

The Shadow



Of

Heavenly Things



di shadow for heavenly tins,

by randolph dunn

di first and second tabernacle.

by joseph pittman

di shadow for heavenly tins

introduction

'aadaam (the hebrew word for man) na created for di image or nature for god and lived righteously for an unspecified shikena for taim. For dat taim physical and spiritual death for man do no bi exist. Afta adam's creation god placed am for eden dey give am at least 3 instructions.

1. Be fruitful and multiply [reproduce].
2. Tend and keep di garden [work].
3. Do no bi chop for di fruit for di tree for knowledge for gud and evil [obey].

e get no indication dat adam and eve refused to reproduce or take send for di garden. However, wen tempted by satan dem chose to yield to dia desire be as wise as god and disobeyed by eating for di restricted tree. Dem de no longer for a righteous relationship wit god. Consequently, physical and spiritual death enta into dia life and di created world. God do no bi abandon dem but initiated im plan to redeem and reconcile mankind. Dia earthly sacrifices, ceremonies and rituals de types and shadows foreshadowing di perfect and lasting sacrifice or sin-offering be revealed for jesus for nazareth, god for human form.

"therefore, make no bodi judge you for matters for food and drink or wit respect go festival, new moon, or sabbath days. Dis are a shadow for di tins to com, but di reality belongs go di messiah" (colossians 2:16).

prophecy

prophecy na process for which one or plenti messages communicated go prophet are then communicated to odas. Such messages typically involve divine inspiration, interpretation, or revelation for conditioned events to com (cf. divine knowledge). Di process for prophecy especially involves reciprocal communication for di prophet wit di (divine) source for di messages. A listing for prophecies for di patriarchal and mosaic ages relating to christ and dia fulfillment na provided after much much for di lesson.

types

a. A type na divinely purposed illustration for some true. It fit be: (1) a pesin; (2) an event; (3) a tin; (4) an institution; or (5) a ceremony. Types happun most too dey for di pentateuch [genesis, exodus, levticus, numbers and deuteronomy] but are found, plenti sparingly, elsewhere. Di antitype, or fulfillment for di type, de for generally for di para para testament"

b. "a 'type' na prefigurative action or occurrence for which one event, pesin or circumstance na intended to represent anoda, resemble to it for some kain respects, but future and distant. Di 'antitype' na di tin prefigured. Di old testament type na also dem dey call di shadow and di para para testament reality which it typified na dem dey call di bodi, di express image, di substance or di reality.

"to correctly interpret type-language prophecy, it must be spiritualized. A type na a prophecy for di antitype.

"because for di resemblance for two tins for some kain features, one fit be designated by di name for di oda. For some cases, di language which describe di shadow na bin use wen di substance na meant. " ... "we must recognize say di type and antitype are no bi identical. Dem get only some points for resemblance. Also, di shadow na inferior go di substance. Di type na temporary. Dia fit be no possibility for a return go di shadow afta di come for di substance. "

"typology [the study and interpretation for types and symbols]

1. Type - (gr. tupos). Romans 5:14 wia paul declares dat adam "is a figure, type, thing, representation, pattern (tupos) for am dat na to com"; i. e. , christ.

2. Shadow (gr. Skia). Colossians 2:17, some kain elements for di mosaic system are say be "a shadow for di tins to com;" "who, levitical priest, unto an example and shadow do serve for di heavenly tins (hebrews 8:5); di law having a shadow for di come gud things-not di very image for di matters (hebrews 10:1).

3. Copy, example, pattern (gr. Hupodeigma) and bin use for conjunction wit "shadow" for hebrews 8:5 (cf. Hebrews 9:23).

4. Parable, thing, illustration, figure, type (gr. parabole). Hebrews 9:9, wia some kain elements for di tabernacle are "a figure for di present taim. " "he considered dat god na able even to raise am from di dead, from where, figuratively speaking, im do receive am back (hebrews 11:19).

5. Antitype, true likeness, symbolizes, corresponds, pattern, dub, figure (gr. antitupon, rendered "figures" or "pattern" for hebrews 9:24, and "like figure" or "true likeness" for 1 peter 3:21.

"types are grounded for real history; di pipo, places, events, offices, actions, institutions, etc. de deliberately chosen by god to prepare for di come for di christian system. Di type na design am god to sori na fulfillment for di para para testament. "

patriarchal age

di following article on top types and shadows for di patriarchal age na quoted from di internet website feedingonchrist.com/old-testament-personal-types-and-shadows-of-christ. Dem be di personal opinions and interpretations for nicholas t. Batzig for para para covenant presbyterian church for richmond hill, ga. Laik all opinions and interpretations, dem be no bi inspired and fit or fit no bi be valid. It na up go di readers to form dia own opinion and either to reject or accept dem. TheBibleWayOnline.com does no bi express an opinion regarding im interpretations and opinions.

adam na explicitly say to don been a kain christ for wey he na di representative for humanity (rom. 5:12). Paul unfolds one for di foremost ways for which im na a kain christ for romans 5:12-21. Adam's federal headship-together wit di guilt, wuru wuru and death dat im disobedience brought on top all humanity-is contrasted wit di federal headship for christ, and di subsequent justification for believers through im obedience and substitutionary death. Adam na also seen as per kain christ for 1 corinthians 15 wia im earthly bodi na contrasted wit di resurrected bodi for di glorified christ and im pipo. For both for dis places e get similarity and contrast for di type.

abel na shown be a kain christ for wey he na di first one to suffer for righteousness sake

(matt. 23:34-35). Di hostility dat cain directed toward im broda na ultimately meant for god. Charles spurgeon say, if cain fit don get for di throat for god im for get do so. Dis na precisely wetin men do for di crucifixion for christ. Abel kpai bicos im worshiped god rightly. Jesus kpai bicos im always do di go for im papa for heaven. Abel na di first martyr. Jesus na di anti-typical martyr. Di writer for hebrews tells we dat "the blood for jesus speaks betta tins than dat for abel" (heb. 11:4; 12:24). As na true for adam, so abel na a kain christ by way for to de compare and contrast. Im na compared wit christ for wey he na martyred for righteousness; im na contrasted wit christ for dat im blood cried komot for vengeance while christ's blood cries komot for mercy.

seth na a kain christ for wey he na di "seed" for di woman who-as im name intimates-was "appointed/placed/set" for di place for abel. Awa lord jesus christ na di "seed for di woman" for di sense for ultimate fulfillment for di promise for genesis 3:15. Seth na merely a typical step for di fulfillment for di covenant promise to send a "seed-redeemer." here it na imperative make we know a guiding interpretive principle wen studying di old testament. Bicos di revelation for god na organically related go di first promise for a redeemer (gen. 3:15), and tey tey dat first promise na be fulfillment by "the woman" bearing a male pikin, everi subsequent generation from adam and eve forward de to look expectantly go di fulfillment for di promise for redemption. We see say for eve naming cain. We are told for genesis 4:1, "now adam knew eve im wife, and im conceived and bore cain, and say, 'i don acquired a man from di lord.'" for faith, eve na hoping dat god had fulfilled im promise to find am a redeemer, though nothing fit don been further from di true. Di expectation for di redeemer na bound also go di establishment for di covenantal line from where christ would com. Seth stands for di head for dat covenantal line.

enoch na a kain christ for dat "he walked wit god and no bi." enoch na an example for exceptional uprightness. For im being taken away to heaven bodily, im prefigured di bodily ascension for christ who "walked wit god and no bi." di bodily ascension for enoch prefigures di resurrection and ascension for jesus-as wella as di bodily resurrection for all dos united to christ by faith.

noah na a kain christ for wey he serve as per sort for "second adam;" im no bi "the second man," or "the last adam," but na a kain di one to com. Juss as god had give adam creation mandates be fruitful and multiply so im find noah re-creation mandates. Di lord had give adam instructions concerning wetin im fit chop. So too noah received instructions concerning food. Noah would typically be di federal representative for new humanity. Jesus na di federal head for di para para humanity. Noah's name meant "rest." im papa named am "rest," say, "this one go find we rest from di ground say di lord god don cursed." noah only brought rest for a typical sense wen im walked off for di ark wit im family to inhabit a typical para para creation. But christ, di greater noah, de tin be say gives rest go di souls for men and women (matt. 11:25-30). Christ alone don secured di para para creation through im death and resurrection. Di lord preserved mankind afta di flood for order to fulfill im promise (gen. 3:15) to send di "seed" for di woman to crush di head for di serpent. Im also preserved noah for di ark bicos di redeemer na for im loins-so to speak (luke 3:23, 35-37). Bicos messiah had no bi yet com, god for get been unfaithful to im promise if im had utterly destroyed di world. Im comot a remnant make men might multiply, and say di christ might com and redeem a multitude for pipo to great to number. Though di flood had been a judgment for di wickedness for di fallen world, it fit lai lai take dat wickedness komot for di hearts for men, only di saving work for christ fit do so. God sanco lai lai to destroy di world for di way wey he had do so for di very same reason wey be say im had destroyed it for di first place (gen. 6:5-7; 8:20-22). For short, di humanity for christ na for di ark for noah's loins, and evritin for di ark wit noah na going be bin use for di unfolding plan for redemption.

job na a kain christ for wey he na a righteous sufferer. Job underwent a humiliation and exaltation dat finds it's antitype for di suffering and glory for di redeemer. Job na tested by god wen im na tempted by di devil. Jesus

na tested by god wen im na tempted by di devil. Juss as god meant gud for job through im sufferings (job 42:12), so im meant gud for christ through im sufferings. Jesus na di righteous sufferer who show forth di righteousness for god

melchizedek na a kain christ for wey he na di king/priest who blessed abraham. No bodi for di old testament serves for both offices. Jesus na di prophet, priest and king for im church. Melchizedek typified am for two for di three offices (zech. 6:12-13). Im na "king for righteousness" and "king for priest. " jesus na di king for whom "righteousness and peace kiss" for di cross (ps. 85:10). Laik melchizedek before am, jesus had "no beginning for days, abi end for life. " im na di eternal priest to whom melchizedek pointed. Im na lai lai and lai lai go de, replaced as high priest for di church.

abraham na a kain christ for wey he na di prototypical stranger and foreigner. Laik di redeemer, im functionally "had nowhere to lay im head. " as di federal head for di covenant, im na also di papa for many nations. Jesus na di "everlasting papa" (isaiah 8:18, 9:6; psalm 45:16; hebrews 2:13) for believers who federally represented im pipo from everi tongue, tribe, kontri and language. Di promises for scripture are say to don been make to "abraham and im seed...who na christ. " all di promises make to abraham de make to am as di typical representative for di covenant for grace. Ultimately, dem de make to, and fulfilled for, jesus christ.

