

**ON THE TYPES AND
SYMBOLS OF THE VESSELS
OF THE TABERNACLE, AND
IN SOLOMON'S TEMPLE**

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On the Types and Symbols of the Vessels of the Tabernacle, and in Solomon's Temple by
Solomon

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LONDON:
H. K. LEWIS, 15, GOWER STREET, NORTH.
—
1864.

100. u. 215.

"As some splendid effect of nature, ere it passes away and is lost to us, leaves by its own chemical power a permanent impress of its beauty, so the *Dispensation of type* given to Israel, transitory in itself has left its true photogenic, or light created picture on the Divine page, to be the study of the Church in all time. How wrong then are those who pass over slightly, the typical portion of the Scripture. Let us remember when we read it, we are looking on the everlasting tracery of those heavenly sunbeams which shone forth when the world was young, and revealed the mind of God to the believing Hebrews. The early saints were actors in a spiritual allegory; the circumstances of their daily life were emblematic."—
"The Protoplast." Page 329.

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PREFACE.

Short as this little work is, perhaps a few words may be necessary to state that the First Part—the Vessels of the Tabernacle—was not written with any idea whatever to publication; but solely to assist a highly valued friend with her Bible-class. This friend was then engaged in the honourable, but arduous task of tuition; and her class at the time she consulted me were studying this particular subject. Hence I aimed at brevity as the best way of gaining attention, knowing that anything long and prolix is generally considered by the young of either sex, tedious and wearisome.

Nor would it ever have passed through the press, but for the earnest solicitation of one or two other friends, who wished to see it more widely circulated than it could possibly be whilst only in manuscript.

But deeming it from its extreme brevity too insignificant to appear in print; I took up what forms the Second Part—the Temple of Solomon, with its more elaborate vessels; and to keep this in unison with the first, I treated it likewise briefly. Indeed, on seeing it in type, I think, too briefly, and that there are parts I might profitably to myself and others, have dwelt upon at greater length. This assuredly I would do, were it now to write; for the subject is worthy of a much more lengthened critical handling; it does so teem with spiritual instruction,

when a critical and *philological* aspect is taken. Such an aspect has been too long neglected; hence the almost universal ignorance that prevails with regard to the great value of criticism and *philology*; especially the latter to biblical students.

However if the glimpse here given should help to draw attention to the importance of derivation and philology, with especial reference to the symbolical and figurative meaning of the Hebrew names of persons, places, and things, that have been introduced into our authorised version, with rarely any explanation as to even their literal signification, much less their *typical*, in which so much beauty and instruction is couched; I shall not have written in vain, or without my reward.

Now to that gracious God, who can

alone bless it with His increase, do I leave this feeble effort of my pen; earnestly hoping for that indispensable blessing. For well am I assured that though a Paul may plant, and an Apollos water, even their labours are nothing, unless God be graciously pleased to vouchsafe this "*increase*."

Lastly have not I, and all others who may be wishful to elucidate the Word of God, this encouraging promise: "Cast thy bread upon the *waters* (peoples and nations;) for thou shalt find it after many days."—Eccles. xi. 1.

February 17, 1864.