voice they speak to those behind—"Remember

those that have had rule over you, who have spoken unto you the word of God ; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever."

Dundee, December 25, 1844.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE I.

THE CHARACTER AND OCCUPATION OF THE HIGH PRIEST.

Hebrews 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."

In these words, dear friends, the Apostle returns to the main aim of his Epistle—"We have such an high priest," &c. He was afraid lest you should let the chief thing out of your mind, so here he returns to it—"We have such an high priest." Brethren, this is the sum of the Epistle to the Hebrews— this is the chief object of the Bible—to show you the work, the beauty, the glory, the excellency of this high priest. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." This is the sum of all our preaching—"I determined not to know anything among you save Jesus Christ and him crucified." Brethren, this is the sum of your belief—this is the precious corner-stone. It is good to know other things ; but the main thing is, to know that "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." It is amazing how soon we forget this.

Let us observe three things from these words—

I. The character of the high priest—"We have *such* a high priest."

II. The place of the high priest—"seated on the right hand of the Majesty in the heavens ."

III. The occupation of the high priest—"A minister of the sanctuary," &c.

I. First of all, *the character of the high priest*.—What a deal of meaning we have sometimes contained in a little word!—"We have *such* a high priest." That little word "such," expresses all that the Apostle was speaking about Christ. If a Jew were speaking of Aaron, he would speak of him somewhat in this manner—"We have a high priest taken from among men;" and he would describe his garments for glory and for beauty, and his breastplate, on which were the names of the children of Israel ; and when he came to the end, he would say, "Such a high priest became us." Now, this is what Paul does in the seven previous chapters—he describes Christ. And just look at the character he had gone over.

1st. In the 1st chapter, he went over *his godhead* : He was the Son—the brightness of the Father's glory, and the express image of his person, &c. He is better than the angels—"All the angels worship him," "Thy throne, O God, is for ever and ever : A sceptre of righteousness is the sceptre of thy kingdom : Thou hast loved righteousness and hated iniquity : Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands," &c. This is he that purged away our sins by the sacrifice of himself,—this is he that now prays for us.

2d. The, think again about *his manhood*. This is spoken of in the 2d chapter. "Thou madest him a little lower than the angels ; thou crownedst him with glory and honour, and didst set him over the works of thy hands." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." "He took not on him the nature of angels, but he took on him the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren," &c. This is the high priest that went in within the veil for us.

And then, 3d. Think of *his compassion*. Paul speaks of this in the 4th chapter—"For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin." He was "taken from among men:" He was one "who can have compassion on the ignorant, and on them that are out of the way:" He is one that went through a deeper line of sorrow than ever we are called to go.

Then again, 4th. Think of *his call to office*.—This is mentioned in the 5th and 7th chapters—"So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to-day have I begotten thee." "For those priests were made without an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec." We have *such* an high priest—we have one whom God chose—"mine elect in whom my soul delighteth"—the fittest being God could find.

And then, *5th*. Think again of *his work*.—This is not fully mentioned till after. You will see something of it in the 1st chapter, and in the 5th chapter—"Who can have compassion on the ignorant, and them that are out of the way," &c.—(to the end of the 7th verse). *8th*.

And then, *6th*. Think of *his eternity*. This is mentioned over and over in the 7th chapter. "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." And then again,—"They truly were many priests, because they were not suffered to continue by reason of death ; but this man, because he continueth ever, hath an unchangeable priesthood."

7th. And last of all, think of *his holiness*.—This is mentioned in the 7th chapter—"Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens"—This is the high priest that we now have. Brethren, this is the sum of the whole Epistle to the Hebrews—it is the whole sum of our preaching.

Many of you last Sabbath said, when you took the bread and wine into your hands, "I have such an high priest." Well, I would say, hold him ; for, remember, you are to retain peace with God by having such an high priest : There is no other way of having peace with God—"We have such an high priest." This is the sum of your peace, your joy, your hope. If you can say this in life, and at death, "We have such an high priest," all hell cannot deprive you of it. Put your hand in his. Brethren, there are many of you who have not such an high priest. Oh ! what shall I say to you, but just this, if you have no high priest, you have no pardon—you have no peace—you have no access to God! How will you stand before him? O ! will you not come with us ? We have such an high priest. We are no better than you : We have sinned the same sins with you : but, O ! *we have* such an high priest.

II. Let me for a moment speak of the second thing opened up in these words ; and that is, *the place of the high priest*—"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." There are three places in this Epistle where Christ is spoken of as sitting at the Father's right hand. The first is in the 1st chapter, 3d verse—"Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." It was after he had purged away our sins that he sat down on his Father's right hand. The second is in the 10th chapter, 11th verse—"And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God." The third is in the passage before us—"We have such an high priest, who is set on

the right hand of the throne of the Majesty in the heavens." There are three things to be learned from this.

1st. *The perfection of Christ's atonement.*—When the high priest had slain the lamb, and gone in with its blood into the holiest of all, *he stood*; but it was different with Christ; for, when he had offered his sacrifice, he went in and *sat down* for ever at his Father's right hand. He said when he was on the earth, "I have finished the work which thou gavest me to do." If he had not, by his one offering purged away our sins, he had never sat down at the Father's right hand: He would have been sent back to finish the work.

2d. *It teaches you how dear he is to the Father.*—The right hand is the place of honour. You remember it is the place where Solomon placed his mother Bathsheba: He rose up, and bowed to her, and placed her at his right hand. It is the place of affection; so those of you who are Christ's will sit with him on his throne.

3d. *That all power is given to Christ.*—The right hand is the place of power. Christ said, when he stood before the high priest, "Hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." If Christ has all power, then, he shall not let me and you perish. The winds and the waves may dash against the bark; but it cannot sink, for Christ is in it!

III. *His occupation.* Verse 2—"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." When Christ ascended up on high, he entered into his rest, but he did not rest from his work—he is a minister still. When he was on the earth he was a minister—he is the same still. Some of you will say, "What does he do?"

1st. *He appears in the presence of God for us.* When you sin, or when Satan accuses you, he appears for you—he is a minister of the true Tabernacle.

2d. *He receives our prayers.* He goes round the Church to receive the prayers of every praying soul!

3d. *He offers up our holy gifts.* Just as Aaron offered up all the gifts of Israel, so Christ, our better Aaron, offers up our gifts. He is a minister of the true Tabernacle.

4th. And then, last of all, *He prays for us.* Just as Aaron had on his breastplate jewels, on which were engraved the names of the children of Israel, so is it with Christ—our names he bears on his heart. When Satan desires to have you, that he may sift you as wheat, Christ is praying for you, that your faith fail not. This is the sum of saving knowledge. Brethren, can you say, "I have such an high

priest?" If you can, do not take up your mind about anything else. And unto all I would say, no man cometh unto the Father but by Jesus. May the Lord bless his word ! Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE II.

THE OFFERING OF THE HIGH PRIEST.

Hebrews viii. 3-6—"For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

I am afraid that many of you are heartily tired of hearing about this high priest. If you do not have him to stand between your soul and God—if you do not know him—I am sure that my speaking to you about him is like telling a story to a deaf man, or like showing a picture to one who is blind—"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." Are they not foolishness to you?—I am just as sure, that to every one of you who feel that in yourself you cannot come into the presence of a heart-searching God, that to you it is the sum of the Bible - the sum of your belief—the sum of your duty—to hear about this high priest.

I come to-day to discourse a little farther about this high priest. There are four things in these verses which we would consider. We shall just take them in order ; and

I. Consider *what was the use of a high priest at all*. Verse 3 —"For every high priest is ordained to offer gifts and sacrifices," &c. This is the use of every high priest. Before there was any sin in the world there was no use for a high priest. Before Adam and Eve fell they needed no high priest—there was no sin in their prayers, and their praises were as pure as the hymns of seraphs. It is the same with the holy angels—they have no blood on their snow-white garments—their holy hymns of praise come out of a burning heart of love up to the throne of God. But when man sinned, there was a chasm made between him and a holy

God. Some of you will say, "What was the reason of this ?"—It is what is mentioned in the 1st Psalm— "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." The reason that there was such a chasm is, that fire and water cannot agree. Man was altogether unholy—God was altogether holy. How could he then come over to God ? It is impossible. There has never been a case in which one has come uncovered to a holy God, in himself. Cain tried it : He brought of the fruti of the ground an offering unto the Lord ; but God did not accept his offering. There have been many that have tried it besides him ; but have they succeeded ?—Never ! Now, brtehren, here came the need of a high priest. A high priest is ordained of God to offer gifts and sacrifices. God, out of love to sinners, appointed one to stand in this chasm, to offer up sacrifices for sin, and then to receive the gifts of sinners. This was the use of the high priest. Any of you who have read the Old Testament will have seen that there never were any who came to God without the high priest : It was he that offered up all their gifts and sacrifices. I would show you, first, that the high priest offered up sacrifices, and then that he offered up gifts.

1st. *Sacrifices.* You have an example of this in the 1st chapter of Leviticus, from the 2d to the 9th verse - "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." (Observe the place—he did not take it into the Tabernacle, but offered it at the door). "And he shall put his hand upon the head of the burnt offering;" &c. Now, dear brethren, if you have been attending to this, you will see, that if any man brought an offering, he brought it no farther than the door of the Tabernacle, and killed it there, and then the priests took the blood, and sprinkled it on the altar. The same thing is taught you more distictly in the 16th chapter, 15th to 17th verses—"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail," &c You will notice here that the high priest went in alone.

2d. But I said that every high priest is ordained to offer *gifts* also. Gifts are without blood, For example,—when any Israelite wanted to offer a meat-offering, he did not present it to the Lord himself, but he brought it to the priest. You will see this in Leviticus ii. 1,2—"And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord." Observe, that even the pardoned Israelite, when he was bringing an offering of thanks, could not bring it to God himslef—he had to bring it to the priest. In the same

way, when a farmer had cut down his crops, and was to present a sheaf offering unto the Lord, he had to bring it to the priest. You will see this in Leviticus xxiii. 10—"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you." When he brought a sheaf to the Lord, he had to bring it to the priest, and the priest was to wave it as a wave-offering unto the Lord., You will observe he could not wave it in his own hand, for it was a sinful hand. The same thing is shown you in the burning of incense. You will see this in 2d Chronicles xxvi. 16-20—" But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land." Now, dear friends, I trust that you now understand, from these examples, what was the use of the high priest.

II. I come now to show *that Christ must also of necessity have somewhat to offer.*—Verse 3—"For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer." Now some of you will say, "Why was it necessary for Christ to have something to offer?" God sent him into the world to be a high priest. Now, if he is to be a high priest, he must have something to offer. It was typified very early in the world that Christ would be a high priest. Abel stood and offered up to God a lamb, and Melchisedec was a king and a priest. Again, God raised up the Jewish priesthood to be types of Christ ; and God said to David, "Thou art a priest." Therefore, it became him to have somewhat to offer when he came into the world. It was absolutely necessary, if he was to be a priest, that he must offer up something : He must offer up gifts and sacrifices. Some of you will say, "What was the offering that he offered?" It is answered by the Apostle, "He, through the eternal Spirit, offered himself without spot to God." That was the sacrifice he must offer to take away sin. His necessity was a necessity of love. It was love

that made him stand and offer up the Lamb—that was himself. It was love that made him stand at Gethsemane, and prepare the wood, and lay it in order for the sacrifice. "Christ loved the Church, and gave himself for it." "Greater love hath no man than this, that a man lay down his life for his friends." There was another necessity—that was truth. He had lifted up his hand to his Father and said, "Lo, I come to do thy will, O, God !" Now, when he came to bind the Lamb with cords to the altar, he would say, "I have opened my mouth to the Lord, and I cannot go back." And the he would say, "I have set my face like a flint, and I know that I shall not be ashamed"—Isaiah L. 7. Ah, brethren ! have you made use of this high priest ? Observe, you do not need to keep back from this high priest on any account : It is his character to be a high priest. When you go to the door of a physician and knock, you do not need to make an apology : It is his business to be a physician. So it is with Christ. We may go to him as we would to a physician, and tell our wants and our diseases.

My dear friends, I had other two points to go over, but will not have time now. I shall reserve them for another occasion, and would only say, if you have had nothing to do with this high priest, if you were to die this moment, you would not be saved. There is a second thing : If you have had no dealings with this high priest, you are despisers of him. You are not only over hell for your past sins, but you are over hell for neglecting God's high priest. All the angels cannot tell how great your sin is. O, sinner! how shall you escape who neglect so great salvation ! There is a time coming when he shall come again. What will you do when you hear his voice, like the sound of many waters, saying, "I died for sinners ; but they would not come to me?" O, brethren ! come to this high priest. You know that you have not come. O ! go, then, to him, for he is the only high priest—there is none other. May the Lord bless the preaching of his own word ! Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE III.

THE BETTER MINISTRY OF CHRIST.

Hebrews viii. 3-6—"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

I tried to show you last Sabbath-day two things from these words.