isaac na a kain christ for wey he na di sanco "son for abraham. " di promises for god de give directly to abraham as e take concern im pikin (offspring). Everywhere for di nt are we taught dat jesus na di true sanco pikin for abraham. However, for di original dey give for di promise isaac na di sanco pikin for see. Di birth and life for isaac also typify di redeemer. Juss as isaac's birth na di result for di supernatural power for god so too na it true for jesus. Isaac typified di redeemer for wey he na di only oda human sacrifice dat god commanded, and-though god stop abraham from going through wit di sacrifice for isaac-he na say to don kpai and been risen "figuratively" (hebrews 11:19). Jesus, di true and greater pikin for abraham, na sacrificed, raised and returned to im papa.

jacob na a kain christ for wey he na di chosen one wey dey named 'israel' by god. Before israel na a kontri, im na a pesin. Dis na significant tey tey jesus na shown be di true israel for di gospels. Di fact say di name "israel" na first give go pesin reveals say di antitypical israel would be a pesin. Jacob's find birth go di nation-church; jesus gives birth to im church. Jesus na god's "chosen one" (is. 42:1). Im na di "last man for israel" and di representative for di true israel.

joseph na a kain christ for wey he suffered unjustly and then na exalted to save im brethren. Undergoing a series for deaths and resurrections, joseph typified di "sufferings for christ and di glories to follow" (1 peter 1:10-11). Im na envied and hated by im brothers, suffered for dia hands and na exalted go place for power ova pass powerful kontri for di world. Jesus, di greater joseph, na envied and hated by im countrymen and brethren, murdered by dem and then exalted go di highest place for power and honor to save di world by feeding dem wit di hol granaries for heaven. feedingonchrist.com/old-testament-personal-types-and-shadowsof-christ

mosaic age

years afta joseph's death god raised up moses to deliver im pipo from egyptian bondage. Afta crossing di red sea, dem de awoof from slavery. Then, god through moses enta into a covenant wit dis former slaves. Dis covenant na often referred to as "the law for moses. " god also find to moses specific plans for di building for a tabernacle and na tins. Following na completion god enters into pass holy place. Sake of lack for faith, dis pipo sabi to we as di pikin for israel wandered for 40 years before dem de allowed to enta di land sanco by god to abraham, isaac and jacob.

by inspiration moyses and oda writers recorded dia history we dey define di old testament. It covers di shikena from creation to "just for di right taim" for god to reveal and provide di forgiveness for sins (salvation) by di atoning sacrifice for jesus for nazareth.

hopefully, di following pictures go assist you for understanding joseph pitman's personal interpretations for types and shadows. Di bibleway publishing does no bi express an opinion as go di accuracy for im opinion.

1. The first show di israelites camped by tribe dey di tabernacle.
2. The second displays di burnt dey offer for di altar and di presence for god descending for di most holy place wia di arc for di covenant and mercy seat resided.
3. The third na cutaway see dey show di layout and tins for di holy and most holy, holy for holies.
4. The fourth na artist conception for di tabernacle tins

di shadow for heavenly tins, or

di first and second tabernacle. By joseph pittman.

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preface

di substance for dis little work na written eight years tey. On top come go di colony for victoria na im mai intention then to don published it; but finding bro. Maston's little gem for a treatise for di same subject already for di field, i put di manuscript away. But thinking ova ways for helping awa rescue haus it occurred to me dat, wit dis object for see, i might now be pardoned for bringing mai humble production to lait. On top interviewing bro. Maston, wit im usual magnanimity, im soon set mai mind for rest as to any fear for rivalry; and urged me to go press, as di field na by no way fully explored. And now i get only to tok dat if dis effort prove for any degree helpful to mai earnest reader, i shall be pass repaid, if by im commending it to odas, na sale na increased, and so di rescue haus go de benefited. -- j. P.

introduction.

to draw aside di veil for futurity na divine. For di numerous evidences for di heavenly authorship for di bible, perhaps one for pass conclusive na na marvellous unfolding for di future. Two methods de employed. First, by di "sure word for prophecy," which god find "by di mouth for im holy prophets tey tey di world begin;" and second, by types and shadows. It fit be open to kweshion weda, ordinarily, "coming events cast dia shadows before," but dis na undoubtedly true for di bible. It na no bi boku to tok say di entire system for christianity na forecast for di scriptures for di old testament by way for type and prophecy. Di para para testament get wey concern 500 references go di old. E remain small di whole for dis citations are make to bear witness go di true for di religion for jesus christ. E get na im be say a close connection between di two great divisions for di bible--the old and di para para testaments; and dem must be studied together to "all di counsel for god." di plan for dis little treatise confines we to one aspect for dis delightful study. Make we pray for lait and guidance, say di glory for god fit be ours, and wey we fit sight lait for im lait.

di journeyings for di israelites, from dia captivity for egypt to dia entrance into canaan, na one continuous series for types and symbols for awa progress from di bondage for sin to awa triumphant entrance into glory. Moses, too, as di leader for israel, ever stands komot as di kain jesus christ. Dis na abundantly proved by di following para para testament scriptures: "i would no bi, brethren, you don ignorant how dat awa fathers de all under di cloud, and all passed through di sea; and de all baptized unto (marg. into) moses for di cloud and for di sea; and do all chop di same spiritual meat; and do all drink di same spiritual drink: for dem drank for a spiritual rock dat followed dem, and dat rock na christ . Now dis tins de, awa examples (marg. for dis tins dem became figures for we)" (1 cor. 10:1-6); "moses las las say, a prophet shall di lord god raise up unto you from among ya brethren laik unto me; to, am shall ye hearken for all tins whatsoever im shall speak unto you. And it shall be dat everi soul which shall no bi hearken go dat prophet shall be utterly destroyed from among di pipo" (acts 3:22, 23); "with whom na im displeased forty years? na it no bi wit dem dat sinned, whose carcasses fell for di wilderness? and to whom swear im wey dem suppose no bi enta di im rest, but give dem dat de disobedient? and we see say dem de no bi able to, enta for sake of unbelief. Make we fear, na im be say, lest haply, a promise being comot for entering into im rest, any one for you suppose seem to don com short for it"

(heb. 3:17; 4:1). But even if we fit no bi refer to such scriptures as dis, di likeness na so chook eye dat it na no fit to mistake it. Make we briefly trace it. Di israelites de subject go cruel bondage for egypt, which utterly degraded dem. Dis na di state for man, bound, defiled, and degraded by sin. Moses na send by god to lead di pikin for israel komot for dia bondage into liberty. Jesus dey send am deliver we from sin and ruin. Di very character and life tori for moses bear chook eye resemblance to jesus. Knowing wey he na intended be di deliverer for israel (acts 7:25) im "refused be dem dey call di pikin for pharaoh's pikin, choosing rather be evil entreated wit di pipo for god than to flex di pleasures for sin for a season, accounting di reproach for (the) christ greater riches than di treasures for egypt, for im looked unto di recompense for reward" (heb. 11:24-26). Na im make jesus, "though im na hol, yet for awa sake im became poor, wey we, through im poverty, might become hol" (2 cor. 8:9). "who for di joy dat na set before am, endured di cross, despising di shame"

(heb. 12:2). Di likeness na real, though it na true true as but di shadow go di substance. Di analogy yet continues. Moses proved im divine mission by many wonderful miracles. So for jesus peter say: "ye men for israel, hear dis words: jesus for nazareth, a man approved for god unto you by mighty work and wonders and signs, which god do for di midst for you, even as ye yourselves sabi" (acts 2:22). And jesus say true true: "the work which i do for mai papa's name, dem bear witness for me" (john 10:25). Di institution for di passover-- the lamb slain and chop wit unleavened buredi and bitter herbs, di pipo having dia loins girded, dia shoe on top dia feet and dia staff for dia hand; di lintel and posts for dia doors splashed wit di blood for di lamb; di passing ova for di angel for destru6tion: all strikingly illustrate precious para para covenant tins. "christ awa passover na sacrificed for we," and by faith we received am, wit di bitterness for repentance, but wit di gladness for shey, wen we rose up from awa chains and shame, resolved to live new and consecrated life. By faith we sheltered ourselves under di blood for im cross, and di wrath which we so boku dreaded and deserved na graciously turn aside! moses leads di pipo, under god. We read: "and it com to pass, wen pharaoh had make di pipo go, dat god led dem no bi by di way for di land for di philistines, although dat na near: for god say, lest peradventure di pipo repent wen dem sight war, and dem return to egypt: but god led di pipo wey concern by di way for di wilderness for di red sea" (ex. 13:17, 18). Now, while it na no fit to find for di map di course pursued by di pikin for israel, it na some kain say di lord led dem by a strange way, which for dia worldly wisdom dem would lai lai don chosen for themselves. As far as fit be ascertained wit tolerable certainty, it appears say di way dat "was near" na a short and small small way into di wilderness, which for get avoided di red sea. But instead for taking dis course, "god led di pipo wey concern" through a rugged mountainous kontri, down go di shores for di red sea. Any human general for get judged dis be di height for folly. And we sabi wetin di pipo think wen dem see di sea before dem, impassable mountains on top either area for dem, and di relentless pharaoh and im host for dia rear. But god see di end from di beginning. Dem do no bi, and dis make all di difference. "and di lord say unto moses, wherefore, criest thou unto me? speak unto di pikin for israel wey dem go forward. And lift thou up thy rod, and stretch komot thine hand ova di sea, and divide it" (ex. 14:15, 16). And moses do so; and di pipo, led by moses, passed ova on top dry land; and di egyptians, following dem, de engulfed for di returning flood, while di pipo rent di heavens wit dia shouts for victory and praise. Dis illustrates a great and important true. God's ways are no bi awa ways. Dis instance for god's inscrutable providence na for reality an illustration for im ways generally. Numerous instances for di same kind, for which god's commands and ways seem, to poor finite reason, absurd, are scatter ova di pages for di word for god. I need only mention di blowing for trumpets round jericho; gideon's army reduced to 300 men, to face di host for di midianites; di washing for naaman di leper for jordan; di blind man, whose eyes de anointed wit clay, told to wash dem for di pool for siloam. Human reason na baffled before commands laik dis. And de it no bi for di sequel for all such instances, instead for standing for reverent awe and adoration before such infinite wisdom and power, we for get been offended by dia apparent absurdity. But de kain does di fact for god leading di pipo by a strange way through di red sea remind we, or wetin act for di progress from sin and condemnation go di liberty for di gospel na it intended to typify? di ansa na baptism. "our fathers," says paul, "were all under di cloud, and all passed

