

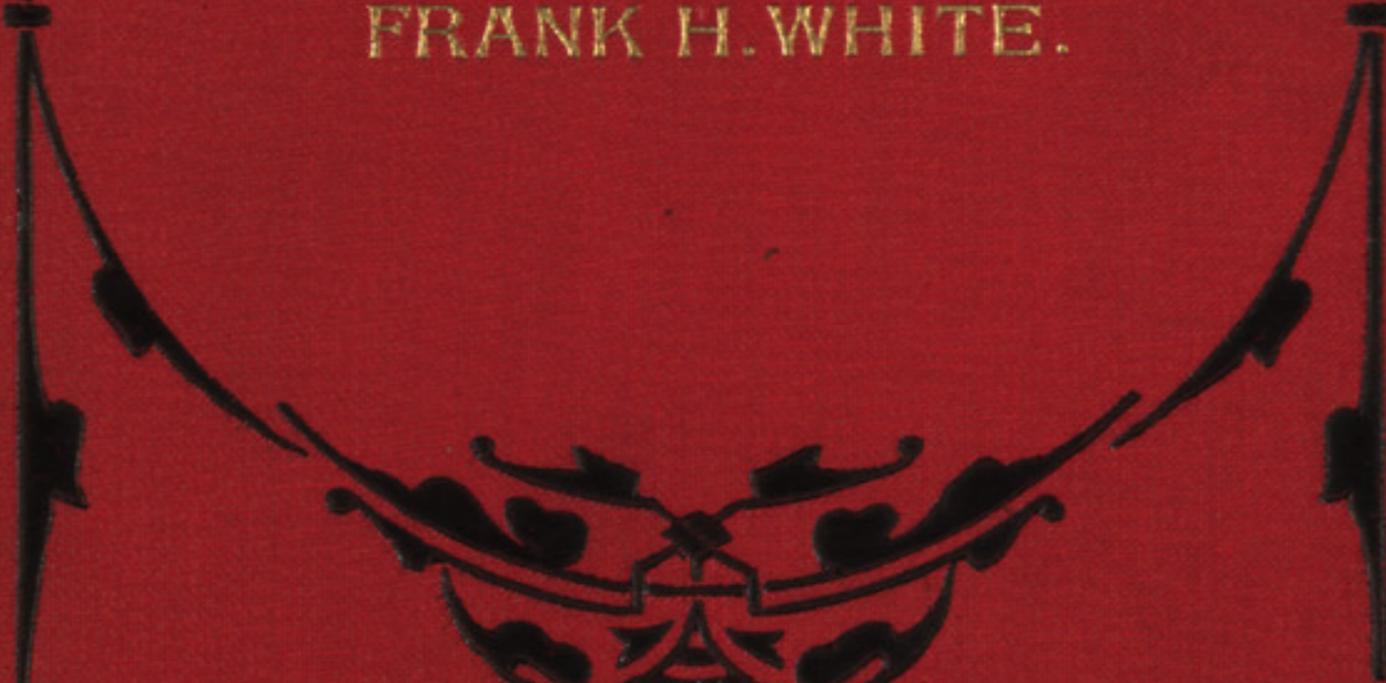
TYPES & SHADOWS:

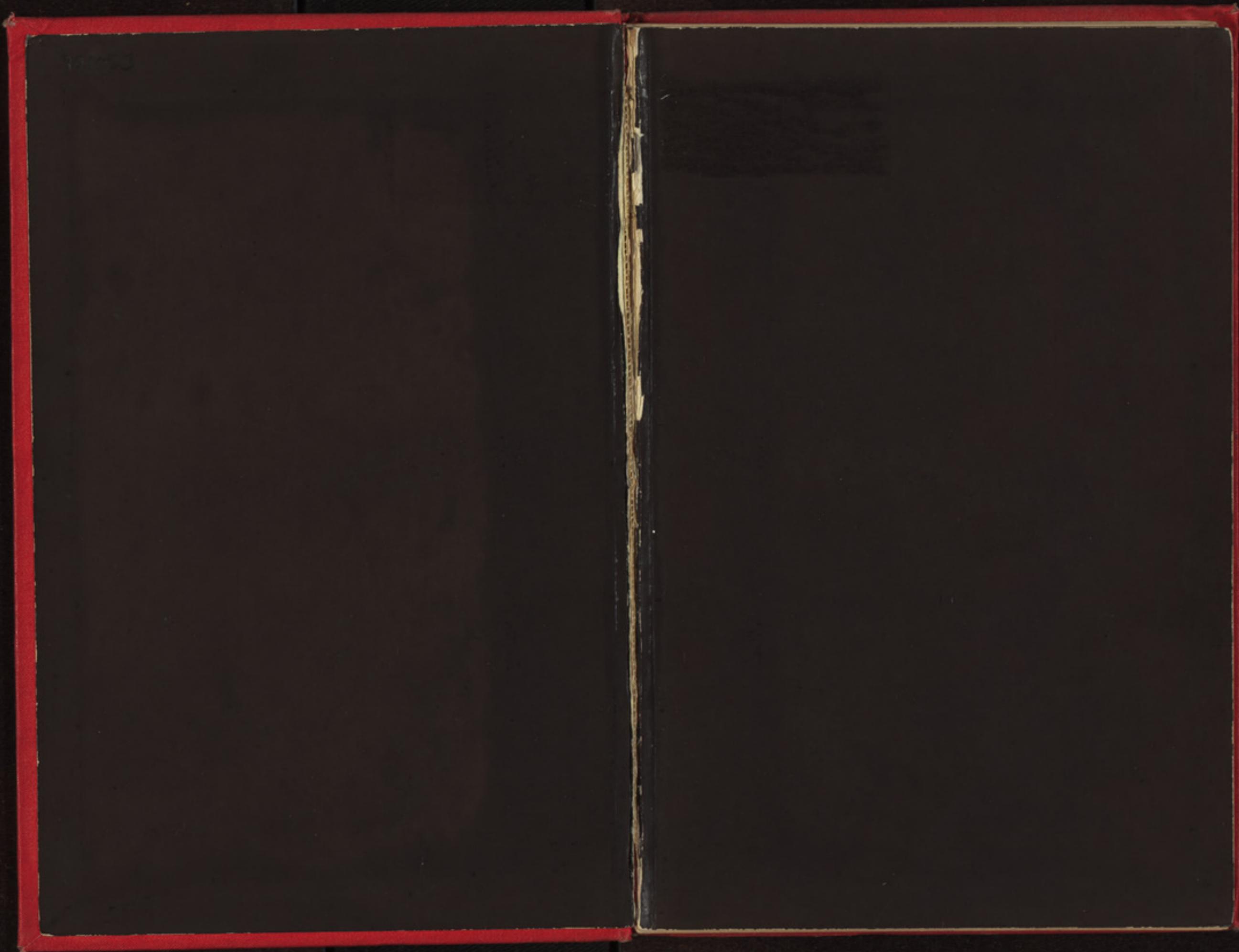
OR,

THE TABERNACLE IN THE WILDERNESS.



FRANK H. WHITE.





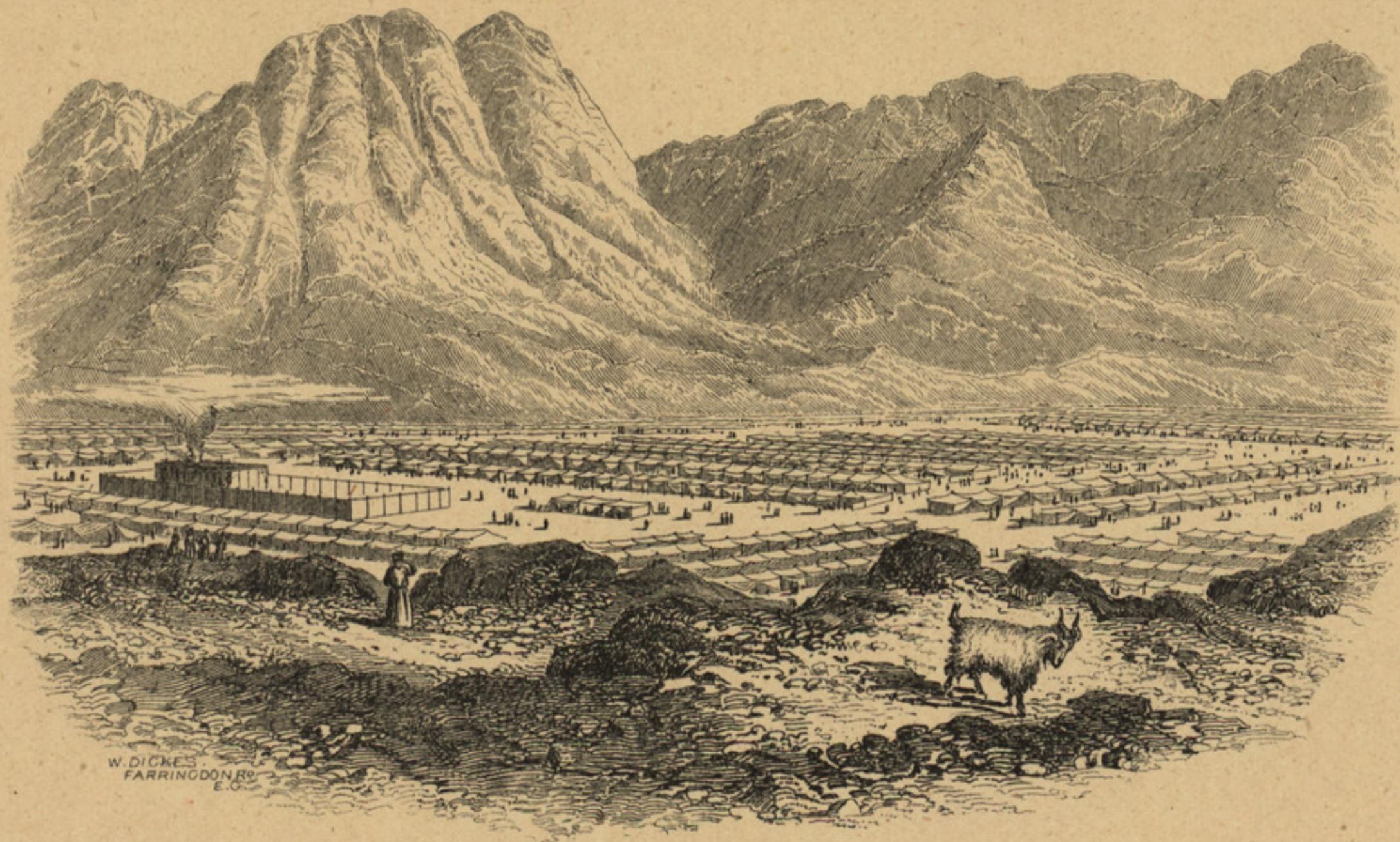
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THE SCAPE COAT
THE CAMP IN THE PLAIN OF ER RAHEH
MOUNT SINAI (HOREB)

Lev. XVI.

