

Place; and the second, the Most Holy Place, or the Holy of Holies. This last tabernacle is expressly stated in Scripture to be a figure of heaven. "*For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us:*"* where allusion is evidently made to the annual entry of the Jewish high priest into the second tabernacle, as representing Christ's entry into heaven itself, where the presence of God was manifested. Now if the second tabernacle represented the Heaven of Heavens, the first we may conclude, in which the ordinary service and worship of God were transacted, was a symbol of this world or our solar system.†

If we consider the furniture of the two tabernacles, we gain further instruction on the subject we are considering. In the first was the golden candlestick with its seven lights, the table, and the shew-bread. Amongst the Jews, the candlestick seems to have been regarded as a kind of *planetarium*, representing the solar system, at least those parts of it that were visible to the unassisted eye.‡ It is worthy of remark that the central lamp, which appears to be four times the size of the rest, is stated by Philo to represent the *sun*. The table and the shew-bread, in a physical sense, may perhaps be regarded as symbolizing the earth and its productions, the table which God spreads and sets before us. But as well as a physical, these things have a metaphysical or spiritual meaning. The candlestick symbolizing the church and its ministers, who are characterized as "*Lights in the world*," §—the churches as candlesticks, and the principal ministers of Christ as stars. ||

* Heb. ix. 24.

† Ἅγιον κοσμικον.

‡ Joseph. Antiq. l. iii. c. 7, comp. Philo De Vita Mosis, l. iii. 518, B. C. Ed. Col. All. 1613.

§ Philip. ii. 15. Φωστῆρες ἐν κόσμῳ.

|| Rev. i. 20.