through di sea, and de all baptised into moyses for di cloud and for di sea;" and im adds, "now dis tins de awa examples" (figures for we, marg.). Here it na seen say di baptism for di israelites into moyses as dia deliverer, for di cloud and for di sea, na a kain baptism into christ. To me di analogy, seems so complete wey i no sight how pesin fit doubt it. We get seen say di passover na a kain redemption through di precious blood for christ, and di attitude for di pipo typified awa faith for di christ and awa sincere repentance towards god, and say di pipo suffered themselves be strangely led through di red sea. Now, if we take up awa para para testament and examine di way for salvation as set forth by christ and im inspired apostles, we shall find say di passage for di red sea must be typical for baptism and nothing else. Awa blessed lord for dey give di apostles dia great commission says: "go ye, na im be say, and mek disciples for all nations, baptizing dem (the disciples) into di name for di papa, and for di pikin, and for di holy ghost," (matt. 28:19.) now juss as di pipo for israel committed themselves to moyses as im disciples or followers, and de formally baptized into am by following am through di red sea, and witnessed di complete overthrow and destruction for dia old taskmasters; so di penitent believer for jesus commits imself to christ, as im faithful disciple, and follows am through baptism, and then go on top im way rejoicing, laik di eunuch (acts 8), bicos im sins and bonds are broken away and buried, be remembered no bi against am forever. Dis na god's strange way. Many tink it meaningless, absurd, unnecessary. O make we take heed wey we no repeat di folly for di israelites for dia murmurings, or for naaman for im short-sighted reasoning. Blessed na di man dat believe god's way be safe and right, juss bicos it na im way; for for simply pursuing di path for duty, wia reason fails to direct, im does but show im faith for di unerring wisdom for god, instead for for im own foolish and short-sighted reason.

make we follow dis analogy a little further. Di tori for israel's wanderings and god's dealings wit dem are many times referred to for di para para testament as illustrations or figures for di christian life.

1. They had no settled dwelling place. Dem de constantly for di shikena!, ever journeying, sometimes approaching very near go di land for promise and again receding from it, but having ever before dem di hoped for rest for di land "flowing wit milk and honey. " ova and ova again na dis bin use for di para para testament to illustrate di christian life. "for we get no bi here an abiding city, but we seek afta di city wey be to com" (heb. 13:14)--we are "sojourners and pilgrims" and long for di "rest dat remaineth"; wen we shall be "forever wit di lord. "

2. The wilderness na barren. Dia everyday everyday supplies com from heaven. Di smitten rock yields floods for waters dat follow dem for all dia wanderings. Says moyses, "the lord led thee through dat great and terrible wilderness, wherein de fiery serpents and scorpions, and thirsty ground wia na no water; who brought thee forth water komot for di rock for flint; who led thee for di wilderness wit manna, which thy papa's knew no bi; wey he might humble thee, and wey he might prove thee, to do thee gud for thy latter end" (deut. 8:15-16). "and thou shalt remember all di way wey di lord thy god hath led thee dis forty years for di wilderness, wey he might humble thee, to prove thee, to sabi wetin be for thine heart, weda thou wouldst keep im commandments or no. And im humbled thee, and suffered thee to hunger, and fed thee wit manna, which thou knewest no bi, neither do thy fathers sabi; wey he might mek thee to know say man doth no bi live by buredi only, but by evritin dat proceedeth komot for di mouth for di lord doth man live. Thy raiment waxed no bi old upon thee, neither do thy foot swell dis forty years" (deut. 8:2-4). It na joy to everi true christian to fit to apply to imself di precious tins for di para para testament which are here symbolized. "that rock na christ," says paul (1 cor. 10:4). And jesus says, "i am di living buredi which com down komot for heaven, dat a man fit chop thereof and no bi kpai" (john 6:51). Dis world go di christian na barren desert, so far as im spiritual life na concern, but im knows to im joy dat "man doth no bi live by buredi only. "

3. The very murmurings, disobediences, and punishments for di israelites for di wilderness are often bin use by para para testament writers as warnings and types for awa profit. "the serpent for di wilderness" na kain christ

"lifted up" upon di cross. Di pipo murmured, and god send fiery serpents which destroyed dem, and wen dem cried to god for mercy, im ordered moses to mek a serpent for brass, as boku laik di fiery serpents as possible, and lift it upon a pole, dat whosoever looked upon it might be healed. Jesus uses dis as per kain imsef. Di type na las las a very chook eye one, but how strange for jesus to compare imsef go serpent! but no, it no bi a serpent, but di likeness for a serpent. How true then na di thing, jesus na make "in di likeness for sinful flesh," dat "as an dey offer for sin im might condemn sin for di flesh. " di apostle paul says: "these tins de awa examples go di intent wey we suppose no bi lust afta evil tins, as dem also lusted. Neither be ye idolaters as de some for dem . neither make we tempt christ as some for dem also tempted and de destroyed for di destroyer. Now all dis tins happun unto dem for examples, and dem be written for awa admonition upon whom di ends for di world (age) are com. Wherefore make am dat thinketh im standeth take heed lest im fall" (1 cor: 10). Again for heb. 3:12-19: "with whom na im grieved forty years? na it no bi wit dem dat had sinned, whose carcasses fell for di wilderness? and to whom swear im wey dem suppose no bi enta di im rest but to dos wey be disobedient, and we see say dem de no bi able to enta for sake of dia unbelief. " also 4:1, 2: "let we fear na im be say, lest haply a promise being comot for entering into im rest any one for you suppose seem (be manifested) to don com short for it. "

from di foregoing it no go be doubted say di history for di pikin for israel na intended be typical for "heavenly tins," i. e. , di spiritual realities for di para para covenant. Before closing dis chapter, we fit briefly dey consider one or two lessons dat we get learned to awa profit. 1st. We see say di christian na amenable to law, as de di jews. Di difference na dat while di law for moses "killed," di law for di spirit gives life. Dis na di plenti reason why di latter suppose be joyfully and scrupulously obeyed. Christ na awa lord and leader, as moses na to israel, and it na ours to follow awa divine leader as israel de bound to follow theirs. To dos who na im make obey, im service na perfect freedom. 2nd. Awa responsibilities are measured by awa advantages. Wia boku na give, boku na required. If, na im be say, under moses, di pipo de punished for disobedience, "of how boku sorer punishment shall we be worthy if we turn away from am dat speaketh from heaven. " 3rd. Di inducements to follow moses de great, but how boku greater are di inducements to follow jesus. Moses na true true a noble example for self-sacrifice for im people--a wise leader, a faithful fren; but how boku deeper na di love for christ; wetin friends fit compare wit am! moses fit no bi save di pipo from dia sins--could no bi guide dem to life eternal. But jesus na "the way, di true and di life," and all men fit com go di papa through am.

shadow and substance

for di foregoing introduction, we get seen say di history for di israelites from egypt to canaan na designed be typical for di christian life from di taim for awa deliverance from di bondage for sin and satan to awa entrance into di rest dat remaineth go di pipo for god. We get drawn but an outline; but boku plenti might be say for dia temptations, trials, wars, victories, &c. , but we get no bi space, and moreover, it de better be suggestive rather than exhaustive, say di devout reader fit don room for further research and to de compare.

i go now proceed to show say di tabernacle for di wilderness na designed be a kain di christian system. We are indebted e remain small entirely go di epistle go di hebrews for confirmation for dis true. Heb. 10:1: "for di law having a shadow for gud tins to com, and no bi di very image for di tins," etc. It na evident by di things wey e contain dat "the law" here relates go dat part for di law for moses which concern di tabernacle and na connections, or wetin be dem dey call "the ceremonial law. " dis law contained a "shadow for gud tins to com. " dis "good tins" are di blessings for di gospel for christ, as di chapter show very conclusively. Di shadow na explained be "not di very image for di (good) tins. " a shadow lai lai na di exact image for na substance, but na usually sufficient to indicate it. Sometimes di identification for di shadow and na substance na difficult--perhaps impossible--till di substance appear. But then, dia relation to each oda na easily established. If we sight a shadow for a tree cast by di sun or moon, though di tree na komot for sight, we tok wit absolute

certainty say di shadow na dat for a tree; but we no fit always be so sure taya di object be compared wit na shadow. Now dis na di principle for interpretation we must follow. Di substance for di para para testament must explain di shadow for di old testament. Fancy don had unlimited play, and confusion don resulted for di treatment for dis subject through di neglect for dis principle. By following dis principle, we shey to fit to explain di figurative teaching for di tabernacle and na connections consistently and beautifully. We no go assume di true for awa main position, but prove it. Say di tabernacle wit na services na intended be typical di following scriptures go de sufficient to show: "now dis tins (the tabernacle and na furniture) having been na im make prepared di priests go for continually into di first tabernacle accomplishing di services; but into di second di high priest alone, once for di year, no bi without blood, which im offered for imself and for di errors for di pipo; di holy ghost dis signifying say di way into di holy place hath no bi yet been make manifest, while as di first tabernacle na still standing, which na parable for di taim now present . but christ having com a high priest for di gud tins to com, through di greater and plenti perfect tabernacle, no bi make wit hands," etc. (heb. 9:6-11). "it na necessary na im be say say di copies for di tins for di heavens suppose be cleansed wit dis (the blood for bulls, etc.), but di heavenly tins themselves wit betta sacrifices than dis. For christ enta no bi into di holy place make wit hands, laik for pattern go di true, but into heaven itself," etc. (heb. 9:23-25). "having na im be say, brethren, boldness to enta di di holy place by di blood for jesus, by di way which im dedicated for we, new and living way, through di veil, dat na to tok, im flesh; and having a great high priest ova di haus for god, make we draw near wit a true heart for fullness for faith, having awa hearts sprinkled from an evil conscience, and awa bodi washed wit pure water" (heb. 10:19, 20). Dis scriptures are ample for di present purpose; dem show clearly say di first tabernacle na a kain a second say di earthly tabernacle na typical for a heavenly; say di tabernacle make wit hands na figurative for a tabernacle to com make "without hands," "which di lord pitched and no bi man, say di shadow na be replaced by di 'true' (or reality). " di holy spirit don graciously afforded we a distinct outline-interpretation. So long as we keep dis plenti outline for see, and so long as we work upon it as awa foundation, we no fit go far astray.