TYPES AND SHADOWS:

OR,

The Tabernacle in the Wilderness.

A BOOK FOR THE YOUNG.

BY

FRANK H. WHITE,

Author of "Christ in the Tabernacle," "The Blood-mark," etc.

THIRD EDITION. ENLARGED. TWENTIETH THOUSAND.

"Finished all the types and shadows
Of the ceremonial law."

London:

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, E.C.

TYPES AND SHADOWS

The Carpenter in the Old Testament

THE BOOK FOR THE YOUNG

Butler & Tanner,
The Selwood Printing Works,
Frome, and London.

PREFACE TO THIRD EDITION.



THIRD edition of my little book having been asked for, I have taken the opportunity to re-write the whole of it. Though greatly enlarged and beautified by six steel engravings* in the place of the wood-cuts which appeared in the two former editions, I have not altered the price, trusting for a large circulation to meet the extra outlay. I entreat of praying readers a remembrance at the throne of grace of this fresh effort to open the Scriptures of the Old Testament to the minds and hearts of our young people.

F. H. W.

BAYSWATER, *Sept.*, 1878.

* These can be had coloured, with six others, in a separate packet, of the Publisher of this book. (See advertisement at the end.)

PREFACE TO FIRST AND SECOND
EDITIONS.

THIS little book is written especially for the young, and is addressed to the thousands and tens of thousands of children to whom it has been my privilege to speak of late years, both in England and in Scotland, on the subject of the Tabernacle in the Wilderness.

It will, I trust, with its pictures, help them to keep in memory what they have heard.

I am not without hope also, that parents and teachers who have not heard my lectures will find it of real service in their endeavours to instruct the little ones under their care in the truths of the Gospel, as contained in the types of the Old Testament.

F. H. W.

GLASGOW, *March*, 1876.

TYPES AND SHADOWS.

CHAPTER I.

*THE CHILDREN OF ISRAEL COMMANDED TO BUILD
A TABERNACLE FOR GOD IN THE WILDERNESS.*

EXOD. xxv. 1-8.



WHY were the children of Israel commanded to build a Tabernacle for God in the wilderness? Before I answer this question, let me ask a few others. Why did God save the children of Israel out of the hands of Pharaoh, the cruel king of Egypt? Why did He divide the waters of the Red Sea and lead them safely across as on dry land? Why, when they were thirsty and had nothing to drink, did He open the rock in the wilderness, so that the waters gushed out and ran in dry places, like a river? Why, when the fierce Amalekites came out to destroy them, did He fight for His people so that their enemies fled before them? Why, when they were hungry, did He feed them with manna from Heaven? Why did God do all these wonderful things for His people? Was it because they were so good and obedient? Oh, no; for this, as we know, they were not! It was *because He loved them*. This

is the reason given by Moses in the book of Deuteronomy: "The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but BECAUSE THE LORD LOVED YOU, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deut. vii. 7, 8). As it was because He loved His people that God brought them out of the land of Egypt, and out of the house of bondage, so for the same reason He called Moses up into the mount (Sinai) and said to him: "Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breast-plate. And let them make Me a sanctuary; that I may dwell among them" (Exod. xxv. 2-8).

The very same answer must be given to the question with which my little book opens: "Why did God command the children of Israel to build Him a Tabernacle in the wilderness?" BECAUSE HE LOVED THEM.

To the same sweet source also must be traced the building of that greater and better Tabernacle, of

which that set up by Moses was but a type, I mean when God came down and dwelt among men in the person of the Saviour, the Lord Jesus Christ (John iii. 16; Heb. viii. 1, 2). So, also, I see only love in every line of that grand and beautiful description of Heaven in the book of Revelation. "Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 3, 4).

"Let them make me a sanctuary, that I may DWELL AMONG THEM," said God to Moses in the mount. Thus the Tabernacle was the house of God in the wilderness, just as the Temple was His house in Jerusalem. It was the palace of the King of Israel set up among His own subjects, so that they might visit Him, and learn more and more of His holy will.

How favoured were the children of Israel, to be allowed to entertain so glorious a guest. How happy to have their God and Saviour so near to them at all times!

Of course, we must not think of the great God living in a house in the same way as we live in our houses. God is a Spirit, and is everywhere (Ps. cxxxix.). Then, so great is He, that heaven itself is not large enough to contain Him. But just as He dwells, by His Holy Spirit, in the heart of a little child who trusts in His dear Son, so, in the Shekinah,

or Cloud of Glory that rested upon the golden mercy-seat in the most Holy Place, He dwelt in the Tabernacle in the wilderness (Exod. xxix. 43-46). It is true the children of Israel could not look upon this glorious sight, for none but the High Priest was allowed to enter into the Holy of Holies, and he only once in the year, yet every Israelite might see

THE BEAUTIFUL PILLAR-CLOUD

outside, resting as it were on the roof of the tabernacle, whence it towered up on high in a column-like form, and then, spreading itself out, formed one vast covering for the entire camp. Every man, woman and child in Israel would be under its delightful shadow, and so protected from the scorching rays of the sun. At night it had a *fiery* appearance, so that none could miss seeing it. Thus we read in the Psalms of David: "He spread a cloud for a covering and fire to give light in the night" (Ps. cv. 39).

One thing should not be forgotten about the pillar-cloud,—and that is, *it never once left the camp of Israel*. From the moment the people came out of Egypt until they crossed the Jordan, and entered into Canaan, it was their constant companion. Every morning when they rose up it was with them. Every night when they laid down to rest they were cheered and comforted by its bright shining light.

It was the sight of the children of Israel encamped in the wilderness, with the house of God in their midst, and the cloudy fiery pillar overshadowing them, which moved the money-loving prophet to exclaim, as he looked down from the top of Mount Peor,

"From the top of the rocks I see Him" (Jehovah in the cloudy pillar), "and from the hills I behold Him. Who can count the dust of Jacob and the number of the fourth part of Israel. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters" (Num. xxiv. 5, 6).

When we come to look into the Tabernacle more closely, and see of what it was made, and what it contained, we shall find that God meant it to be a means of teaching us, as well as the children of Israel, the way of salvation through faith in Jesus Christ. Because of our sins, we are by nature far, very far from God; but the Tabernacle shows us how we may get back to Him, and stand, without fear, in His holy presence. We may call it the Holy Spirit's "object lesson," by which even a little child may learn the way to heaven. Everything about the Tabernacle, from the golden ark that stood in the Holy Place to the silver sockets on which the golden boards rested, even to the little blue loops and taches of gold that fastened together the beautiful curtains, teaches us something about Jesus. All help us the better to learn what He is, what He did for us when on earth, and what He is doing for us, now he is in Heaven. Thus, in the Epistle to the Hebrews, we are told that the Tabernacle and its services were "an example and shadow of heavenly things"—the figures of the true (Heb. viii. 1-5). There we learn to see in that frail tent a type of the Lord Jesus, in whom in the days

of His flesh God dwelt among men (John i. 14). Just as the pilgrim Israelites must needs go up to the Tabernacle to meet with God, so, if we would be His true worshippers, we must seek and find Him in JESUS. He is "the *true* tabernacle which the Lord pitched and not man" (Heb. viii. 2).