1st. What was the use of a high priest. I showed you that every high priest was ordained to offer gifts and sacrifices. Before there was any sin there was no high priest. Adam before he fell, and the holy angels, needed no high priest, because their praises and their adorations went up to the throne of God untinged with sin : But when sin came into the world, there was a great chasm made between God and the sinner, and here came the need of a high priest. A high priest is one who comes in between God and sinners.

2dly. I showed you, in the second place, *That of necessity Christ must have something to offer.* I showed you, if he is to be a high priest, he must offer up gifts and sacrifices : He must stand between the sinner and God.

Now to-day, I mean just to follow on in nearly a regular manner, in opening up something more about this high priest.

I. What it was that God gave to Moses.—"See," saith he, "that thou make all things according to the pattern showed to thee in the Mount."

II. To show you what was the use of this, verse 4.

III. To show you that Christ has a more excellent ministry, for he is not on earth, but in heaven.

I. Let us inquire *what it was that God gave to Moses.*—Read from the middle of the 5th verse—"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." Now, brethren, you will remember, when the children of Israel lay at the foot of the rocks of Sinai, that God called Moses up two times to the top of the Mount with himself. Now, some of you will ask, why was Moses twice forty days and forty nights in the Mount ? Suffice it so say, as far as I can see, that the first purpose was, to reveal the law, and then to show him the gospel. You will see this Exodus xxxi. 18—"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." And again, the second time God did nearly the same thing. You will see this in the 34th chapter, 28th verse—"And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments." This was the reason why Moses was in the Mount with God : He wrote the law on two tables of stone, to show that it was durable ; and he wrote it with his own finger, to show that it was his law. O, brethren ! what a view Moses would get, then, of the evil of sin!

He would get a view something like that of Paul when he said, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Brethren, pray that you may see the holy law of God. I observe that you do not like to see the holy nature of the law. Dear brethren, if you have any wish to be saved, do not rest with slight views of the law. But there was a second purpose in Moses being taken up to the Mount—it was to discover to him the glorious gospel ; and this he did in two ways. First of all, he showed to him the pattern of the Tabernacle he was to make. He gave him the pattern of all that was to be in the Tabernacle—the ephod for the high priest, his garments for glory and for beauty, &c. The second way was by proclamation. He proclaimed before him, "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth." Ah, brethren ! these were two glorious discoveries that God gave him. Some of you will ask, what God gave him—what it was he let him see. This is mentioned in Exodus xxv. 8,9 —"And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Verse 40—"And look that thou make them after their pattern, which was shewed thee in the Mount." And then, 26th chapter, 30th verse; 27th chapter, 8th verse. From these you will see, that over and over again, God commanded Moses to make the Tabernacle as was showed him in the Mount. Now, what was the pattern ? The most common idea is, that God showed him it all as it were in a vision. Now, it appears to me, as far as I can see it, that this is not the meaning ; for he had the measurement of it already ; and it does not appear to me what use it would be to give him a visionary view of it, when it was but a shadow of what was to come. Look at the 8th verse—"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." And then the next chapter, 24th verse—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." And then the 10th chapter, 1st verse—" For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Now, observe, brethren, that if God had only showed to Moses the shadow, he would have showed him a shadow of a shadow, and therefore I cannot but believe that what God showed to Moses was that which was to come. I believe that God showed him the true candlestick, which is the church of the redeemed. I believe that God showed him the true Lamb that was to be slain. I believe that God showed him the reality, as he did to John in Patmos. God opened a window in heaven, and showed John the realities of the eternal world. He saw the throne and him that sat upon it. And so God, on the craggy Mount of Sinai, showed Moses heaven, the throne, and him that sat thereon, &c. And this brethren, is why he staid twice forty days and forty nights—this is the reason why God was so careful in desiring him to rear the Tabernacle—"See, saith he, that thou make

all things according to the pattern shewed to thee in the mount." Brethren, it is a sight of the realities of the heavenly kingdom that make a willing workman—it is thus that makes the people bring so willingly their offerings for the building of the Tabernacle. Brethren, it is the same with us : When a soul gets a view of the heavenly kingdom, then he is willing to work for Christ. It is this that makes willing parents, willing to teach their children, when they have a sight of glory. It is this that makes willing Sabbath-school teachers, when they have been on the Mount with God. Is it thus with you ? Ah, brethren ! has God made you to see this ? Has he revealed the way into the holiest of all ? You will not be a willing workman till then.

II. I hasten to the second point ; and that is, to show you *what was the use of the Jewish priests*.—Verse 4th—"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things." The use of the high priest under the law was to serve unto the example and shadow of heavenly things, but the priest also was a shadow of heavenly things. That was the true meaning of it. He was a shadow in his *dress* : Every part of his dress—the ephod, the girdle, the robes for glory and for beauty—these were a shadow of good things to come. And then the jewels on his breastplate were a shadow of Christ bearing his people's names, when he went into the holiest of all. And not only the dress, but the *character*—he was Aaron their brother. And then the *actions* when he offered atonement, they also were a shadow of Christ's sacrifice for us. And when the high priest went in once a year into the holiest of all, he remembered all the people—he had their names on his breastplate. This was a shadow of our high priest going into heaven and there appearing for us.

From this I would have you learn this lesson,—that it is our duty to serve God in whatever way we are placed. I can imagine a priest wishing he had been a gospel minister—wishing he had been a minister of the reality, and not of the shadow. But every true priest would be content to serve unto the sample and shadow of heavenly things. Learn you the same lesson. He is the happiest who is content to serve God in whatever way he is placed.

III. *The better ministry of Christ*. Verse 6th—"But now hath he obtained a more excellent ministry." Now I cannot stop to open up all the excellencies of Christ's ministry. First, *this is the substance—that was the shadow of good things to come*. He was the substance—all that the dress of the high priest represented was in Christ. When he came, he had in him all the fulness of the Godhead. And then he had the names of his people on his breast—he had not jewels on his breast, but he had his people's names on his heart. And not only the dress, but all the character was found in him. Aaron had a little compassion : He could say, "Come unto me, and I will show you where you will find rest." But Christ could say, "Come unto me, and I will give you rest." The high priest offered up

sacrifice—Christ offered up the true sacrifice. Brethren, have you gone to this high priest ? Every Jew that ever was saved came through the shadow to this high priest. Brethren, why do you despise him ? Is there any other ? Go round the universe, you will not find another that receives sinners. Go round the universe, and you will not find another that washes out sins. Brethren, why do you not go to him ? There is none other can save you. There is none other name given under heaven among men whereby you can be saved, but the name of Jesus Christ. This will seal the perdition of many of you.—Now, just one word more. Christ's is a more excellent ministry, *because it is in heaven*. Christ was of the tribe of Judah, and therefore he could not be a priest, for of that tribe Moses spake nothing concerning priesthood. But he is a priest in heaven—he offered his sacrifice, and now he appears in the presence of God for us. I fancy sometimes that it would have been joyful if Christ had remained on earth ; but this is but a dream. It is far better that he is in heaven, for we know that he will plead our cause. Ah ! can you say, I have a priest in heaven ? Some of you can perhaps say, "I have a father, or I have a mother in heaven." But it is far better if you can say, "I have a priest in heaven." When old companions, old lusts, and sins crowd in upon you, and when you feel that you are ready to sink, what can save you, sinking sinner ? This alone—I have a high priest in heaven, and he can support in the hour of affliction. This alone can give you peace—I have a high priest in heaven. When you are dying—when friends can do you no good—when sins rise up like spectres around your bed—what can give you peace ? This—"I have a high priest in heaven." Dying sinners ! how little do you know that which you have so much need to know, that there is a high priest in heaven—the only high priest that can take away sin—that can receive sinners ! May the Lord bless his word ! Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE IV.

THE NEW COVENANT.

Hebrews viii. 6.—"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."

The last day that I spoke on this chapter, we saw three things.

1st. What was the pattern showed to Moses in the Mount. And we saw that it was not a vision of the Tabernacle, but that which it represented. He showed

him the true mercy-seat—the true sacrifice for sin ; and that was the reason why Moses and the believing children of Israel worked so willingly in gathering materials for the building of the Tabernacle, because that was a shadow of the heavenly things.

2d. I showed you, in the second place, *that the Jewish high priests were a shadow of the heavenly high priest*. Their dress was a shadow of him that was to come.

3d. I showed you, thirdly *that Christ's was a more excellent ministry, because theirs was only a shadow—his the substance ;* and I showed you his ministry was more excellent, *because it was in heaven*. And now, from these words, let us notice—

I. The covenants that are spoken of in the word of God.

II. The betterness of the new covenant over the old.

III. The superiority of Christ's ministry, seeing that he is the mediator of the covenant.

I. First of all, let us inquire into the *covenants that are spoken of in the word of God*.—The first covenant that is mentioned in the word of God is the *covenant of works*, which was made in Paradise with Adam. Now, it is evident that it is not called a covenant in the Bible, and therefore it has been quarreled with by some people, —namely, our calling it a covenant ; but if we look at the transaction, we will see, that, by whatever name we call it, it was a covenant or agreement. When God placed Adam in the garden of Eden, he promised that he would give him life on condition of perfect obedience. We have no mention, indeed, of the promise ; but the ever-green tree of life showed, that it would be so ; but if he transgressed, he should die. And we are quite sure that Adam accepted it, for it was what he owed to God. This, then, was the first covenant God made with man; but this is not the covenant mentioned in the passage before us. It is not the covenant mentioned here—for these two reasons; First, the covenant of works had no mediator, and it needed none. Before Adam sinned there was no need of a mediator. The other reason why it is not the covenant mentioned here is, verse 9,—“Not according to the covenant that I made with their fathers,” &c.

There is a second covenant mentioned in the Bible—it is the *covenant God made with Noah* after the Flood. You remember Noah built an altar unto the Lord, and took of every clean beast and of every clean fowl and offered burnt-offerings unto the Lord ; and it is said, God smelled a sweet savour, and he said, “I will not again curse the ground any more for man's sake.” And a little after, God said, “I will establish my covenant with you and with your seed after you.” And

God placed the rainbow in the heavens, as a sign of the covenant. Now, it appears to me, that this was intended to be a type of the covenant of grace.

There is a third covenant mentioned in the Bible,—namely, *that made with Abraham*. You may read of it in the 17th chapter of Genesis at the beginning, — "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect," &c. This was the first promise that was made in the covenant when established. And then, verse 8—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." That was the second promise made. Now, it appears to me that this was a type of the covenant that was to be afterwards.

A fourth covenant which was made by God was, *when he brought the children of Israel out of Egypt*. Verse 9—"Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." The time when this covenant was made, was the time when God took them by the hand : It was the time when God spoke to them from heaven—when they were at Mount Sinai, which is a rocky mountain in the desert of Arabia. It was there God made the covenant with them. We are told of the making of the covenant in Hebrews xii. 18-21. It was an awful day. Now, some of you will ask, "What was the subject matter of the covenant ?" You may read of it in Exodus xxiv. 1-8. You will observe, that in the making of this covenant, there was—First, a revival of the holy law of God. God gave Moses the Ten Commandments, and he went and showed them to the people, and they said, "All that the Lord hath said will we do, and be obedient." The second part was touching the building of the Tabernacle. So this was the double object of the covenant. There is another point I would like you to notice,—that is, what was the use of the covenant. You will see it mentioned in Galatians iii. 19—"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Here the very question is asked. And then, verse 23—"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Now, here you will see the true object of the law : It was intended to convince men of their sin. That was the great object of the covenant. It was intended to let men see their sins, that they might be shut up to the faith, and that they might wait for Christ. This, then, is the old covenant mentioned in this chapter.

Now, it remains for me to show you *the new covenant*. The new covenant is that made between the Father and the Son. Now, here the same objection is raised, that we have no account of the covenant transaction. Now, it is true that we have no express mention of it in the Bible, yet we have many hints of it : For example, we are told in Revelations of the Lamb slain from the foundation of the

world. And then, in the 17th of John, "I have finished the work which thou gavest me to do." And we are told in this verse, that "he is the mediator of a better covenant." So that, although we have no express mention of the covenant, we gather from these and many other passages that there was ; and in the covenant, God promised to the Lord Jesus that he would give life to sinners, if he would die for them ; and he promised that he would die. As the children of Israel said at the foot of Mount Sinai, "All that the Lord hath said will we do." So Christ said, "All that the Father hath given me to do I will do it." Now, this is the better covenant here spoken of.

My dear friends, I fear I have wearied some of you in going over this. I would have you learn from it, the amazing love of God in entering into a covenant at all. The covenant which he made with Noah was a covenant of grace ; and the covenant he made at Sinai, it was also a covenant of grace ; and the covenant that was made with Christ was a covenant of grace.

II. *The betterness of the new covenant over the old.* Verse 6— "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." I say, then, *first of all*, that the covenant of Calvary was a better covenant than that of Sinai. You will see this in 2d Corinthians iii. 7,8—"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious?" Here you will notice, brethren, that the covenant made at Sinai is called the ministration of death, because it was a revival of the law—it was given with great signs of terror. The greater part of the Sinaitic covenant was intended to condemn men ; but how different that of Calvary ! It was one of love : It had words such as these—"Come, and I will give you life."