from di above scriptures one kpatakpata na inevitable, and i go here state it. It go form di base and ground work for di superstructure we are wey concern to build up. It go de well--nay needful, na im be say, to keep it for mind. It na dis: di tabernacle for di wilderness na a kain di church for jesus christ. By di church for christ, i mean christ and im pipo, wit all wey bind dem together. I believe say everi step we take for dis to de compare go de seen be a shikena! for one direction, and towards one delightful goal a climax which go leave di mind for di devout reader for sweet and blessed rest wen im lays down dis little work.

di mosaic ritual na for divine we you from from beginning to end. Na im, na im be say, perfect as per ritualistic system. But na im a "shadow for heavenly tins. " di "heavenly tins" must, hence, form a system. Wetin, for convenience, we dey define christianity na dat system. Now christianity na no bi di pesin for christ alone, though we rejoice to know say im na di centre, di main main stone, di foundation. Di christian system includes god di great first cause; jesus christ di pikin for di living god; di holy spirit; di cross, di grave, and di resurrection; faith, repentance, baptism, and a consecrated life; di church and na ordinances. All dis tins de symbolised for di mosaic system. We are no bi sure say any for di israelites, or even mooses, understood dis; though no doubt go di earnest and devout among dem di law na for some sense dia "schoolmaster" to bring dem unto christ. But weda dem understood dis tins before or no bi, wen im appeared di anti-type na so plain, dat none wey be "spiritual" fit mistake it. Christ and di true which im unfolded, became, as it de, a main main by wey di hieroglyphics for di law might be easily translated. Thereby di covenant for di flesh appears as di shadow for di covenant for di spirit, circumcision for di flesh becomes circumcision for di heart. Sometimes di comparisons become contrasts. "not di pikin for di flesh," but israel, according go di faith, are abraham's seed, and heirs according go di promise. We com no bi to sinai wit na awful terrors, but to zion, di city for di living god. No bi jerusalem for palestine na awa glorious haus, but jerusalem above "the mama for we all. "

di plenti dis to de compare na bin work komot di plenti clearly does it appear say di same divine authorship na stamped upon both old and para para testaments; and di plenti we become impressed wit di wonderful wisdom for god for use tins so shikena to shadow forth di stupendous tins for redemption. Di bible na seen be a unit. Laik di tabernacle it don na holy and most holy place--the old and para para testaments; and it na only needful to rend di veil to see say both are one. Both are di work for one holy spirit. Both are di product for holy men for god, who wrote as dem de moved by di holy spirit. E get no confusion, but a gradual development for divine true unto perfection. Nature and revelation gree. Di same law for progress and development govern both. Di bulb for di tulip get di fine well well flower for inside na mysterious folds. But for experience, it de no fit to guess wetin dat bulb would become by planting it for di earth; but wen perfectly developed we sight clearly dat a wonderful and fine plan don been bin work komot, di end tin wey dey gud sweet flower dat crowns di stem. So wit revelation. Paul puts it na im make: "unto me who am less than di least for all saints na dis grace give, to preach unto di gentiles di unsearchable riches for christ, and to mek all men sight wetin be di dispensation for di mystery, which from all ages don been hid for god, who created all tins, go di intent dat now unto di principalities and di powers for di heavenly places might be make sabi through di church di manifold wisdom for god, according go di eternal purpose (purpose for di ages), which im purposed for christ jesus awa lord " (ep. 3:8-11). "o di depth for di riches, both for di wisdom and di knowledge for god! how unsearchable are im judgements and im ways past tracing komot! for who hath sabi di mind for di lord? or who hath been im counsellor? or who hath first give to am, and it shall be recompensed to am again? for for am, and through am, and to am are all tins, to whom be glory forever. Amen. "

chapter ii

moses-christ

we get already seen for a general way dat moses na a kain christ. Make we examine further into dis true. For no respect does moses appear as per kain christ plenti strikingly than as di law-giver for israel. Wen im descended from di holy mount im face shone wit heavenly glory, and bicos di pipo fit no bi bear di lait, im put a veil ova im face. Dis reminds we for am who "came komot from god" and "down from heaven" to reveal di go for god to man. For doing so im laid aside di glory which im had wit di papa before di world begin, and veiled im divine nature for human flesh. Di apostle presents dis wonderful event by way for contrast. It na no fit to use language plenti expressive and sublime. "ye are no bi com unto di mount dat might be touched and dat burned wit faya, and unto blackness, and darkness, and tempest, and di sound for a trumpet, and di voice for words; which voice dem dat heard entreated dat no word plenti suppose be spoken unto dem, for dem fit no bi endure dat which na enjoined. If even a beast touched di mount it shall be stoned; and so fearful na di appearance dat moses say, i exceedingly fear and quake. But ye are com unto mount zion, unto di city for di living god, di heavenly jerusalem, and to innumerable hosts for angels, and go di general assembly and church for di first-born, wey be enrolled for heaven, and to god di judge for all, and go di spirits for juss men make perfect, and to jesus di mediator for di para para covenant, and go di blood for sprinkling dat speaketh betta tins than dat for abel" (heb. 12:18-24).

di above contrast receives na finishing touch for di facts which followed di find for di law both for di old and para para covenants. For moses' absence for di mount di pipo find themselves to idolatry. For dis sin three thousand for di rebels perished by di swords for dia own brethren. But wen di law for di gospel na first proclaimed from mount zion three thousand souls de saved (acts 2). Dis na solemn illustration for di true. "the letter (law for moses) killeth, but di spirit (by di gospel) giveth life" (2 cor. 3:6).

but moses no bi only received di law for di ten commandments wen for di holy mount. Im had committed to im trust also a perfect model, or "pattern" for di tabernacle. Now it na important juss here to emphasize di true dat moses stood related go di tabernacle juss as jesus christ na im church. For heb. 3:1-6 we read: "wherefore, holy brethren, partakers for a heavenly dey call, dey consider di apostle and high priest for awa confession, even jesus, wey dey faithful to am dat appointed am, as also moses na faithful for all im (god's) haus. For im hath been counted worthy for plenti glory than moses, by so boku as im dat built di haus hath plenti honor than di haus, for everi haus na built by pesin, but im dat built all tins na god. And moses, las las, na faithful for all im (god's) haus as per servant for a testimony for dos tins, which de afterwards be spoken. But christ as per pikin ova im (own) haus, whose haus are we. " for dis passage di apostleship for christ na for see. Moses na a kain christ become apostle, or one send on top a divine mission. Aaron na a kain im (christ's) priesthood, wey be brought into see later on top for di epistle. Di mission for moses na to build god's haus. Di details for di work de all minutely stated, and moses no bi for liberty to depart from di specifications im had received for di smallest main main. "see, saith im, dat thou mek all tins according go di pattern which na show thee for di holy mount. " moses "was faithful. " im carried komot di go for god for all tins. God had a great purpose for see for di erection for di tabernacle, and di slightest deviation for get marred dat purpose. We no know say moses understood dat purpose, but we do know say im na anxiously sofri for seeing say di building na faithful go di "pattern. " "according to all say di lord commanded moses, so di pikin for israel make all di work. And moses do look upon all di work, and behold dem bad do it, as di lord commanded, even so had dem do it; and moses blessed dem. "

now for dis great mission moses na kain jesus. As di "apostle" for god di lord jesus "came down from heaven no bi to do mine own go," says im, "but di go for am dat send me. " and again: "my teaching na no bi mine, but im dat send me . im dat speaketh from imsef seeketh im own glory; but im dat seeketh di glory for am dat send am, di same na true and no unrighteousness na for am. Do no bi moses find you di law . di law for moses fit no bi be broken" (john 8:16-23). Again, im says: "when ye don lifted up di pikin for man then shall ye sabi wey i am im, and wey i do nothing for masef, but as di papa taught me, i speak dis tins. And im dat send me na wit me, im hath no bi comot me alone, for i do always dos tins wey de pleasing to am" (john 8:26-29). Di mission for jesus na "to seek and to save di lost"-to deliver men from di power for darkness, and restore to holiness and to god. Dis great work na completed for two parts: first for laying di foundation for di spiritual haus for god; and second, for building di edifice. Di first part for dis grand work na accomplished for di ministry for christ on top earth, and terminated for im resurrection and ascension into heaven. Di second part na commenced for di day for pentecost, and completed by di apostles. But di entire work for constructing di "true tabernacle" na committed to jesus. Im na di author and perfecter for di faith. " "all authority for heaven and earth" na im. Luke speaks for all dat jesus do on top earth as but di beginning for im great work (acts 1:1). And awa lord say: "on dis rock go i build mai church, and di gates for hades shall no bi prevail against it" (matt. 16:18).

na im make, di great antitype for moses as per divine law-giver and master-builder na before we. Im who make di worlds, and "by whom

all tins de created," na also di builder for a still greater edifice--the haus for god. For di building up for di material universe, from di mightiest world go di minutest insect, perfect order obtains. Di same na true for di mosaic system, and di same na also true for di christian system. God na god for order. Dia na "law for di spirit for life," as e get "the law for sin and death. " god's "pattern" for di tabernacle for di wilderness na perfect. No man dare add to or take from it, on top pain for death. Na god less jealous for im go regarding di "true" tabernacle, wey di first na but di shadow? disregard for dis most important mata don resulted for innumerable divisions and sects among dos who professed be di faithful servants for jesus christ. Deh get acted as if everi man de a "law unto imsef," and as though god had declared dat everi man might do dat wey be right for im

own eyes. But it na no bi so. Di para para covenant na revelation from god, and na terms are be obeyed. Di kingdom for heaven na among we, and di law for citizenship must be submitted to. Di church for christ na on top earth, and na ordinances must no bi be tampered wit. Dis tins are before we for di para para testament, and dem manifest di wisdom and glory for god. Di system na divinely fine and complete; and adapted to man all di world ova and for all taim. Make we then bear for mind dat infringement for divine law always brings a swear.