I can fancy some little readers being puzzled over the word "type." They often hear it said that this and that in the Old Testament was a type of Christ, and they wonder what such language means. Let me try and tell them what is meant by a type. A type is a pattern or picture of something better and greater than itself. The antitype is the reality or the substance; the type is the likeness or shadow. The portrait we have of a mother, a sister, or friend who is far away, is a type. We often take long looks at it, and, as we do so, it seems to bring back to us again the dear absent one. So it is with the beautiful types of the Bible. They are likenesses of that precious Saviour who suffered for our sins on the cross, and is now at God's right hand above. As in the light of the Holy Spirit's teaching we hold them up to view, and gaze long upon them, they seem to bring Him near to us, and we near to Him. Ought we not then to love and prize these heavenly pictures of which the Bible is so full? With what delight would Timothy, as a child, listen to the voice of his godly mother and grandmother as they explained to him the types of the Old Testament (2 Tim. i. 5; iii. 14, 15). How thankful we should be that we have not only the Old Testament Scriptures, as Timothy had, but the New Testament also, which he had not. We must not

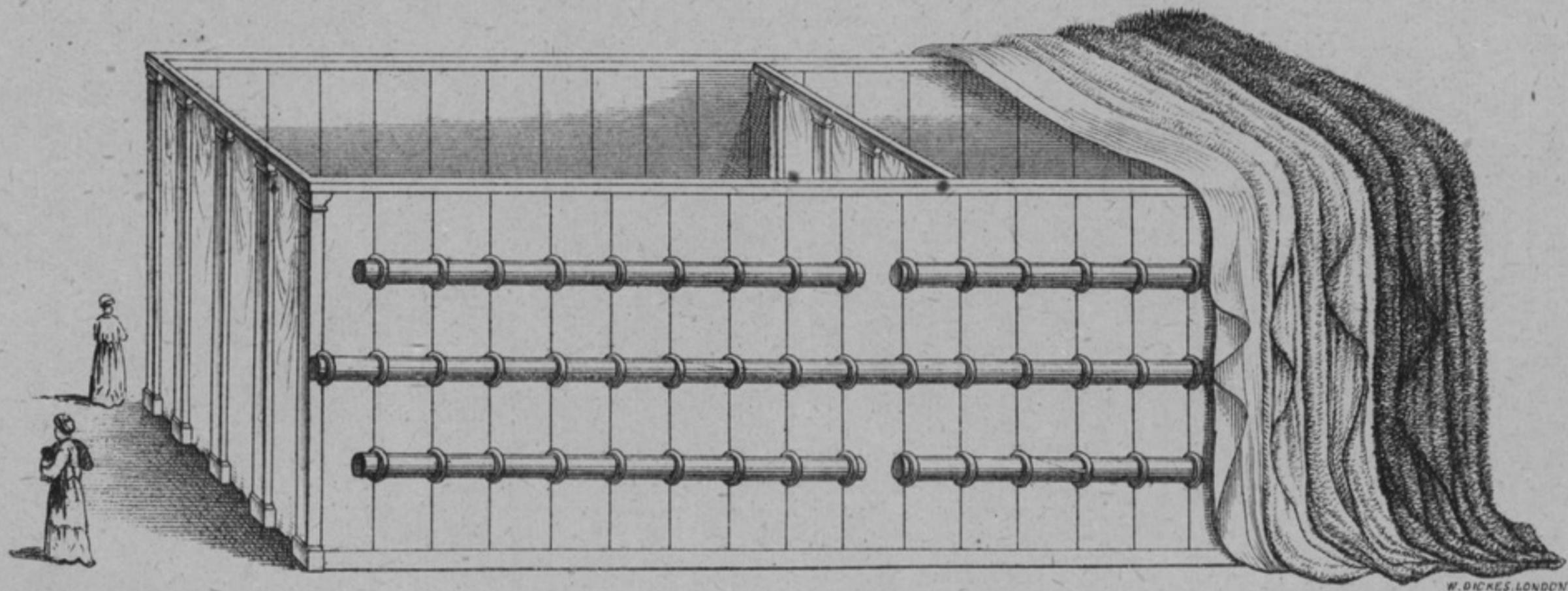
forget, however, that it is by the Spirit's teaching alone we can understand either. We ought never to read the Bible without first asking God the Holy Ghost to shine into our hearts and teach us its true meaning. Our prayer should be that of the Psalmist of Israel, "OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW" (Ps. cxix. 18).

To prevent any mistake in making the Tabernacle, God showed Moses a plan, not only of the building itself, but of all its contents, telling him again and again, "See thou make all things after the pattern shown thee in the mount" (Exod. xxv. 9, 40; xxvi. 30). Moses, though a very wise and good man, was not to trust to his own wisdom in the matter, but simply to obey the word of God. We may be sure he was very careful to do this, for God speaks of him in the Epistle to the Hebrews, as "faithful in all his house as a servant," and none can be counted faithful as God's servants only so far as they do what God tells them to do (Heb. iii. 5).

To help His servant in such an important work, God chose out two men, Bezaleel, the son of Uri, and grandson of Hur, of the tribe of Judah; and Aholiab, the son of Ahisamach, of the tribe of Dan, whom He filled with His Holy Spirit, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, so that they were made very wise, not only to work all kinds of beautiful work themselves, but to teach others also (Exod. xxxv. 30, 35; Isa. xi. 2).

Of course, to build so beautiful a house as the Tabernacle a great many very valuable materials would be

needed, such as gold, silver, brass, fine linen, precious stones, etc. But all these things were freely given by the children of Israel. Moses had not to go round to their tents to beg them, but the people brought them of their own accord, and in such large quantities that the workmen came to Moses and asked him to tell the people not to bring any more, for they had already given *more than enough* for all the work which the Lord had commanded. So Moses caused it to be proclaimed through the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." "So the people were restrained from bringing, for the stuff they had was sufficient for all the work to make it, and *too much*" (Exod. xxxvi. 3-7). What a beautiful example is this for us who profess to love the Saviour! How ready we ought to be to give our pence, and, if we have them, our silver and gold for the work of God. It is true we have no Tabernacle or Temple to build, but we have places of worship, and schools to put up; missionaries to train, and send to the heathen; poor, hungry, ragged boys and girls to clothe and feed, etc. Oh, if all who truly loved Jesus, old and young, were to give a something, if ever so little, say every week, how much more might be done for Christ in the world! A party of young people once met together, when the question was started in course of conversation, who had the most beautiful hands. Several present gave their opinion that a fair white skin and taper fingers made a beautiful hand; but one young lady very wisely said, "I think the most beautiful hand is the hand that gives." I think so too, and you remember



THE GOLDEN FRAMEWORK OF THE TABERNACLE & THE COVERINGS.

SCALE $\frac{1}{12}$ OF AN INCH TO 1 FOOT

it is written, "GOD LOVETH A CHEERFUL GIVER" (2 Cor. ix. 7).

Some of the offerings which the children of Israel gave to build the Tabernacle must have been very small, but altogether they made up a very large sum. Some think that the gold and silver and brass alone, were worth more than £200,000 of our money. This is a large sum. But what are the largest and best gifts which are given to God compared with God's gift to us? We may give our money, our time, our talents, OURSELVES. But God has given us HIS ONLY BEGOTTEN SON, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Well might we exclaim with the apostle, "Thanks be unto God for His unspeakable gift" (2 Cor. ix. 15), and sing,—

"The love I owe for sins forgiven,
For power to believe—
For present peace, and promised heaven,
No angel can conceive."

CHAPTER II.

THE GOLDEN BOARDS AND BEAUTIFUL COVERINGS OF THE TABERNACLE.

EXOD. xxxi. 1-29.



ONCE asked a little boy at Forfar, in Scotland, what the Tabernacle was like? His reply was, "It was *tent-like*." Now that was a very good answer for a "wee laddie," was it not?

The children of Israel lived in *tents* while journey-

ing through the wilderness, so God was pleased to live in a tent also. You remember that, when His people came to live in Canaan, God allowed King Solomon to build Him a magnificent Temple in Jerusalem (1 Chron. xvii., xxviii). But, so long as the Israelites were pilgrims, the house of God was a tent. Thus it could be easily put up and as easily taken down again.

If you turn to Exodus xix. 1, you will see that the children of Israel came to the wilderness of Sinai just three months after leaving Egypt. Then, if you look at Exodus xl. 17, you will see that nine months after that, or just one year from their crossing the Red Sea, the Tabernacle was first set up. In about five or six weeks afterwards "the pillar-cloud was taken up from off the Tabernacle" (Num. x. 11). So the Israelites knew it was God's will they should begin their march again. Whenever the cloud moved, then they journeyed, they just followed it. When it stood still, then they rested in their tents, "whether it was for two days, or a month, or a year" (Num. ix. 15-23). In this way God led His people about in the wilderness like a shepherd his flock. They had no other guide, nor did they need another. So long as they kept their eye upon the cloud they could not go wrong. We have no cloud now like the Israelites had, but we have the Scriptures and God's Holy Spirit, to guide us in the way we ought to go. We have the Lord Jesus, too, as the true Shepherd of Israel, who will surely lead us aright if we are only watchful and trustful. "My sheep hear My voice and they follow Me." As the Israelites looked after the cloud and followed it, so let us listen to the Saviour's teachings and follow

Him. "As many as are led by the Spirit of God, they are the sons of God." Let our daily, and even hourly, prayer be,—

"Saviour like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare."

The Tabernacle, though a tent, was not quite like the tents we see put up now. Instead of poles to spread the canvas upon, God commanded Moses to make some "boards" and overlay them with gold, over which the beautiful coverings were to be placed (Exod. xxvi. 15-27). These boards or planks were made of a very hard kind of wood, called shittim or acacia wood. This wood was no doubt chosen of God for its strength as well as its lightness, and when we consider that the Tabernacle was in use for nearly five hundred years, we may imagine how very enduring the wood must have been of which it was built.

Each board was ten cubits long, and one and a half cubit wide. I cannot tell you what was the *exact* length of the cubit. Learned men, however, agree that it must have measured about eighteen, or, perhaps, twenty-one inches. The Jews describe it as the length of a man's arm, measuring from the elbow to the end of the middle finger. The Tabernacle boards, then, must have been about fifteen to eighteen feet in length, and about two and a quarter or two and a half feet in width. The Bible does not give us their thickness. They were fixed upright. Not driven

into the ground, but fitted into sockets, or blocks of silver, each board resting in two sockets. (There were forty-eight golden boards in all.) These sockets, or blocks of silver, must have been very massive, as each weighed one talent, or about *ninety-four* pounds (Exod. xxxviii. 27).

