

THE
STUDY OF THE TYPES

PRIESTS AND LEVITES
A Type of the Church

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(Two Volumes in One)

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Part II

PRIESTS AND LEVITES

PREFACE

IN the following pages the Word of God has been allowed to speak for itself, and to show, by comparison and contrast, in how remarkable a manner the Priests and Levites were a type of the Church.

In many cases other New Testament passages will probably suggest themselves to the reader as being more truly the antitype of the Old Testament scripture, and for this reason a wide margin has been left, that Bible students may make their own additions and corrections.

These pages have been the result of some years' study, and the thought of publication was only entertained at the request of several friends, who urged that others, who perhaps had less time for study, should be allowed to have the benefit of the work.

Though feeling that it is still very imperfect, I have ventured to send it forth, trusting that it will lead some to see how much teaching there is on the subject in the Word, and what a wonderful position all believers have, as associated with their great High Priest in the worship and service of the Lord.

“WHAT human pen can bring out the marvellous instruction contained in the inspired account of the tribe of Levi? . . .

“The Levites were a separated people—God’s special possession. They took the place of all the firstborn in Israel—of those who were saved from the sword of the destroyer by the blood of the lamb. They were typically a dead and risen people, set apart to God, and by Him presented as a gift to Aaron the High Priest, to do the service of the tabernacle. . . . In all this the Levites were a striking type of God’s people now. It is not merely that we are pardoned, justified, accepted: all this is true; but we are called to the high and holy work of bearing through this world the Name, the testimony, the glory of our Lord Jesus Christ. . . .

“A true Levite of old could say, ‘To me to live is the Tabernacle’; and a true Christian now can say, ‘To me to live is Christ.’

“As priests we are privileged to worship, but as Levites we are responsible to serve; and our service is to carry through this desert scene the antitype of the Tabernacle, and that Tabernacle was the figure of Christ.”

Notes on Numbers BY C. H. M.

II

Introduction

“IN the beginning God.” These are the first words that we read as we open our Bibles, and in studying the history of the Levites, or any other subject in the Word, we cannot do better than commence here. It was God’s free grace that chose the Levites from the other tribes, just as it was His grace that called Abraham from Ur of the Chaldees, and that calls us “out of darkness into His marvellous light.” There was nothing in Levi to commend him to God; on the contrary, we should have said, in reading Genesis xlix., that Levi was one of the worst of Jacob’s sons, but God in His sovereign grace could say, “The Lord thy God hath chosen him out of all the tribes.” (Deut. xviii. 5.) “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” The Levites must have been amongst those who stood afar off when the law was given from Sinai, but God says to Aaron, “Bring the tribe of Levi near” (Num. iii. 6), and we “who sometimes were far off, are made nigh by the blood of Christ.”

As we study the history of the tribe of Levi in relation to Aaron the great High Priest, we are taught many beautiful lessons.

There is no more striking type of Christ than Aaron, from the very earliest mention of him, in Exodus, to the last, in Hebrews. He is first spoken of in Exodus iv., where God says to Moses, “Is not Aaron the Levite thy brother? I know that he can speak well.” After He, who “sticketh closer than a brother,” had come to dwell in human flesh, God’s first declaration was, “This is my beloved Son, in whom I am well pleased”; while on the Mount of Transfiguration He added, “Hear ye Him”; and those who did hear Him were bound to confess that “never man spake like this Man.”

The work of Aaron in the tabernacle, in his garments for glory and beauty wonderfully prefigures Him who, crowned with glory and honour, still walks in the midst of the golden candlesticks. The high priest bore upon the

shoulder-pieces and breastplate the names of the children of Israel, as our High Priest bears us upon the shoulder of His power and the breast of His never-failing love. Within that wonderful breastplate, and thus suspended from the shoulder-pieces, were the Urim and Thummim, the lights and perfections, by which God's will was revealed to Israel. "Of Levi he said, Let thy Thummim and thy Urim be with thy holy one." (Deut. xxxiii. 8.) The lights and perfections are still with Him "in whom are hid all the treasures of wisdom and knowledge"; but while He said of Himself, "I am the Light of the world," He also says to His followers, "Ye are the light of the world," and "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is His will now that the lights and perfections should be seen in His followers, but it is only as dwelling in the Lord's bosom and sustained by His power, that this can be possible. The Urim and Thummim were the indications of the mind of God, and the world should be able to learn it now through the lives of His people.

In the time of Ezra some of the priests were unable to prove their parentage; they believed themselves to be Aaron's sons, but could not show it. "These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." (Ezra ii. 62, 63.) We have not to wait as they had for a High Priest to appear, but may rejoice because our names are written in heaven, and that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

The numbering of the Levites brings before us a point of great interest, and shows how in association with their great High Priest they were entirely separated from the other tribes, and were spared from the condemnation that fell upon the rest of Israel.

It is generally stated that of all those who came out of Egypt, Caleb and Joshua alone were allowed to go into the promised land, but by carefully studying the history of the Levites it appears that they also were exempt from the general wilderness ruin. The reasons which lead to this conclusion are as follows:

I. The tribe of Levi sent no spy to view the land (see Num. xiii. 1-16), and the curse fell because of the evil report of the spies and the consequent murmuring of the people. "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. . . . After the

number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall know my breach of promise. . . . And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men, that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still." (Num. xiv. 29, 34, 36-38.)

II. As already stated in the above passage, those who thus fell in the wilderness were numbered from twenty years old and upward, and are further described as "all the men of war." "Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me; save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun; for they have wholly followed the Lord." (Num. xxxii. 11, 12.) "For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord." (Jos. v. 6.) "And the space in which we came from Kadesh-Barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them." (Deut. ii. 14.)

III. But that the Levites were not numbered amongst the men of war is very clearly shewn in the first chapter of Numbers, where we are told that "the Lord spake unto Moses in the wilderness of Sinai . . . saying, Take ye the sum of all the congregation of the children of Israel, . . . from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shalt number them by their armies." This was done, and at the close of the chapter we read, "But the Levites after the tribe of their fathers were not numbered among them. For the Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel." (Num. i. 1-3 and 47-49; also ii. 33.)

The Levites were numbered separately, "from a month old and upward; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel." (Num. xxvi. 62), and the last clause in this passage also explains why their tribe was not represented by a spy.

IV. The children of Israel who were thus to die without entering the land were those numbered in the wilderness of Sinai, when, as we have seen,

the Levites were not included. Just before the people went over Jordan the sum was again taken, not by Moses and Aaron, but "by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai; for the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." (Num. xxvi. 63-65.)

V. Eleazar and Phinehas went into the land. The former with Joshua divided the inheritance amongst the tribes (Num. xxxiv. 17); while Phinehas was sent as one of the messengers to the children of Reuben, Gad, and the half tribe of Manasseh, and yet neither were mentioned as exceptions in the general condemnation. Eleazar, at least, if not his son, must have been more than twenty years old when they came out of Egypt.

A possibility I suppose
The passages on the above subject have been quoted at some length, that the position of the Levites may be clearly seen; and if the conclusion is correct, that they were indeed exempt from the curse that fell upon the rest of the children of Israel, we see in them, as in so many other particulars, a striking picture of the position of true believers. The sentence of death is on all around them, but "there is, therefore, now no condemnation to them which are in Christ Jesus." (Rom. viii. 1.) "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 18.) "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.)

The position of the Levites was different to that of the rest of the children of Israel in many respects. Two portions having been given to Joseph, and his sons being reckoned as sons of Jacob, Levi formed the thirteenth tribe, and thus, as it has been pointed out, held a position amongst them like that of Paul amongst the apostles.

When the Levites were numbered from a month old and upwards, they were numbered in their weakness (Num. iii.); and, as one has said, we learn from this that their position in the tribe depended not on what they had done for God, but on what He had done for them. In the following chapter they are numbered according to the days of their strength, from thirty years old and upward—the age of Joseph when he stood before Pharaoh, of David when he began to reign, and of our Lord Himself when He entered upon His public

ministry. This was the age for the commencement of the Levitical service in the wilderness period, but after that, when the work would require less bodily strength but more ministers, the age was twenty-five; and David, in 1 Chron. xxiii. 24-27, changes it to twenty.

There is a great contrast between the history of the tribe of Levi before they were brought out of Egypt, and subsequently. In the olden days it was said by Jacob, "Simeon and Levi are brethren; instruments of cruelty are in their habitations" (Gen. xlix. 5); but afterwards they kept "all the instruments of the tabernacle of the congregation." (Num. iii. 8.) He said also, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." But after they had crossed the Red Sea, God said to Aaron, "Thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee." (Num. xviii. 2.) Levi had been a cause of shame to Jacob, but now he is called of God to this place of high privilege in association with the great High Priest. The meaning of the name Levi is "joined," as we see from Genesis xxix. 34, and it is as joined to Aaron that he is thus blessed.

The story of cruelty and bloodshed to which Jacob refers is in Genesis xxxiv., when all the men of the city of Shechem were murdered. But how different is the picture in John iv., where it is said to the men of the same city, who were no better than those in the time of Simeon and Levi, "Come, see a man, which told me all things that ever I did: is not this the Christ? then they went out of the city, and came unto Him." John himself, the beloved disciple, evinced something of the spirit of these sons of Jacob when he wished to call down fire from heaven on the Samaritans; and the Master rebuked him, and said, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

Simeon and Levi were cursed for their cruelty and their sin, and the punishment was thus pronounced, "I will divide them in Jacob and scatter them in Israel." This sentence was literally carried out, but the curse was changed into a blessing, and though scattered amongst the tribes, and receiving no inheritance in the land, the reason afterwards given, tells of matchless grace, and a promise takes the place of the sentence of judgment. They were separated "to bear the ark of the covenant of the Lord, to stand before the Lord . . . and to bless in His name. . . . Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him." (Deut. x. 8, 9.) We, too, were once under a curse on account of our sin; but "Christ hath redeemed us from the curse of the law, being made a curse for us," and now we are blessed "with all spiritual blessings in heavenly places in Christ." The sentence pronounced upon us for our sin was, "Thou shalt surely

die." But He has taken the sting from death, so that we can say with Paul, "To me to live is Christ, and to die is gain."