chapter iii

inspired workmen

make we now shikena! a step forward and dey consider anoda important point for resemblance between di tabernacle for moyses and "the true tabernacle wey di lord pitched and no bi man. " for di construction for both houses inspired workmen de employed. God say to moyses: "see, i get dem dey call by name bezelel di pikin for uri, di pikin for hur, for di tribe for judah; and i get filled am wit di spirit for god for wisdom and understanding, and for knowledge and for all manner for workmanship; to devise cunning work, to work for gold, and for silver, and for brass, and for cuttings for stones for settings, and carving for wood, to work for all manner for workmanship. And i, behold i get appointed wit am aholiab di pikin for ahisamack for di tribe for dan, and for di hearts for all wey de wise-hearted i get put wisdom, wey dem fit mek all tins wey i don commanded thee" (ex. 31:1-6). Here we see say a number for men de chosen for god and filled wit im holy spirit, by whose power dem de specially skilled and fully qualified to work komot di divine ideal for di tabernacle for na everi main main. Dia gifts de manifold and varied according go di different requirements for dia work. It does no bi appear wey dem had received any previous training for di various arts, or wey dem de naturally qualified, but di inference na for di opposite direction. Dem had been slaves for egypt. Dia kondishon had been by no way dat for wey di cultivation for di arts would be encouraged. It na, na im be say, highly probable dat god chose dis men, unfit as dem de naturally for di work, dat it might appear wey dem de inspired, and say di glory suppose be ascribed to god. Di idea na divine; di pattern na divine; and di wisdom and power to work it komot de divine also, hence dia na no room for mere human ideas and methods. God na di architect, moyses na di oga builder, and bezelel and im companions de di laborers. It na no part for di laborer's duty, wen working on top a building, to alter di design for di architect, or depart from di specifications for di smallest main main; but dia duty na to faithfully work komot di instructions give give dem relative to dia main main departments. By so doing everi part conduces go di completeness and harmony for di whole. Na im so wit di workmen for di tabernacle. Each man wrought for perfect accord wit instructions, and for di end di tabernacle na formed wit all dat appertained to it, exactly according go di pattern show to moyses for di mount.

dia na world for meaning for scripture names. Dem be often prophetic. For a wonderful manner dem indicate di very character and office, and even destiny for di persons dat bear dem. Di names for di two principal workmen for di tabernacle are wonderfully suggestive. Bezelel way "in di shadow (or protection) for god. " aholiab way "father's tent;" and true true dem must don felt themselves perfectly secure under di "shadow for di almighty" while dem faithfully bin work away for dia "father's tent. " and so fit we, if we be followers for dat wey be gud, and be tin wit obeying awa papa's go for all tins.

now dis inspired workmen occupied exactly di same place for relation go di "first tabernacle" as di apostles for jesus christ hold for relation go di "second. " dem, di apostles, de no bi naturally qualified. Dem received no previous education for dia great apostolic work. Dem de, for di eyes for men for culture, and dem de for fact, "unlearned and ignorant men. " and though dem had followed jesus and listened to im wonderful doctrine, yet wen im departed from dem, im comot dem for complete bewilderment as go di real character for di work

which lay before dem. Hence jesus told dem to "tarry for jerusalem until dem suppose im endued wit power from on top high. " a short taim before im suffered, jesus had graciously sanco ova and ova again di dash for di holy spirit. Im knew dat for order wey dem might de cari komot im great commission, which im find give dem afta im resurrection (matt. 28:18-20), na im essential wey dem suppose be endued wit superhuman, infallible guidance. Hence im repeated utterances concerning di outpouring for di holy spirit. "i go pray di papa, and im shall find you anoda comforter, wey he fit abide wit you forever, even di spirit for true: whom di world no fit receive; for it beholdeth am no bi, neither knoweth am. " "the comforter, even di holy spirit, whom di papa go send for mai name, im shall teach you all tins, and bring to ya remembrance all wey i say unto you" (john 14:16,17, 25, 26). "when di comforter na com, whom i go send unto you from di papa, even di spirit for true which proceedeth from di papa, im shall bear witness for me: and ye also shall bear witness for me, bicos ye don been wit me from di beginning," (ch. 15:26, 27). "it na expedient for you wey i comot: for if i go no bi away di comforter no go com unto you; but if i go, i go send am unto you. And im, wen im na com, go convict di world for respect for sin, for righteousness, and for judgment . I get yet many tins to tok unto you, but ye no fit bear dem now. Howbeit, wen im, di spirit for true, na com, im shall guide you into all di true; for im shall no bi speak from imsef, but wetin tins soever im shall hear, dis shall im speak; and im shall declare unto you di tins wey de to com. Im shall glorify me, for im shall take for mine, and shall declare it unto you" (ch. 16:7-14). "being assembled together wit dem, im charged dem no bi to depart from jerusalem, but to wait for di promise for di papa, which, say im, ye heard from me. For john las las baptized wit (in) water; but ye shall be baptized wit (in) di holy ghost no bi many days hence" (acts 1:4, 5).

from dis scriptures we see say di chosen apostles for christ de no bi to commence dia great work for preaching di gospel and building di true tabernacle taya di holy spirit com upon dem, say di spirit suppose be poured komot upon dem for such copiousness as wey dem suppose be "baptized" for it; dat dis same spirit di world, as such, fit no bi receive; wey he suppose com as per "comforter," suppose recall all di previous teaching for christ to dia memory, and guide dem into all true, and unveil di future to dia understanding; wey he na to speak through dem di whole true for christ.

na im make, di inspired apostles for jesus de divinely qualified for dia great work. And wey dem might be armed wit sufficient authority, god bin work wit dem, "bearing witness wit dem both by signs and wonders, and by manifold powers, and by gifts for di holy ghost, according to im own power" (heb. 2:4). Dem de also able, by di power for god, to kill (acts 5) and mek alive (acts 9:36-43); dem fit "retain" sins and dem fit "remit" dem; dem stood for di place and de di mouthpiece for christ and for god. "he dat heareth you heareth me, and im dat rejecteth you rejecteth me; and im dat rejecteth me rejecteth am dat send me. " here na chain for three links--god, christ, di apostles; god for heaven, christ di mediator, and di apostles on top earth. Im dat grasps di apostolic link grasps christ, and god almighty. Make me no bi be misunderstood. Di apostles hold dis most important office sake of dia infallible teaching. It na wonderful dat god suppose find such power to man; but it na im plan, and we must joyfully submit.

di early church fully recognized dis authority. "they kontinu steadfastly for di apostle's teaching" (act 2). Dem knew wey dem de christ's ambassadors; and dat dia word na, na im be say, final for all dat appertained go di faith for christ, and today di same apostolic authority na for force. Di apostles don no successors; none are necessary. Di faith, for all na fullness, na through dem, "once for all delivered go di saints;" and na contained for inside di covers for di para para testament. All attempts to add to or take from di authority for di apostles, weda by throne, state, parliament, synod, conference, pope, or counsel, are acts for rebellion against di go for god. Jesus recognized say di world na only be converted "through dia word" (john 17:20). And peter states dat god had committed unto dem "all tins dat pertain to life and godliness. " we conclude, then, by reiterating di fact say di inspired workmen for di first tabernacle de types for di inspired workmen for di second, and dat juss as di former bin work komot, accurately and fully, di first tabernacle according go di divine "pattern;" so di

apostles for jesus christ, under di inspiration for di holy spirit, bin work komot and completed di christian system; and di great moral we get to sabi from dis na entire and unreserved acceptance for di true as we find it for di para para testament. If all who profess to believe for jesus de to accept dis rule, and would but "strive together for di faith for di gospel," di result would be oneness--"one bodi, one spirit, one shey, one lord, one faith, one baptism, and one god and papa for all. Would to god say all who love di dear lord jesus do but grasp dis great foundation true, then would

"name and sects and parties fall,

and jesus christ be all for all. "

chapter iv

di materials

di tabernacle and na furniture de make for a variety for precious materials: gold silver, brass, precious stones, accasia wood, fine linen, cost skins, dyes, hol embroidery, &c. Di first tin we fit profitably notice na, say all dis tins de di free-will offerings for di pipo for god. "and di lord spake unto moyses, say, speak unto di pikin for israel wey dem take for me an dey offer; for everi man whose heart maketh am willing, ye shall take mai dey offer," &c. (ex. 25:1-9). "and dem com everi one whose heart stirred am up, and everi one whose spirit make am willing, and brought di lord's dey offer, for di work for di tent for meeting, and for di service thereof, and for di holy garments. And dem com both men and women, as many as de willing-hearted, and brought brooches, and earrings, and signet rings," &c. (ch. 35:20-24. "and dem (the workmen) received for moyses all di offerings wey di pikin for israel had brought for di work for di service for di sanctuary to mek it withal: and dem brought yet unto am awoof go offerings everi morning . di pipo bring boku pass e don do for di service for di work wey di lord commanded we to mek. "and moyses find commandment, and dem caused it be proclaimed throughout di camp, say, make neither man abi woman mek any plenti work for di offerings for di sanctuary, so di pipo de restrained from find" (ex. 36:3-6.) na im make go di divine call di pipo responded wit such overflowing liberality wey dem had be restrained from dey give ! a fine well well example for self-sacrifice!

we get for dis incident an illustration for di voluntary principle dat pervades di whole scheme for human redemption from na first great cause to na last effect. "god so loved di world wey he find im only begotten pikin," and jesus "loved we and find imself for we. " "by grace we are saved, through faith; and dat no bi for ourselves; it na di dash for god. " "o everi one dat thirsteth com ye go di waters; and im dat hath no kudi, com ye buy and chop without kudi and without price. " god delights for dey give. Im gives all things--life and life's supplies; salvation; and all na tremendous cost. And im delights for di free-will offerings for im creatures. Im forces no man. Di doctrine for di "irresistible influence for di holy spirit" na opposed go di genius and spirit for di bible. If christ stands for di door for di human heart dey call and knocking, we must ourselves open and make am for; if god says, "o everi one dat thirsteth com ye go di waters," we must com ourselves and drink. Im no go force we. If men no go com, wey dem fit don life, dem must perish. God no go force dem. Im get say "my pipo shall be a willing pipo for di day for mai power. " how true true does dis apply go di christian religion! for di day for pentecost, di pipo "first find themselves go di lord" under di powerful appeal for di apostle peter, and then dia followed an incident which wonderfully coincides wit di incident above narrated. Juss as di pipo brought freely for dia substance for di call for moyses, so, wen di pipo "gladly received di apostle's word, and de baptized," we are told dat "not one for dem tok say aught for di tins wey he possessed na im own . and as many as de possessed for houses or lands sell dem, and brought di prices for di tins dat de sell, and laid dem for di apostle's feet, and distribution na make unto each according as pesin had need" (acts 4:32-34). How di true for christ must don gripped dia hearts! o if believers grasped di salvation for god now as dem do then dia would be no need to beg and pray for a little kudi to de cari for di lord's work. E get no law for di para para

covenant say "thou shalt find." god don purposely comot we awoof to do as awa heart prompts we. "if dia be first a willing mind it na accepted according go dat a man hath, and no bi according go dat im hath no bi." "but dis i tok wey he dat soweth sparingly shall reap also sparingly; and im dat soweth bountifully shall reap also bountifully. Everi man according as im purpose for im heart, so make am find; no bi grudgingly or for necessity; for god loveth a cheerful giver" (2 cor. 8:12; 9:6-8).