The betterness of this covenant may be seen in various particulars.

1st. The new covenant was a better covenant than the old, *because it had better promises.* Observe, that the old covenant had hardly any promises. The old covenant says, "If you will be obedient, and do what I command, you shall have life." But the new covenant says, "If you are sinners, believe, and you shall be saved." The new covenant says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." And, again, it says, "I will give unto him that hath the Son eternal life."

2d. The new covenant is a better covenant than the old, *because it is a ministration of the Spirit.* Under the old covenant, the Spirit was not given with such power as it was given afterwards. You remember it is said, "The Spirit was not yet given, because Jesus was not yet glorified." And Christ promised, when

he left the world, that he would send the Comforter. The old covenant had no promises of the Comforter—it had only the type. I believe that the laver was a type of the Spirit, so that it is a better covenant.

3d. It is a better covenant, *because it is spread out to all nations.*

4th. The new covenant is better than the old, because we can come with boldness to God. Under the old, they had the types. The high priest went in only once a year into the holiest of all ; but we have a high priest who ever lives within the veil, to make intercession. There is a greater nearness to God under the new covenant than under the old.

Now, dear friends, if you have taken up what I have been saying, you will take away this lesson with you : If you would have been punished for trampling under foot the old covenant, what may you expect who trample under foot the blood of Christ ? You live under an economy where you have access to God.

III. And last, *Christ has a better ministry than the Old Testament priests, because he is the mediator of the covenant.* I told you what a mediator was— it is one who comes between two parties ; but Christ has not only come between, but he took away the quarrel—"He bore our sins in his own body on the tree." God says, "This is my beloved Son ; hear ye him." Do you trust in him then ? Do you delight in him ? Are you willing that his obedience be called your obedience ? If you are, then you will see that he is the mediator of a better covenant—one that was made to reconcile sinners to his Father. Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE V.

THE NEW COVENANT AND ITS BETTER PROMISES.

Hebrews xiii. 7-13,—*"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins*

and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

There are three things contained in these words.

I. You have persons with whom the new covenant is made.

II. You have the better promises of the new covenant.

III. You have it stated, that because God says it is a new covenant, he hath made the first old.

{footnote: This part of the subject was not entered upon by the author.}

I will have only time to go over the first two of these at present.

I. Let us inquire *with whom this covenant was made*. Verses 8 and 9—"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." You will observe that God is to make a new covenant with the house of Jacob and Israel. He is to make the new covenant with the very people who broke the old. This shows what a God of grace he is. It shows you what no natural man can comprehend. This is grace to those that deserve quite the contrary : God says, "I will make a new covenant."

Notice, first of all, how God had dealt with them in the days that are past. Verse 9—"I took them by the hand to lead them out of the land of Egypt." When God took them out of Egypt, he brought them to the rocky Mount of Sinai, and made a covenant with them—a gracious covenant, though it was an awful one. It showed them their guilt, and it showed them their misery ; but, O ! it was a gracious covenant. But notice how Israel treated this covenant. Verse 9—"They *continued not* in my covenant." Before Moses had come down from the Mount, they had broken the covenant ; and not only then, but they broke his covenant ten times in the Wilderness. He said, " For he said, Surely they are my people, children that will not lie But they rebelled, and vexed his holy Spirit." [Isa 63:8,10] And, O, brethren ! look here—it is with this very people God says, "I will make a new covenant." Brethren, this should give those of you comfort that have broken covenant with God in a much worse way than Israel did. When God took them out of Egypt, he said, "Surely they are my people, children that will not err ;" but they sinned—they broke his covenant. And are there none here who are conscious that you have said, "I will go after my lovers, that give me my

bread and my water, my wool and my flax, mine oil and my drink" ? [Ho 2:5]
 {note - as published, this was misquoted as "... who gave me my corn and my wine, my milk and my oil ?" } Here is a word for you—"I will make a new covenant with the house of Israel and with the house of Judah." Are there none of you who know that you have broken covenant with God in a time of sickness ? What has become of the covenant you made ? Bear witness, deeds of darkness—bear witness, days of sin—bear witness to your broken covenant ; and yet here is grace to-day—"I will make a new covenant with the house of Israel and with the house of Judah." Are there not some here who have broken covenant with God at his table ? How many of you united yourselves to the Lord, and said, "I have opened my mouth to the Lord!" And you said you would never again join the world's laugh—the world's pleasure—the world's ways ; and what has come of the covenant ? Bear witness, broken sacraments—now, bear witness, to this broken covenant ! and yet, for all that, God is saying, "I am willing to make a new covenant with you."

II. I come now to the second point ; and that is, *What is the new covenant and its better promises?*

1st. The *first* of the better promises is in the 12th verse— "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is the first of the better promises—"I will be merciful to their unrighteousness." Some of you will be surprised that this is the first of better promises ; but you will see that it is so. By that little word "for," it comes before all the others. Verse 10—"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people *For* I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. *For* I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Ah, brethren ! never forget this, that forgiveness is the first of the better promises. I have heard many of you saying, "O ! if God would write his law in my heart, I think I would then come to him." But this is not God's way. O, sinners ! when will you learn God's way ? You are not to be saved by your own righteousness. Learn also from this how complete forgiveness is—"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." When men forgive, they seldom forget it ; but God forgets it. Some may say, "How can that be ?" I will tell you : The sin that God forgets is sin that has been atoned— "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: *for* she hath received of the LORD'S hand double for all her sins." [Is 40:1-2] The reason why God can forget your iniquities is, that they have been answered for—"He is faithful and just to forgive us our

sins," and to forget them too. Come and take this better promise of the better covenant. O ! it is sweet. It is sweetest of all to those that have most sins to be forgiven.

2*d*. Now, look for a moment at the second promise of the new covenant. Verse 10—"I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." This is the second promise of the new covenant—"I will put my laws into their mind, and write them in their hearts." In the old covenant, God wrote his law on two tables of stone ; but here he says he will write it on your heart. Every natural man has Satan's law written on his heart ; and as long as you keep away from Christ, there is no eradicating this law out of your heart. But when a man comes to Christ, God says, "I will put my laws in your mind, and in your hearts will I write them." Observe, God cannot write his law in your heart until you are forgiven. The Holy Spirit can no more come into an unconverted man's heart than God can take him into his bosom. And observe who is to do it : It is God. Some people say, "I will try and write the law in my heart as deep as I can ;" but see, it is God that must do it. O, brethren ! come and give up your hearts to God—"My son, give me thine heart." You have often given your heart to the world—come and give it to God. It is never till the law is written in the heart that God says, "Delight thyself in the Lord."

3*d*. I come to the third promise of the new covenant. End of the 10th verse—"And I will be to them a God, and they shall be to me a people." As long as you remain out of the new covenant, you have no God. God says of many here, "Call their name Lo-ammi"—not my people. There are many of you without a God : Do not mistake me : There is one that wants to be your God. As long as you remain without the new covenant, you are without a father—without a Saviour—without the Spirit. No angel can tell how awful your state is. There is no sin you may not fall into. Think, O, brethren ! though Gabriel were to come down from heaven, he could not tell the greatness of your misery. But the moment that you get the law written in your heart, he will be all that a God should be to you. He says, "They shall be my people." It is a sweet thing to have an arm that loves us put around us. When Satan says, "You will go with me." "No," says the soul, "I am God's." When wicked companions say, "You come with us," the soul says, "No : I am God's." O, brethren ! is this the case with you ?

4*th*. Then look at the fourth and last promise. Verse 11— "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." As long as a soul remains at a distance from Christ, it does not know God : It is only when a soul comes to Christ that God says, "They shall know me." Natural men think they know a great deal about God, when they speak of looking "from nature up to nature's God." You know something of a God of your own making ; but you do not know the true God. None can know him but those who come to Christ.

Observe, it is a personal knowledge—it is not a knowledge got by rote. There is a great difference between our knowing God by rote and our knowing him personally. Brethren, can you say you ever met God—that you ever found him more present than the creatures ? It is one of the deepest and richest promises of the new covenant—"They shall all know me." Under the old covenant, it was only the high priest that knew him ; but here it is all that are in the covenant.

And learn again that the least shall know him. It was only the great high priest that knew him ; but the child that knows Jesus shall know him. There are many that think a little child cannot know him ; but "they shall all know me." Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE VI.

THE JEWISH TABERNACLE.

Hebrews ix. 1-5.—"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."

You will remember, that in speaking upon the previous chapters of this Epistle, I have tried to show you, that the main intention of the Apostle was to show you, that the Mosaic economy or covenant was the shadow—that Christ is the substance. The Mosaic covenant, you remember, was delivered from Mount Sinai : It was given in that year, you remember, when God took Israel by the hand, and led them out of Egypt. The whole object of the covenant is stated in one word by Paul, when writing to the Galatians— "The law was our schoolmaster to bring us unto Christ." [3:24] The Christian covenant or dispensation was the covenant that was made on the hills of immortality between the Father and the Son ; and it was ratified when Christ gave up the ghost ; and it was not delivered in terror, but in love, for his lips were "like lilies dropping sweet-smelling myrrh."

Now the great object of this Epistle to the Hebrews was to show, that the Mosaic covenant was a typical and shadowy one, and that the Christian covenant was the substance.

In the words I have read, Paul compares the two covenants in respect of two things. In the 1st verse, he compares them in respect of the ordinances and sanctuary. In the 2d, 3d, 4th, and 5th verses, he speaks only of the last of these two,—namely the sanctuary. In the following verses, he speaks of the things that were transacted in the sanctuary.

There are three things to which I desire to direct your attention. The 1st is the name given to the Tabernacle—"A worldly sanctuary." The 2d thing is the holy place, or "the sanctuary." The 3d the most holy, or "the holiest of all."

First of all, observe *the name given to the sanctuary*. Verse 1st "The first covenant had also ordinances of divine service, and a worldly sanctuary." It is called a worldly sanctuary, although it was the chief glory of the Mosaic covenant. It was their chief glory for several reasons.

First, it was because *God dwelt in it*. Exodus xxv. 8—"And let them make me a sanctuary; that I may dwell among them." The very object of the sanctuary was, that God might dwell among them. See also Numbers xxiii. 21—"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them." You will see, brethren, that it was the Tabernacle that was their chief glory. Another reason why it was their chief glory was, that *it was the meeting-place with God*. Exodus xxv. 21,22—"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Chapter xxix. 43—"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." So that you see it was the meeting-place between Israel and Israel's God. Another reason was, that *it was the greatest type of Christ becoming incarnate*; so that it was the chief glory of the Mosaic dispensation. And yet, observe, it is called "a worldly sanctuary." Why was it called a worldly sanctuary? First, it was a sanctuary in the world. It was erected first at Sinai, and then it was carried about from place to place. Although the boards of shittim-wood, and the fine twined linen of blue and purple and scarlet made it a glorious sanctuary, yet it was seen but a little way off; and though the gate was open every day, it could only admit a few at once—it could not admit all the world. Another reason why, *it was perishing*. You know it was made of very precious materials. The shittim-wood, and the blue and purple and scarlet and fine linen, were very precious things; and yet these were all fading. The world is a fading flower, and so was the Tabernacle. Its boards soon rotted; its curtains of blue and purple and scarlet and fine linen soon decayed; and the gold that covered the ark decayed; and the very ephod and mitre and garments that were upon Aaron decayed: So that it was but a worldly sanctuary after all. Although it

was the glory of that covenant—although it was the meeting-place with God—yet it was but a worldly sanctuary.

Now, compare this with *the Tabernacle under the Christian dispensation*. See verse 11—"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." You will notice in the 11th verse that the Christian Tabernacle is said to be a greater and more perfect one, and not of this building—not of this world at all. Some may say, "And what is this Tabernacle under the Christian dispensation?" Now, I do not like to say positively; but it appears to me that it is none other but the incarnate Son of God. I think that is the Tabernacle that is greater and more perfect, and not of this building. This is the meeting-place now between a sinner and God. In order to prove this, turn to John ii. 19—"Jesus answered and said unto them, Destroy this Temple, and in three days I will raise it up." Now, I think our Lord tells us here that the Temple was the shadow, of which his body was the substance. The Temple was of this world's building; but his body was not of this building. Compare this with John i. 14—"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Now, I lately explained this verse to you, and showed that it means to tabernacle as in a tent, which seems to show the same thing. Compare Hebrews x. 19,20—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil,—that is to say, his flesh." Now, here you are expressly told that the veil that separated between the holy place and the holiest of all was exactly the veil of his flesh, which was rent at his death. Colossians ii. 9—"For in him dwelleth all the fulness of the Godhead bodily." Just as in the Temple of old God dwelt between the cherubims, so in Christ dwells all the fulness of the Godhead bodily. Now, coming back again to the words of the text, you will observe that Christ is our Sanctuary, a greater and more perfect one, and then made by the Eternal Spirit to be dwelt in by us. Every believer, wherever he is, can come to Christ—can put his hand on this altar. All things about the worldly Tabernacle were fading—its shittim wood, its boards, and its curtains, decayed; but Christ abideth ever—the same yesterday, to-day, and for ever.