We have also a striking contrast in the occupations of the Levites at these two periods in their history. In the land of Egypt they, with the rest of the children of Israel, were made "to serve with rigour," and the Egyptians "made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." (Ex. i. 13, 14.) Building the treasure cities for Pharaoh was no easy task; but how different was their life afterwards, when "the Levites were appointed unto all manner of service of the tabernacle of the house of God" (1 Chron. vi. 48), and "were over the storehouses and treasuries of the house of God." (1 Chron. ix. 26, marg.)

Then, too, the work was done for a very different Master, and under very different supervision. The Egyptians "set over them taskmasters, to afflict them with their burdens." (Ex. i. 11.) But Aaron was no cruel taskmaster, and it was he who in the wilderness journey appointed them "every one to his service and to his burden" (Num. iv. 19), and afterwards they were under the King's commandment.

The burdens of Egypt were heavy and made their lives bitter, so that they cried unto God "by reason of the bondage," and He removed their "shoulder from the burden." (Ps. lxxxi. 6.) But He gave instead an easy burden when "the children of the Levites bare the ark of God on their shoulders" (1 Chron. xv. 15), reminding us of the loving invitation that our Lord gives in Matthew xi. 28³ to all who are heavy laden, to come to Him and rest, and then to take upon their shoulders His easy yoke and His light burden.

Thus, in their early history, as well as in the days after they were appointed to the service and worship of God, the Levites were a type of the royal priesthood that has been called "out of darkness into His marvellous light," and "from the power of Satan unto God."

THE PRIESTS AND LEVITES A TYPE OF THE CHURCH

IN RELATION TO GOD

By Possession

The Levites shall be **mine**.—*Num.* viii. 14.

For they are **wholly** given unto me from among the children of Israel.—*Num.* viii. 16.

Even instead of the firstborn of all the children of Israel, have I **taken** them unto me.—*Num.* viii. 16.

And I, behold, I have taken the Levites from among the children of Israel instead of all the **firstborn**.—*Num.* iii. 12.

For they are **thine**. And all **mine** are **thine**, and **thine** are **mine**; and I am glorified in them.—*John* xvii. 9, 10.

Whether we live therefore, or die, we are the Lord's.—*Rom.* xiv. 8.

To **take out** of them a people for his name.—*Acts* xv. 14.

The general assembly and church of the **firstborn**, which are written in heaven.—*Heb.* xii. 23.

By Covenant and Oath

Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my **covenant** be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.—*Ser.* xxxiii. 20, 21.

That my **covenant** might be with Levi, saith the Lord of hosts.—*Mal.* ii. 4.

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an **oath**: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.—*Heb.* vi. 17, 18.

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.—*Heb.* viii. 6.

By Choice

For the Lord thy God hath **chosen** him **out of** all thy tribes.—*Deut.* xviii. 5.

For them the Lord thy God hath **chosen** to minister unto him, and to **bless** in the name of the Lord.—*Deut.* xxi. 5.

Them hath the Lord **chosen** to carry the ark of God.—1 *Chron.* xv. 2.

For the Lord hath **chosen** you to stand **before him**, to serve him, and that ye should minister unto him, and burn incense.—2 *Chron.* xxix. 11.

And with them Heman and Jeduthun, and the rest that were **chosen**.—1 *Chron.* xvi. 41.

I have **chosen** you **out of** the world.—*John* xv. 19.

But ye are a **chosen** generation, a royal priesthood, an holy nation, a peculiar people; that ye should **shew forth** the praises of him who hath called you out of darkness into his marvellous light.—1 *Peter* ii. 9.

For he is a **chosen** vessel unto me, to **bear my name** before the Gentiles, and kings, and the children of Israel.—*Acts* ix. 15.

According as he hath **chosen** us in him before the foundation of the world, that we should be holy and without blame **before him** in love.—*Eph.* i. 4.

And he goeth up into a mountain, and calleth unto him **whom he would**; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth.—*Mark* iii. 13, 14.

Who were expressed by name.—*1 Chron.* xvi. 41.

He calleth his own sheep by name, and leadeth them out.—*John* x. 3.

By Position

And the Lord spake unto Moses, saying, Bring the tribe of Levi near.—*Num.* iii. 5, 6.
And he hath brought thee near to him.—*Num.* xvi. 10.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—*Eph.* ii. 13.

For through him we both have access by one Spirit unto the Father.—*Eph.* ii. 18.

ASSOCIATION WITH AARON

Relationship

Thy brethren also of the tribe of Levi, the tribe of thy father.—*Num.* xviii. 2.

He is not ashamed to call them brethren.—*Heb.* ii. 11.

My Father and your Father.—*John* xx. 17.

That they may be joined unto thee (Levi=joined).—*Num.* xviii. 2.

He that is joined unto the Lord is one spirit.—*1 Cor.* vi. 17.

For we are members of his body, of his flesh, and of his bones.—*Eph.* v. 30.

Gift

And I have given the Levites as a gift to Aaron.—*Num.* viii. 19.

Thin they were, and thou gavest them me.—*John* xvii. 6.

They are wholly given unto him out of the children of Israel.—*Num.* iii. 9.

Father, I will that they also, whom thou hast given me, be with me where I am.—*John* xvii. 24.

And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord.—*Num.* xviii. 6.

I kept them in thy name: those that thou gavest me I have kept, and none of them is lost.—*John* xvii. 12.

Presentation

(To Him.)

Present them before Aaron the priest.—*Num.* iii. 6.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—*Eph.* v. 27.

(By Him.)

And Aaron shall offer the Levites before the Lord for an offering of the children of Israel.—*Num.* viii. 11.

That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.—*Rom.* xv. 16.

And Aaron offered them as an offering before the Lord.—*Num.* viii. 21.)

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.—*Jude* 24.

Worship

And the sons of Aaron brought the blood unto him. . . . And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.—*Lev.* ix. 9, 12.

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; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—*Heb.* x. 19-22.

With Him in Separation

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel.—*Exodus* xxviii. 1.

Dead with Christ.—*Col.* ii. 20.

Risen with Christ. . . . For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—*Col.* iii. 1, 3, 4.

With Him in Service

(Unto the Lord.)

That he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.—*Exodus* xxviii. 1.

And greater works than these shall he do; because I go unto my Father.—*John* xiv. 12.
For without me ye can do nothing.—*John* xv. 5.

(Unto Aaron.)

That they may minister unto him.—*Num.* iii. 6.

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him.—*Matt.* xxvii. 55.

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.—*Heb.* vi. 10.

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—*Matt.* xxv. 40.

With Him Brought Nigh

Thy brethren also of the tribe of Levi . . . bring thou with thee.—*Num.* xviii. 2.

In bringing many sons unto glory.—*Heb.* ii. 10.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—*1 Peter* iii. 18.

With Him Clothed

And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him.—*Exodus xxviii. 2, 41.*

It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—*1 John iii. 2.*

With Him Anointed

And thou shalt anoint them, as thou didst anoint their father.—*Exodus xl. 15.*

For God giveth not the Spirit by measure unto him.—*John iii. 34.*

But ye have an unction from the Holy One, and ye know all things.—*1 John ii. 20.*

With Him Sanctified

I will sanctify also both Aaron and his sons, to minister to me in the priest's office.—*Exodus xxix. 44.*

And for their sakes I sanctify myself, that they also might be sanctified through the truth.—*John xvii. 19.*

With Him Consecrated

And thou shalt consecrate * Aaron and his sons.—*Exodus xxix. 9.*

* Margin, "fill the hand of."

For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.—*Col. ii. 9, 10.*

With Him in Obedience

So Aaron and his sons did all things which the Lord commanded by the hand of Moses.—*Lev. viii. 36.*

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—*John xv. 10.*

With Him in Resurrection

And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. . . . And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.—*Num. xvii. 3, 8.*

But now is Christ risen from the dead, and become the firstfruits of them that slept.—*1 Cor. xv. 20.*

And God hath both raised up the Lord, and will also raise up us by his own power.—*1 Cor. vi. 14.*

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—*Rom. viii. 11.*

With Him Lights and Perfections

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one.—*Deut. xxxiii. 8.*

These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.—*Ezra ii. 62, 63.*

I am the light of the world.—*John viii. 12.*
In whom are hid all the treasures of wisdom and knowledge.—*Col. ii. 3.*

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—*2 Tim. ii. 19.*

Rejoice, because your names are written in heaven.—*Luke x. 20.*

LEVITICAL AND PRIESTLY CHARACTERISTICS

Life and Peace

My covenant was with him of life and peace.—*Mal. ii. 5, 4, 4.*

To be spiritually minded is life and peace.—*Rom. viii. 6.*

The Fear of the Lord

And I gave them to him for the fear where-with he feared me, and was afraid before my name.—*Mal. ii. 5.*

Let us have grace, whereby we may serve God acceptably with reverence and godly fear.—*Heb. xii. 28.*

Truth

The law of truth was in his mouth.—*Mal. ii. 6.*

Speaking the truth in love.—*Eph. iv. 15.*

Purity of Speech

Iniquity was not found in his lips.—*Mal. ii. 6.*

Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.—*1 Peter ii. 1.*

Knowledge

For the priest's lips should keep knowledge, and they should seek the law at his mouth.—*Mal. ii. 7.*

But speak thou the things which become sound doctrine.—*Titus ii. 1.*

Filled with all knowledge.—*Rom. xv. 14.*

Fellowship

He walked with me in peace and equity.—*Mal. ii. 6.*

^{see} *1 Cor. 7:17; Gal. 5:16, 25; Eph. 5:8*

And truly our fellowship is with the Father, and with his Son Jesus Christ.—*1 John i. 3.*

Holiness

In their set office they sanctified themselves in holiness.—*2 Chron. xxxi. 18.*

Perfecting holiness in the fear of God.—*2 Cor. vii. 1.*

Uprightness

The Levites were more upright in heart to sanctify themselves than the priests.—*2 Chron.* xxix. 34.