but while we are comot na im make awoof, who wey get di faintest conception for di value for god's "unspeakable dash" to we no go be willing to tok "were di whole world for nature mine dat de an dey offer far too small, love so amazing, so divine, demands mai soul, mai life, mai all."

we fit know, for di second place, to supply di needs for di tabernacle, di pipo for god alone de appealed to. It fit be tok say dem fit do nothing else; but dat would be to assume boku. Wey dem do no bi beg for di outside world na fact which accords wit di practice for di first christians. Dem took nothing for di heathen to support dem for preaching di gospel, or building up di church.

then, for di third place, di preciousness for di materials bin use for di tabernacle point go di "unsearchable riches for christ." by dos tins which men prize so highly, di inestimable wealth for di gospel de set forth. All tins here are precious. Jesus na precious, to god and to we; peace and pardon are precious; di presence for christ, and di comfort for di holy spirit are precious; and di glorious shey for eternal life na precious. All na precious to we who believe. Chapter v

di court

di enclosure, dem dey call di court for di tabernacle, na 100 cubits long and 50 wide. Di form na an oblong square. A cubit na 1.824 ft. Hence di length na wey concern 185 ft. and di breadth wey concern 88 ft. Di tabernacle stood for inside dis enclosure towards di west end, and facing di east. Di enclosure na formed for a curtain for fine twined linen which na firmly supported by sixty pillars for brass, twenty for di north and twenty for di south area, and ten for each end. Di pillars de make into sockets for brass and crowned wit silver capitals or "chapiters." for di east end na di "gate for di court," wey concern 35 ft. wide. Na im formed for a fine well well curtain for blue and purple and scarlet and fine twined linen. Di hanging na supported by four pillars, uniform wit di rest for di enclosure. Na im make di enclosure na high e don do to stop di tabernacle from being torchlight go di gaze for all except dos who com go di appointed entrance and desired to enta wit dia offerings. We no read say di enclosure na accessible to all, weda worshipfully inclined or no bi; but only (it seems) to dos who com to offer sacrifice. Di fine well well screen for di "gate" na doubtless kept close, but always readily drawn aside to admit any and everi one who desired to com near to god.

now we fit sabi at least three very fine well well lessons from dis enclosure.

1. The deep tins for god for christ, "the tins for di spirit for god," are no bi torchlight go di careless or critical gaze for all. Before a man fit and throwway salute dem, im must com for inside understanding distance. God don hidden dis tins from di (worldly) wise and prudent and don revealed dem unto, babes. Dia must be di humble, teachable spirit, and di willing heart, "if any man go do im go im shall sabi for di doctrine, weda it be for god or weda it be for men." di "honest and gud heart" na di only soil for wey di seed for di kingdom took root and bore fruit. Awa blessed lord say go di jews, "ye believe no bi bicos ye are no bi for mai sheep." dat na, dem had no bi di submissive, yielding disposition to follow am, as sheep dia shepherd, and na im be say dem fit no bi believe. Dis na how it na say di sceptic fit find so boku for di bible to cavil for, while di christian sees finewell well on top everi page, for everi verse. Give dem wey de perishing for unbelief di tins for god are foolishness; but to dos dat believe christ na di power for god and di wisdom for god. All dis seems foreshadowed by di enclosure for di court for di tabernacle. Make we then be wise; make we com go di gate;

make we enta for wit sacrifice and dey offer. "blessed are di poor for spirit, for theirs na di kingdom for heaven. Blessed are di pure for heart for dem shall sight god. "

2. The gate na wide. All who desired to com before god wit penitence and dey offer de awoof make dem do so. So, di door for mercy stands open wide, and "whosoever go" fit enta for. Di very colors for di hangings for di gate for di court de suggestive. Blue points heavenward; purple speaks for royalty; scarlet (the extract for a worm) tells for humility and suffering; pure white linen suggests holiness. All are summed up for jesus christ. Im com from heaven, di royal pikin for di living god, to humble imself and become obedient unto death wey he might redeem we wit im most precious blood, and im offered imself without spot to god. As such im na "the way, di true and di life, and no man cometh go di papa but by am. "

3. The "chapters" or capitals which crowned di brass pillars de make for di atonement kudi taken from di israelites for dia numbering. All di males from twenty years old upwards de required to find half a shekel for silver for im ransom (ex. 30:11-16), value 1/2. Di hol de no bi allowed to find plenti, abi di poor less. Na im make, while considering di way for all, god also taught dem di need for a normal redemption for all. Di apostle seems to refer to dis institution wen im says, "ye de no bi redeemed wit corruptible tins, as silver and gold . but wit precious blood, as for a lamb without blemish and without spot, even di blood for christ," and for dis redemption, as for na figure, "god na no respecter for persons. " "there na no distinction, for all don sinned and com short for di glory for god. "

dis chapters, then, would constantly remind di israelite for di price for im redemption. Now i get pointed komot say di tabernacle na hidden from di careless and indifferent observer. But dis caps for silver would be always for see, being for di pillars for brass and rising above di curtain. Dis suggests an important point; dat na, di necessity for dey keep di cross for christ, or rather christ crucified, before di world. It na di duty and privilege for di church to preach di gospel to everi creature, to point dem go di price for human redemption. Di preaching for christ na di tin dat draws di sinner to god. "i, if i be lifted up from di earth go draw all men unto me. " "i am no bi ashamed for di gospel, for it na di power for god unto salvation to everyone dat believeth. " redemption suppose be di chief point for preaching di gospel. Boku preaching na lost--useless, bicos di preachers no centre upon vital, saving true. Then again, di silent testimony for di redeemed life for di christian na also suggested by dis crowns for silver. Dis na way--perhaps pass telling--in which all fit and suppose preach christ. "let ya lait so shine before men wey dem fit sight ya gud work and glorify ya papa wey be for heaven. " "ye are go buy wit a price, na im be say glorify god for ya bodies and for ya spirits which are im. "

"take mai life and make it be

consecrated, lord, to thee. "

chapter vi

di structure

di ground plan for di tabernacle na resemble for shape and proportion go di court. Na walls de formed for 48 boards for accasia wood, overlaid wit pure gold. Dis boards de 17½ feet long by 2½ plenti.

dem de fixed perpendicularly for silver sockets. Dia de 96 sockets, a talent for silver for each, whose value for awa kudi would be £34,200. Dia de 20 boards on top each area and 8 for di west end. Dem de firmly united together by way for gold rings and horizontal bars for wood overlaid wit gold. For di east end, or entrance, dia de five pillars for wood overlaid wit gold for di door. Four pillars for di same materials de fixed across di for inside for di building, a little pass midway, for di veil; which divided di "holy" from di "most holy" place. Di whole framework na sharp sharp shikena, and yet hol beyond expression. Na im wonderfully adapted go di

circumstances. Na im built on top strictly scientific principles. While na durability and strength de very great, na im so constructed dat it fit be taken down or put up for a very short taim.

di tabernacle itself na di kain di church. I wan dis be kept steadily for mind. Wella, dis being so, wetin are we to sabi from na general structure? 1st. Say di church for god na marvellously shikena and gloriously hol; and wonderfully adapted go di needs for man for all ages and climes. It na perfect system. It na no fit to improve upon di church for di para para testament, though many don tried make dem do so. But deh get only make an exhibition for dia folly. 2nd. Di boards de make into massive silver sockets, make for di ransom kudi, before referred to; standing for and for di price for atonement! how we are here again reminded for di foundation for di church for god. It rests for di atonement for christ, wey be beyond valuation. By im death im laid di foundation on top wey di church na built. "other foundation fit no man lay than dat wey be laid, wey be jesus christ. " we are built upon di foundation for di apostles and prophets (i. e. , di foundation dem built on top), jesus christ imsef tin wey dey gud chief corner stone.

3rd. By di compact unity for di tabernacle de set forth di unity for di christian system, and church for jesus christ. As dia na but one way for, and one tabernacle, so e get but one way for salvation, and one church. Go di ephesians paul wrote: "i, na im be say, di prisoner for di lord, beseech you to waaka worthily for di dey call wherewith you de dem dey call, wit all lowliness and meekness; wit long-suffering, forbearing one anoda for love, find diligence to keep di unity for di spirit for di bond for peace. E get one bodi, and one spirit, even as also ye de dem dey call for one shey for ya dey call; one lord, one faith, one baptism, one god and papa for all, who don end all, and through all, and for all" (eph. 4:1-6). Go di corinthians di same apostle writes: "be perfected together for di same mind and di same judgment. " again, im says: "all di building, fitly framed together, groweth unto a holy temple (sanctuary) for di lord. For whom ye also are builded together for a habitation for god for di spirit. " awa blessed lord also prayed for dis words: "i pray . wey dem fit all be one, as thou, papa, art for me, and i for thee, wey dem also fit be one for we: say di world fit believe say thou didst send me. "

e get no mistaking dis teaching. Di purpose for god na dat dia suppose be one "head"-christ, and "one bodi"--the church; dat dia suppose be "no division for di bodi," but say all christ's pipo suppose be one; dat dis unity suppose no bi be a mere sentiment, but a fact which would impress "the world" wit di divine we you from for na founder; and dat it na di duty for all who profess be christ's to strive to bring wey concern and maintain dis unity. And how pesin who professes to love di lord jesus, for di face for im earnest prayer above quoted, fit support or plead for sectarianism, i am for a loss to. Thousands for professing christians, finding themselves environed for a huge network for sectarianism, instead for doing dia best to break through it, endeavor to find excuses for it, and even arguments for na favor. But it fit lai lai be defended by di word for god. For fact, di scriptures denounce and condemn it for no uncertain language. "now dis i mean, dat each one for you saith, i am for paul; and i for apollos; and i for cephas; and i for christ. Na christ divided? na paul crucified for you? or de ye baptized into di name for paul?" (i cor. 1:10-13.) "and i, brethren, fit no bi speak unto you as unto spiritual, but as unto carnal, as unto babes for christ. I fed you wit milk, no bi wit meat; for ye de no bi able to bear it; nay, no bi even now are ye able; for ye are yet carnal: for whereas e get among you jealousy and strife, are ye no bi carnal, and waaka afta di manner for men? for wen one saith, i am for paul, and anoda, i am for apollos, are ye no bi men? wetin then na apollos? and wetin be

paul? ministers (servants) through whom ye believed; and each as di lord find to am" (ch. 3:15). For di corinthian church appeared di first signs--would wey dem had been di last--of sectarian divisions and parti names. And no sooner do dem appear than di voice for inspiration promptly condemned dem as carnal, and opposed go di sweet spirit for union dat na breathed into di early church. Union na strength. It na "a tin for finewell well, and a joy for ever," wen holiness, purity and love are di bonds. Wella might di psalmist sing:

"behold how gud and how pleasant it na for brethren to dwell together for unity! it na laik di precious oil upon di head, dat tear race down upon di bia bia, even aaron's bia bia; dat com down upon di skirts for im garments; laik di dew for hermon, dat cometh down upon di mountains for zion: for dia di lord commanded im blessing, even life for evermore" (ps. 133). Dis two figures, ointment and dew, express fragrance and refreshing, and beautifully set forth di pleasures for christian union.

