

**AN ABIDING PRIESTHOOD, AND
OTHER DIVINE ORDINANCES OF
THE CHRISTIAN CHURCH, SHEWN
FORTH IN TYPES OF THE LAW**

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An Abiding Priesthood, and Other Divine Ordinances of the Christian Church, Shewn Forth in
Types of the Law by Anonymous

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ANONYMOUS

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"Which things are an allegory: for these are the two Covenants."—Gal. iii. 24.

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THE ISRAELITES.

HEB. iii. 5, 6.

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ; but Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

IT is evident, from holy Scripture, that the Children of Israel, and the dealings of the Lord with them, were designed to be ensamples, or types, of the Christian Church. Israel after the flesh, and Israel after the Spirit, are alike spoken of as the people of the Lord—chosen to witness for Him, and to make known His name in the world. And inasmuch as His dealings with both have been for the revelation of His one great purpose in Christ Jesus His Son, the two dispensations have been in principle the same ; the later being the development of the earlier : the one being the shadow, and the other the image of the glory to come.—Heb. x. 1.

The bondage of Israel in Egypt, and their deliverance by the hand of Moses, foreshadowed, as we shall see, the dealings of the Lord with the spiritual Israel. And the ordinances of worship which He gave them for the Tabernacle of witness in the wilderness, served also unto "the example and shadow of heavenly things"—that is, of the things that are in the Christian Church. For the Church is the Kingdom of heaven in a mystery, even as we are said to "sit together in heavenly places in Christ Jesus."—Ephes. ii. 6.

Let us proceed then to consider and compare some of the leading points of resemblance in the work of the Lord, under the former and the present dispensations. And, in the first place, we see that the deliverance wrought for the Israelites at the Red Sea is declared to be a type of our Baptism; and the food by which they were sustained in the wilderness is spoken of as a type of the spiritual food by which our souls are nourished unto eternal life. St. Paul says, I Cor. x. 1:—"Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptised unto Moses in the cloud and in the sea." This is a striking and significant figure. To us, indeed, it is only a figure; but to them it was a great reality. It was deliverance in the time of impending ruin. They were separated by the waters of *their* baptism from the tyranny and thralldom of the enemy, and were brought out to be under the government

and guidance of the Lord. At this baptism unto Moses, GOD was present. All our fathers were under that cloud wherein He dwelt. HE was there in the symbol of the cloud by day, and in the shining of a flaming fire by night. It was His manifested presence which gave its chief solemnity to the event, and its perfect efficacy to the deliverance. Their baptism was the act of God Himself. It was He who brought them through. When Moses was commanded to stretch forth his hand over the sea, it was God's hand, so to speak, that was stretched forth ; for it was His hand that divided the sea, and saved His people, and overwhelmed their enemies.

Now, great as was the deliverance when Israel was baptised unto Moses, let us remember that, after all, it is spoken of as only a type of that which is wrought for us in our baptism. St. Paul says, " now these things were our figures." 1 Cor. x. 6. Can it be, therefore, that God was present as a Saviour in the type, and is not present in the anti-type ? Can it be that their baptism unto Moses was an act of blessed and mighty deliverance, and that our baptism into Christ is not a mightier and more blessed deliverance still ? It is true the Lord is not in the cloud now as he was then. But it is because He has found another place to dwell in. God is now manifest in flesh. He took our nature ; and having borne our burdens therein, and opened up a fountain for our uncleannesses, He looses us from the bondage of the enemy, and brings us under His own blessed government and guidance.

And though now we see Him not, we know by His own promise that He is nearer to us than He was to Israel. Our baptism is not a man's act, any more than the baptism of Israel was; only in our baptism the Lord is not *over* us merely as He was over them. He enters *into* us by His Holy Spirit, and thus He gives us in very truth a place and a name among the sons and daughters of the Lord Almighty.

Observe, we are speaking now of the *act* of baptism—not of its final issue, which is quite another thing. We do not forget how the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. Alas! how true also is the parallel now!

Again, St. Paul says of the congregation in the wilderness, "they did all eat the same spiritual meat, and did all drink the same spiritual drink." They were fed with manna—with bread which came down from heaven. This was a daily token to them of the Lord's faithfulness. It was their daily wonder, as well as their daily sustenance. No law of nature intervened to prepare this manna. It was of God's immediate creation; and from His hand it fell, at the appointed time, round about their habitations. Man did eat angels' food. And for his drink, it came from the stony rock at the word of the Lord. "They drank of that spiritual rock which followed them, and that rock was Christ."

Now, this again was a type—prefiguring the holy communion: a type glorious in itself, but neces-

sarily more glorious in that which it typified. Unto us also there is bread which cometh down from heaven, and wine which maketh glad the heart. We believe in neither transubstantiation nor consubstantiation; but common bread this cannot be, else would the manna be a better, a more heavenly thing than it. Since Christ has died, yea rather since He has risen again, we feed upon HIM, the true Bread of Life, of which the manna was but a figure. Partakers of the divine nature now, we are provided with the nourishment which that nature needs. And can that be merely bread and wine? That would not be to eat the LORD's supper. In this holy sacrament, our communion is with the Father and with the Son, by the Holy Ghost, who dwelleth in us. And it is the same spiritual meat upon which the whole spiritual Israel feeds; and thus it is communion with the whole body as well as with its glorious Head.—1 Cor. x. 17.

Our spiritual drink too is more precious than the Israelites'. It is such as beftteth this higher dispensation. The water has been changed into wine. It is the blood of the Lord, wherein is the risen and glorious life. It is the wine of the kingdom, whereby we anticipate its joy. It is true that, as in baptism, no external wonder, no visible glory, is seen. The exterior glory is shut up now: but where is it shut up? It is in man—in the body of Christ—wherein He dwelleth by His Spirit, and whereby He worketh to accomplish all His glorious purpose on the earth.

The next thing we notice in the dealing of God