That ye may approve things that are excellent; that ye may be **sincere** and without offence till the day of Christ.—*Phil.* i. 10.

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of **sincerity** and truth.—*1 Cor.* v. 8.

Wholeheartedness

Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children.—*Deut.* xxxiii. 9.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.—*Luke* xiv. 26.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.—*Matt.* xix. 29.

Obedience

For they have **observed** thy word, and **kept** thy covenant.—*Deut.* xxxiii. 9.

Teaching them to **observe** all things whatsoever I have commanded you.—*Matt.* xxviii. 20.

If a man love me, he will **keep** my words.
John xiv. 23.

Strength

Able men for **strength** for the service.—*1 Chron.* xxvi. 8.

Able ministers of the new testament.—*2 Cor.* iii. 6.

Be **strong** in the Lord, and in the power of his might.—*Eph.* vi. 10.

Separation

Thus shalt thou **separate** the Levites from among the children of Israel.—*Num.* viii. 14.

Seemeth it but a small thing unto you, that the God of Israel hath **separated** you from the congregation of Israel, to bring you near to himself.—*Num.* xvi. 9.

They (the Israelites) have corrupted themselves, their spot is not the spot of his children: they are a **perverse** and **crooked** generation.—*Deut.* xxxii. 5.

Wherefore come out from among them, and be ye **separate**, saith the Lord, and touch not the unclean thing; and I will **receive** you.—*2 Cor.* vi. 17.

That ye may be blameless and harmless, the sons of God, without rebuke, **in the midst** of a **crooked** and **perverse** nation.—*Phil.* ii. 15.

Diversity

As well the small as the great, the teacher as the scholar.—*1 Chron.* xxv. 8.

But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body,

which seem to be more feeble, are necessary: . . . Now ye are the body of Christ, and members in particular.—*1 Cor.* xii. 20-22, 27.

Abstaining from Wine

And the Lord spake unto Aaron, saying, Do not drink **wine** nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.—*Lev.* x. 8, 9.

(*Wine* typical of intoxicating pleasures, &c.)

See:

And be not drunk with **wine**, wherein is excess; but be filled with the Spirit.—*Eph.* v. 18.

Love not the **world**, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—*1 John* ii. 15-17.

PREPARATION FOR SERVICE

Birth into the Family

None ought to carry the ark of God but the Levites.—*1 Chron.* xv. 2.

Ye must be born again.—*John* iii. 7.

So then they that are in the flesh cannot please God.—*Rom.* viii. 8.

Atonement

Aaron made an **atonement** for them to cleanse them.—*Num.* viii. 21.

And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the **atonement**.—*Rom.* v. 11.

Identification with the Sacrifices

And the Levites shall **lay their hands** upon the heads of the bullocks: and thou shalt offer the one for a **sin-offering**, and the other for a **burnt-offering**, unto the Lord, to make an atonement for the Levites.—*Num.* viii. 12.

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a **sin-offering**.—*Lev.* iv. 3.

(*With the Sin-offering.*)

Who loved me, and gave himself for me.—*Gal.* ii. 20.

(*With the Burnt-offering.*)

Accepted in the beloved.—*Eph.* i. 6.

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?—*Heb.* i. 13, 14.

Cleansing

Take the Levites from among the children of Israel, and **cleanse** them. And thus shalt thou do unto them, to cleanse them: Sprinkle **water** of purifying upon them, and let them shave all their flesh, and let them wash their

Having our hearts sprinkled from an evil conscience, and our bodies washed with pure **water**.—*Heb.* x. 22.

But let a man examine himself.—*1 Cor.* xi. 28.
Having therefore these promises, dearly

clothes, and so make themselves clean.—*Num.* viii. 6, 7.

Purifying

And the Levites were purified, and they washed their clothes.—*Num.* viii. 21.

beloved, let us cleanse ourselves from all filthiness of the flesh and spirit.—*2 Cor.* vii. 1.

That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—*Tit.* ii. 14.

Purging

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—*Mal.* iii. 3.

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.—*2 Tim.* ii. 20, 21.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.—*1 Pet.* i. 7.

Public Confession

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.—*Ex.* xxxii. 26.

He that is not with me is against me.—*Luke* xi. 23.

Let us go forth therefore unto him without the camp, bearing his reproach.—*Heb.* xiii. 13.

Washing

And shalt wash them with water.—*Ex.* xxix. 4.

But ye are washed.—*1 Cor.* vi. 11.

Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.—*Eph.* v. 25, 26.

Washing of Hands and Feet

And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.—*Ex.* xl. 30-32.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit.—*John* xiii. 10.

Clothing *

And thou shalt bring his sons, and put coats upon them.—*Exodus* xxix. 8.

But put ye on the Lord Jesus Christ.—*Rom.* xiii. 14.

* See also "With Him clothed" (p. 17) and "Future Rest and Service" (p. 63).

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. . . . And above all these things put on charity, which is the bond of perfectness.—*Col.* iii. 12, 14.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—*Eph.* i. 6.

Stand therefore, having your loins girt about with truth.—*Eph.* vi. 14.

Jesus saith unto him, I am the way, the truth, and the life.—*John* xiv. 6.

For an helmet, the hope of salvation.—*1 Thess.* v. 8.

Having on the breastplate of righteousness.—*Eph.* vi. 14.

And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—*Jer.* xxiii. 6.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—*1 Cor.* i. 30.

The Lord is my light and my salvation.—*Psalms* xxvii. 1.

For mine eyes have seen thy salvation.—*Luke* ii. 30.

For as many of you as have been baptized into Christ have put on Christ.—*Gal.* iii. 27.

Anointing

Thou shalt anoint them, and consecrate them.—*Exodus* xxviii. 41.

He which . . . hath anointed us, is God.—*2 Cor.* i. 21.

The anointing which ye have received of him abideth in you.—*1 John* ii. 27.

Sanctification and Sprinkling

And sanctify them, that they may minister unto me in the priest's office.—*Exod.* xxviii. 41.

And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.—*Lev.* viii. 30.

And the very God of peace sanctify you wholly.—*1 Thess.* v. 23.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.—*1 Peter* i. 2.

The blood of sprinkling, that speaketh better things than that of Abel.—*Heb.* xii. 24.

Dedication

Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot.—*Exodus* xxix. 20.

I beseech you therefore, brethren, by the mercies of God, that ye present your **bodies** a living sacrifice, holy, acceptable unto God, which is your reasonable service.—*Rom.* xii. 1.

What? know ye not that your **body** is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your **body**, and in your spirit, which are God's.—*1 Cor.* vi. 19, 20.

Readiness for Service

And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.—*Num.* viii. 22.

Being then made free from sin, ye became the servants of righteousness.—*Rom.* vi. 18.

PRIESTLY PROVISION

Atonement

And they shall eat those things wherewith the **atonement** was made, to consecrate and to sanctify them; but a stranger shall not eat thereof, because they are holy.—*Exodus* xxix. 33.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.—*John* vi. 54-57.

The Meat Offering

And the remnant of the **meat offering** shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.—*Lev.* ii. 3.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the **meat offering** that remaineth of the offerings of the Lord made by fire, and eat it without leaven **beside the altar**: for it is most holy: and ye shall eat it in the holy place, because it is **thy due**, and thy son's due, of the sacrifices of the Lord made by fire: for so I am commanded.—*Lev.* x. 12, 13.

And every **meat offering**, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.—*Lev.* vii. 10.

Truly our fellowship is with the Father, and with his Son Jesus Christ.—*1 John* i. 3.

We have an **altar**, whereof they have no right to eat which serve the tabernacle.—*Heb.* xiii. 10.

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which **preach** the gospel should live of the gospel.—*1 Cor.* ix. 13, 14.

And of his fulness have **all we** received, and grace for grace.—*John* i. 16.

The Peace Offering

For the **wavebreast*** and the **cheaveshoulder** have I taken of the children of Israel from off the sacrifices of their **peace offerings**, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.—*Lev.* vii. 34.

* *The breast* indicating the place of affection; *the shoulder* the place of power.

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the **love** of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—*Eph.* iii. 17-19.

And what is the exceeding greatness of his **power** to us-ward who believe, according to the working of his mighty power.—*Eph.* i. 19.

In the Holy Place

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.—*Lev.* xxiv. 9.

They shall come near to **my table**.—*Ezekiel* xlv. 16.

And hath raised us up together, and made us sit together in **heavenly places** in Christ Jesus.—*Eph.* ii. 6.

Ye cannot be partakers of the **Lord's table** and of the table of devils.—*1 Cor.* x. 21.

The Firstfruits

And whatsoever is **first ripe** in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it.—*Num.* xviii. 13.

Christ the **firstfruits**. But now is Christ risen from the dead, and become the **firstfruits** of them that slept.—*1 Cor.* xv. 23, 20.

Who was delivered for our offences, and was **raised again** for our justification.—*Rom.* iv. 25.

Every Dedicated Thing

Every dedicated thing in Israel shall be their's.—*Ezekiel* xlv. 29.

Every thing devoted in Israel shall be thine.—*Num.* xviii. 14.

For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—*1 Cor.* iii. 21-23.

Enough and Plenty Left

Bread enough and to spare.—*Luke* xv. 17. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.—*Matt.* xiv. 20.

But I have all, and abound.—*Phil.* iv. 18.

Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had **enough** to eat, and have **left plenty**: for the Lord hath blessed his people; and that which is left is this great store.—*2 Chron.* xxxi. 9, 10.

Satisfied

And I will **sati**ate the soul of the priests with fatness, and my people shall be **satisfied** with my goodness, saith the Lord.—*Jer.* xxxi. 14.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—*John* vi. 35.

A Daily Portion

For it was the king's commandment concerning them, that a certain portion should be for the singers, due for **every day**.—*Neh.* xi. 23.