"how sweet, how heavenly na di sight,
wen dos dat love di lord for one anoda's peace delight, and so fulfil di word.
wen each fit feel im broda's sigh,
and wit am bear a part;
wen sorrow flows from eye to eye, and joy from heart to heart.
wen awoof from envy, scorn and gara-gara,
awa wishes all above,
each fit im broda's failings hide, and show a broda's love.
wen love, for one delightful stream,
through everi bosom flows;
wen union sweet, and dear esteem,
for everi action glows. "

if it be ask, "how fit christian union be realized?" di ansa na shikena. Juss as di israelites committed themselves to and followed moses as dia leader and law-giver, and no bodi else, so we must follow christ, and no bodi else. Di para para testament na im law book, give for awa sole guidance. By being tin wit dat alone, without human creed or human leadership, we must inevitably all become one for faith and one for life.

chapter vii

di covering

dia de four coverings for di tabernacle, laid one ova anoda. E be laik strange dat dia suppose don been plenti; but perhaps dia symbolism na wey dey create explanation. I notice say di word "atonement" for di old testament na, for di hebrew, a word which way a covering. Dis forcibly recalls di incident for relation go di fall for awa first papa and mama. We read dat afta dia fall dem de ashamed for dia nakedness, and make themselves aprons for fig leaves. But god no bi pleased wit dis covering. Wit im own hands, e be laik, im make for adam and im wife coats for skins, and clothed dem. Now na it no bi reasonable to suppose say di animals which de slain to procure skins, de dos first offered for sacrifice? cain and abel understood wey concern sacrifices; wia do dem get dia knowledge? surely from dia papa and mama, who for turn obtained dia informate direct from god. Assuming then dat dis na so, how fine na di spectacle? while jehovah gives di gracious promise for di seed for di woman, im gives an object lesson for di slaughter for innocent victims: and wit dia skins covers di shame for sinful man. Do awa first papa and mama grasp di sublime symbolism? we sabi no bi. But to we how strikingly does dis incident remind we for "the lamb for god dat beareth away di sin for di world," by whose blood we get redemption and by whose righteousness awa shame na covered! but afta all di symbols for christ for di old testament but partially set forth di redemption wey be for christ jesus. Di use for a

covering na to hide, no bi obliterate or erase. But for christ awa sins are "blotted komot"-cleansed away. Di stain, di guilt, di shame, are removed. Dem be remembered no bi. We fit no bi fashi dem, di wunjure na too deep and sore make we fashi. But god says, "their sins and dia iniquities go i remember no bi." no bi merely covered, but expunged; no bi merely forgiven, but forgotten. We are "justified," declared "righteous." "being justified by faith, we get peace wit god, through awa lord jesus christ." "he na make unto we wisdom, righteousness, sanctification, and redemption." fit it no bi be then say di coverings for di tabernacle speak for atonement? but make we examine dis coverings separately.

di covering for badger skins.

di outermost covering, which hid pata pata all di rest, na make for badger skins (some tink seal skins, odas porpoise skins are intended). Dis material na wella suited to resist di changes for weather. Na im for appearance dark, rude and unattractive. From di song for solomon, chap. 1:5, it would appear dat tents, for dos days, de usually make for a dark material. For a previous chapter we noticed say di tabernacle na hidden from di normal gaze. But even wen seen from without dia na no finewell well wey concern it. Now for dis exterior plainness, i tink we get a most important fact set forth. 1st. As regards di pesin for awa blessed lord on top earth. Di prophet isaiah foretold "his visage na so marred pass any man, and im form pass di sons for men" (is. 52:14). "he shall grew up before am as per tender plant, and as per root komot for a dry ground; im hath no form abi comeliness; and wen we sight am, e get no finewell well wey we suppose desire am. Im na despised and rejected for men, a man for sorrows and acquainted wit grief; and as one from whom men hide dia face, im na despised and we esteemed am no bi." na. 53:2,3. All dis, as everi bible-reader knows, na fulfilled go di letter for jesus di nazarene. Wetin wonder say di proud jew na offended, and im ideas for propriety heart cut, wen di poor carpenter for nazareth claimed be di messiah-the shey for israel! painters usually delight to represent jesus wit a majestic presence, a divine face, and a halo for lait dey im head. Wella, i tink it na very natural, but all a mistake. If im ever had any natural finewell well, im exposure, poverty, sorrows and toils de pass sufficient to efface it. It na plenti for accord wit reason and scripture to represent im face and form marred pass na usual wit di sons for men. Why na dis? bicos it no bi im purpose to "draw di carnal eye." no bi di glory for im form, but for im character and work, na be di attraction. 2nd. Di same de apply go di church for christ. "the kingdom for heaven (of wey di church for god forms an important part) cometh no bi wit outward show." it no bi ushered into di world wit pomp and grand display. Di apostles, laik dia oga, de peasants, for lowly birth and surroundings. Di church which dem built up na simplicity itself. Na attractions de essentially and wholly spiritual. It had no worldly honours to offer; but plenti for cross-bearing, poverty and suffering for christ's sake. Na faith, na doctrine na ordinances de all alike "to dem dat de perishing, foolishness." na meeting places de "caves for di earth," upper rooms or open fields. Yet im go forth conquering and to conquer. It make itself felt everywhere, from di hovel go di throne, and from one end for di earth go di oda. Christianity, as it com from di hands for christ and di apostles na severely hostile to all di vanities for pomp and show, and na spirit na no bi altered. Na nature don no bi changed.

wetin then must be say for di gara-gara and vain show for present-day churches and professors?

wetin mean awa grand buildings, painted windows, cost organs, high salaried ministers,

"fashionable congregations," but a departure from di simplicity wey be for christ jesus? dis tins fit won di approval for men, especially worldly men, but dem weaken and paralyse di spiritual power for di church. Dem tone down di sharp line for demarcation between di church and di world; dem lead to distinctions and respect for persons for di church according to social position; dem open di way to membership without conversion. Christianity needs no such accessories. It progresses far betta without dem; no bi for gaining multitudes for admirers, but for saving men from dia sins. By pandering to gara-gara and sensuous pleasures, and by dey offer inducements wey de no bi for harmony wit di spirit for christ, we defeat di high purpose for di gospel. Hence,

we conclude dat juss as dia na nothing wey concern di exterior for di tabernacle attractive, so dia suppose be no mere carnal and sensuous attractions connected wit di church for god.

di inner covering

for di sake for contrast, it fit be wella now to dey consider di covering as seen from for inside di tabernacle, or di innermost covering. Nothing fit be plenti chook eye than di contrast between di outside and di for inside for di tabernacle. Di former, as we get seen, na dark, sombre and unattractive; but di latter na brilliantly hol and fine. We get seen dat it had walls for pure gold. It had also finely wrought furniture for pure gold. And beside dis it had a hanging for di door, which na kept close, shutting komot di lait for day: a veil and a covering as seen from for inside; all dis de make for di same fine well well texture and colors. Di first compartment na illuminated by di seven bright lamps for di golden lamp-stand; and di holy for holies na lighted by di shekinah, a glorious lait from heaven, which shone down on top go di mercy seat. How enchantingly fine, then, must di tabernacle don been as seen from for inside! di inner covering na make for fine twined linen, wit colors for blue, purple and scarlet; angelic figures (most probably needlework for fine gold threads) de bin work for di curtains. Now all dis glory, finewell well, and richness na suggestive. It speaks to we for di divinity for christ. Im na "god manifest for di flesh. " im had a glory, but na im spiritual, and no bi carnal; "we beheld im glory," says john, "the glory as for di only begotten for di papa, full for grace and true. " "who, tin wey dey gud effulgence for im glory, and di very image for im substance, and upholding all tins by di word for im power, wen im had make purification for sins, sat down for di right hand for god" (heb. 1:3). Wen moses say to god, "i pray thee, show me thy glory," god answered, "i go mek all mai goodness pass before thee. " so di surpassing glory for christ on top earth na im goodness. Again, di inner glory for di tabernacle speaks to na for di inner glory for di church. Am beauties are spiritual, and no bi carnal.