If you take your Bibles and turn first to Exodus xxx. 12-16, and then to Exodus xxxviii. 25-28, you will see where the silver of which the sockets were made, came from. By the commandment of God, every Israelite of twenty years, and above, on being numbered as one of God's redeemed people, had to pay as his ransom money a little piece of silver, the weight of a half shekel. All were to pay alike, rich or poor. There was no difference. In the first chapter of the book of Numbers there is an account of the numbering of the children of Israel by Aaron the High Priest. On this occasion (little more than a year after the people came out of Egypt), the number of men from twenty years old, and upward, able to go forth to war in Israel, amounted to *six hundred and three thousand, five hundred and fifty* (603,550), Num. i. 46. Now every one of these paid as his ransom or atonement money, half a shekel's weight of silver. The amount of silver thus given would be *three hundred and one thousand, seven hundred and seventy-five shekels* (301,775); or 100 talents and 1,775 shekels (3,000 shekels making one talent) the whole, reckoning each shekel at *2s. 4d.*, amounting to £35,207 in English money. Out of these one hundred talents of silver were cast one hundred sockets. Ninety-six of these would be needed for the forty-

eight golden boards to rest upon (each board, as we have seen, standing in two sockets), the remaining four would serve to stand the golden pillars in, from which the beautiful vail hung (Exod. xxv. 32). From the 1,775 shekels which were left were made the silver hooks, etc., for the pillars of the Court, and most likely the silver trumpets, mentioned in Numbers x. 2.

Thus the Tabernacle rested upon the silver which the children of Israel had paid as a ransom for their souls. Silver is very precious, and the foundation of the house of God in the wilderness must have been of great value. But there is something infinitely more precious than either silver or gold, and if you will turn to the first chapter of the first Epistle of Peter, and 19th verse, you will see what this is. The apostle is writing to the believing children of God and telling them to lead obedient and holy lives. In doing this he speaks of the ransom money paid by the Israelites, of which we have been reading, and reminds these Christians (themselves Jews by birth) at how much greater cost they had been redeemed. "Ye know (he says) ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers; but with the PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot." Should not the remembrance of the great price given for our redemption, make all who are the children of God by faith in the Lord Jesus Christ, feel how much they owe their Redeemer, and ought not such to live only to please and serve Him—

"To live as those
Who bear a blood-bought name,
As those who fear but grieving Him;
And know no other shame"?

Just as the Tabernacle in the wilderness rested on the silver sockets, so that if these had been taken away it would have fallen to pieces, so the *real* Christian builds all his hopes on A CRUCIFIED SAVIOUR. No one can belong to God's spiritual house who does not make Jesus their ONLY trust, or is not able to say from the heart—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name;
On Christ the solid Rock I stand,
All other ground is sinking sand.

The golden boards formed the walls of the Holy building, twenty on the one side, and twenty on the other. Then there were six for the end of the Tabernacle, and one extra for each corner, making in all *forty-eight*. To keep the boards from falling out of the sockets, they were fastened together on both sides and at the end by five bars of wood covered with gold, passing through golden rings (Exod. xxvi. 29).

Spread over the golden boards were four sets of

CURTAINS OR COVERINGS.

You will find a full description of them in Exodus xxvi. 1-14. First came the inside covering, which consisted of ten curtains of *fine twined linen, and blue, purple, and scarlet*, with figures of cherubim embroi-

dered upon them. Each curtain was of the same length, namely, twenty-eight cubits, or about twelve or thirteen yards, and four cubits, or about six or seven yards, in width. Five of these curtains were joined to make one breadth, and five another. Then the two pieces were looped together by little loops or eyes of blue, with golden taches or clasps, and so made into one large curtain (Exod. xxvi. 1-6; Song of Sol. v. 16). Next came a covering of *goats' hair*, made up of eleven curtains, each being of the same length and breadth. In this case the curtains were two cubits longer than in the first set. They were made into two portions, one containing *six* and the other *five* curtains. The two parts were looped together in the same way as the fine twined linen curtains, only the little taches or clasps by which this was done were of brass instead of gold (Exod. xxvi. 7-13; Lev. xvi. 15, 16; Ps. ciii. 12). Over the curtains of goats' hair was spread a simple covering of *rams' skins dyed red* (Exod. xxvi. 14; Isa. liii. 4, 5; Luke vii. 50). Then outside of all was a covering of *badgers' skins* (Ezek. xvi. 10; Isa. liii. 2, 3; Mark vi. 3). No doubt all these curtains are meant to teach us lessons about the Saviour and His work. If you read the texts I have put against each, they will help you, I think, to learn what some of these lessons are.

Perhaps the "*badgers' skin covering*" is meant to speak to us of a *lowly* Saviour: One "who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. ii. 7). This is the view of Jesus given to us in the Gospel of John, where we read that "after

supper He rose, and laying aside His garments took a towel, and girded Himself, and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded" (John xiii. 4, 5). Let the badgers' skin covering show you CHRIST as A SERVING SAVIOUR (Luke xxii. 27).

In the covering of "*rams' skins dyed red*" we may see a *suffering* Saviour, One who not only humbled Himself to become a man, but "became obedient unto death, even the death of the cross" (Phil. ii. 8). I seldom look upon a picture of the rams' skins dyed red covering without thinking of those words of the Saviour, spoken in view of His passion and death: "I have a baptism to be baptized with, and how am I straitened (pressed in spirit) till it be accomplished" (Luke xii. 50). It reminds me, too, of that scene on one of the mountains of Moriah, when Abraham, prevented by God from slaying his son, "lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by its horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son" (Gen. xxii. 13). The Lord Jesus Christ is the true Ram slain in *our* stead. Let the rams' skins dyed red covering show you CHRIST as A SUFFERING SAVIOUR.

The curtains of "*goats' hair*" may speak to us of a *pardoning* Saviour. They may tell us of the happy consequences of His death,—the taking away of our sins (that is, if we truly believe on Him). You will remember the ordinance of the scape-goat on the day of Atonement, over the head of which the priest confessed all the iniquities of the children of Israel. The

animal was then led away to some lonely distant part of the wilderness, and there let go. (See picture at beginning of the book.) As the people watched it go away, they would see in it a figure, or type, of the removal of all their sins, and be ready to exclaim, with hearts full of wondering joy, like David did many years after, "As far as the east is from the west, so far hath He removed our transgressions from us" (Lev. xvi. 15, 16; Ps. ciii. 12; 1 John i. 7). Let the goats' hair curtains show you CHRIST as A SIN-PARDONING SAVIOUR.

In the curtains of "*fine twined linen, blue, purple, and scarlet*," we may gaze upon a Saviour full of grace and truth; an exalted, glorified Saviour; a Saviour seated on the right hand of the Majesty on high; a splendid Saviour; a King in His beauty; altogether lovely, the Chiefest among ten thousands; His name called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. Let the innermost curtains of fine twined linen, and blue, purple, and scarlet, show you CHRIST as A ROYAL SAVIOUR. See in them also a picture of a Saviour who will by-and-by come again from heaven—to make all who "love His appearing" like Himself—beautiful with His beauty which He will then put upon them. A COMING SAVIOUR.

I have read of a little girl named Alice, who, on being asked if she was not afraid to die, said "No." When reminded of her sins, and that she would have to stand before the judgment-seat of God, she replied, "When I am brought before God's judgment-seat I

will hide behind Jesus, then God will not see my sins, but only Jesus." Can you, dear reader, say this? If called upon to die now, would you be found, like the golden boards of the Tabernacle built on the foundation and covered over with the beautiful coverings, hid beneath the glorious righteousness of the Lord Jesus Christ?

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

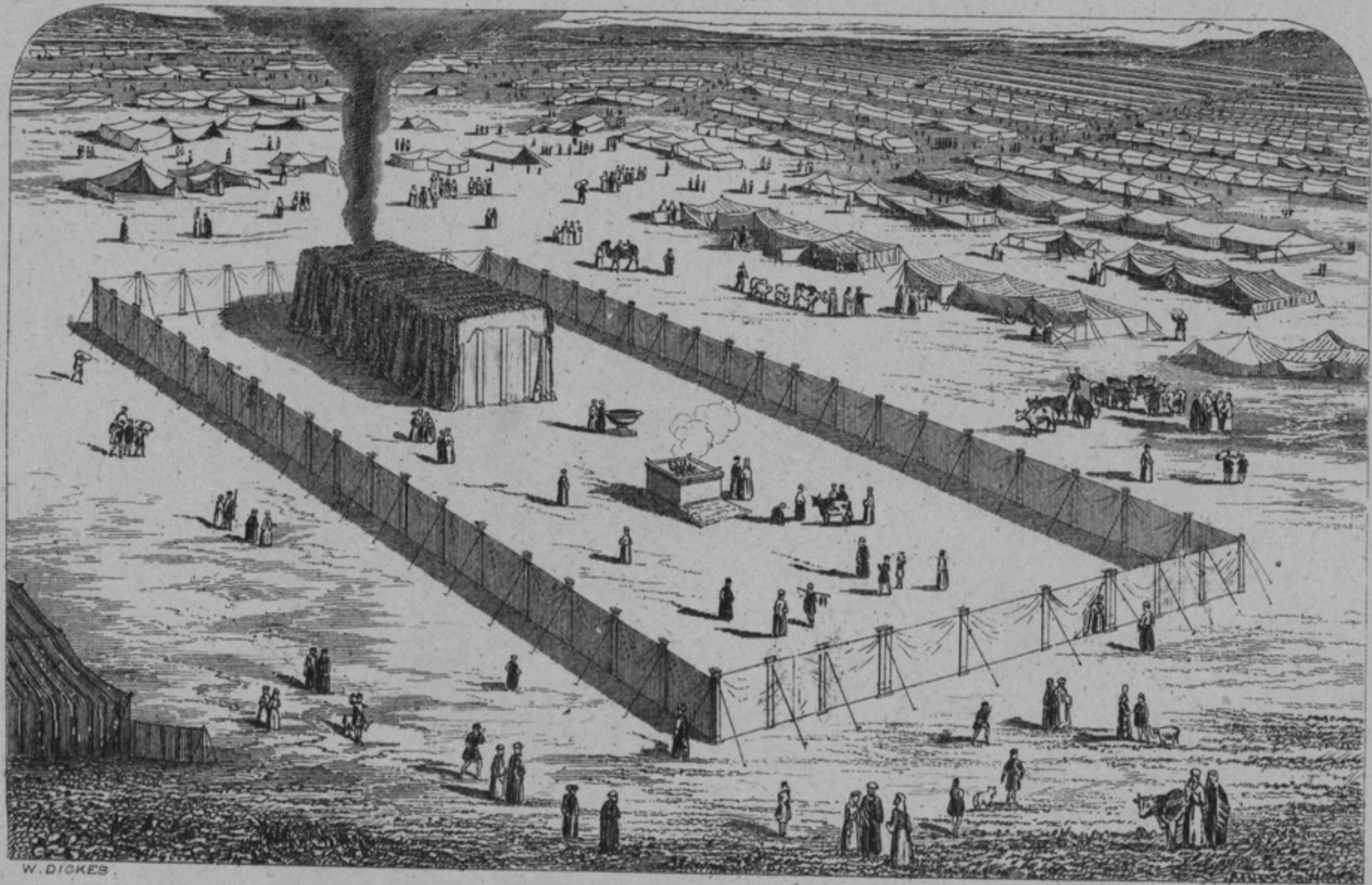
CHAPTER III.