Give us **day by day** our daily bread.—*Luke* xi. 3.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed **day by day**.—*2 Cor.* iv. 16.

Not to be Eaten by

A Leper or the Unclean

What man soever of the seed of Aaron is a leper . . . he shall not eat of the holy things, until he be clean . . . The soul which hath touched any such shall be unclean until even, and **shall not eat** of the holy things, unless he wash his flesh with water. And when the **sun is down**, he shall be clean, and shall afterward eat of the holy things; because it is his food.—*Lev.* xxii. 4, 6, 7.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I **perish with hunger**!—*Luke* xv. 17.

If we say that we have fellowship with him, and walk in **darkness**, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have **fellowship** one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—*1 John* i. 6, 7.

A Stranger

There shall no **stranger** eat of the holy thing.—*Lev.* xxii. 10.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and **strangers** from the covenants of promise, having no hope, and without God in the world. . . . Now therefore ye are no more **strangers** and foreigners, but fellowcitizens with the saints, and of the household of God.—*Eph.* ii. 12-19.

A Sojourner

A **sojourner** of the priest.—*Lev.* xxii. 10.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.—*1 John* ii. 19.

A Hired Servant

Or an hired **servant** shall not eat of the holy thing.—*Lev.* xxii. 10.

Henceforth I call you not **servants**; for the **servant** knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.—*John* xv. 15.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy **hired servants**.—*Luke* xv. 18, 19.

To be Eaten by

One Bought by the Priest

But if the priest **buy** any soul with his money, he shall eat of it.—*Lev.* xxii. 11.

For ye are **bought** with a price.—*1 Cor.* vi. 20.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.—*1 Peter* i. 18, 19.

To **feed** the church of God, which he hath **purchased** with his own blood.—*Acts* xx. 28.

Or Born in His House

And he that is **born** in his house: they shall eat of his meat.—*Lev.* xxii. 11.

Being **born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.—*1 Peter* i. 23.

As **newborn** babes, desire the sincere milk of the word, that ye may grow thereby.—*1 Peter* ii. 2.

THE APPOINTMENT OF SERVICE

The Pattern Given

And the **pattern** of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this **pattern**.—*1 Chron.* xxviii. 12, 13, 19.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect man**, unto the measure of the stature of the fulness of Christ.—*Eph.* iv. 11-13.

For I have given you an **example**, that ye should do as I have done to you.—*John* xiii. 15.

The Appointment of Aaron

Aaron and his sons shall go in, and **appoint** them **every one** to his **service** and to his **burden**.—*Num.* iv. 19.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to **every man his work**, and commanded the porter to watch.—*Mark* xiii. 34.

At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.—*Num. iv. 27.*

Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.—*1 Chron. vi. 48.*

The Commandment of the King

So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.—*2 Chron. xxxv. 10.*

According to the king's order * to Asaph, Jeduthun, and Heman.—*1 Chron. xxv. 6.*

* R. V. being under the order of the king.

And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.—*2 Chron. viii. 15.*

According to their Order

They waited on their office according to their order.—*1 Chron. vi. 32.*

THE TIME OF SERVICE

Day and Night

For they were employed in that work day and night.—*1 Chron. ix. 33.*

For every man shall bear his own burden.—*Gal. vi. 5.*

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—*Eph. ii. 10.*

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—*1 Thess. v. 18.*

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.—*1 Cor. xii. 28.*

But now hath God set the members every one of them in the body, as it hath pleased him.—*1 Cor. xii. 18.*

He that hath my commandments, and keepeth them, he it is that loveth me.—*John xiv. 21.*

Ye are my friends, if ye do whatsoever I command you.—*John xv. 14.*

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—*1 Cor. xii. 11.*

Always abounding in the work of the Lord.—*1 Cor. xv. 58.*

Continually

To do sacrifice continually.—*Jer. xxxiii. 18.*

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.—*Heb. xiii. 15, 16.*

Every Day's Work

So he left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required.—*1 Chron. xvi. 37.*

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.—*Acts ii. 46, 47.*

No Departing

And the porters waited at every gate; they might not depart from their service.—*2 Chron. xxxv. 15.*

Blessed is that servant, whom his lord when he cometh shall find so doing.—*Matt. xxiv. 46.*



The Place of Service

WE do not expect types, as a rule, to give us a view of every side of their antitype, for they were but the "shadow of good things to come"; but the subject before us is so full that, by placing the pictures side by side, we seem to have an almost complete illustration of the believer's position. This is very noticeable when we study the Levites' place of service, for we find the priests and Levites in the *wilderness*, in the *land*, and in the *sanctuary*, thus giving us the threefold aspect of the place in which we are called to serve and worship; not some in the wilderness, some in the land, and some in the sanctuary, but every believer recognizing his position in each of these places at the same time.

It may be true that the forty years of wilderness wandering was not God's purpose for Israel. It is not mentioned in Hebrews xi. among the records of faith, for it was not "by faith" they wandered, but through unbelief; yet we are told that "all these things," even their constant failures, "happened unto them for ensamples" or types. If they had been so full of faith that but a few days had elapsed between the crossing of the Red Sea and the Jordan, we should have missed the beautiful picture we have in Numbers iv. of wilderness testimony, as each family of the tribe of Levi carried its own portion of the Tabernacle from place to place. We, too, are in the wilderness, and are called to journey through it "as strangers and pilgrims," not to settle down in it as though it were our home, but to pass on, guided by the pillar of cloud and fire, and, as we have it in another figure, finally to come up from the wilderness leaning upon our Beloved. But while by experience we are in the wilderness we are in another sense already in the land, and the type of the Levites does not fail us here. When the Jordan is passed we find them still bearing the ark, and outside the walls of Jericho the priests lead the victorious host, till, having compassed the city again and again, the walls of Jericho fall. Many of the

hymns we sing speak of Jordan as death, and Canaan as heaven; but, as often shewn, the death prefigured by Jordan is our death with Christ, and Canaan is resurrection-ground, the heavenly places of Ephesians, where "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (margin heavenly). As priests and Levites there is work for us in the land as well as in the wilderness.

Then we have a third place to which we are called, and here our type fails except by contrast. The priests were indeed privileged to go into the holy place, but not into the holiest of all. Thither the high priest entered alone once a year; but now the veil has been rent, and we may have "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." Thus, while as pilgrims we tread the wilderness, and as conquerors meet the enemies in the land, our hearts may be constantly before the throne of grace as suppliants and as worshippers.

The same many-sided picture is shown us in the dwelling-places of the Levites. In the wilderness they encamped "round about the tabernacle," and in after days in the land their time was in most cases divided between their own homes and lodging "round about the house of God." The forty-eight cities given to the Levites by the twelve tribes, were scattered in all parts of the land, and in order to serve in their courses they must lodge temporarily at Jerusalem, though the chief fathers dwelt there altogether.

Provision was, however, made for a Levite who so loved the house of his God that he was not satisfied with the short time of service allotted to him. He was to be allowed to give up his distant home, and come and make his abode in Jerusalem, ministering and feeding with those who served by course. We read in Deuteronomy xviii. 6, "If a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord. They shall have like portions to eat, beside that which cometh of the sale of his patrimony."

As we look at the list of cities belonging to the Levites, and study the meanings of these names, we find many suggestions of New Testament truths. They wonderfully prefigure the various aspects of the abiding place of the believer. This is especially the case with the six cities of refuge, according to the generally accepted meanings of their names. We have Kedesh—"holy," speaking to us of Christ the "Holy One"; Shechem—"shoulder," of Christ our

strength; Hebron—"fellowship," of the One who calls us into fellowship with Himself; Bezer—"stronghold" or "rock," of the Lord who is our Rock and our Fortress; Ramoth—"exaltation," of Him whom God hath exalted with His right hand to be a Prince and a Saviour; and, lastly, Golan—"joy," telling us that abiding in our city of refuge His joy will remain in us, and our joy will be full. "In thy presence is fulness of joy."

But the priests and Levites must leave their homes, whether in these cities of refuge or other cities, in order to come up and take their turn in the service of the sanctuary; and here our type fails, for it is only as abiding in Christ that we can do anything. Separated from Him both service and worship will be fruitless.

THE PLACE OF SERVICE

Before the Lord

Continually before the Lord.—*I Chron.* xxiii. 31. Holy and without blame before him in love.—*Eph.* i. 4.

Before Aaron

And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron.—*Num.* viii. 22. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life.—*Luke* i. 74, 75. And Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.—*Num.* iii. 4.

Because we keep his commandments, and do those things that are pleasing in his sight.—*I John* iii. 22.

With the King

And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God.—*I Chron.* xxviii. 21. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.—*Mark* xvi. 20.

Lo, I am with you always, even unto the end of the world.—*Matt.* xxviii. 20.

In the Sanctuary

They shall enter into my sanctuary.—*Ezek.* xliv. 16. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.—*Heb.* x. 19.

In the Wilderness

See *Num.* iv. &c. As strangers and pilgrims.—*I Peter* ii. 11.

In the Land

See *Joshua* iii., iv., vi., &c.

See *Joshua* iii., iv., vi., &c.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.—*Eph.* i. 3.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high* places.—*Eph.* vi. 12.

* Margin, heavenly.

THE LEVITES' DWELLING PLACES AND POSSESSIONS

Round About

And they shall minister unto it, and shall encamp round about the tabernacle.—*Num.* i. 50.

And they lodged round about the house of God.—*I Chron.* ix. 27.

And exhorted them all, that with purpose of heart they would cleave unto the Lord.—*Acts* xi. 23.

There am I in the midst of them.—*Matt.* xviii. 20.

And in the midst of the seven candlesticks one like unto the Son of man.—*Rev.* i. 13.

At Jerusalem

These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.*—*I Chron.* ix. 34.

* Or "floods of peace."

Abide in me, and I in you.—*John* xv. 4. These things I have spoken unto you, that in me ye might have peace.—*John* xvi. 33.

