given to it when we reflect that it is especially of the day of expiation that our Writer is preparing to speak. 3) The  
word **golden** should not be overlooked in  
the consideration. When the ark of the  
covenant by and by is spoken of, which  
like the altar of incense was overlaid with  
gold, it is not said to be *golden*, but only  
*“overlaid all round with gold.”* And this  
predicate being thus emphatically thrown  
forward, it is hardly possible to help feeling  
that a stress is laid on it, and it is not  
used without design. And if we enquire  
what this design is, we can hardly find  
fault with the reply which says that it is  
to distinguish a *golden censer* from some  
other kinds of censers. 4) On the whole  
then I should say that the balance inclines towards the “censer” interpretation,  
though I do not feel by any means that  
the difficulty is removed, and should hail  
any new solution which might clear it still  
further), **and the ark of the covenant** (see  
Exod. xxv. 10 ff., xxxvii. 1 ff.: called by  
this name, Josh. iii. 6 and in other places)  
**covered round on all sides** (*“within and  
without,”* Exod. xxv. 11) **with gold** (the  
ark, a chest, was of shittim [acacia] wood,  
overlaid with plates of fine gold, Exod. as  
above. The ark of the covenant was in the  
Holy of holies in the Mosaic tabernacle,  
and in the temple of Solomon, 1 Kings  
viii. 4,6. In the sack by the Chaldeans,  
it disappeared. See a legend respecting its  
fate in 2 Macc. ii, 1—8, where curiously  
enough “the tabernacle, and the ark, and  
the altar of incense,” are classed together.  
The second temple did not contain it, but  
it was represented by a stone basement  
three fingers high, called “the stone of  
foundation”), **in which** [**was**] **a golden  
pot** (Ex. xvi. 32–34. The word *“golden”*  
is added by the Septuagint: so also Philo:  
the Hetrew has merely “a pot,” as A. V.)  
**containing the manna** (viz. an omer,  
each man's daily share laid up for a memorial, see Exod. xvi. 32 with ib. 16. That  
this pot was to be placed *in the ark*, is not  
said there, but it was gathered probably  
from the words “before the Lord.” In  
1 Kings viii. 9; 2 Chron. v. 10, it is stated  
that there was nothing in the ark in  
Solomon’s temple, except the two tables  
which Moses put therein at Horeb. But  
this, as Delitzsch observes, will not prove  
any thing against the pot of manna and the  
rod having *once* been there; nay rather,  
from the express declaration that there was  
*then* nothing but the tables of stone, it  
would seem that formerly there had been  
other things there. The Rabbis certainly  
treat of the pot of manna, as of the rod, as  
*being in the ark*), **and the rod of Aaron  
which budded** (see Numb. xvii. 1–11. It  
was to be laid up “before the testimony,”  
in which Ben Gershom sees a proof that it  
was in the ark. The Gemara mentions a  
tradition that with the ark disappeared the  
pot of manna, and the cruse of anointing oil,  
and the rod of Aaron with its almonds and  
blossoms, and the chest which the Philistines sent for a trespass-offering, 1 Sam. vi. 4, 8), **and the tables of the covenant** (viz.  
the tables of stone on which the ten commandments were written by the finger of  
God, Exod. xxv. 16, xxxi. 18; Deut. x. 1—5; 1 Kings viii. 9; 2 Chron. v. 10, as  
above. It will he seen from these references,  
that these tables were ordered to be put in  
the ark);

**5.] and over above it** (the  
ark of the covenant) [**the**] **cherubim** (the  
well-known fourfold animal forms, fencing from human approach, and at the same time bearing up and supporting the glory  
of God: symbolizing, as I believe and have  
elsewhere maintained [Hulsean Lectures  
for 1841. Lect. i. See also note on Rev.  
iv. 6–8], *the creation of God.* See more  
below) **of glory** (the **glory**, is the Shechinah,  
or bright cloud of glory, in which Jehovah  
appeared between the cherubim forms, and  
to which, as attendants and watchers, and  
upholders, they belonged) **overshadowing**(casting shadow down upon, easing to be  
*shadowed*) **the mercy-seat** (*the mercy-seat* of Exod. xxv. 17: the massive golden cover of the ark of the covenant,  
on which the glory of Jehovah appeared  
between the cherubim. It was that upon  
which especially the blood of the propitiatory sacrifice was sprinkled on the day of  
atonement, Levit. xvi. 15, and from this  
circumstances apparently, the propitiation  
taking place on it, it obtained its name of