THE COURT OF THE TABERNACLE.

EXOD. xxvii. 9-19.



HE Tabernacle stood in a large open space like the garden of a house, called "The Court." Instead, however, of being surrounded by a stone or brick wall, it had a white curtain going all round, made of fine linen, and called "the hangings of the court." They measured in length north and south one hundred cubits, or about 175 feet, and in breadth east and west fifty cubits, or about 87½ feet. The white linen hangings hung by silver hooks from the top of *sixty pillars*, twenty on the one side, and twenty on the other; ten in the front, and ten behind. These pillars were beautifully ornamented on their tops with silver, and stood in sockets of brass (little stands with holes in them) (Exod. xxvii. 9-18). Besides this, cords



W. DICKES.

THE TABERNACLE IN THE WILDERNESS.

were fastened to the pillars and tied to brass pins, which were driven firmly into the ground, most likely on both sides of the curtain or hangings. This would keep them in their place, even though the stormy winds swept rudely over them (Isa. xxviii. 16, 17).

The snow white linen curtain going all round the house of God told of the holiness of Him who dwelt within upon the golden mercy-seat. Fine linen is a type or picture of righteousness. "OUR righteousnesses are as filthy rags." But in Jesus we have the fair white linen righteousness of One who knew no sin, and in whose mouth was found no guile (Rom. iii. 21-23; Rev. xix. 8).

Though God was so holy, and the people among whom He had come to live so unholy, yet it was His will they should visit Him, so He commanded Moses to make a way of entrance into His court. It was placed at the east end, exactly in front of the Tabernacle, and called

THE GATE OF THE COURT.

There are four things about "the gate of the court" in which it is like Jesus. First, it was a *beautiful* gate, for it was made of blue, purple, and scarlet, and fine twined linen wrought with needlework. Is not the Lord Jesus a beautiful Saviour—beautiful in the holiness of His character and the spotlessness of His life? Next, it was a *wide* gate, measuring twenty cubits, or thirty-five feet, in width. So Jesus is a Saviour for ALL who will venture to Him. *Whosoever* will may come. That is a wide word, "WHOSOEVER," and shuts out none but those who shut

themselves out. Then, the gate of the court was a gate *easy to be opened*. It was not made of wood, or iron, or brass, or any such heavy materials. It was just a curtain; a little child might lift it up and enter into God's holy courts. So, in order to be saved, we are not told to do some great and difficult thing, but to believe on the Lord Jesus Christ, to trust alone in Him.

"Only a step to Jesus! believe, and thou shalt live;
Lovingly now He's waiting, and ready to forgive."

Lastly, "the gate of the court" is like Jesus because it was the *only* gate. There was none other. So that if any one refused to go in by it he remained outside. Does not this teach us that JESUS is the ONLY SAVIOUR, and that if we refuse to be saved by Him we must be for ever lost? Jesus Himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (Exod. xxvii. 9-18; John xiv. 6; Acts iv. 12).

CHAPTER IV.

THE ALTAR OF BURNT OFFERING.

EXOD. xxvii. 1-8.



HE altar of burnt offering, or brazen altar, stood just inside the "gate of the court." It was a large square hollow vessel, made of wood, and covered over with brass. It was three cubits, or about five feet, high; and five cubits, or about nine feet, long and wide; thus it was larger than any other vessel in the Tabernacle. It had four

hooks or horns, one at each corner, to which, perhaps, the animals that were sacrificed were first tied. No doubt David was thinking of the "altar of burnt offering," when he said, "God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar" (Ps. cxviii. 27).

All the bullocks and lambs, etc., offered to God in sacrifice were first brought to the brazen altar and *slain* there, except the red heifer, which was killed outside the camp (Num. xix. 3). Every morning and evening, at the time of burning incense, a lamb was burnt on the brazen altar as an offering for the whole nation, — a type of Jesus as the Lamb of God, who gave "Himself for us an offering and a sacrifice to God for a sweet smelling savour." Jesus is the true Burnt Offering. For us He became a willing victim, and bound Himself to the horns of the altar of God by cords of everlasting love, saying, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart" (Isa. liii. 7; John i. 29, 36; 1 Pet. i. 18, 19; Eph. v. 2; Ps. xl.).

The horns of the altar were often covered with blood (Exod. xxix. 12; Lev. iv. 25, 30). This gave them a *saving* power. Apart from the blood put upon it, the altar had no power to save. In after days, the "brazen altar" became a place of refuge for men who, having committed some great crime, were afraid that they would be put to death, so they ran "to the Tabernacle of the Lord, and took hold on the horns of the altar." This was like putting themselves under the protection of God, and taking

hold of His strength (Ps. xviii. 1-3). You remember David's general, the brave but cruel Joab, did this. Yet Joab was killed by command of King Solomon. But none who flee to Jesus can ever perish. In Him we have an altar the horns of which point every way, inviting all who will to come and take hold. None can be lost who do this. The brazen altar was carried through the wilderness by means of two staves passed through brazen rings, of which there were *four*, one at each corner (Exod. xxvii. 4). On the march it was covered with a cloth of purple and badgers' skins (Num. iv. 13, 14).

CHAPTER V.

THE LAVER.

EXOD. xxx. 17-21.



I WANT my young readers to notice three things about the laver:—*Of what it was made; where it was put; what it was used for.*

1. The laver was *made of brass* or copper, from the mirrors or looking-glasses of the godly women who met for worship at the door of Moses' tent. These mirrors, you perhaps know, were of polished metal, like the Egyptian mirrors to be seen in the British Museum. That these women gave up their looking-glasses to make this holy vessel, was a proof of their love to God and His house. The Bible is both a mirror and a laver. By looking into it we see how unclean we are, and again we see, too, how we may

have all our uncleanness washed away (Jas. i. 23; Eph. v. 26).

2. The laver was *placed just before the door of the Tabernacle*, between it and the brazen altar, so that it was impossible to go inside the holy tent without passing it. Like a sentinel, it guarded the entrance to the King's palace, so that no one could pass in without being challenged by it.

3. The laver was *filled with water*, with which the priests washed their hands and feet every time they went into the Tabernacle, or offered an offering on the brazen altar. If they neglected to do this, they were to be put to death (Exod. xxx. 21). By giving them such a command, God taught them that though they were His priests they were unfit to stand in His presence until they had been cleansed. And does He not teach us this also, that the very best of us are unfit for heaven until we have been cleansed from our sins? But the washing we all need before we can meet God is different to that which the priests went through at the brazen laver. The water of the laver washed the body only; we need to have our souls washed—to be clean within. God requires a cleansed *heart* before we can appear before Him. Now water is a type or picture of that which alone can cleanse the heart, namely, the Gospel-word—the word about Christ dying on the cross for our sins. It is when we receive this truth, when we go by simple faith to a crucified Saviour, that we get the guilt of our sins cleansed away.

“Washed in His blood most precious,
Till not a spot remains.”

In no other way can we be made fit for heaven (John iii. 1-18, xiii. 3-11 ; Eph. v. 26 ; Tit. iii. 5).

“How solemn are the words,
And yet to faith how plain,
Which Jesus uttered when on earth,
‘*Ye must be born again!*’
‘*Ye must be born again,*’
Or never enter heaven ;
’Tis only blood-washed ones are there,
The ransomed and forgiven.”

CHAPTER VI.

THE ALTAR OF INCENSE.

EXOD. xxx. 1-10.