No Inheritance

Wherefore Levi hath no part nor inheritance with his brethren.—*Deut.* x. 9.

Thou shalt have no inheritance in their land, neither shalt thou have any part among them.—*Num.* xviii. 20.

Ye shall give them no possession in Israel.—*Ezek.* xliv. 28.

For here have we no continuing city, but we seek one to come.—*Heb.* xiii. 14.

What part hath he that believeth with an infidel? (R.V., unbeliever).—*2 Cor.* vi. 15.

Knowing that of the Lord ye shall receive the reward of the inheritance.—*Col.* iii. 24.

As having nothing, and yet possessing all things.—*2 Cor.* vi. 10.

Neither said any of them that ought of the things which he possessed was his own.—*Acts* iv. 32.

They that buy, as though they possessed not.—*I Cor.* vii. 30.

The Lord their Inheritance

I am thy part and thine inheritance among the children of Israel.—*Num.* xviii. 20.

The Lord is his inheritance, according as the Lord thy God promised him.—*Deut.* x. 9.

I am their possession.—*Ezek.* xliv. 28.

And if children, then heirs; heirs of God, and joint-heirs with Christ.—*Rom.* viii. 17.

To an inheritance incorruptible, and undefiled, and that fadeth not away.—*1 Peter* i. 4.

In whom also we have obtained an inheritance.—*Eph.* i. 11.

My beloved is mine, and I am his.—*Song of Sol.* ii. 16.

Castles

Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites.—*1 Chron.* vi. 54.

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

The rich man's wealth is his strong city.—*Prov.* xviii. 10, 11.

The unsearchable riches of Christ.—*Eph.* iii. 8.

Cities of Refuge

And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.—*Num.* xxxv. 6.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.—*Heb.* vi. 18, 19.

In the fear of the Lord is strong confidence: and his children shall have a place of refuge.—*Prov.* xiv. 26.



All Manner of Service

“ALL manner of service.” Such indeed it appears, as we trace through the Word the various occupations of the priests and Levites. Although they held very different positions it is not always possible to make a distinction between the work of Aaron's sons and the rest of the Levites, for though all Levites were not priests, all priests were Levites, and are sometimes spoken of as such.

As the Word itself loses sight of the distinction at times, we cannot too rigidly enforce it.

It has been said that the work of the priests was unto the Lord, and that of the Levites unto the people, but this is very much under-estimating the high calling of even the least of the Levites. All their service was intended to be unto the Lord, as truly as that of the priests, though the latter were brought into His more immediate presence. He must be the object both of service and worship. It is true that much of the ministry of the Levites was to prepare for the priests, but it might as surely be “unto Him” as may be a cup of cold water now, though only given to a disciple.

In the wilderness journey, and later in the temple service, there was no independent work. It was all part of a great whole, which would have been incomplete if the work of any Levite had been left undone. This is especially noticeable in the account of the carrying of the Tabernacle, the details of which are so minutely given in Numbers iv. If the Levites had failed in their part, or had left any portion behind, the priests would have been hindered in their higher service. Each had his own burden, and whether it were a pin or a socket, a curtain or a board, all were needed. Is it not so still in the service and testimony of the church? The helps are needed as well as the pastors and teachers, and the little bits of humble service may

be as necessary in the uplifting of Christ as was the carrying of the seemingly insignificant portions of the Tabernacle by the Levites through the wilderness.

Each section of the tribe of Levi had its own work, and might not try and do that of another, or there would have been great confusion. As McCheyne wrote :

“The Kohathites upon their shoulders bare
The holy vessels covered with all care ;
The Gershonites receive an easier charge,
Two waggons’ full of cords and curtains large ;
Merari’s sons four ponderous waggons’ load
With boards and pillars of the House of God.”

In “the gainsaying of Core” we have an example of one who wished for different service than that which had been allotted to him. A Levite, but not a son of Aaron, he sought the priesthood also, and in the terrible account given in Numbers xvi. we read of the consequences of his discontent. The history of the sons of Korah forms a very interesting Bible study. When there came out a fire from the Lord, and consumed their father as he stood at the door of the Tabernacle with his companions, we find from Numbers xxvi. 11, that “notwithstanding, the children of Korah died not.”

His confederates, Dathan and Abiram, refused to come up when Moses sent to call them, and they stood in the door of their tents with “their wives, and their sons, and their little children,” and when the earth opened her mouth all were swallowed up, but Korah’s sons were spared. They lived to fill the place which their father had despised, and their descendants became porters and singers in the house of God. We see by the headings of the psalms that many of them were specially for the sons of Korah, and as we study these songs in connection with the sad story of Numbers xvi. we find that a new force is added to many passages. Thus, in singing “God is our refuge and strength, a very present help in trouble ; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea,” their thoughts must have gone back to the terrible scene of judgment, when “the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods,” but still the sons of Korah were able to trust and not be afraid.

When in the eighty-fourth psalm they sang “A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness,” there seems to be a special reference to the time when Moses spake, saying, “Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins,” while we learn from 1 Chronicles ix. that the sons of Korah were actually appointed “keepers of the entry.” Their father was not

satisfied with his position, and had wished for other service, but they had learnt something of the blessedness of the man spoken of in Proverbs viii. 34, 35, “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour [or acceptance] of the Lord.”

The porters, if they entered into the meaning of the burnt-offering, would have special opportunities of learning this truth, as day by day they must have watched the preparation of that sacrifice which spoke of the acceptance of the offerer through the offering, and in the description of the temple in Ezekiel xl. 38, we read that they washed the burnt-offering by the posts of the gates. Blessed indeed is it thus to stand watching and waiting, and rejoicing in the assurance of our acceptance in the Beloved.

Korah was not satisfied with Levitical service, but coveted the priestly office that he might offer incense, and for this he perished at the door of the Tabernacle, the place where his sons afterwards ministered. The forty-fifth psalm, one of those which is “for the sons of Korah,” seems the psalm of all others which is fragrant with incense as it speaks of Him whose “garments smell of myrrh, and aloes, and cassia,” and thus, as in verse 16, “instead of thy fathers shall be thy children.”

We have a beautiful picture of the work of the Levites, and especially of the porters, in 2 Chronicles xxiii. and 2 Kings xi., in connection with the King’s Son that shall reign, and the “crowning day that’s coming by-and-bye.” Athaliah thought that she had destroyed all the seed royal, but one from among the slain was hidden in the house of the Lord, while “Athaliah did reign over the land.” It seemed as though she had succeeded in her evil design, but at the right time the High Priest “gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel,” and they were let into the secret. He “shewed them the king’s son,” and said to them, “Behold the king’s son shall reign, as the Lord hath said of the sons of David.” So is it now. At Calvary Satan thought he had made an end of the King’s Son, but He arose from among the dead, and has been hidden from the eyes of men for nearly two thousand years. We know, however, that the god of this world will not always reign over the land. “The King’s Son shall reign,” and “He must reign, till He hath put all enemies under His feet.” Meanwhile there is a secret band of followers, those called to the service of God, who have had a glimpse of Him. He could say, “The world seeth me no more ; but ye see me.” After they had had this sight, the Levites were stationed as “porters of the door,” “at the king’s house,” and “at the gate of the foundation.” Everything was changed for them from henceforth. Before, probably they grieved at the usurper’s reign, but

now they knew that it would soon cease, and they were on the alert for the rightful heir to be proclaimed. The priests and Levites were alone permitted to enter into the house of the Lord, and were gathered round the king, so that when he came out they came too. Jehoiada said to them, "Be ye with the king when he cometh in and when he goeth out." Does not this beautifully set before us the blessed hope that is ours? We are waiting to be summoned to take our place at His side before He comes to reign, and when we are gathered, "some from earth, from glory some," it will be ours henceforth to be for ever with the Lord. "Till He come," He has "commanded the porter to watch," that when He cometh, "the servants may open to Him immediately." "Blessed are those servants whom the Lord when He cometh shall find watching." As the Levites stood expecting the signal, they were provided with spears, bucklers, and shields, not new, untried weapons, but those "that had been king David's, which were in the house of God." The whole armour of God is given to us, that having done all we too may stand; and the shield and sword that are provided are those which were used by our Lord Himself in His encounters with the enemy.

At last "they brought out the king's son, and put upon him the crown . . . and made him king . . . and set the king upon the throne of the kingdom." He who is now the hidden One, who has only His little band of followers, will one day be crowned with "many crowns," and then will it be said, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ: and He shall reign for ever and ever." (Rev. xi. 15.) But before the king could reign Athaliah had to be put to death. "And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword." This is but a faint foreshadowing of the time when Satan will be bound, and "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." (Matt. xiii. 41.) But as we study this picture, and hear Him say, "Surely I come quickly," our hearts respond, "Even so, come, Lord Jesus."

In the ministry of the priests and Levites there was no room for human improvements. God gave the pattern for the tabernacle, for the temple, and for their service; but when they tried to alter God's plan, His judgment descended upon them. Perhaps David thought that the new cart upon which they placed the ark was an improvement on the old-fashioned method of carrying it on the shoulders of the priests; but he was only copying the Philistines, and had to go back to the old plan before it was finally brought into its place. Uzzah would not have fancied that there was a need for him to steady the ark, if it had been carried in God's way, and thus he would not have perished for his presumption.

The offering of incense and sacrifice seems to have been the highest aspect of the priests' ministry, which none but the sons of Aaron might perform. Mere earnestness and sincerity would not have been sufficient to warrant their approaching God in the holy place. There must be birth into the family of Aaron, and when those who were not amongst his sons tried to occupy the position of priests, and thus departed from God's pattern, quick judgment fell upon them. Jeroboam and Uzziah were both smitten while offering incense, and Saul's presumption in taking the place of a priest was the first of the acts of disobedience which cost him the kingdom. Instead of waiting for Samuel, he himself offered the burnt-offering, and, "Now," said Samuel, "thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." We see therefore that it is no light thing to assume the position of a worshipper, for while all God's family are called to worship Him as priests in spirit and in truth, none but those who have been born again can do so.