II. I hasten now to the second thing; and that is, *the description here given of the holy place*. Verse 2—"For there was a Tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary." The holy place here spoken of is described in three ways,—first, by its situation; and then by its contents; and lastly, by its name.

It is described *by its situation*. You know there was a large court; and the first thing you beheld, when you entered this court, was the brazen altar; and then, going a little farther in the court, you came to the brazen laver full of pure water,

where the priests had to wash their hands and feet ; and then, a little farther in the court, rose majestically the Tabernacle itself, and then pushing aside the curtain (that is to say, if you had been a priest, for it would have been death to any who were not priests to enter), you entered into the first chamber. It was here that all the priests were allowed to come and minister every day. Every day they came in to trim the lamps, to burn incense, and to set in order the shew-bread on the pure golden table. This was the first chamber or holy place.

Again, notice now what was *the contents* of this first chamber. There was the candlestick and the table and the shew-bread. The first thing was the candlestick. You are told about it in the 25th of Exodus, 31st verse—"And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." Verse 36—"Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold." Now, brethren, the candlestick, I think, represents unto us Christ mystical,—that is, Christ and all his members, the light of a dark world. Just as you read in the 1st chapter of Revelation, that Christ walks in the midst of the seven golden candlesticks, so here you find one in the midst, to which all the rest are united. And just as you were now told that the candlestick was all of beaten gold, we are thereby taught that Christ and all his members are one—completely one— not joined by outward profession merely ; but they are one in reality—they are looked upon by God as one. And just as the lamp was supplied by olive oil, and just as that oil was first poured into the middle shaft and then went through all the rest, to Christ receives the Spirit, and sheds it out upon all the rest—upon all his members. This is evidently the meaning of the candlestick.

And then notice, that in the holy place was *the table of shew-bread*.—Exodus xxv. 23—"Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof." Verse 29—"And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them." Verse 30—"And thou shalt set upon the table shew-bread before me alway." Compare this with Leviticus xxiv. 5-7 verses—"And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD." Now, brethren, you will notice that the table not only had golden spoons and dishes ; but it was covered every day with bread, twelve put in two rows. I do not know, but I believe, that this is intended to represent to us Christ, the nourishment of his people in the Wilderness : And there were twelve cakes. This shows that there is enough in Christ and to spare.

My dear friends, I find I will not now have time to go on to the most holy place.

From this, notice that Christ is the substance of all Old Testament types. The candlestick shows Christ the light of the world. The ark, with the law in its bosom, shows Christ with God's law in his heart. The golden pot that had manna shows Christ, the bread on which we are to feed. The rod that budded shows Christ, the great high priest. So with all the Tabernacle : It showed Christ, so that, if they did not see Christ, they saw nothing. And just so now, brethren, Christ is still the substance of all—all our righteousness—all our strength—all our hope. If you come not to him, you have no religion at all. If you come not to Christ as your bread—as your hidden manna—as your life—if you do not come daily and live on Christ—you have no part nor lot in the matter. O, brethren ! look to it ; for I am persuaded that many of you have got merely notions about him, if we would be saved.

Learn still farther what a solemn duty it is to inquire into divine things. Suppose a Jew had rested in his ignorance about the meaning of the Tabernacle, as some of you do, how would ever he have been saved ? And, O, brethren ! the same duty rests on you, not to take up with mere surface reading. You must have your whole mind in it. For what use were your minds given but for this ? Be sure there is depth enough for the deepest mind. Go, then, and ask the Spirit to enlighten you fully. Do not be content with mere babe's meat, but with meat for strong men, as the Lord grant. Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE VII.

THE CONTENTS OF THE TABERNACLE.

Hebrews ix. 1-5—"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."

In my last lecture on this chapter, I enter on the subject of the Jewish Tabernacle. I showed you that the Tabernacle was the peculiar glory of the Jewish people. I showed you it was so for two reasons,—1st. Because it was the

meeting-place with God ; 2*d*. Because it was the greatest type of Christ becoming incarnate. And therefore, when the Arabian or the stranger saw it—saw the pillar of cloud by day, and the pillar of fire by night—they knew that this was a peculiar people. And when that wicked man Balaam saw them, he said, "For from the top of the rocks I see him, and from the hills I behold him." [Nu. 23:9] "The Lord his God is with him, and the shout of a king is among them." [Nu. 23:21b] "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" [Nu. 24:5] The Tabernacle, then, is to be regarded as the peculiar glory of the Mosaic covenant.

I showed you first of all, that the Tabernacle is called "a worldly sanctuary." It was called so for two reasons,—1*st*. Because it was in the world : It had local habitation : It had its little spot where it could be seen. 2*d*. It was a worldly sanctuary for another reason—because it was made of worldly material. The badgers' skins, and the boards of shittim-wood, and the fine twined linen, were all fading. It was a worldly sanctuary, soon to pass away. Now, the second covenant has got a heavenly sanctuary—"A building of God—an house not made with hands." I showed you that Christ is the new Tabernacle.

The second thing that I showed you was the holy place. We saw, that in the 2*d* verse, it is described in three ways : It is described first by its situation, then by its contents, and lastly by its name. I shall not now go over all that I then said : but I would like to show you what is the meaning of the holy place. I would open to you now what appears to be the meaning of the holy place and all that is in it. I think that it is meant to show Christ mystical,—that is, Christ and all his members.

In order to explain this more fully, just observe there was *a golden lamp lighted up every day*. Now, there can be no doubt that this lamp was intended to represent Christ and his members. Now, you will observe, brethren, one remarkable feature about this candlestick—the light was enclosed within boards and curtains. Now, it appears to me, that this expresses the state of the Church in the Wilderness—before Christ came it was shrouded under boards and curtains. It is true that there were some straggling lights shed over the world, so that the Queen of Sheba came to inquire about it, and the Eunuch came all the way from Ethiopia to Jerusalem to worship : But, however that may be, it was not intended to shine over the world : It was a Church having the Gospel, but not spreading the light of the Gospel over the world, until Christ came, and then the boards and curtains were taken down, and the lamp shed its light over the world. It appears to me, that the candlestick in the Tabernacle describes the state of the Church till Christ came ; but now, when he is come, the light is no more hid under boards and curtains, but is spread over the world.

Again, in the holy place there was *the golden altar of incense*. The golden altar of incense was on the outside of the veil, and its use was to burn incense every morning and evening. Now, there can be no doubt that this also describes Christ, the great intercessor, and his people, the intercessors of the world. But there is one thing that must strike you very much : The altar was not within the veil, but on the outside of it. Now, I cannot but think that this describes the state of the Church before Christ died—that they had not that near, close, and intimate communion that we now enjoy. The Spirit signified by the incense on the outside of the veil, that the way into the holiest of all was not yet manifest. We know that the Old Testament Church was one of prayer. David sought God's face seven times a day. Solomon prayed. Daniel was a man of prayer. The Psalms prove distinctly that it was an interceding Church ; but the intercession was without the veil. There was not that spirit of adoption whereby we cry "Abba, Father!"

There was a third thing ; and that was, *the pure golden table bearing the twelve loaves of bread*. There can be no doubt that this shows Christ, the provision of his people. But you will notice that there was a loaf for the twelve tribes, but nothing for the Gentiles ; and this is what Christ means when he says, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." [Mt. 10:5,6] The twelve loaves of the shew-bread were the children's bread ; and it seems to signify that till the veil was rent the twelve loaves of bread were for the twelve tribes only—until Jesus died and said, "Go ye into all the world, and preach the gospel to every creature." [Mk. 16:15] You remember, what he said unto the Jews—"I am the bread of life." [Jn. 6:35]

From all this, dear friends, I want you to gather how great and peculiar the privilege under which you live. When the Tabernacle was standing, the way into the holiest of all was not made manifest ; but now, since Christ has died—the boards and the curtains are taken down, and the way into the holiest of all is made manifest, and the bread which was only twelve loaves is now multiplied—there is enough for the prodigals of the Gentiles. Brethren, how shall ye escape if you neglect so great salvation ? I do not know, brethren, if you have followed me in what I have been saying ; but you cannot but see that there is now an openness to be found that was not then ; so that your condemnation will be greater, if you go away, as the most of you are doing, going away unpardoned, unjustified, unsaved.

I now come, dear friends, to the most holy place. Verses 3-5—"And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the

mercy-seat; of which we cannot now speak particularly." You will notice, dear brethren, that the second chamber is described in three ways : It is described from its situation—"after the second vail ;" then from its name—"the holiest of all ;" and then from its contents—"which had the golden censer," &c.

1st. First of all, It is described *from its situation and its name*. It is said, it was "after the second vail." See Exodus xxvi. 31-33—"And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches { clasps, fastenings}, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy." It is the same vail that is mentioned in the 27th of Matthew, 50th verse—"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." This is the very vail which is here spoken of, called "the second vail." The second vail was that which divided between the first and second or innermost chamber. It was four square ; the boards of it were of shittim-wood, overlaid with gold ; and just as the holy place had no light from the outside, so it had no light from the outside. Now, the name of this innermost place is called "the holiest of all." This is the second or innermost place of the chamber which we are now to speak about. Now, let us enter it, and see its contents.

The first thing mentioned is the *golden censer*. Now, we know quite well that this is not the golden altar. The golden censer, then, can be none other than that which the high priest carried in on the day of atonement. Leviticus xvi. 12 and 13 verses—"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." You will observe that the first thing the high priest did on the day of atonement, was, to take the golden censer, and fill it with burning coals from off the altar ; and then, with his hands full of sweet incense beaten small, he entered in within the second vail, and as he entered he put the beaten incense on the coals, and thus he was enveloped in sweet-smelling incense. It is probable that he put it down on the ground before the altar ; for we read that he sprinkled the altar seven times with blood. Now, it is very plain that the golden censer represents Christ standing before the golden altar offering up our prayers and his own. You will see this in the 8th chapter of Revelation, 3d verse—"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." There can be no doubt that the angel here represents Christ, and that the incense represents his

fragrant intercession. And this was to teach Israel two things : It was to teach them their prayers were sinful ; and then it was to teach them that they had a high priest to offer up their prayers. But it was to teach you next, that you have a golden censer, and a high priest to offer it up.

The next thing is the ark of the covenant. You will see it described in the 25th chapter of Exodus. 10th, 11th, and 16th verses—"And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about." "And thou shalt put into the ark the testimony which I shall give thee." Now, brethren, this ark in the holiest of all was merely a chest overlaid with gold, and only contained the tables of stone. And yet it was the chiefest thing in the Tabernacle. You remember when it was taken by the Philistines, Eli trembled for the ark of God, and [the daughter in law of] Phinehas said, "The glory is departed from Israel, for the ark of God is taken." [1 Sa. 4:21] So then it was the glory of Israel, and it was the main thing in the Tabernacle, because it showed Christ as our law-fulfilling righteousness. I think it was the intention of it to show Christ as our righteousness—"Jehovah our righteousness." [i.e. Jehovah-Tsidkenu—Jer. 23:6 (also Jer. 33:16)] And this shows that it is the main thing in a Christian church—it is the righteousness of Christ that ought to be made known.

The next thing within the vail was *the golden pot that had manna*. I must not now enter upon this. But let me repeat to you what I said before—if those that despised the Gospel in the days of Moses died without mercy, "of how much sorer punishment shall they be thought worth who have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the spirit of grace." The Gospel was taught to the Jews in the same way in which we teach children—by pictures ; but the Gospel is taught is in the same way as we teach grown-up men—by books, &c.; and if they died without mercy, of how much sorer punishment shall ye be thought worthy ? There is nothing convinces me more that the unconverted will perish than this. If you go to your grave without having Christ our righteousness—if you go to your grave without making use of the golden censer—you will be condemned. If we could say to an unbelieving Jew, "How shall you escape ?" may we not say the same to you ? Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE VIII.

THE CONTENTS OF THE TABERNACLE.

Hebrews ix. 1-5.—"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."

In my last lecture, I entered on the consideration of the holiest of all. We saw, brethren, that it is described in this passage in three ways, *1st*, from its situation ; *2d*, from its name ; *3d*, from its contents.

I. First of all, we saw that it is described *by its situation*. Verse 3—"And after the second veil, the tabernacle which is called the Holiest of all." The first veil was only the hanging of the door of the tabernacle—it was only a curtain hanging upon five pillars : But there was a second veil hanging on four pillars, dividing between the holy place and the most holy. This curtain was made of blue and purple and scarlet and fine twined linen, and it was to keep the priests from looking into the holiest of all. The holiest of all was the innermost place ; so that there was no light from within, and no light from without entered it.