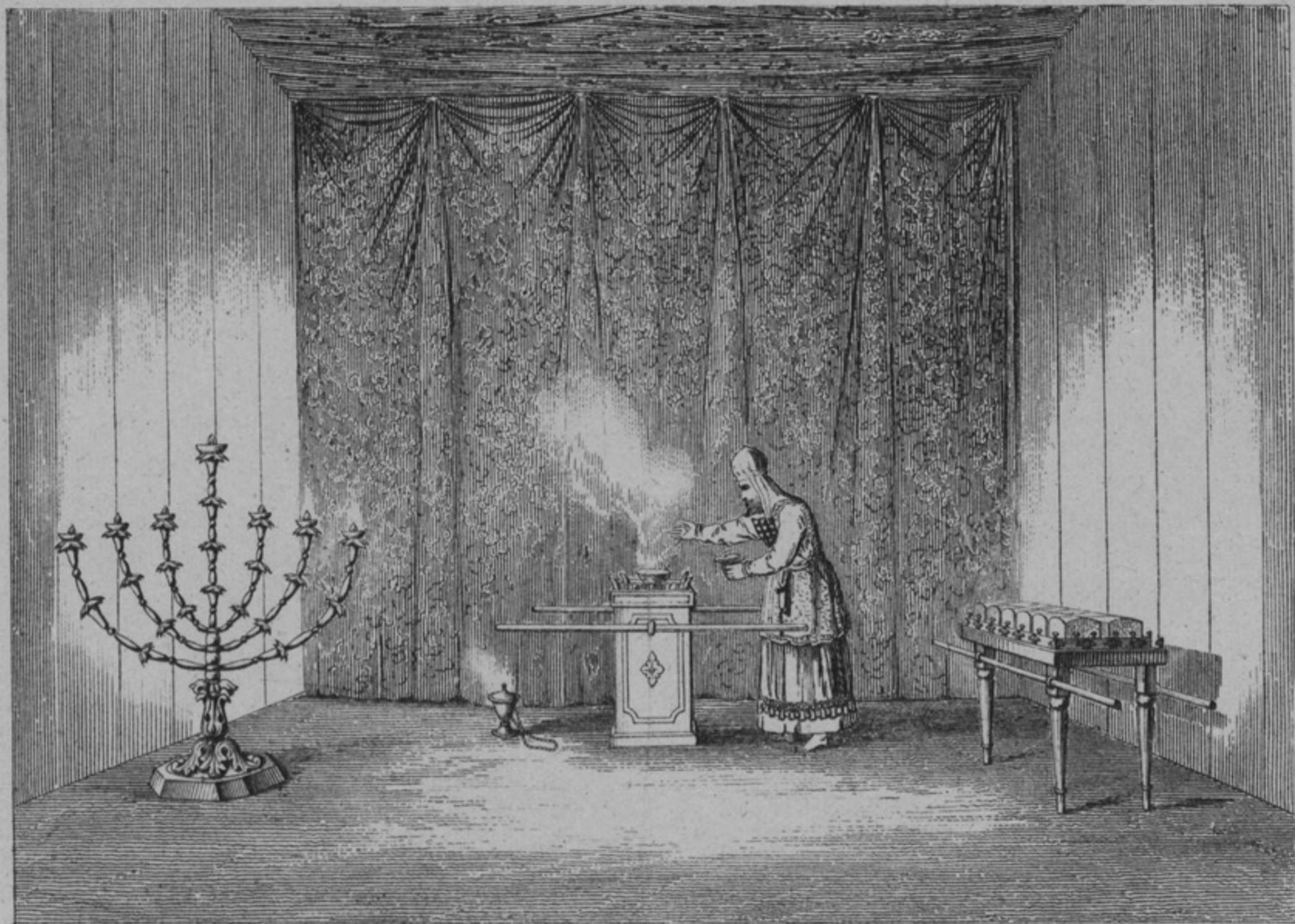
HAVING spoken of the outside of the Tabernacle, and the two holy vessels which were in the court, we may now look at the inside house of God. Here we find two beautifully furnished rooms. The first and the largest is called

THE HOLY PLACE.

It measures in *length* twenty cubits, or about thirty-five feet. Its height is the same as its breadth, ten cubits, or about seventeen and a half feet. We enter the Holy Place by what is called

THE DOOR OF THE TABERNACLE.

Like the “gate of the court,” the door of the Tabernacle was not made of wood, like the doors of our houses. It was a *tent* door, or curtain, of fine twined linen, embroidered, of blue, purple, and scarlet. It



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THE HOLY PLACE

hung by golden hooks from five golden pillars or posts, which stood like the pillars of the court in sockets of brass.

The "door of the tabernacle" is a type or picture of that greater door, by which we enter heaven itself. It tells of Him who said, "I am the door, by Me if any man enter in he shall be saved." Just as there was but *one* gate leading into the court, so there was only *one* door by which to enter the Tabernacle. Does not this speak to us of Jesus, as the ONE ONLY WAY OF SALVATION for us sinners? Does it not bring to our remembrance the words of the Apostle Peter, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Exod. xxvi. 36, 37; John x. 9; Acts iv. 12)?

The furniture of the Holy Place consisted of three golden vessels made exactly like the patterns shown to Moses in the mount.

In the middle of the room, or rather at the upper end of the Holy Place, close to the vail, and so in front of the mercy-seat, stood THE ALTAR OF INCENSE. "And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee" (Exod. xxx. 6).

This beautiful vessel was made of shittim or acacia wood, and covered over with gold. It measured two cubits, or about forty inches, high, and one cubit, or about twenty inches, long and broad. The gold of which the altar of incense was made was of the very best quality. "Thou shalt overlay it with *pure*

gold." Gold being the most precious of earthly things, is a type or picture of the *Divine* nature of our Saviour the Lord Jesus Christ. The shittim wood on which it was placed tells us of His pure *human* nature; and the union of the two materials, the gold and the wood, shows us how impossible it is to separate the manhood and the Godhead of Christ. He is the GOD-MAN.

A golden rim or border, called a crown, ran round the top or edge of the golden altar. "And thou shalt make unto it a crown of gold round about." At each of the four corners of the altar was placed a horn, which was also overlaid with gold. (You will remember my remarks upon the horns of the brazen altar; they will apply also to the altar of incense.) In the New Testament we read of *four* blessings, all coming to us through Jesus, which answer to the four horns which sprang out of the altar; they are *wisdom, righteousness, sanctification, and redemption* (1 Cor. i. 30). The golden altar was carried through the wilderness by means of two staves or poles made of the same wood as the altar itself, and overlaid also with pure gold. These staves were passed through two golden rings, and so in the march the altar would be borne aloft on the shoulders of the Kohathites. It was, however, first covered with a cloth of blue, and then with a covering of badgers' skins (Num. iv. 11).

No animals were burnt upon the golden altar, only sweet spices with frankincense (Exod. xxx. 34-36). This was done every morning and evening in a censer or pan filled with burning coals taken from the altar

of burnt offering outside. "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it. And when Aaron lighteth the lamps at even he shall burn incense upon it, a perpetual incense before the Lord throughout your generations" (Exod. xx. 7, 8). As there was no chimney, the room would be filled with the smoke of the incense while it was burning. But the smell of it was most pleasant. The sweet incense burned every morning and evening was a type of the merits of Jesus going up to God for us, and so making our prayers and praises pleasing in His sight. To pray in the name of Jesus, is to ask God to hear our prayers for the sake of the sweet smelling incense of His precious life and death. If you look again at your Bibles, you will see the incense which went up from off the golden altar is called *perpetual*, because it was *always* ascending. So it is with the fragrant merits of Christ: they are *ever* before God. There is not a moment that they are not speaking on behalf of all who come to God through Him. They are never silent. As it is written in the Epistle to the Hebrews, "He ever liveth to make intercession for us" (Heb. vii. 25; Ps. cxli. 2). If you look at the 10th verse of Exodus xxx., also Leviticus xvi. 18, 19, you will see that every year the horns of the golden altar were covered with the blood of the sin offering. Atonement was made upon it. This should teach us that we can have no interest in the intercession of the Saviour in heaven until we have been cleansed from guilt in His precious blood. We must come to the brazen altar, before we can worship at the golden

altar. We must visit the cross, and see Jesus dying there for us, before we can look up to heaven and say, "He is my advocate with the Father."

The priest offering sacrifice upon the brazen altar outside, in the court of the Tabernacle, speaks to us of the *past* work of the Lord Jesus on *earth*, when He made atonement for our sins upon the cross. The High Priest standing by the golden altar *inside*, in the Holy Place, tells us of the *present* work of the Lord Jesus in *heaven*, where at the right hand of God "He ever liveth to make intercession for all who come to God by Him" (Heb. xiii. 15).

"How glorious He ! How happy they
In such a glorious Friend,
Whose love secures them all the way,
And crowns them to the end."

CHAPTER VII.

THE TABLE OF SHEWBREAD.

EXOD. xxv. 23-28.



THE table of shewbread stood on the right or north side of the Holy Place.

Like the altar of incense it was made of shittim wood, and covered over with pure gold. It was one cubit and a half high, two cubits long, and one cubit wide. There was a crown of gold round the edge of it at the top, with a band or border of gold underneath. In this way the various things placed upon the table would be kept from falling off. Besides the golden dishes, cups, and spoons, which

belonged to it, twelve loaves of bread, representing the twelve tribes, one loaf for each tribe, were always to be seen upon the golden table. The loaves were placed in two *rows*, not in piles, as you sometimes see them in pictures. Sweet smelling frankincense was sprinkled upon the top of each loaf. After the loaves had been on the table seven days, they were taken away on the Sabbath day and new loaves put in their place. The old loaves were then eaten by the priests only, in the Holy Place (Lev. xxiv. 5-9; Matt. xii. 3, 4).

The priests feeding upon the shewbread loaves is a type or picture of the Christian feeding by faith upon Jesus Christ, the living Bread "which came down from heaven" (John vi. 51). Only the priests were allowed to eat the shewbread. *Now*, ALL who trust in Jesus are priests unto God, and so may eat of the heavenly food from off the golden table. Indeed, we cannot grow up to be holy, happy, useful Christians, unless our faith, hope, and love feed often upon Jesus crucified.