The incense offered by the priests must have been a type of *Him* whose "name is as ointment poured forth," and surely the fact that *our prayers* are offered in His name accounts for their being compared to incense. In themselves there would be nothing to make them a sweet savour to God; it is only as offered through Him, perfumed with His name, and with the "much incense" of His merits, that they can rise as incense. There was a close connection between the offering of the morning and evening burnt-offering and the incense (see Ex. xxix. 38, 39; xxx. 7, 8); and David links the two together—"Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice" (Ps. cxli. 2)—as though he recognized that his prayer was accepted because of the acceptableness of the spotless burnt-offering. It has been pointed out that the time of the evening sacrifice is on several occasions a time of crisis, and the moment for special answers to prayer. Thus, in 1 Kings xviii. 29, we find that when the priests of Baal called upon their god "until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." But in verse 36 we read, "It came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near," and as he prayed the fire of the Lord fell. Ezra's prayer was offered at the time of the evening sacrifice (Ezra ix. 4, 5), and Daniel tells us that while he was speaking in prayer the man Gabriel, being caused to fly swiftly, touched him "about the time of the evening oblation." (Dan. ix. 21.) From Acts iii. 1; x. 2, 3, 30, we see that this special hour of prayer was the ninth hour, the very hour in which He, who was the Antitype of all burnt-offerings, yielded up the ghost, having "given Himself for us, an offering and

a sacrifice to God for a sweet smelling savour." When He expired, the priest must have been standing at the golden altar, offering the incense, and as the veil was rent from the top to the bottom there was for the first time no barrier between the golden altar and the mercy-seat.

Communion also is likened to incense in Proverbs xxvii. 9, "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel." When our hearts are in fellowship with Christ, refreshment is brought to Him. He says to the bride in the Song of Solomon, "How fair is thy love, my sister, my spouse, how much better is thy love than wine! and the smell of thine ointments than all spices!" but if *our love* is sweet to Him, it is only a love which He Himself has implanted in our hearts. The spices that grow in the garden are all His planting, and thus whether we take the incense to represent our prayer, our fellowship with Him, or our love, He must first fill our hands with incense ere we as priests approach the golden altar. The sweet savour is to be rising constantly to God. Not only at special times of prayer, but throughout *our whole lives* it should be true of us, "We are unto God a sweet savour of Christ."

Besides the incense it was the priests' duty to offer burnt offerings and to kindle meat offerings, and to do sacrifice continually, and thus at the brazen altar the different views of Christ's work were constantly prefigured. The altar was four-square, and while its four sides speak of the salvation which may be offered to all the world, whether dwellers in the North, South, East, or West, they also remind us of the four great offerings (the sin offering and the trespass offering being considered together), and thus point to the fourfold aspect of the work of Christ as foreshadowed in the offerings.

In the first chapter of John's epistle we seem to have this set before us in the same order as in the offerings, beginning, as in Leviticus i., with the Godward side, and ending with the provision for our sinfulness. In verses 1 to 3 we have the burnt offering aspect, the offering that was all upon God's altar, of which the priests might not partake, but which they could only look upon, and their hands handle. In verses 3 to 7 there is the thought of fellowship and joy. As in the meat offering and peace offering the priest partook of "the food of the offering," "the bread of his God" (Lev. iii. 16; xxi. 22), so we can say, "Truly our fellowship is with the Father and with His Son Jesus Christ," and in verses 7 to 10 we have God's provision for sin and sins, as typified by the sin offering and the trespass offering.

All these were offered by the priests, but in Leviticus xxi. we read that "no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish." Sin known and indulged must interfere with worship. There must be "holiness, without which

no man shall see the Lord," and "they that worship Him must worship Him in spirit and in truth." While this passage in Leviticus speaks to us primarily of the holiness of God, it reminds us of a contrast between the old and the new dispensation. According to the Levitical law none with a blemish might draw near, but in the gospel He says, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Their blemishes did not disqualify them from coming into His house; on the contrary, they were the very things that caused them to be invited. So has it been with each one of us. We were full of blemishes, but the great Physician, who made the blind to see and the lame to walk, can and does heal us, so that we may with boldness draw near and "offer unto the Lord an offering in righteousness."

While the sacrifices in the first place typified Christ, Paul speaks of three other offerings of sweet smelling savour to God. We are to offer *ourselves* as "a living sacrifice, holy, acceptable unto God"; and this, like the burnt offering of old, is to be continuous. It was to be burning "all night unto the morning," and we are to be yielded to Him, not occasionally, but always, all through the dark night of His absence, "until the day break and the shadows flee away." Then there is "the sacrifice of *praise*" which we are to offer "to God continually, that is, the fruit of our lips, giving thanks to His name." And Paul speaks of the *gifts* which the Philippians had sent by Epaphroditus as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

It is impossible to enumerate here all the varieties of service that the priests and Levites were called upon to perform, but the passages that follow speak for themselves, and illustrate the varied ministry to which we are called, in our twofold character of servants and worshippers.

May this study of His word lead us each one to more thorough devotedness to the person of our Lord, and more faithfulness in His service, as we realize afresh that if we belong to Him it is our privilege to take our share in the united testimony of the Church during the little while between the cross on Calvary and His coming again.

ALL MANNER OF SERVICE

Levites and Priests

To do the service of the tabernacle.— <i>Num.</i> iii. 7.	Ye serve the Lord Christ.— <i>Col.</i> iii. 24.
The Levites wait upon their business .— <i>2 Chron.</i> xiii. 10.	Not slothful in business ; fervent in spirit; serving the Lord.— <i>Rom.</i> xii. 11.
The singers were over the business of the house of God.— <i>Neh.</i> xi. 22.	

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The priests the sons of Aaron were **busied** in offering of burnt offerings and the fat until night.—*2 Chron.* xxxv. 14.

And thou shalt appoint Aaron and his sons, and they shall **wait** on their priest's office.—*Num.* iii. 10.

That they may minister unto me in the **priest's office**—*Exodus* xxx. 30.

And the **priest's office** shall be theirs for a perpetual statute.—*Exodus* xxix. 9.

Ministering unto Him

To stand before the Lord to **minister** unto him.—*Deut.* x. 8.

Serving the Priests

Because their office was to **wait** on the **sons of Aaron** for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God.—*1 Chron.* xxiii. 28.

Wherefore their brethren the Levites did **help** them, till the work was ended, and until the other priests had sanctified themselves.—*2 Chron.* xxix. 34.

In His Name

For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the **name of the Lord**, him and his sons for ever.—*Deut.* xviii. 5.

To **bless** in his name.—*Deut.* x. 8.

Carrying and Setting Up the Tabernacle

And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up.—*Num.* i. 51.

And the tabernacle was taken down; and the sons of Gershon and the sons of Merari

Or ministry, let us **wait** on our ministering.—*Rom.* xii. 7.

An holy **priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . . a royal **priesthood**.—*1 Peter* ii. 5, 9.

And hath made us kings and **priests** unto God and his Father.—*Rev.* i. 6.

With good will doing service, as to the **Lord**, and not to men.—*Eph.* vi. 7.

Christ's servant.*—*1 Cor.* vii. 22.

* R.V., Christ's bondservant.

For we preach not ourselves, but Christ Jesus the Lord; and ourselves **your servants** for Jesus' sake.—*2 Cor.* iv. 5.

My helpers in Christ Jesus.—*Rom.* xvi. 3.

And whatsoever ye do in word or deed, do all in the **name of the Lord Jesus**.—*Col.* iii. 17.

His name through faith in his name hath made this man strong.—*Acts* iii. 16.

Grant unto thy servants, that with all boldness they made speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the **name** of thy holy child Jesus.—*Acts* iv. 29, 30.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.—*Acts* v. 42.

Now there are diversities of gifts, but the same Spirit. And there are differences of

set forward, bearing the tabernacle. . . . And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.—*Num.* x. 17, 21.

administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.—*1 Cor.* xii. 4-6, 20, 21.

Bearing the Ark

At that time the Lord separated the tribe of Levi, to **bear the ark** of the covenant of the Lord.—*Deut.* x. 8.

A chosen vessel unto me, to **bear** my name.—*Acts* ix. 15.

Always **bearing** about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.—*2 Cor.* iv. 10.

They took knowledge of them, that they had been with Jesus.—*Acts* iv. 13.

Take **my yoke** upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—*Matt.* xi. 29, 30.

The service of the sanctuary belonging unto them was that they should bear upon their **shoulders**.—*Num.* vii. 9.

Keeping His Charge

And they shall **keep** his charge.—*Num.* iii. 7.

I have **kept** the faith.—*2 Tim.* iv. 7.

That good thing which was committed unto thee **keep** by the Holy Ghost which dwelleth in us.—*2 Tim.* i. 14.

Builders

After him **repaired** the Levites, Rehun the son of Bani. . . . And after him repaired the priests, the men of the plain.—*Neh.* iii. 17, 22.

They which **builded** on the walls, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.—*Neh.* iv. 17, 18.

According to the grace of God which is given unto me, as a wise **masterbuilder**, I have laid the foundation, and another buildeth thereon. But let every man take heed how he **buildeth** thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.—*1 Cor.* iii. 10-13.

Warriors

This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation.—*Num.* viii. 24.

R.V. marg., to war the warfare in the work.

That thou by them mightest **war a good warfare**.—*1 Tim.* i. 18.

Thou therefore endure hardness, as a good **soldier** of Jesus Christ.—*2 Tim.* ii. 3.

Knowing that I am set for the **defence** of the gospel.—*Phil.* i. 17.