II. *By its name*.—"The Tabernacle which is called the holiest of all." It has got three names in the Bible : It is called the "holy of holies," "the most holy place," and, as in the text, "the holiest of all." I think it was so called for two reasons,—*1st*, Because it contained the bright types of the Lord Jesus : *2d*, Another reason seems to be, that it contained the bright cloud which marked the presence of God. For these reasons it was called "the holiest of all;" and it is interesting to notice, that the same name is given to Christ in Daniel ix. 24—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint *the most Holy*." There can be no doubt that this is Christ, so that he is named by the same name. But I come now to its contents.

III. *The contents*.—Verse 4—"Which had the golden censer." *1st*. The first thing described as belonging to the holiest of all, is *the golden censer*. We saw this is not meant of the golden altar of incense. The golden censer is that which was used by the high priest when he went into the holiest of all on the day of atonement. The first thing he did was to fill the golden censer with coals from the brazen altar, and then he filled his hands with incense beaten small ; he then went into the holy place ; then he pushed aside the curtain, and entered the holiest of all ; and as he entered, he put the sweet incense beaten small upon

the fire, so that the place was filled with a cloud of incense. Now, there can be no doubt that this was intended to teach the Jews, and also to teach you, that Christ is our intercessor. It is what is spoken of in 1st John—"We have an advocate with the Father, Jesus Christ the righteous." [2:1] It is what is spoken of in Romans—"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [8:34] It was intended to teach us, brethren, that all prayer, if it would be answered, must be put into the hand of Christ. It is the very same as John saw in the Revelation—the angel standing at the altar, having a golden censer ; and it is said, "There was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." [8:3] Brethren, observe, for it is a most blessed lesson, that the prayers of the most eminent believers are so sinful, that they could not appear before God if they were not offered up with much incense beaten small. There is no other way of praying aright.

You may learn from this how the prayer of the wicked is an abomination to God : The reason is, you do not put your prayer into the golden censer. This is the reason why there are so many unanswered prayers. Brethren, put your prayers into the censer of Christ. It is a solemn truth, that, though the censer of Christ is so large, yet few put their prayers into it.

2d. But I come now to the second thing. The second thing in the holiest of all was *the ark*. Verse 4—"Which had ... the ark of the covenant ; " or, as it is sometimes called, "the ark of the testimony." It was nothing more than a chest of shittim-wood, and overlaid with gold. The use of this chest was to hold the tables of stone. Now, brethren, we are nowhere told in the Bible what the ark signified ; but you will notice that it was the principle thing in the Tabernacle ; for you read in Exodus, that it was the first thing that Moses was commanded to make ; and you remember, when Israel were fighting with the Philistines, that they sent for the ark of God ; and, when it came into the camp, all Israel shouted with a great shout, so that the earth rang again ; and when the Philistines heard the shouting, they said, "What meaneth this ? " and when they were told that the ark of the Lord was come into the camp, they trembled and said, "Woe unto us ! God is come into their camp." And you remember it was for the ark that Eli trembled. So that the ark of God was the glory of the Tabernacle, and the glory of Israel. And you remember that it was for touching the ark that Uzziah died ; and you remember, when Solomon built the Temple, there was nothing done till the ark was placed in it. Now, brethren, though we are not told what the meaning of the ark was, I think there can be no doubt that it was intended to represent Christ with the law in his heart—our law-fulfilling righteousness. I would not insist on this, however, having no warrant in the Word of God ; but I think that this is its meaning. You remember what Jeremiah says—"Behold, the days come, saith the LORD, that I will raise unto David a

righteous Branch,"—and "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS;" [23:5,6] and you remember he said to John, "thus it becometh us to fulfil all righteousness," [Mt 3:15] and you remember Paul speaks of a righteousness without works. Now, these passages show that Christ is our righteousness : And you will notice, that as the ark was the main thing in the Tabernacle, so Christ is the main thing in the Gospel ; and as the ark was the glory of Israel, so is Christ "the glory of his people Israel;" [Lk 2:32 alt. prep.] and as the ark was the main thing in the Tabernacle, so I believe that Christ is the main thing in a believer's heart. Do you look upon Christ as the Israelites looked upon the ark ? Have you received Christ ? You remember that the house of Obed-edom was blessed because they had the ark. You remember how the men of Beth-shemesh died because they looked into the ark.

3d. We come now to another thing in the holiest of all : It is *the golden pot that had manna*. You remember, brethren, that when God took Israel through the Wilderness, he fed them of the corn of heaven. It is said, "He gave them of the corn of heaven ; man did eat angels' food." [Ps 78:24,25] And you remember how it fell every day, except on Sabbath ; and they gathered enough on the preceding day to serve for it. Now, at the same time, God commanded Moses to take an omer of it, and lay it up beside the ark of God. See Exodus xvi. 32 and 33—"And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations." We are not told by Moses what kind of a pot it was ; but Paul, speaking by the Holy Ghost, says it was a golden pot ; and so, brethren, we know that the pot and manna was intended to be a type of Christ. He says, "My Father giveth you the true bread from heaven"[Jn 6:32]—"I am the bread of life" [Jn 6:35] Now, brethren, we can be at no loss in finding out the meaning of the golden pot that had manna. It was intended to represent Christ within the vail—the food of believers. Just as the manna was the food of Israel, so Christ is not only the food of believers now, but also in heaven. This is evident from what is said to the Church of Pergamos—" To him that overcometh will I give to eat of the hidden manna." [Rev 2:17] So that the manna within the vail was intended to teach Israel, and intended to teach you, that what we are fed on now is what we will be fed in heaven. Ah, brethren ! those of you who are feeding on Christ now will feed on him to eternity—"Man did eat angels' food." Those of you that feed on him now—that feed on his Spirit—on his word—on his promises —can say what heaven is, for you feed on what is within the vail. Brethren, if you have no relish for him now, you will never, never enter within the vail.

4th. I come now to the fourth thing within the veil ; and that is, *the rod that budded* "Aaron's rod that budded." It is a curious thing to trace the history of Aaron's rod. It was originally a shepherd's staff, which Moses cut down to help him in keeping the flock of Jethro, his father-in-law : And you remember, when God appeared unto him, he said, "What is that in thine hand ?" And he said, "A rod." And God said, "Cast it on the ground." And he cast it on the ground, and it became a serpent. Afterwards, it became the wonder-working rod in the land of Egypt. With it he smote the sea. It was with it he smote the rock at Rephidim, and water came out. It was the same rod with which he smote the rock a second time at Kadesh. It was the same rod which budded and yielded almonds. You read of it in Numbers xvii. 6-9. Now, this was the history of Aaron's rod. We are nowhere told in the Bible what is the meaning of this rod ; but I think it was to show forth Christ. And first, it was but an almond-rod growing in the Wilderness : So Christ was a root out of a dry ground, without form and comeliness. But, again, it became the wonder-working rod in the land of Egypt : So Christ, the root out of a dry ground, becomes the wonder of men and angels in the actions that he did-in the works that he performed. But, again. this rod was that which smote the rock in the Wilderness, and the water flowed out : So Christ, the rod, smites himself, that the living water may flow out to sinners. But, again, the rod bloomed and bore almonds ; and so Christ, gone to God's right hand, becomes the blooming rod. The whole history of the rod is just the history of Christ.

5th. I come now to the *mercy-seat*.-Verse 5-"And over it the cherubims of glory shadowing the mercy-seat." The mercy-seat was a lid of pure gold that cover the ark of the testimony. It was exactly the size of the ark, so that it made a lid for the ark of the testimony. We are told it was of pure gold, and that it was made all of the same piece. Now, brethren, with regard to the mercy-seat, there can be no doubt that it represents Christ, our propitiation. Just as the ark represented Christ, our law-fulfilling righteousness, so the mercy-seat represents him as our propitiation. You will see this from three things. 1st. Christ is called by the very same name in the New Testament. Romans iii.24-"Being justified freely by his grace, through the redemption that is in Christ Jesus ; whom God hath set forth to be a *propitiation*," &c. The word rendered here "a propitiation," is the same word in the Hebrew which is rendered "a mercy-seat". 1st John ii. 2-"He is the *propitiation* for our sins ; and not for ours only, but also for the sins of the whole world." It might be rendered, "He is the mercy-seat for our sins," &c. 2^d. Another thing that proves that the mercy-seat was intended to represent Christ as our propitiation is, that the mercy-seat was always covered with blood. We are told in the 16th of Leviticus, that the high priest, when he went into the holiest of all, sprinkled the blood of the bullock on the mercy-seat. Verse 14-"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." Now, brethren, we are nowhere told that the blood was ever wiped off. The high priest, we are told., was commanded to sprinkle

the mercy-seat seven times,—that is, thoroughly ; but we are not told that he wiped it off, so that the pure gold would ever be covered with the blood—its clear shining would be continually dimmed with it. Ah, brethren ! how wonderfully does this represent Christ, our mercy-seat ! And even in heaven, he is as a Lamb slain, still bearing the marks of the nails and of the spear. I think, brethren, this shows plainly that Christ is our propitiation. 3^d. There is another thing, I think, that shows that the mercy-seat represents Christ as our propitiation,—that is, that it was the meeting-place with God. Exodus xxv. 21—"And thou shalt put the mercy-seat above the ark ; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat." Observe, brethren, that the mercy-seat was the meeting-place between a sinner and God : It is Christ, and none but Christ, that is the meeting-place between a sinner now and God. There is no other spot on earth or heaven where God can say, "I will meet with you, and commune with you." Ah, brethren ! have you met with God at the mercy-seat ? This is what is spoken of in the 4th of Hebrews, 16th verse—"Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Can you say you have come to the mercy-seat ? God is inviting you to come,—yea, he is willing to meet with you. You will never meet with him in peace, if you do not meet with him there.

6th. I come now to the last thing of all. Verse 5—"And over it the cherubims of glory shadowing the mercy-seat ; of which we cannot now speak particularly." We read of the cherubims in the 3^d chapter of Genesis. When God drove out the man, he placed, at the east end of the garden of Eden, cherubims and a flaming sword, to keep the way to the tree of life. The next time we hear of the cherubims is when God told Moses to make them : They were to be beaten out of the mercy-seat, and to be standing on it, looking toward it ; and it is said that God was to dwell between them. We are told of the cherubims also by the Prophet Isaiah, 6th chapter, and by the Prophet Ezekiel, 10th chapter. Now, brethren, we are nowhere told in the word of God what the meaning of the cherubims are ; but I think they were intended to represent the redeemed Church of God. You will see this from many things. First, they were of the same piece with the mercy-seat, and they were standing on the mercy-seat : They could not stand at all if they did not stand on the mercy-seat, and the blood was sprinkled on them as well as on it. Just so is it with the Church and with individual believers : They are of the same piece—of the same nature. And then they were looking toward the mercy-seat. This is the constant employment of the redeemed. And then, still farther, the Lord dwells between the cherubims—"O ! thou that dwellest between the cherubims, shine forth ! " But this is part of the redeemed Church that is spoken of—"Know ye not that ye are the temples of the Holy Ghost;" so God is called "he that dwelleth between the cherubims." And again, in the 4th chapter of Revelation, the cherubims join in that song—"Thou art worthy, O, Lord ! to receive glory, and honour, and power ; for thou hast

created all things, and for thy pleasure they are and were created." Now, this puts it beyond dispute that this represents the redeemed Church of God.

Ah, brethren ! what a solemn lesson does this teach! Learn that you will never stand in the presence of God unless you stand on the mercy-seat. Unless you stand on the mercy-seat, you will never be in heaven. Ah, brethren ! unless you stand on the mercy-seat as the cherubims did, you will never see God and live. The Lord bless his own word. Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE IX.

THE SERVICE OF THE TABERNACLE.

Hebrews ix.6-8.—"Now, when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God : But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people : The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as the first Tabernacle was yet standing."

WE have seen, dear brethren, in the first verses of this chapter, that the Mosaic covenant had two things : It had a worldly sanctuary, and it had ordinances of divine service. We have already gone over the first of these briefly. We have considered the worldly sanctuary made up of two apartments,—the holy place and the holiest of all ; and we have considered the vessels of these apartments. We now come to consider the ordinances of the Tabernacle—what was done in these places—what was done in the holy place—and what was done in the holiest of all.

I. *What was done in the holy place.*—This was the outermost of the two chambers. We are told this in the 6th verse—"Now, when these things were thus ordained, the priests went always into the first Tabernacle, accomplishing the service of God." We have here two things,—the persons who went in, and the work which they accomplished. The persons were the priests, Aaron and his sons—none other. There was a law of the God of Israel, that none should enter the holy place but the priests. The people were freely allowed to enter the outer court ; they could come to the brazen altar ; they could lay their hands on the head of the lamb that was upon it ; they could stand by the side of the brazen altar as the priest slew the sacrifice ; they could look to the priests washing their hands at the brazen laver ; they could even look at them entering the holy place

: But none durst enter. When the priest drew aside the curtain, and entered where the golden altar of incense, and the candlestick, and the table and the shew-bread were, none dared to look in. You will see this distinctly mentioned in the 18th chapter of Numbers, 1st verse—"And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary ; and thou and thy sons with thee shall bear the iniquity of your priesthood." Verse 4—"And they shall be joined unto thee, and keep the charge of the Tabernacle of the Congregation, for all the service of the Tabernacle ; and a stranger shall not come nigh unto you." And then, verse 7—"Therefore, thou and thy sons with thee shall keep your priest's office for everything of the altar and within the vail ; and ye shall serve : I have given your priest's office unto you as a service of gift ; and the stranger that cometh nigh shall be put to death." The privilege of coming into the holy place was granted first to all the priests ; but in the days of David they were so many, that he divided them into twenty-four families, and they did the work by rotation ; and yet even then the command was as binding as ever that no stranger must come nigh.