The meaning of the word "shewbread" is *bread of presence*, and was so called because it was placed before God, or in His immediate presence. Thus it shows us not only where the love of God had put His people Israel, but where each believing one now is brought.

"So near, so very near, to God,
Nearer they cannot be;
For in the person of His Son
They are as near as He."

Jesus Christ is the true Shewbread Table, and if we

are found resting upon Him we are where God can smile upon us,—“accepted in the beloved” (Eph. i. 6).

The loaves on the shewbread table were called the “*continual* bread” (Num. iv. 7), for the same reason that the sweet incense was called “*perpetual* incense.” It was always smoking on the golden altar, and so the shewbread was *always* to be seen on the golden table. This teaches us that Jesus is meant to be a *continual* feast to us. We are not to feed upon Him now and then, but to abide in His love always, make Him our “daily Bread.”

Do you, dear child, who may be reading these pages, know what it is to feed by faith upon a crucified Saviour? Are you able to say, “I live by faith upon the Son of God, who loved me, and gave Himself for me”? Why should you not? God invites ALL, old and young, rich and poor, to come and feast at His table—to eat of the living Bread. Do not stay away, there is a loaf for you. Jesus Himself says, “Come.” See! what a precious promise He has given for the coming ones; “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). Will you not say,

“Ever may my soul be fed
With this new and heavenly Bread”?

CHAPTER VIII.

THE GOLDEN CANDLESTICK.

EXOD. xxv. 31-36.



HERE was only one other vessel in the Holy Place, besides the golden altar and the golden table; this was the golden candlestick. As you will see from the engraving before you, it was not really a candlestick. The Hebrew word means *lampstand* or *light bearer*; and indeed this is what it was—a stand to hold lamps. If you search the Bible through and through, you will not find a single instance of *candles* being used in the worship of God.

The lampstand of the Tabernacle was all of pure gold, beaten out of a talent's weight of that precious metal.* No account is given of its height. It had *seven* branches or arms, one in the middle, and three branching out on either side. Each of the branches was beautifully ornamented with what are called knobs (or *knobs*), flowers like lilies, and bowls in the shape of the almond fruit.

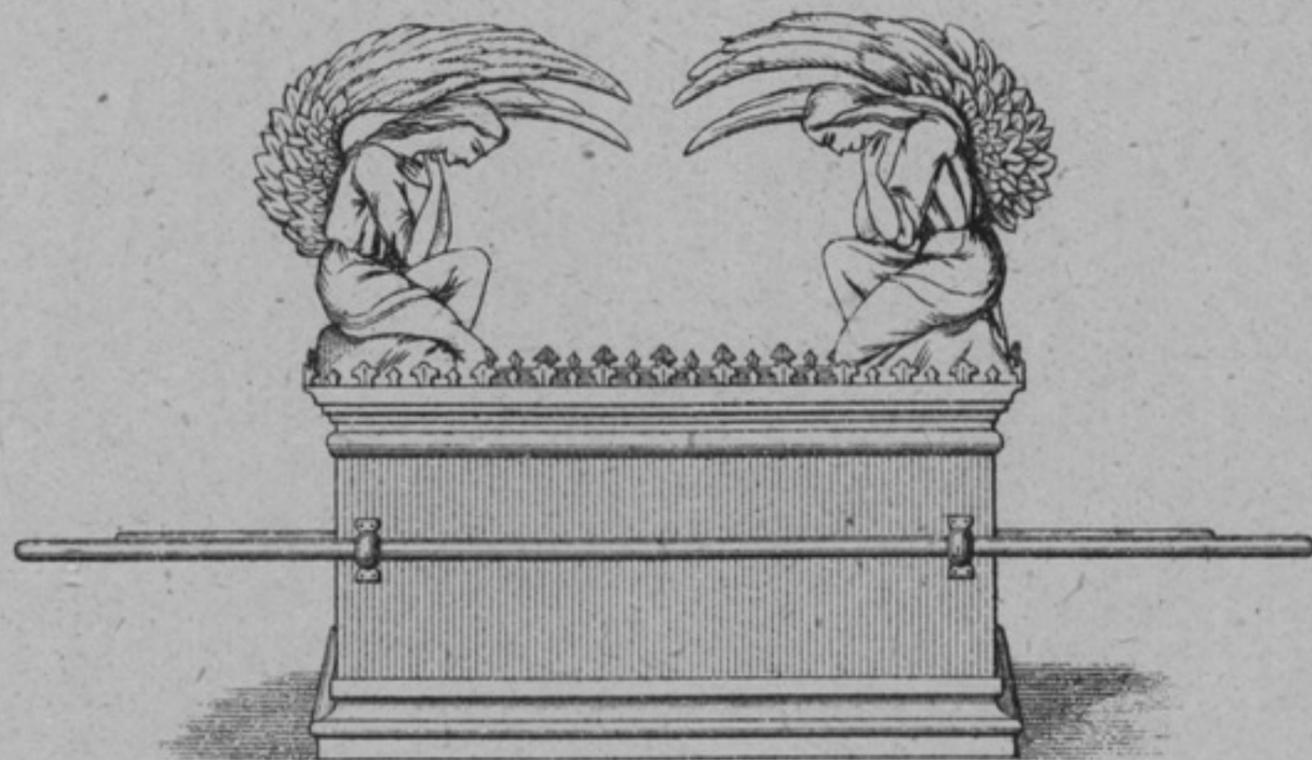
There were three of each of these ornaments on the side branches, and *four* on the middle branch or main stem. On the top of every branch was a little golden lamp. These by God's command the High Priest kept continually supplied with oil, for they were to be *always* burning. Snuffers and snuff-dishes were provided for the golden lampstand, but *no extin-*

* About 125 lbs.

guisher. Like the fire on the brazen altar, they were *never to go out.*

As there were no windows in the Tabernacle, the Holy Place would have been in darkness but for the light which shone from the golden candlestick. So heaven would be a dark place but for the presence of the Lord Jesus; for it is written, "the Lamb is the light thereof" (Rev. xxi. 23). Our hearts, too, are all dark if Christ is not living and shining in them by His Holy Spirit! The oil in the lamps of the golden lampstand was a symbol or type of the Holy Ghost. If we would have our hearts full of light, we must be filled with the Spirit of Christ (John viii. 12; Eph. v. 8-18).

If we are filled with the Holy Spirit, we shall be like the branches of the golden candlestick, and give light to all around us, and so the world will be the better and the brighter for our being in it. But if we have not the Holy Spirit, we shall not only walk in darkness ourselves, but be helping others to walk in darkness also. Remember, He who said, "I am the bread of life," said also, "I am the light of this world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12, ix. 5; 1 John i. 5, 6, 7). The ancient motto of the persecuted Waldensian Church was a candlestick shedding its bright rays across the darkness all around, and encircled with seven stars, with this inscription, "*Lux lucet in tenebris:*" "The light shineth in darkness." May this be the motto of every dear reader of this little book, for Christ's sake. Amen.



THE ARK OF THE COVENANT.

SCALE $\frac{3}{8}$ OF AN INCH TO A FOOT

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Exodus XXV. 10-22.

CHAPTER IX.

THE ARK OF THE COVENANT.

EXOD. xxv. 10-22.



THE second room in the Tabernacle—the room behind the Holy Place which we have already examined—was called THE HOLIEST or MOST HOLY PLACE. It was smaller than the first room, and four square. It was ten cubits high, ten cubits long, and ten cubits wide, and was separated from the Holy Place by a beautiful curtain made of blue, purple, scarlet, and fine twined linen, with figures of cherubim embroidered upon it. This curtain was called

THE VAIL,

and was fastened by golden hooks upon four golden pillars, which were fixed in four silver sockets. If you turn to Leviticus xvi. you will see that no one but the High Priest was allowed to go into the Most Holy Place, and he but once a year, on the great day of Atonement. There was only one way for him to enter, and that was by the vail. Now the vail, we are told in the New Testament, was a type of the pure flesh of the Lord Jesus. Thus we learn that it is only through Him that we have access to the Father (Eph. ii. 18). When the Saviour was crucified, you will remember that the vail of the Temple was rent in twain—torn in two—to show that by the death of Jesus a way was opened into the blessed presence of God for guilty sinners; A NEW AND LIVING WAY, as it is called in the Epistle to the Hebrews, x. 19, 20

(Matt. xxvii. 51). To pass within the veil is now the happy privilege of any who will venture nigh. The way is opened for ALL, and is ALWAYS OPEN.

The only piece of furniture in the Most Holy Place was

THE ARK OF THE COVENANT.

The ark was the first thing in the Tabernacle God told Moses to make. It was a box or chest, lined with pure gold within and without, of the same height as the shewbread table—one cubit and a half. The breadth was the same. It was two cubits and a half long. A golden rim or ledge ran round the top. In each corner was a gold ring, "two rings in the one side of it," and "two rings in the other side of it." Staves made of shittim wood passed through these rings, by means of which it was borne upon the shoulders of the priests from place to place (ver. 14).

"The Kohathites upon their shoulders bare
The holy vessels covered all with care."

The staves once put into the golden rings were never drawn out again until the ark had come to its last resting-place in Solomon's Temple (1 Kings viii. 5-8). Various names are given to the ark in the Scriptures. I will not tell you what these are, because I want you to search them out for yourselves. To help you in this, I will tell you some of the passages in the Bible where this sacred vessel is mentioned:—Exodus xxv., Numbers x., Joshua iii., 1 Samuel iii., 1 Kings ii., 2 Chron. xxxv., and Psalm cxxxii.