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And he said unto them, Thus saith the Lord God of Israel, Put every man his **sword** by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses.—*Exodus xxxii. 27, 28.*

Trumpeters

And the sons of Aaron, the priests, shall **blow with the trumpets**; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to **war** in your land against the enemy that oppreseth you, then ye shall **blow an alarm** with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings.—*Num. x. 8-10.*

Singers

And they ministered before the dwelling place of the tabernacle of the congregation with **singing**.—*1 Chron. vi. 32.*

So the number of them, with their brethren that were instructed in the **songs of the Lord**, even all that were cunning, was two hundred fourscore and eight.—*1 Chron. xxv. 7.*

And Chenaniah, chief of the Levites, was for **song**: he instructed about the **song**, because he was skilful.—*1 Chron. xv. 22.*

Such as taught to **sing praise**.—*2 Chron. xxiii. 13.*

And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries, and harps and cymbals, sounding, by lifting up the voice with **joy**.—*1 Chron. xv. 16.*

And to stand every morning to **thank** and praise the Lord, and likewise at even.—*1 Chron. xxiii. 30.*

It came even to pass, as the trumpeters and singers were as **one**, to make **one** sound to be heard in praising and thanking the Lord.—*2 Chron. v. 13.*

And the Levites and the priests praised the Lord **day by day**, singing with loud instru-

ments unto the Lord.—*2 Chron. xxx. 21.*

And they sang praises with **gladness**, and they bowed their heads and worshipped.—*2 Chron. xxix. 30.*

For from you **sounded out** the word of the Lord.—*1 Thess. i. 8.*

For if the **trumpet** give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?—*1 Cor. xiv. 8.*

Speaking to yourselves in psalms and hymns and spiritual songs, **singing** and making melody in your heart to the Lord.—*Eph. v. 19.*

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, **singing** with grace in your hearts to the Lord.—*Col. iii. 16.*

Rejoice in the Lord alway: and again I say, **Rejoice**.—*Phil. iv. 4.*

In every thing **give thanks**.—*1 Thess. v. 18.*

That ye may with **one** mind and **one** mouth glorify God, even the Father of our Lord Jesus Christ.—*Rom. xv. 6.*

And they, continuing **daily** with one accord in the temple, and breaking bread from house

to house, did eat their meat **with gladness** and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.—*Acts ii. 46, 47.*

Prophesying

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should **prophesy** with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: of the sons of Asaph . . . which **prophesied** according to the order of the king. Of Jeduthun: the sons of Jeduthun . . . who **prophesied** with a harp, to give thanks and to praise the Lord.—*1 Chron. xxv. 1-3.*

Praying

Then the priests the Levites arose and blessed the people: and their voice was heard, and **their prayer came up** to his holy dwelling place, even unto heaven.—*2 Chron. xxx. 27.*

And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the **thanksgiving** in **prayer**.—*Neh. xi. 17.*

(A Prayer of the Levites.—*Neh. ix. 4-37.*)

Confessing

And they did eat throughout the feast seven days, offering peace offerings, and making **confession** to the Lord God of their fathers.—*2 Chron. xxx. 22.*

For he is the **messenger** of the Lord of hosts.—*Mal. ii. 7.*

And Hezekiah spake comfortably unto all the Levites that **taught the good knowledge** of the Lord.—*2 Chron. xxx. 22.*

And they shall **teach** my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.—*Ezekiel xliv. 23.*

Follow after charity, and desire spiritual gifts, but rather that ye may **prophesy**.—*1 Cor. xiv. 1.*

For to one is given by the Spirit the word of wisdom . . . to another **prophecy**.—*1 Cor. xii. 8, 10.*

But he that **prophesieth** speaketh unto men to edification, and exhortation, and comfort.—*1 Cor. xiv. 3.*

And this is the confidence that we have in him, that, if we ask any thing according to his will, **he heareth us**: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.—*1 John v. 14, 15.*

Be careful for nothing; but in every thing by **prayer** and supplication with **thanksgiving** let your requests be made known unto God.—*Phil. iv. 6.*

If we **confess** our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—*1 John. i. 9.*

Messengers

Now then we are **ambassadors** for Christ.—*2 Cor. v. 20.*

Teachers

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the **savour of his knowledge** by us in every place.—*2 Cor. ii. 14.*

Let him that is **taught** in the word **communicate** unto him that **teacheth** in all good things.—*Gal. vi. 6.*

But be thou an **example** of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—*1 Tim. iv. 12.*

And did **turn** many away from iniquity.—*Mal. ii. 6.*

Unto whom now I send thee, to open their eyes, and to **turn** them from darkness to light, and from the power of Satan unto God.—*Acts xxvi. 17, 18.*

Recorders

And he appointed certain of the Levites to minister before the ark of the Lord, and to **record** and to thank and praise the Lord God of Israel.—*1 Chron. xvi. 4.*

Who **bare record** of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.—*Rev. i. 2.*

And when they were come, and had gathered the church together, they **rehearsed** all that God had done with them, and how he had opened the door of faith unto the Gentiles.—*Acts xiv. 27.*

Scribes

And of the Levites there were scribes.—*2 Chron. xxxiv. 13.*

Ye are our **epistle** written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be **the epistle of Christ** ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.—*2 Cor. iii. 2, 3.*

Listeners to the Word

And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he **read** in their ears all the words of the book of the covenant that was found in the house of the Lord.—*2 Chron. xxxiv. 30.*

He that is of God **heareth** God's words.—*John viii. 47.*

Wherefore, my beloved brethren, let every man be swift to **hear**, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and **receive** with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not **hearers** only, deceiving your own selves.—*James i. 19-22.*

Keepers of the Book

He shall write him a copy of this law in a book out of that which is before the priests the Levites.—*Deut. xvii. 18.*

And they taught in Judah, and had the **book of the law** of the Lord with them, and went about throughout all the cities of Judah, and taught the people.—*2 Chron. xvii. 9.*

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.—*Deut. xxxi. 9.*

And hath committed unto us **the word reconciliation**.—*2 Cor. v. 19.*

But as we were allowed of God to be put in trust with **the gospel**, even so we speak.—*1 Thess. ii. 4.*

Let **the word of Christ** dwell in you richly in all wisdom.—*Col. iii. 16.*

Proclaimers of the Word

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt **read** this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.—*Deut. xxxi. 10-12.*

Holding forth the word of life.—*Phil. ii. 16.*

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.—*2 Tim. iv. 2.*

The Opening, or the Key

And the **opening** * thereof every morning pertained to them.—*1 Chron. ix. 27.*

* In the other two passages where this word is used (Judges iii. 25 and Isa. xxii. 22) it is translated "key."

Woe unto you, lawyers! for ye have taken away **the key** of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—*Luke xi. 52.*

Compel them to come in, that my house may be filled.—*Luke xiv. 23.*

Setting a Seal

And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, **seal** unto it.—*Neh. ix. 38.*

He that hath received his testimony hath set to his **seal** that God is true.—*John iii. 33.*

Porters

And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, **keepers of the gates** of the tabernacle: and their fathers, being over the host of the Lord, were **keepers of the entry**.—*1 Chron. ix. 19.*

All these which were chosen to be **porters** in the gates were two hundred and twelve.—*1 Chron. ix. 22.*

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded **the porter** to watch.—*Mark xiii. 34.*

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may **open** unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. . . . And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.—*Luke xii. 36-38.*

According to the glorious gospel of the blessed God, which was committed to my trust.—*1 Tim. i. 11.*

Blessed is the man that heareth me, watching daily at my gates, **waiting** at the posts of my doors.—*Prov. viii. 34.*

Having done all, to **stand**.—*Eph. vi. 13.*

For these Levites, the four chief porters were in their set **office**. *—*1 Chron. ix. 26.*

* Margin, their trust.

And these are they that **waited** * with their children.—*1 Chron. vi. 33.*

* Margin, stood.

To **stand** before the Lord.—*Deut. x. 8.*

And were over the chambers* and treasuries of the house of God.—1 *Chron.* ix. 26.

* Margin, storehouses.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—*Matt.* xiii. 52.

Overseers

And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary.—1 *Chron.* 28, 29.

And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick. Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service.—2 *Chron.* xxxiv. 12, 13.

And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.—*Neh.* xi. 16.

Having Charge of the Spices, &c.

And the fine flour, and the wine, and the oil, and the frankincense, and the spices.—1 *Chron.* ix. 29.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—*Gal.* v. 22, 23.

Pronouncing the Leper Clean or Unclean

Then he shall be brought unto Aaron the priest, or unto one of his sons the priests.—*Lev.* xiii. 2.

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—*John* xx. 23.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—1 *Cor.* vi. 11.

Cleansing the Temple

And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron.—2 *Chron.* xxix. 16.

And he set the porters at the gates of the

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and

house of the Lord, that none which was unclean in any thing should enter in.—2 *Chron.* xxiii. 19.

will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 *Cor.* vi. 16-18.

Offerers of Incense

They shall put incense before thee.—*Deut.* xxxiii. 10.

And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense.—2 *Chron.* xiii. 11.

For we are unto God a sweet savour of Christ.—2 *Cor.* ii. 15.

Let my prayers be set forth before thee as incense.—*Psa.* cxli. 2.

Golden vials full of odours, which are the prayers of saints.—*Rev.* v. 8.

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. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.—*Rev.* viii. 3, 4.

Thy name is as ointment poured forth, therefore do the virgins love thee.—*Song of Sol.* i. 3.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.—*John* xvi. 23.

While the king sitteth at his table, my spikenard sendeth forth the smell thereof.—*Song of Sol.* i. 12.

How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!—*Song of Sol.* iv. 10.

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head.—*Matt.* xxvi. 7.

Offerers of Sacrifice

And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.—1 *Chron.* xv. 26.

Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.—*Jer.* xxxiii. 18.

And whole burnt sacrifice upon thine altar.—*Deut.* xxxiii. 10.

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great. . . . That Christ should suffer, and that he should be the first that should rise from the dead.—*Acts* xxvi. 22, 23.

For I determined not to know any thing among you, save Jesus Christ, and him crucified.—1 *Cor.* ii. 2.

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—*Eph.* i. 6, 7.