But next let us inquire *what they did*. The service was three-fold. The first duty was to dress and trim the golden lamp. Exodus xxx. 7,8—"And Aaron shall burn thereon sweet incense every morning : When he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it ; a perpetual incense before the Lord throughout your generations." You will notice that the work of Aaron and his sons was in the morning to dress the lamps, and in the evening to light them. In the morning, he had to clean the lamp ; and then, as the sun was going down, he went in with a lighted taper to light it, that it might burn till the morning. The second work of the priests in the holy place was *to burn incense*. You will see this in that passage we have already quoted—"Aaron shall burn thereon sweet incense every morning : When he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it ; a perpetual incense before the Lord throughout your generations." Observe, brethren, that in the morning,—that was, about nine o'clock,—they offered up the lamb for a burnt-offering ; and then Aaron, or one of his sons, took a censer and filled it with burning coals from off the altar, and he took it into the holy place and set it down, and then he took his hands-full of sweet incense, and put it on the fire, so that there was a smoke of incense going up continually. This was the second work of the priest. And then, when he went in, in the evening,—that was about three o'clock,—he did the same as he had done in the morning ; He took the censer full of burning coals and the sweet incense, and entered into the holy place ; and then he put the incense on the fire, and the smoke of it ascended up all the night, so that it is called a perpetual incense. This was the second constant work of the priest. But I said there was another work still : It was *to set the bread in order on the pure golden table*. This he did at the beginning of the Sabbath. You know the Sabbath began in the evening. You will see this in

Leviticus xxiv. 5-9,—“And thou shalt take fine flour, and bake twelve cakes thereof : Two tenth-deals shall be in one cake. And thou shalt set them in two rows, six in a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons, and they shall eat it in the holy place : For it is most holy unto him, of the offerings of the Lord made by fire, by a perpetual statute.” Observe then, brethren, that every Sabbath the priests carried in twelve loaves of bread, and placed them in two rows upon the golden table, and then they poured pure frankincense on the bread. They then sat down and ate the twelve loaves that were removed. This was the work of the priests in the holy place. You will observe that it is said they went in always into the first Tabernacles : They went in at least twice a-day—“They went always into the first Tabernacle, accomplishing the service of God.” Now, we are not exactly told what the meaning of this is ; but I think there can be no doubt that the Holy Spirit intended it to represent the daily ministration of Christ. Just as the high priest going into the holiest of all showed Christ's complete sacrifice, so I believe this was intended to show the daily ministration of Christ for his body the Church. I believe it was intended to show what Christ is doing every day to Israel : Every day he is supplying the golden lamp with oil ; every day he is supplying the nourishment of the Church on the pure golden table : Just as the thousand lambs offered up in flame were intended to show the one lamb offered up, and consumed by the divine wrath, so the thousand priests were intended to represent Christ, who is “the chiefest among ten thousand, and altogether lovely.” And, O brethren ! this teaches a solemn lesson to you and to me. Do you make daily use of Christ ? Are you daily filled and lighted up by his hand ? Are you one of the lamps that Christ lights ? Do you put your prayers daily into the golden censer that stands on the pure golden altar ? Are you fed every day by the bread that Christ puts on the golden table ? Ah ! these are searching questions.

II. I come now, brethren, to the second point ; and that is, *What was done in the holiest of all.*—Verse 7—“But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.” Now, there are three things we might attend to here. There is the person—the high priest. There is the work which he accomplished—“He entered not without blood, which he offered for himself, and for the errors of the people.” And then there is the time—“Once every year.”

1st. There is the person.—The high priest, and none but he, was allowed to enter in. You remember I described to you last Sabbath the holiest of all. Now, none were allowed to enter into it but the high priest : And just as the people were allowed to come into the outer court (but they were not allowed to look

into the holy place, where was the altar, and the candlestick, and the table and the shew-bread), so, in like manner, none were allowed to enter into the holiest of all, but he alone : No one was allowed to be in the Tabernacle at the time when the high priest entered—he went in alone, where was the golden censer, and the ark of the covenant overlaid with gold, in which was the golden pot that had manna, Aaron's rod that budded, and the tables of the covenant. His feet stood in the holy place, and of the people there were none with him. You will see this in the 16th chapter of Leviticus, 2d verse—"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." Verse 17—"And there shall be no man in the Tabernacle of the Congregation when he goeth in to make an atonement in the holy place." Observe there was to be no man in the Tabernacle when Aaron went in to make atonement. This is exactly what the Apostle Paul means when he says in the 7th verse—"Into the second went the high priest alone every year." And, O, brethren ! which of you can fail to notice that this represents Christ, who is the great intercessor for the transgressors, and none but Christ ? Of the people there was none with him—with him there was no fellow : he made atonement alone—he sprinkled the blood alone. Friends, either Christ must do all for us, or nothing at all. Either he must be all your atonement or none : He will have all the glory.

2d. And then notice farther under this head, *The work which he accomplished*—"He entered not without blood, which he offered for himself, and for the errors of the people." I believe, if you study the 16th chapter of Leviticus, you will notice that he entered in at least three times on the day of atonement. He did first of all, as I described to you last Sabbath—he took the censer and filled it with burning coals from off the altar, and his hands-full of sweet incense beaten small ; he then pulled aside the curtain, and as he entered he cast the incense over the coals, so that the cloud of incense covered the place. He then went out again, and filled a bason with the blood of a bullock, which was for an atonement for himself and for his house, and went in a second time within the vail ; and as he entered he sprinkled the blood seven times upon the mercy-seat and before the mercy-seat. He then went out again, and brought in a bason of blood—the blood of a goat, slain for the errors of the people ; and he dipped his finger in the blood, and sprinkled it on the golden mercy-seat and before the mercy-seat seven times. He then went out again, and put his hand on the head of the scape-goat, and confessed over it the sins of the children of Israel. This was the work he accomplished in the holiest of all. Ah, brethren ! there can be no doubt what this meant : It represented Christ, our great high priest. You will observe he did not need to offer for himself—he was sinless ; but before the high priest could typify Christ, he had to offer for himself, and then he entered within the vail. This typified Christ's entering in within the vail. And I think his coming

out and confessing the sins of the children of Israel on the head of the scape-goat, shows the pardon of sin.

3d. Let us notice *the time*. Verse 7—"Once every year." It was in the seventh month and the tenth day of the month—it was on that day that the priest entered so solemnly into the holiest of all. It was the most solemn of all Israel's solemn days ; and it is said he entered in "once every year." That means one day in the year ; but this is no objection to his entering in more than once on that day. It was but one service showing Christ's complete sacrifice : It was intended to show to all, that Christ is the daily minister of the Church : It showed Christ's one entrance into the holiest of all after his complete sacrifice.

III. Let us come, brethren, to the third and last point. Verse 8—"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing." Now, brethren, I observe, first of all, that the Spirit was the great teacher of the saints long ago. We are told that the Spirit strove with the people before the flood : It was also the Spirit that taught Abraham, so that he saw Christ's day, and was glad : It was also the Spirit that taught Eli to tremble for the ark of God : It was the Spirit that taught Moses and Aaron of the good things to come. We are here told that the Spirit signifies by means of these ordinances, that the way into the holiest of all was not yet manifest. Ah, brethren ! you see we can do nothing without the teaching of the Spirit. The Spirit must teach now as well as then : It is his first work to take away the scales from the eyes, so that we may see. Brethren, it is very interesting to remark how little difference there is in the experience of the saints long ago, and the saints now @ And why is this ?—The reason is, it is the Spirit that teaches now, that taught then. It is all one whether he teach them by a book or by a board—it is the same Spirit. The saints are saved now as they were then. Ah, friends ! all that are before the throne of God are justified in the same way. Are you taught by the Spirit ? "A man can receive nothing except it be given him from above." And the Gospel feast is now so plain, as that a fool cannot mistake ; but is the same Spirit that is the teacher. Yet I fear there are some sitting here who are as blind as a carnal Jew, who see no farther than the boards and curtains—than the outward form. Remember, it was the Spirit that had to teach them, and it is the Spirit that must teach you. See, then, that the same Spirit teach you.

But there is a second lesson that Paul here draws,—that the way into the holiest of all was not yet made manifest. Paul does not say there was no way that was not true ; but it was not plain, and this was what the Spirit intended to teach by this—"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest." There can be no doubt that the holiest is here intended to signify the presence of God. Just as Paul says in another place, "Having boldness to enter into the holiest by the blood of Jesus." Paul means, that the way into

the favour of God was not made manifest, and the reason was two-fold. Christ was not yet dead : It was true he was promised ; but he had not yet died, so that the way into the holiest was not and could not be manifest. They could not see the work of a Saviour as we now see it. And another reason was, that the Spirit was not yet given,—that is to say, was not yet given in abundance, as it is said, "The Spirit was not yet given, because that Jesus was not yet glorified." The Spirit was not given until after the ascension of Christ. Then the Spirit was poured out abundantly ; and now we live in the days of the ministration of the Spirit : But, before Christ's ascension, the Spirit was given, if I may so speak, by measure—"The way into the holiest of all was not made manifest ;" but now the Spirit is given without measure—the way into the holiest is made manifest.

We now come to another lesson ; and that is the last of all—the way into the holiest is now made manifest. You remember, when Christ died, that the veil of the Temple was rent in twain from the top to the bottom. The moment that Christ died the way into the holiest of all was made completely manifest ; and this is the glory of the Gospel above the Jewish dispensation. The freeness—the completeness—the all-sufficiency of it—is made manifest. It is made so plain that a child may understand it. That which was taught to Israel by types and shadows is now so plain that a wayfaring man, though a fool, shall not err therein. The high priest, his work, his entering into the holiest of all, &c.,—all these are so plain that even a little child cannot mistake them. It is plain,—so plain that he that runs may read. Now, dear friends, what will you and mine be, if, when God has so manifested the way into the holiest of all, in the last day, you and I are still found ignorant of it ? "How shall we escape if we neglect so great salvation ?" "If he that despised Moses's law died without mercy, under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace ?" Ah ! surely, if they died without mercy under Moses's law, surely you shall die the second death. Brethren, I cannot imagine a greater argument than this for your not escaping punishment, if you despise the Gospel. If an unbelieving Jew died without mercy, what will you do ?

O ! learn how impossible it is to enter into the holiest without blood. Some say, "I'm a decent man:" But have you blood ? Without it you cannot enter into the holiest—you cannot be saved. And those who have much guilt, you may have it taken away by the blood of Christ. Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE X.

THE IMPERFECTION OF THE JEWISH TABERNACLE AND ALL ITS SERVICES.

Hebrews ix.9-13.—"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience : Which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands,—that is to say, not of this building,—neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

WE have now gone over, dear friends, the description of the Tabernacle, with its two apartments. We have gone over rapidly the service of the priests in the holy place, and the service of the high priest once a year in the holiest of all. Now, these ordinances were the peculiar glory of the Jewish nation.

We now come to two things farther—

1. The total imperfection of the Tabernacles and all its service.
2. The amazing perfection of Christ and all the work which he accomplished.

I. The first thing in these words, brethren, is *the total imperfection of the Tabernacles and all its service*. It was imperfect for many reasons.

1st. Because the Tabernacle and all its service was only a figure for the time then present. Verse 9—"Which was a figure for the time then present." The word "figure" is the same which in other parts is translated "a parable". So, then, it was intended to be a shadow. Observe, dear friends, that this implies that the Tabernacle and all its services, its boards of shittim-wood, its curtains, its golden altar, the priest's daily ministrations, &c., was but a parable. It was but a figure for the time present. It was never intended to be anything but a shadow—"Which was a figure for the time then present, in which were offered both gifts and sacrifices," &c. You know it is common in parents and teachers, when they teach children, to teach them by pictures and models. We are such ignorant creatures that we are taught best by objects presented to the eye ; so that it has been found far better to teach children by objects brought to the eye than in any other way. Now, this is just exactly what God did to Israel : He began to teach them by a parable presented to the eye : Everything that is necessary for a sinner to know, in order to be saved, was presented to the eye—"Which was a figure for the time then present." For example, he wanted to teach them the

distance there is between a sinner and God ; and how did he do it ? —Just by putting up a curtain. God taught them thus by a figure that there is no way for an unpardoned sinner into the presence of God. And again, God wanted to teach them his imputation of sin to his Son ; and how did he do it ? —By making the high priest put his hand on the scape-goat, and confess over it the sins of Israel. And again, brethren God wanted to teach Israel that we needed a holy high priest to bear our sins ; but how could God do this ? —There was none that was without sin, and therefore God intended that the Jewish high priest should slay a bullock for himself, and then come and offer a goat for the sins of the people. God taught them that we need a Mediator without sin. All these things, brethren, God taught them by a figure. Now, this shows you the imperfection of the Jewish Tabernacle. You know we go past a picture to the reality. Observe, dear friends, you do not always teach your children by a picture. It may do for a time ; but when they get older, you have to teach them by the reality ; and so has God done to his Church —"Which was a figure for the time then present." And this shows two things. It shows God's condescension. You know if a great philosopher—say Sir Isaac Newton—was to come and teach a child the alphabet, it would be a great condescension ; and such, dear friends, is the condescension of God, but in a far higher sense. Another lesson is, that the persons who would take us back and teach us through pictures , they are for bringing us back to childhood again.