Inside were put the tables of the law, written "with the writing of God." In this the ark is a type or

picture of Jesus Christ, in whose heart God's holy law was hidden, and by whom every jot and tittle of it was perfectly fulfilled.

If you remember, the *first* time Moses went up to the top of mount Sinai God gave him two tables of stone with the ten commandments written upon them. Both the tables and the writing were the work of God (Exod. xxxii. 6). But when at God's command Moses came down from the mount and found the people bowing down to a golden calf and worshipping it, he was so angry at the sight of such wickedness that he cast the tables out of his hand and "brake them beneath the mount." After that, God told him to prepare two other tables of stone like unto the first, and to come up with Him again unto the mount and He would write upon them the words that were on the first—and God did so. These two tables were never broken, but put away carefully into the ark of the covenant and covered over with the golden mercy-seat. How plainly these *unbroken* tables speak to us of the unbroken obedience of the Lord Jesus, for the sake of which every believer is counted righteous in God's sight (Rom. v. 19). Moses represents a broken law, and by such we can never be saved, however good we may think ourselves to be. It is through Jesus and God's rich free grace alone that we can find salvation. Jesus, and JESUS ONLY, is the true Ark of the Covenant—the sweet meeting-place between the holy God and sin-stricken ones. "CHRIST is the end of the law for righteousness to every one that believeth." He it is whose voice we hear in the Psalms saying, "Lo, I come: in the

volume of the book it is written of Me, I delight to do Thy will, O My God: yea, THY LAW IS WITHIN MY HEART" (Ps. xl. 7, 8).

Besides the tables of the law, the ark contained a golden pot or vase of *manna*, and *Aaron's rod* that budded. The cover, or lid, of the ark was of exactly the same breadth and length as the ark itself, and was made of gold—*solid gold*. This was called THE MERCY-SEAT, because it was the place where God in mercy had promised to meet His people and commune with them. Two golden figures, called cherubim, stood on each end of the mercy-seat. They were made out of the same piece of gold. Their wings were spread out on high over the mercy-seat. Their faces inclined to each other, yet all the while both were looking toward the golden mercy-seat. In this they teach us to be ever looking to a crucified Saviour. The mercy-seat was the place where the Heavenly King reigned, and where He talked with His people (Exod. xxv. 22). Here we see "God in Christ, reconciling us to Himself"—"making peace" for us through the blood of Jesus. Every year, upon the great day of Atonement, the High Priest sprinkled blood upon it, to show that there was no possibility of sins being forgiven, and heaven reached, unless through the death of Jesus, the Son of God. When, clothed with his holy white linen robe, Aaron drew aside the vail, and passed into the presence-chamber of the great King, taking with him, first, the golden censer full of sweet incense, and then the blood of the slain bullock, it was as if he said: "O God, I am a guilty sinner, and the people in whose stead I stand here are

guilty sinners too, and not fit to stand in Thy holy presence. We deserve to die, but look Thou upon this blood which has been shed for our sins, and, for its sake, forgive and bless us." God did forgive him, and all the people too. It was not, however, for the sake of the blood of the bullock or goat, but for His precious death's sake of which it was a picture or type, and for whose sake alone you or I can obtain the forgiveness of our sins. Read carefully Leviticus xvi.; Romans iii. 25; Hebrews ix. 11-14; 1 John i. 7, ii. 1, 2.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

"But Christ, the Heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name
And richer blood than they."

CHAPTER X.

THE HIGH PRIEST OF ISRAEL.

EXOD. xxviii., LEVIT. viii.



ARON, the brother of Moses, was the *first* High Priest of Israel. He was succeeded by his son Eleazar, and Eleazar by his son Phinehas (Jud. xx. 28). A great many high priests lived and died before Jesus was born.¹ They were all so many types or pictures of the ONE

¹ Josephus, the Jewish historian, says *eighty-three*.

great high priest now above the skies—in the Heavenly Tabernacle itself—ever living “to make intercession for all who come to God by Him.”

The High Priest was dressed differently from the other priests. His garments were most beautiful. They are called, “Holy garments, for glory and for beauty.” All their beauty and glory have now passed away, but that of which they were a type or picture must ever remain. Of what, then, were they a type? Of the beauty and glory of the God-man—the Lord Jesus Christ, who as Immanuel dwelt among men, and of whom the Apostle John writes, “we beheld His glory—the glory of the only begotten of the Father, full of grace and truth” (John i. 14). They were a picture, too, of that glorious salvation, that beautiful righteousness, with which God clothes all who trust in His dear Son. Read carefully Exodus xxviii. and compare with Psalm xlv.; Isaiah lxi. 3-10; Ezekiel xvi. 14; Romans iii. 22.

Now will you look at the picture, and I will try and describe the several parts of the High Priest's dress. *First*, there was

THE WHITE EMBROIDERED COAT

which was worn underneath all the other garments. It was made of fine white linen, and was fastened by a linen girdle. It was a type or picture of the spotless purity and perfect holiness of Christ Himself (Heb. vii. 26).

Over the white linen coat came

THE ROBE OF THE EPHOD.

It was so named because the ephod was worn upon



THE HIGH PRIEST OF ISRAEL.
IN HIS ROBES OF "GLORY & BEAUTY"

it. Its colour was blue. There was no seam in it, but, like the Saviour's coat, it was woven in one piece (John xix. 24). It had no sleeves, but just a hole in each side for the arms to pass through. At the edge of the skirt of the blue robe was a beautiful fringe going all round, made of an equal number (how many we are not told) of little golden bells and tassels of blue, purple, and scarlet, in the shape of a fruit called the pomegranate (a kind of apple). As Aaron walked about in the Holy Place, the music of these golden bells would be heard at every step. So at every step that Jesus took when He was upon the earth He sent forth a *golden* sound, so lovely were His words and ways. We should try and be like Him in this—holy in *word* and *deed* (1 John iii. 18).

Fitting close over the blue robe was

THE EPHOD.

It was made of fine twined linen. Three beautiful colours, as in the vail, blue, purple, and scarlet, were worked into it, also threads or wires of gold, which would make this part of the High Priest's dress look very rich and handsome. It seems to have been made in two pieces, like some children's pinafores we have seen, with a back and a front part joined together by two straps, called shoulder-pieces, one for each shoulder. Fixed on these shoulder-pieces were two precious stones (onyx stones), forming a kind of large button. They were called "Stones of Memorial unto the Children of Israel," the names of six of the tribes being engraven on one of the stones, and six on the other.

The beautiful ephod was a picture of the many glories of Jesus, as Prophet, Priest, and King.

THE CURIOUS GIRDLE

was made of the same materials, with the same colours as the ephod.

THE BREASTPLATE

was a kind of bag, doubled and four square. It was worn over the ephod on the breast of the priest, just above the girdle, to which it was fastened by two pieces of *blue ribbon* going through little golden rings placed in the lower ends of the breastplate. Two golden rings were also put in the upper or top corners, through which *golden chains* were passed and fastened to the shoulder-pieces.

The breastplate was set with twelve precious stones, placed in four rows. Each stone represented a tribe. You will see, if you turn to your Bibles (Exod. xxviii. 17-20), that no two of these beautiful stones were alike. Every one differed from the other, yet all were alike precious. So in many respects each of the twelve tribes differed the one from the other, yet they were all equally dear to God—loved with the same everlasting love. On every one of these shining gems the name of one of the tribes was engraven, as with a signet. The precious stones were kept from falling out by a golden border going round each, like as in a lady's brooch. As the light from the golden candlestick shone on them, it was like the smile of God upon Israel. The High Priest, wearing the breastplate with the names of the children of Israel upon

it, is a type or picture of Jesus *bearing upon His heart* and *carrying upon His shoulders* His redeemed of all nations, and kindred, and people, and tongues.

“Behold those jewels on His breast,
Each as a signet graved ;
Close to that bosom warmly pressed,
Lie those by Jesus saved.”

Oh, who would not pray, “Set me as a seal upon thine heart, as a seal upon thine arm”! (Song of Sol. viii. 6.)

As a covering for his head Aaron wore what is called

THE MITRE.

It was made of several folds of white linen, bound round the head like a turban, such as they wear now in the East. A PLATE OF GOLD was fastened to the front by a blue ribbon. It would come just upon the forehead of the priest. The words “HOLINESS TO THE LORD” were written upon it. Thus from head to foot Aaron would be clothed with that which spoke of purity and holiness. How beautiful he must have looked in his splendid robes, with those shining gems sparkling in the light of the Holy Place! Would you not, dear young reader, have liked to have seen him? I am sure you would. Remember, however, the beauty of Jesus as far excels that of Aaron as the sun excels in splendour the light of a wax taper. Soon He will come forth from His Heavenly Tabernacle above to bless His people, “to be glorified in His saints, and to be admired in all them that believe.” May you and I at that day be found among those who “love His appearing,” that we may be changed

into His glorious image (Lev. ix. 22 ; Matt. xxiv. 30 ; 2 Thess. i. 10 ; Heb. iv. 26-28 ; 1 John ii. 1, 2).

There are many other things about the Tabernacle and its services I should like to have talked with you upon, but I must wait for another opportunity. I can only pray and hope that what I have now written may, through the blessing of God, lead some of my young friends to

LOOK TO JESUS,
LEAN ON JESUS,
LEARN OF JESUS,
LOVE JESUS,
LABOUR FOR JESUS,
BE LIKE JESUS,

And by-and-by LIVE WITH JESUS in His glorious home on high.

"The Tabernacle of our God
Ere long shall be with men,
For Jesus in His glory comes
Upon the earth to reign.
Soon present shadows shall have fled,
And Jesus we shall see ;
And in the holiest of all,
With Him shall ever be."



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