An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 *Pet.* ii. 5.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies

That they may offer unto the Lord an offering in righteousness.—*Mal.* iii. 3.

a living sacrifice, holy, acceptable unto God, which is your reasonable service.—*Rom. xii. 1.*

Preparing the Passover

And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them . . . And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterward they made ready for themselves, and for the priests.—*2 Chron. xxxv. 11, 13, 14.*

Distributing Portions

And Kore the son of Imnah the Levite, the porter toward the east, was over the free-will offerings of God, to distribute the oblations of the Lord, and the most holy things. And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small: beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses.—*2 Chron. xxxi. 14-16.*

For they were counted faithful, and their office was to distribute unto their brethren.—*Neh. xiii. 13.*

Giving and Gathering

Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.—*Num. xviii. 26.*

And the priest the son of Aaron shall be with the Levites, when the Levites take tithes; and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.—*Neh. x. 38.*

And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. . . . And they made a proclamation

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—*1 Cor. v. 7, 8.*

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.—*Lev. xii. 42, 43.*

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.—*1 Cor. iv. 1, 2.*

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—*2 Cor. ix. 7.*

But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.—*Phil. iv. 18.*

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—

through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness. . . . Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.—*2 Chron. xxiv. 5, 9, 11-13.*

CAST OUT IN REJECTION

Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites.—*2 Chron. xiii. 9.*

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.—*Luke vi. 22, 23.*

So they cast him out of the vineyard, and killed him.—*Luke xx. 15.*

And they cast him out. Jesus heard that they had cast him out.—*John ix. 34, 35.*

ENCOURAGEMENTS AND REWARDS

And he set the priests in their charges, and encouraged them to the service of the house of the Lord.—*2 Chron. xxxv. 2.*

And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free.*—*1 Chron. ix. 33.*

* R.V., free from other service.

Take it of them, that they may be to do

1 Cor. xvi. 1, 2.

Chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: . . . the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.—*2 Cor. viii. 19, 20, 23, 24.*

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—*1 Cor. xv. 58.*

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—*Rom. vi. 22.*

If the Son therefore shall make you free, ye shall be free indeed.—*John viii. 36.*

But my God shall supply all your need

the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites.—*Num.* vii. 5, 6.

According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden.—*Num.* iv. 49.

And ye shall eat it in every place, ye and your households: for it is [your reward for your service in the tabernacle of the congregation.—*Num.* xviii. 31.

Suffering Loss

And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.—*Ezek.* xliv. 10-13.

Receiving Reward

But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.—*Ezek.* xliv. 14-16.

according to his riches in glory by Christ Jesus.—*Phil.* iv. 19.

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name.—*Heb.* vi. 10.

And every man shall receive his own reward according to his own labour.—*1 Cor.* iii. 8.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.—*1 Cor.* iii. 12-15.

PRAYERS

Bless, Lord, his substance.—*Deut.* xxxiii. 11.

And accept the work of his hands.—*Deut.* xxxiii. 11.

Smite through the loins of them that rise against him, and of them that hate him, that they rise not again.—*Deut.* xxxiii. 11.

All these things shall be added unto you.—*Matt.* vi. 33.

How shall he not with him also freely give us all things?—*Rom.* viii. 32.

Wherefore we labour, that, whether present or absent, we may be accepted of him.—*2 Cor.* v. 9.

For he that in these things serveth Christ is acceptable to God, and approved of men.—*Rom.* xiv. 18.

Nay, in all these things we are more than conquerors through him that loved us.—*Rom.* viii. 37.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*1 Cor.* xv. 57.

PROMISES

He will bless the house of Aaron.—*Psa.* cxv. 12.

As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.—*Jer.* xxxiii. 22.

Who hath blessed us with all spiritual blessings in heavenly places in Christ.—*Eph.* i. 3.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—*Heb.* ii. 10.

Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.—*Acts* ix. 31.

PRECEPTS

O house of Aaron, trust in the Lord: he is their help and their shield.—*Psa.* cxv. 10.

Let the house of Aaron now say, that his mercy endureth for ever.—*Psa.* cxviii. 3.

Bless the Lord, O house of Aaron: bless the Lord, O house of Levi.—*Psa.* cxxxv. 19, 20.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—*Phil.* iv. 6.

God, who is rich in mercy.—*Eph.* ii. 4.

According to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—*1 Peter* i. 3.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.—*2 Cor.* i. 3.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—*Rev.* v. 12.

THIS IS THE SUM

This is **the sum** of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.—*Exodus* xxxviii. 21.

Now of the things which we have spoken this is **the sum**: We have such a 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.—*Heb.* viii. 1, 2.

A CONNECTING LINK

A great company of the **priests** were obedient to the faith.—*Acts* vi. 7.

And **Joses**, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a **Levite**, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.—*Acts* iv. 36, 37.

IV

Future Rest and Service

IN studying the work of the porters we have already looked at one prophetic picture, and there are several other passages in connection with priestly and Levitical service which speak to us of future rest and service. They were not always to carry about the ark; the time came when, after many wanderings, it was brought into its place—first, into the tent in Jerusalem prepared by David, and finally into the temple of Solomon. “For David said, The Lord God of Israel hath given rest unto His people, that they may dwell in Jerusalem for ever: and also unto the Levites; they shall no more (R.V. have need to) carry the tabernacle, nor any vessels of it for the service thereof.” (1 Chron. xxiii. 25, 26.) And Josiah “said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build: it shall not be a burden upon your shoulders.” Do not these pictures prefigure the time when the earthly testimony and wilderness days will be over, and the temple will be complete? The scene in 2 Chron. v. beautifully foreshadows this time. The materials had been made ready, but now the preparation is over, and the house is finished. Solomon has done what he speaks of in Prov. xxiv. 27, “Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.” Every stone was “made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building”; and the vessels and instruments for the house of the Lord “in the plain of Jordan did the king cast them in the clay ground.” (2 Chron. iv. 17.) But in the fifth chapter the work is finished, and all that David had dedicated is brought in and placed among the treasures of the house of God. Solomon’s temple, as has been so often pointed out, is but a picture of that other temple “built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together,

groweth unto an holy temple in the Lord." It, too, is being built of stones made ready before being brought thither. "The field is the world," and God Himself prepares His work without, makes it fit for Himself in the field, and afterwards builds His house. He, too, moulds His vessels in the clay ground in the plains of Jordan, but the time is coming when His house will be finished, and "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." The picture in 2 Chron. v. is a faint foreshadowing of the day when this temple will be complete. Like that spoken of by David, "the house that is to be builded for the Lord must be exceeding magnificent, of fame and glory throughout all countries." As Paul wrote to the believers at Ephesus, he probably thought also of that other temple at Ephesus, where they feared that through Paul's teaching, "the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." As we stand in the room devoted to the ruins of the temple of Diana in the British Museum, we see that this has indeed come to pass; but the temple of which the despised Ephesian believers formed a part has stood against all the assaults of the enemy, and is to be the admiration, not of all Asia and the world, but of the whole universe.

In the beautiful picture in Chronicles the priests and Levites take a prominent part, and as they stand arrayed in white linen, with harps in their hands, making one sound in thanking and praising the Lord, they remind us of the glorious company described in the fifth chapter of Revelation, "having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

The priests and Levites in Chronicles stood at the east end of the altar, and in this we have prefigured our standing place to all eternity. The east end of the altar was the place of the ashes (Lev. i. 16), and the ashes spoke of accepted sacrifice. In the twentieth psalm David prays, "The Lord hear thee in the day of trouble . . . remember all thy offerings, and accept"—or, as we read in the margin, "turn to ashes"—"thy burnt sacrifice." God showed His acceptance of the offering by sending the fire, and the ashes proved that the fire had said, "It is enough." (Prov. xxx. 16.) The fire did its work on Calvary. God was satisfied, and we take our stand now and throughout eternity on this glorious fact as we sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings

and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

FUTURE REST AND SERVICE

No More Burdens

For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: and also unto the Levites; they shall no more* carry the tabernacle, nor any vessels of it for the service thereof.—1 Chron. xxiii. 25, 26.

* R.V., have need to.

And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel.—2 Chron. xxxv. 3.

And these are they whom David set over the service of song in the house of the Lord, after that the ark had rest.—1 Chron. vi. 31.

There remaineth therefore a rest to the people of God.—Heb. iv. 9.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—Rev. iii. 12.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.—Rev. vii. 15, 16.

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. xiv. 13.

Day and Night Service

And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.—1 Chron. ix. 33.

Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. vii. 15.

White Robes

And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments.—Ezekiel xlv. 17.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.—Rev. xix. 7, 8.

The Temple Completed and Filled

Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God. . . .

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. v. 27

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thess. i. 10.

And it came to pass, when the priests were come out of the holy place: (for all the **priests** that were present were sanctified, and did not then wait by course: also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in **white linen**, having cymbals and psalteries and **harps**, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets.)

It came even to pass, as the trumpeters and singers were as one, to make **one sound** to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever:

Then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.—2 *Chron.* v. 1, 11-14.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them **harps**, and golden vials full of odours, which are the prayers of saints.—*Rev.* v. 8.

And they sung **a new song**, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and **priests**: and we shall reign on the earth.—*Rev.* v. 9, 10.

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple.—*Rev.* xv. 8.

THROUGH Thy precious body broken—
Inside the veil.

Oh! what words to sinners spoken—
Inside the veil.

Precious as the blood that bought us;
Perfect as the love that sought us;
Holy, as the Lamb that brought us
Inside the veil.

Lamb of God, through Thee we enter,
Inside the veil.

Cleansed by Thee we boldly venture
Inside the veil.

Not a stain: a new creation;
Ours is such a full salvator;
Low we bow in adoration
Inside the veil.

Soon Thy saints shall all be gathered
Inside the veil.

All at home—no more be scattered—
Inside the veil.

Nought from Thee our hearts shall sever:
We shall see Thee, grieve Thee never:
"Praise the Lamb!" shall sound for ever
Inside the veil.