But I have a second and still greater imperfection in the Jewish covenant,—That *it could not make the worshippers perfect, as pertaining to the conscience.* Verse 9—"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." The worth of a man's religion may be estimated by this—what does it do for his conscience ? True religion is this—to give perfection to the conscience. Let me open this up to you—the matter of the conscience. We are told by Paul that there is a conscience in every man. Romans ii. 14—"For when the Gentiles, which have not the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts." You will notice, that though the Gentiles had not the Bible, yet it is said they had a conscience. The conscience in man is that part of his nature which is intended to regulate all his doings, but which here is said to accuse or excuse all that we do. Observe what state ungodly men have brought their conscience into : Those of you in the Congregation who are ungodly, you have got a seared conscience. See 1st Timothy iv. 2—"Speaking lies in hypocrisy ; having their conscience seared with a hot iron." Compare Titus i. 15—"Unto the pure, all things are pure ; but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled." Now, brethren, this shows you very plainly what state the conscience is in—it is either seared or defiled. Conscience is intended to be the voice of God in the heart ; but observe, those of you who have sinned much against the light of your conscience, you have got a defiled conscience. It

is like a mirror that is defiled ; so that it does not reflect the objects put opposite it. It is like a piece of flesh over which a red-hot iron has been drawn. That is the state of those of you who have a defiled conscience. But, O, brethren ! when it pleases God to convince a man by the Spirit, God pricks conscience, and then it cries out, "Men and brethren ! what shall we do ?" O ! that God would unstop conscience. Now, brethren, when the conscience is thus awakened, before he can have peace, it must be pacified. Now, what will do this ? Will the blood of bulls and goats do it ?—Ah, no ! Nothing but a price put down will do. O, dear fellow sinner ! think of this. It's a poor religion that will not pacify an accusing conscience—that will no make the lion in the breast lie down and sleep. All the gifts of Moses will not do—they make a man clean ceremoniously ; but nothing but a ransom laid down by Christ, and taken by the sinner, will do it. Do you know, brethren, what I mean ? Ah ! would to God that your conscience was awake ! I fear many of you have got a seared conscience—so that you cannot weep for your guilty and sinful heart—so that conscience does not cry out against sin. Ah, friends ! think of this. I do not know a man so miserable as the man who has a seared conscience—as the man who has sinned against much light.

And again, if there are any here who have an awakened conscience, I pray you think that it is not all the gifts and sacrifices of Moses that will give it peace : It is only the blood of Christ. O ! the happiness of having a clean conscience. O ! to be able to say with holy Paul, "I have a conscience void of offence both toward God and toward men."

But I hasten to the third imperfection of the Mosaic covenant : It is, *That it was a yoke imposed on them*. Verse 10—"Which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." This Tabernacle and all its service was accompanied with divers ordinances ; which Paul here says were imposed on them till the time of reformation. I shall not now stay to open up to you all the ordinances here mentioned. The "meats" appear to be what they were allowed to eat. You know there were some beast which they were commanded not to eat, such as the swine. They might also appear to refer to what the priests were allowed to eat in the holy place ; and the "drinks" may refer to the command, that the priests were not allowed to drink wine while performing the service of the Tabernacle. The "divers washings" appear to refer to what the priests had to do when they entered into the holy place ; and when they offered sacrifice, they had to wash themselves at the brazen laver. These things the Apostle calls "carnal ordinances," not sinful ; but outward ordinances, not extending to the conscience. Now, of all these ceremonious ordinances, Paul says they were imposed on them till the time of reformation. This is much illustrated from what you read in Acts xv. 10—"Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear."

Peter here calls the ceremonial law a yoke which neither they nor their fathers could bear. Compare Galatians v. 1—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." They both agree in calling it a yoke of bondage. I believe God intended it to be a yoke, in order that men might be looking out for Christ—in order that men might look at the high priest that was to come—in order that men might be weary of their bondage. I believe that we do not rightly understand the old covenant unless we understand it thus—unless we see it as making them long for the coming of Christ. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

I see that I will not have time to go farther. I am sorry for this, as you will not rightly understand it, unless you know what follows. In the following verses, he shows the superiority of Christ over the Mosaic services. They were the shadow—Christ is the substance. But, brethren, though I cannot now go over it, yet you may learn this sweet lesson,—that we are now come into Gospel liberty. "If the Son make us free, we shall be free indeed." But, ah ! what will be the condemnation of those of you who yet remain with a seared conscience, unpardoned and unholy ? What will be your condemnation, brethren, if, after Christ has laid down his blood and gone into the holy place, you should count that blood a common thing ? What place of hell will be bad enough for you who despise him ? Ah, brethren ! think of this. Do not be content with a religion that does not make the conscience clean. But, O ! come to the Lord Jesus, who has obtained "eternal redemption," and do not despise it. That word "eternal redemption" is enough to fill heaven and earth with praise. Ah, brethren ! which of you can be happy that has not obtained eternal redemption. Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE XI.

THE PERFECTION OF THE GOSPEL COVENANT.

Hebrews ix. 11,12.—"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands,—that is to say, not of this building,—neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

IN our last lecture on this chapter, we saw the imperfection of the Mosaic covenant. We saw its imperfection in three things. *1st.* We saw that the Tabernacle and all its services *was only a figure for the time then present.* We

saw that the ark, and the mercy-seat, and the table and the shew-bread, and the living priest himself, were only a figure—a shadow of good things to come. We saw this imperfection, *2dly*, from this, that *the gifts and sacrifices under the Mosaic covenant could not make the conscience perfect*. You remember I entered at some length into the subject of the conscience. I showed you that it is not till we come to the blood of Christ that we have a pacified conscience. Now, all the Mosaic services could not pacify the conscience. It is true that they did attain to peace of conscience. It is said, "Thou wilt keep him in perfect peace whose mind is stayed upon thee." And we find Isaiah singing, "Comfort ye, comfort ye my people, saith your God ; speak ye comfortably to Jerusalem ; and cry unto her, that here warfare is accomplished—that her iniquity is pardoned ; for she hath received of the Lord's hand double for all her sins." And you find David singing, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." It is quite true that they did attain a peace of conscience ; but they did not attain it through the Mosaic sacrifices ; but they looked past them to the substance—to Christ ; but this only proves the imperfection of it. *3d*. I showed you this in another way,—*That the Mosaic covenant was only a shadow, because it was imposed on them*. I showed you, that Peter says it was a yoke which neither they nor their fathers were able to bear,—there were so many services of meats and drinks, and divers washings, and carnal ordinances. God intended it to be a yoke. This, then, was the imperfection of the Mosaic covenant.

Now, I proceed to-day to notice the perfection of the Gospel covenant. We have just three things in these words which we would consider,—the high priest, the Tabernacle where the offering was made, and his entrance into the holiest of all.

1. First of all, *the high priest*. Verse 11. "But Christ being come an high priest of good things to come." You will remember, I dare say, some of you, when we were lecturing on the 5th chapter of this wonderful book, that we saw the high priest was taken from among men. God did not send an angel, to wear the breastplate, and the golden ephod, and the priestly robes ; but God took a Jew—"Aaron, thy brother." And I showed you the reasons of this. There were especially two reasons. The first was, *that they might come to him*. We could not have come to an angel. And then any Jew who had any guilt on his conscience might come to Aaron, his brother. When he thought that he was his brother, of the same nature with him, this would give him boldness to come. And another reason was, *that he might have perfect sympathy*. You know an angel could not have this—he was not encompassed with our infirmities ; but Aaron felt them : Therefore, he could sympathize with them in their sorrows ; but, brethren, there is one point we should notice. Now, though all this was very gracious in God, yet the high priest could do nothing for any that came to him : He could not pardon him—he could not roll away the burden of guilt, or the wrath of God. What could he do for him ? "But Christ being come an high priest of good things to come, by

a greater and more perfect tabernacle, not made with hands,—that is to say, not of this building,—neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Here is the contrast. He is the perfect high priest, "Christ being come an high priest of good things to come,"—that is, a high priest of Gospel blessings. Just as, you remember, Christ is called, "He that was to come," so here he is called "An high priest of good things to come." Let us consider what these blessings are. The

1st. Is *complete atonement*. The Jewish high priest could not make complete atonement. It is true that he offered an atonement once a year ; but that only proves that it was imperfect. The Jewish high priest never made atonement for a single soul—it was only a shadow. "Christ being come an high priest of good things to come," &c., made complete atonement. It is written, "He made intercession for the transgressors." "He hath borne our sins in his own body on the tree." O, brethren ! this is a "good thing to come." This is one of the Gospel blessings. Have you got this thing ? Have you come to get all your sins made white as snow. ?

2d. Another good thing that Christ, as the high priest, does, is, *to make continual intercession*. You know the high priest among the Jews made intercession. He had a breastplate, on which were engraved the names of the children of Israel ; and I have no doubt that he offered up strong cries and tears when he went in before the Lord ; but how could he know all the names of Israel ? or, even if he did, how could he know all the cases of the children of Israel ? or, even if he did, how could he have such a bosom of sympathy as feel for them all ? "But Christ being come an high priest of good things to come." He has got a deep memory—"Neither pray I for these alone, but for them also which shall believe on me through their word." And not only has he got a deep memory : but he has an omniscient eye, and he has got a bosom that can sympathize for all his people.—"We have an advocate with the Father, Jesus Christ the righteous."

3d. Let me mention another of the good things : It is *acceptance*. You know the Jewish high priest was allowed to go in once a year into the holiest of all ; but he could not take any one with him—not even one of the priests. "But Christ being come an high priest of good things to come," not only enters himself, but takes us along with him—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." With the blood of Jesus, all have boldness to enter in, and there is a day coming when he will take us all into the holiest of all—into the presence of his Father.

4th. Another of the good things is, *a change of heart*. You know the Jewish high priest could sympathize with his brother ; but he could not give him a new heart. "But Christ being come an high priest of good things to come," he can give the

sinner a new heart and put within him a right spirit. He is a high priest of good things to come. Ah, brethren ! have you made use of this high priest ? Have you received these good things to come ? Have you taken them ? Ah ! how strange is it that you would have all the good things of this life, without the good things of Christ ?

II. I now hasten to *the tabernacle where Christ made his offering*. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands,—that is to say, not of this building." At the beginning of this chapter, we considered the Jewish Tabernacle, where was the candlestick, and the table, and the shew-bread, &c., in which the priests offered sacrifice. But we now come to consider the tabernacles where Christ offered up his sacrifice ; and I think that this tabernacle is his body. You remember he told the Jews that his body was the tabernacle, and he said to his disciples, "Destroy this temple, and in three days I will raise it up again ; but he spake of the temple of his body." So I believe, dear friends, that the tabernacle spoken of was just the holy human nature of Christ. This was the tabernacle in which he offered up his sacrifice, and it is the tabernacle in which he offers up his sweet incense within the veil. And you will notice that it is said to be "a greater,"—not greater in dimension, but in value. We saw that the Jewish Tabernacle was very glorious : Its golden altar, its golden candlestick, its boards of shittim-wood, its curtains of blue and purple and scarlet, and its fine-twined linen, made it a glorious Tabernacle ; and it is called "a perfect Tabernacle." You know the old Tabernacle was very perfect ; but, ah ! it is not like this. And it is said, it is "without hands." You know the old Tabernacle was made with hands ; but this is one without hands. The Holy Ghost overshadowed Mary, and formed him in the Virgin's womb. I believe, dear brethren, that this is intended by the greater and more perfect tabernacle. And I would just leave with you three things in which it excelled the old Tabernacle.

1st. It was intrinsically holy.—The old Tabernacle was extrinsically holy ; but you know the golden altar, and the boards of shittim-wood, and the curtains, and the fine-twined linen, cannot be holy in themselves ; but Christ was intrinsically holy. His holy mind was a perfect transcript of the mind of God.

2d. There is a second particular in which the human body of Christ excelled the old Tabernacle : It is, that *he dwelt in it by the Godhead bodily*. You know, that in the Tabernacle, God's glory was seen ; but, O ! in the body of Jesus, the Godhead dwells. The omniscience of God is there—the love of God is there. Ah, brethren ! it is sweet to think about him now when he is in heaven.

