THE GREAT SYMBOLS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649112937

The great symbols by W. J. Townsend

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

W. J. TOWNSEND

THE GREAT SYMBOLS

Trieste

THE GREAT SYMBOLS

BY

W. J. TOWNSEND, D.D.

London

CHARLES H. KELLY

2, CASTLE ST., CITY RD., AND 26, PATERNOSTER ROW, E.C.

1901

CONTENTS

CHAP.		PAGE
I.	INTRODUCTION	1
II.	THE SANCTUARY	15
III.	THE ARK OF GOD	31
IV.	THE CHERUBIM OF GLORY	49
V.	THE SACRIFICE FOR SIN (PART I)	65
VI.	THE SACRIFICE FOR SIN (PART II)	83
VII.	THE HIGH PRIEST AND HIS VESTMENTS (PART I)	97
VIII.	THE HIGH PRIEST AND HIS VESTMENTS (PART II)	111
IX.	THE SEVEN-BRANCHED LAMP STAND	127
X.	THE ALTAR OF INCENSE	145
XI.	THE TABLE OF SHEWBREAD	159
XII.	THE LAVER	173
XIII.	THE ABOLITION OF SYMBOLISM: THE VEIL BEFORE THE HOLIEST	185

CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

THE word Symbol is derived from the Greek *sumbolon* (from *sun-ballō*, I cast or throw together), and meant originally to cast together several portions so as to form a whole; *e.g.* a feast, towards which each person had contributed something to the common stock. Probably it was in this sense that the creeds of the early church came to be called symbols, because (according to Augustine) all the fundamental doctrines of Christianity were gathered in them, or from the tradition related by Rufinus that the so-called Apostle's Creed was formed by each of the apostles on the day of Pentecost contributing a sentence; Peter commencing: "I believe in God the Father," the others continuing, and so on to Matthias, who concluded, "the life everlasting. Amen." The word enlarged its scope in the progress of time so as to be applied to many things which in their outward appearance,

or designated purpose, represented or signified higher things. The standards of military bodies were called by this name, and Christians applied it to rites, ceremonies, sacraments, and forms which had religious signification. In later times the name was given to crosses, images, and pictures used in worship.

The word will be used in a somewhat narrower sense in these chapters. The term Symbol has, by general consent, come to be applied to anything which becomes representative of something else. The meaning supplied by Coleridge sufficiently indicates the sense in which it is used in this volume: "A symbol is a sign included in the idea which it represents, *e.g.* an actual part chosen to represent the whole, or a lower form or species used as the representative of a higher in the same kind." In relation to the sacred Scriptures it is almost entirely a synonym of the word type (*tupos*, a figure), which is used by the apostles in this sense: "them that had not sinned after the *likeness* of Adam's transgression" (Rom. 5[14]). "Now these things happened by way of *example*" (margin, figure, 1 Cor. 10[11]). "*Figures* which ye made to worship them" (Acts 7[43]). "The *pattern* showed thee in the mount" (Heb. 8[5]).

The word *symbol* has displaced the word *type*