3d. There is a third thing ; and that is, *this tabernacle was never to be taken down*. You know the old Tabernacle is taken down : What has become of its boards and its curtains we do not know : But this tabernacle is never to be taken

down : It is a tabernacle that the Lord pitched, and not man—"Jesus Christ, the same yesterday, to-day, and forever." Ah ! we may gaze for ever on that pure majestic eye that wept at the grave of Lazarus—it is a tabernacle that will never be taken down. Ah, brethren ! it will be the employment of heaven to study this tabernacle. It was a greater tabernacle—one made perfect through suffering.

III. I come now to the third and last point—*The entrance into the holiest of all*. In like manner as the Jewish high priest entered into the holiest of all below, so has our high priest entered into the holiest of all above. It is explained, verse 24—"Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us." The Jewish high priest drew aside the curtain, and entered into the holy place, even where his foot could not stand unless on blood ; but Christ has gone into the holiest of all—into heaven for us. And then notice the time : We saw that the Jewish high priest entered in once a year ; but Christ has entered in once for all. Now, this shows the perfection of Christ's sacrifice. When the high priest entered in once and then again, that showed that he was not perfect ; but Christ has gone in once for all. It was the perfection of Christ's priesthood that it was once and no more.

And then notice farther, the blood by which he entered in—"Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place." I showed you that the Jewish high priest had to take with him blood when he entered into the holiest of all. Now, dear friends, observe that the Lord Jesus did not take the blood of bulls or calves, because it is not possible that they could take away sin ; but he entered in with his own blood. At Gethsemane and Calvary, he shed his blood ; and then, with the marks of the nails in his hands and feet, and the mark of the spear in his side, he entered into the holiest of all. Christ could not enter in within the holiest of all without his own blood.

Now, last of all, notice what he obtained : He obtained eternal redemption for us. He obtained this before he entered in. The Jewish high priest did not obtain redemption by all his sacrifices ; but Christ, by his own blood, hath obtained eternal redemption for us. What is this eternal redemption ? Brethren, we were under bondage to Satan—under the cords of our lusts, and Christ came to pay a price for our redemption—"We were not redeemed with corruptible things such as silver and gold, but by the precious blood of Christ, as of a lamb without blemish and without spot." When he laid down his blood as the price of our redemption, God accepted of it. The redemption out of the land of Egypt was only a temporary redemption ; but this is eternal redemption.

Dear friends, what think ye of Christ ? What think ye of this high priest of good things to come, who has obtained eternal redemption for us ? Have you got this eternal redemption ? Ah, friends ! of not, then you will be under eternal

bondage. O ! the misery of this bondage to one who has heard of redemption. O, brethren ! think of this : It is not long that you will be offered eternal redemption. Remember He is coming again, but not to offer eternal redemption, but to take vengeance on them that know not God, and that have not obeyed the Gospel. O ! that you were wise ! O ! that you would consider this—that you would remember your latter end ! Amen.

THE GLORY OF THE CHRISTIAN DISPENSATION

LECTURE XII.

THE SUPERIORITY OF CHRIST'S SACRIFICE OVER THOSE OF THE LAW

Hebrews ix. 13,14.—"For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God ?"

IN our last Lecture, some of you will remember that we had a remarkable comparison of the high priest under the law, and Christ. We noticed that Christ was a high priest of good things to come. The high priest under the law had no good thing—he had only the shadow ; but Christ is a high priest of good things to come—the pardon that he gives is real. We saw, in the next place, that Christ had a greater tabernacle than the priest under the law. We saw that the high priest under the law had a Tabernacle composed of boards and curtains ; and we saw that the tabernacle of Christ is his holy human soul and body. And then we saw, that, in the Tabernacle of old, there was a ray of Divine Majesty, while in the temple of Christ dwelt all the fulness of the Godhead. His eye was a channel for the divine omniscience—his arm a channel for the divine omnipotence. We saw, thirdly, that Christ was greater than the high priest in his entrance into the holiest. We saw that the high priest entered in often ; but Christ entered in once for all.

We now come, dear brethren, to consider that the sacrifice of Christ was greater than all the sacrifices under the law. This is the intention of these words—"For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God,

purge your conscience from dead works, to serve the living God ?" There are obviously two things in these verses that require to be opened up.

1. What the sacrifices under the law could do—"For if the blood of bulls and goats," &c.
2. What this greater sacrifice could do—"How much more shall the blood of Christ," &c.

I. The first thing, then, which we have to consider is, *what the sacrifices under the law could do*. And first, we must inquire *what the sacrifices of the law were*. Verse 13—"For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh." First of all, we have got the blood of bulls and goats. This may refer perhaps to that in the 12th verse—"Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." This was the high priest's duty on the day of atonement, mentioned in the 16th of Exodus. You remember I told you he had to offer for himself and for the errors of the people. Now, it may refer to this, but I think that it rather refers to all the Jewish sacrifices : For example, it is said in Isaiah i. 11, "To what purpose is the multitude of your sacrifices unto me ? saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he-goats." There you notice that the sacrifices of Israel are described as the sacrifices of lambs and bullocks. Compare this with the 50th Psalm, 9th verse—"I will take no bullock out of thy house, nor he-goats out of thy folds." Verse 13—"Will I eat the flesh of bulls, or drink the blood of goats ?" There, you will notice, all the sacrifices of Israel are contained under these two heads—"The blood of bulls and of goats ;" and this I think is the meaning of these words—"For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh."—if they sanctified to the purifying of the flesh—"how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God ?" What was it that the blood of bulls and of goats did ?—There were two things that it did : It represented the shedding of the blood of Christ : Another thing it did was—it made them ceremoniously clean.—Then again, let us notice the other sacrifice here mentioned—"The ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh." We are told about it in the 19th chapter of Numbers, verse 2d—"Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke." You will observe it was to be a heifer without spot. This refers to Christ, who was without sin. It was to be one on which never came yoke. This represents Christ, that on him was no sin : He had no burden of sin of his own. And you will notice that it was to be a red heifer. This shows that he was to be covered with our sin. Then, verse 3d—"And ye shall give her unto Eleazar, the priest, that he may bring her

forth without the camp, and one shall slay her before his face." You will notice, that the heifer was to be led without the gate, to show that Christ was to suffer as an outcast—an outcast from God—an outcast from man. And any one was to slay it. This shows that the Gentiles were to have a hand in putting him to death. Verse 8—"And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening." And then, verse 9—"And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place ; and it shall be kept for the Congregation of the children of Israel, for a water of separation : It is a purification for sin." The burning of the heifer was to show that Christ was not only to be slain by the hands of men, but that he was to be consumed by the wrath of God. Then it was to be for a water of separation, to wash the unclean. This is to show that Christ was to be a perpetual fountain washing the unclean. That is what is meant in the passage by the ordinance of the heifer. Now, the question comes, What could this do ? Now, friends, there are two things it could do. *It could show Christ.* It was intended to be a dim Gospel—"The law having a shadow of good things to come." It was "a shadow of good things to come." And I have no doubt that many a believing Jew was taught through them, by the Spirit, how to be saved. But you will observe, that the ashes of a heifer, sprinkling the unclean, also *sanctified to the purifying of the flesh.* The word "sanctify" is used in two ways in the Bible. It often means to make holy—"Sanctify them through thy truth ; thy word is truth,"—that is, make them holy. But it has another meaning,—that is, to set apart. Such were all the vessels of the sanctuary ; and that is the meaning of these words in the 17th of John—"For their sakes I sanctify myself,"—that is, "For their sakes I set myself apart." Now, that is the meaning in this verse—"If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh," or set men apart to the purifying of the flesh. It made them clean ceremoniously. You know, when a man died in any of the tents of Israel, that tent was reckoned unclean ; or of any one touched a dead body, he was unclean seven days, and on the third day he was obliged to go out of the camp. Now, the ashes of an heifer was that with which he was to be sprinkled, in order to be made clean. Any one that was clean was to take a bowl of running water, and mix with it the ashes of the heifer, and any one was to sprinkle him with it, and then on the seventh day he was clean. Now, this is what the sacrifices could do—they made the man ceremoniously clean. They did, then, these two things : They represented the shedding of the blood of Christ ; and they made the worshippers ceremoniously clean.

II. I now come to the second thing proposed,—that is, to show *what the sacrifice of Christ could do.* Verse 14—"How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God ?" Now, you will notice, brethren, two things here : First, the superior value of the sacrifice of Christ ; and then its superior efficacy.

1st. It's of far greater value. It is described in a very solemn manner—"He, through the Eternal Spirit, offered himself without spot to God !" Every word of it is solemn. You ought to look up for light that you may see every word of it. First, observe what the sacrifice was—"He offered himself!". The Jewish high priest offered a lamb or a goat : This high priest offered himself. The Jewish high priest presented an offering every day ; but what was that to this high priest ?—"He offered himself!". He that was God and man in two distinct natures, and one person for ever, offered himself. Think of it, dear brethren ; for it has a height and a depth, a length and a breadth, that passeth knowledge. To an unbelieving man there is nothing seen in it ; but to the believing soul, it is a love that passeth knowledge : It makes all historical events seem as nothing. He was the high priest, and he was the lamb, and he was the altar too. He was the high priest—"No man forceth my life from me : I lay it down of myself. I have power to lay it down, and I have power to take it up again." Just as Abraham lifted the knife to slay his son, so Christ lifted the knife on himself. It is said in Isaiah, "He poured out his soul unto death." And then, brethren, you must always bear in mind, that his divine and human nature concurred in it. And then he was not only the high priest, but the lamb—"He offered himself." "Behold the Lamb of God, that taketh away the sin of the world!" It is true that the Godhead could not suffer ; yet he offered himself. His holy human body and soul was the lamb. How costly ! Where is there anything in all the world so costly ? And then he was the altar too, as some old divines have it. His divine nature was the altar on which his human soul and body, as the sacrifice, was offered. And then observe, "He offered himself without spot." You know the heifer was to be without spot, the lamb was to be without spot, and the goat was to be without spot ; but, brethren, all the heifers and lambs and goats were but externally spotless ; but Christ was both internally and externally holy,—yea, we may say, brethren, that no creature in heaven or earth was spotless as He, the only holy one. And then he was not only without spot in his life, but in his suffering—he was the only holy one even when he died. And then notice farther, "to God". In the plan of redemption, God the Father is the governor. It is he that gives the law—sinners break the law. God says, the sinner shall die—"the soul that sinneth it shall die." Christ offers to die—to suffer for sinners, and he dies. That is the meaning of the word, "to God". And then he did all this through the Eternal Spirit—"He, through the Eternal Spirit, offered himself without spot unto God." Some divines think this refers to the divine nature of Christ, and the sense is good. Still I do not think it is the meaning. It is through the Holy Spirit just as you remember the Holy Spirit overshadowed Mary, and formed him in the Virgin's womb ; so, at the hour of greatest need—in that awful hour when flesh and heart was failing—the Eternal Spirit filled him with all divine grace and strength to offer himself—"He, through the Eternal Spirit, offered himself without spot to God." Ah, my brethren ! when we go to Calvary, we are often taken up with the men that are there—the crowd that surrounded him. We look too much at Pilate condemning him, and the soldiers crucifying him, and too little at what God here points is to. God has put a

blank over all the creatures, and lets us see the high priest. A carnal man can understand his sufferings from men ; but it is the spiritual eye that sees his priestly offering.

And let us pause and see how intent the Godhead was on the work of redemption. The Son might have said, "How should I seek to die for sinners?" The Father might have said, "How should I be at Calvary to receive that offering?" And the Spirit might have said, "How should I support Jesus to make that offering?" The Father's heart was intent on the work. The Son said, "Lo ! I come to do thy will, O God!" And the spirit said, "Lo ! I come." And the Father said, "This is my beloved Son, in whom I am well pleased."

Let us learn another lesson—the folly of those who see no beauty—nothing to wonder at—in the cross of Jesus—"Angels desire to look into it." You see no love in it ; yet herein is love—"God so loved the world that he gave his only-begotten Son." And here is the love of the Spirit. O, blind bats ! that see no love in the cross of Christ !

2d. I have still another point to go over ; but I am afraid I can hardly touch upon it,—viz. *the superior efficacy of the sacrifice*.—"How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God ?" As long as you are Christless, your works are dead works. Worms are the attendants of death. Your conscience is dead. The blood of Christ purifies the conscience ; "for if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh," they sanctify to the purifying of the flesh ; but the blood of Christ makes the conscience clean. Do you know what it is to have the conscience washed ? All the Jewish sacrifices could not take sin away. As one said when standing by the sea, "My heart might pollute the sea ; but that sea could not make my heart clean." And then the result—"To serve the living God." You cannot serve God as long as you are unpardoned ; but, Ah ! the moment that the conscience is purged from dead works, the stream of life enters in.

Learn, dear friends, that certainly, if "the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God."

And then learn, last of all, that you cannot serve God with an unpurged conscience. You must get your conscience washed, sinner, or you will never serve the living God. May the Lord bless his word ! Amen.