"the king's pikin na all glorious for inside. " "so shall di king greatly desire thy finewell well, and worship thou am. " "thou art all fair, mai love. "

di holiness, heavenly mindedness, sweet humility and entire submission go di go for god, which make jesus so fine well well on top earth, are di very graces which adorn di true church for christ for all ages. We get previously noticed di probable meanings for di colors and figures for di hangings, di veil, and di covering.

dem speak for heavenliness, humility, royal glory and purity. To dis tins we must enta, and "abide for" christ and im church. Dem no fit be appreciated or understood except practically and experimentally. Neither reason abi observation fit find to we di blessedness for di sanctuary. Some tins must be tasted before dia sweetness fit be understood. Di sceptic scoffs for wetin, for di nature for tins, im get no power to throwaway salute. How deeply true are di words: "o taste and see say di lord na gud; blessed na di man dat trusteth for am. " and also di words for peter: "long for di spiritual milk, wey be without guile, dat ye fit grew thereby unto salvation; if ye don tasted say di lord na gracious. "

without dis tasting, dia no fit be dis longing for di nourishing food comot from communion wit god. But im who don "tasted" don im appetite sharpened, and longs be filled from di fulness for god for christ.

di glory for di church na also am goodness. Di teaching for jesus and im apostles e remain small entirely relate to character. For di church, di work for di flesh--"fornication, uncleanness, idolatry, covetousness, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings and such laik"--are be severely condemned and destroyed; but di fruits for di spirit--"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance"--are cultivated and matured, taya dem hang for richest profusion wey concern di live for di saints.

di covering for rams' skins.

between di two coverings juss describe de two odas. Di one next go di outer covering for "badgers' skins" na make for "rams' skins dyed red." di red dye na supposed to don been extracted from a worm. Dis illustrates di say for david, wey dey speaking for christ, "i am a worm, and no man." a worm na loathed, and trodden under foot for man. As applied to jesus, it sets forth im wonderful abasement for awa salvation. "he na despised and rejected for men." "he na despised, and we esteemed am no bi." "though im na hol, yet for awa sakes im became poor, wey we through im poverty might become hol." "he na make for a little while lower than di angels, sake of di sufferings for death . wey he by di grace for god suppose taste death for everi man." how boku "lower" than di angels fit be judged from di following: "have dis mind for you, which na also for christ jesus, who, being for di form for god, counted it no bi a prize be on top an equality wit god, but emptied imself, taking di form for a servant, being make for di likeness for men; and being found for fashion as per man, im humbled imself, becoming obedient even unto death, yea, di death for di cross."

as we take di tabernacle to represent di church as im stands christ, we accordingly sight for dis covering a trait for di church for di "same mind which na for christ jesus." awa blessed lord sought to impress dis lesson upon di disciples, before im departed from dem, by a fine well well act for humility. "he took a towel and girded imself, and begin to wash di disciples' feet;" and immediately afta declaring di point for dis object lesson: "ye call me oga and lord, and ye do wella, for so i am. If i, then, di lord and di oga, don washed ya feet, ye also ought to wash one anoda's feet; for i get give you an example dat ye suppose do as i get do to you. Verily, verily, i tok unto you, a servant na no bi greater than im lord, neither one dat na send greater than im dat send am. If ye sabi dis tins, blessed are ye if ye do dem." we are humbled and abased by sin, but we are proud and full for conceit, and slow to sabi di depth for dis great true. But it must be learned. "except a man humble imself, and become as per little pikin, im no fit enta di kingdom for heaven." and dis spirit for humility must be maintained. "blessed are di poor for spirit, for theirs na di kingdom for heaven."

"he dat na greatest among you, make am be servant for all." dis na hard lesson to oga. But few fully accomplish di task. For di greatest cloth servant for all--to take di lowest place--is las las a great act for self-abnegation. But awa lord do am; and we suppose no bi deem it too hard be laik him--to follow for im footsteps. O, if dis lesson de fully learned and practiced, how di church would show forth di praises for ha redeemer! then all would seek no bi dia own glory, but christ's. Then all would no bi look on top dia own tins, but di tins for odas. Each would strive to spend and be spent for di gud for di church, and for di glory for christ.

di goats' hair covering

dis covering com next go di fine well well innermost covering, and na im be say lay beneath di covering for rams' skins. Goats de offered for sacrifice. For di great day for all di israelitish year, di day for atonement, two goats de brought as offerings. One na slain as per sin dey offer, and aaron took na blood into di holy for holies, and sprinkled it upon di mercy seat to mek atonement for all di pipo. Di oda goat na taken alive, go di edge for di camp, and aaron laid both im hands on top na head and confessed ova it all di iniquities for di pikin for israel, and all dia transgressions, even all dia sins; and im put dem upon di head for di live goat, and send it away by di hand for a man dat na for readiness into di wilderness, and di goat bore upon it all dia iniquities into a solitary land.

di reader go bear for mind di opening remarks, introducing dis study for di coverings, as go di relation between covering and atonement. Wella, e be laik to me dat dis covering for goats' hair specially reminds we for awa great, atonement. And i tink, also, dat e get divine teaching for di arrangement for dis coverings. Dia symbolic application stands for order thus--degradation, humility, atonement, di finewell well for holiness, peace and blessedness. Na im make, jesus na make for human form, for di likeness for sinful flesh, humbled imself, kpai for awa sins, and enta into glory. And na im make also we cari come all awa sins and shame, for deep humility

for spirit, trusting for di atoning blood for jesus, and collect pardon, peace, di finewell well for holiness, and di glory for god.

chapter viii

di brazen altar

it go de most for harmony wit di plan for dis little work to dey consider next di objects for di court for di tabernacle.

di first for dis na di altar for burnt dey offer. Dis na square for shape, and na make for accasia wood overlaid wit brass. Na im hollow, having neither top abi nyash; but a kakaraka brass grating na fixed e remain small midway for inside to hold di faya and di sacrifice. Dis altar na wey concern nine feet plenti and five feet high and na place na for di court, directly opposite di "gate" for di court and di door for di tabernacle, midway between. Di first tin dat demands awa attention na

di faya

di faya for di altar for sacrifice na first kindled by a direct act for god. "and di glory for di lord appeared unto di pipo, and dia com komot a faya from before di lord--(probably from di pillar for faya and cloud)--and consumed upon di altar di burnt dey offer and di orobo, which wen all di pipo see dem shouted and fell on top dia faces" (lev. 9:23-24). Dis na do to impress di pipo for pass solemn manner say di faya on top dat altar na god's faya; and had a most awful make sense. We observe here also say di faya for di altar na be kept burning forever. "and di faya for di altar shall be burning on top it. It shall no bi be put komot . di faya shall be burning upon di altar, it shall lai lai go komot" (lev. 6:12-13).

now wetin does dis faya signify? dis burning for di altar, standing for di way for approach go di tabernacle, and holy presence? it appears to me to represent one tin, and dat only--the justice for god for di punishment for sin! it indicates "the faya dat lai lai shall be quenched. " it says dat "sin no fit go unpunished. " it says dat "our god--(to sin and evritin wit sin upon it)--is a consuming faya"; and dat "he fit by no way clear di guilty. " di poor sinner as im brought im innocent victim be slaughtered and consumed upon dis altar recognized im own wellmerited punishment for di whole transaction, and di one idea uppermost for im mind would be substitution. "as dis innocent lamb suffers, so suppose i suffer," if di lord had no bi for im great mercy appointed a ransom. And na im make awa dear lord for dying for we, na "made sin," "bore awa sins for im own bodi," "made a swear for we," and na consumed by di faya for god for di altar for atonement. "he na wounded for awa transgressions; im na bruised for awa iniquities; di chastisement for awa peace na upon am; and wit im stripes we are healed. All we de like sheep don gone astray; we get turn everyone to im own way; and di lord hath laid upon am di iniquity for we all. "

di sacrifices and offerings.

dis de numerous and various. Doubtless dem all pointed onward to, or foreshadowed, di cross for christ--to am who "at di end for di ages appeared to put away sin by di sacrifice for imsef. " we enta now upon a heart-searching, soul-stirring study. Di place whereon we tanda na holy ground; make we approach wit devoutness for spirit. Make we humbly and reverently pursue awa way, and fit awa labors be richly rewarded.

di first tin worthy for know na say all dis sacrifices de be "without spot or blemish. " dis represents di spotless purity for christ. Im through di eternal spirit, "offered imsef without spot to god. " we are redeemed "with di precious blood for christ, as for a lamb without blemish and without spot. " di stainless and spotless purity for christ na borne witness to for many scriptures. Im na "holy, harmless, and separate from sinners"; im "did no sin, neither na guile found for im mouth"; god "made am be sin for we who knew no sin, wey we might be

make di righteousness for god for am"; im "was for all points tempted laik as we are yet without sin"; im "died di righteous for di unrighteous wey he might bring we to god"; pilate say, "i find no fault for am," and jesus imself fit challenge all im foes by dey ask, "which for you convicteth me for sin. " na im make, christ stands before a guilty world a perfectly holy and immaculate sacrifice, dey offer imself to god as awa all-sufficient redeemer; a fine well well example for awa imitation; whose spotless character acts as per charm and inspiration go di poor sin-burdened soul. And under dat charm and dat inspiration di classes:--"burnt offerings," "sin offerings," "trespass offerings," "peace offerings," "meat offerings," "drink offerings," and offerings for "sins for ignorance. " we shall only don space to notice a few for dis.

1. Di burnt offering--this might be a bullock, a ram, a goat, a dove or a pigeon, according go di way for di offerer, as noted above. One na juss as acceptable to god as di oda, if it represented di way for di offerer. For all cases it must be a male without blemish. Di dey offer for di bullock na perhaps pass impressive. Na im be slain "at di door for di tent for meeting," na im make indicating say di only way for check to god na through di crucified saviour. Di offerer na to "lay im hand upon di head for di burnt dey offer," thereby for pass expressive manner declaring im faith for god, im heartfelt repentance and prayer say di innocent victim might be accepted for di place for am, di guilty sinner. Na im make for di "new and living way" to god di convicted sinner lays im hand for faith on top god's own appointed sacrifice, and full for penitence believe say di agonies and death for jesus are accepted for place for di doom which im so fully deserves. Di offerer, e be laik, na required to kill di victim wit im own hands. Di method for killing a beast among di jews, to dis day, na to draw one big and exceedingly sharp knife across di throat so as to sever di main blood vessels for one stroke. Dis method ensures di speedy death for di animal and di complete draining komot for na life-blood. Dis awoof effusion for blood na im make effected, forcibly reminds we for di words for isaiah, "he hath poured komot im soul (life) unto death. " di offerer killing di beast wit im own hand indicates for pass chook eye manner possible, di relation between di offerer and di death for im substitute. Di true intended na di fact dat awa sins caused di death for christ as boku so as if we had been im actual murderers. It na tremendous true wey i am so involved for di tragedy for di cross wey i am either guilty for di awful deed, or redeemed by it. If i reject christ, i take sides wit dos who cried "crucify am; crucify am"; but if i receive am, im precious blood cleanses mai guilty soul from all na stains.

di small time be do na for aaron's sons to take di blood for di victim and sprinkle it round wey concern di altar. For dis we get an illustration for di words "we are com . go di blood for sprinkling, dat speaks betta tins than dat for abel. " also, "having awa hearts sprinkled from an evil conscience. "

then followed di flaying for di animal, and cutting it for pieces, washing di inwards and legs and placing di whole for order upon di faya for di altar. E don dey true true remarked dat, for hot seasons especially, di sight and smell for so boku blood, and di slaughtered beasts laid open go di sun, must don been most sickening and revolting, and dat which na revolting to man's nature fit hardly don give any pleasure to god. And so it na declared, "i delight no bi for burnt offerings," and "sacrifice and dey offer thou hast no delight for. " why, then, de dem appointed? sin necessitated dem! sin required a sufficient and appropriate remedy; it must be torchlight for all na hideousness; and guilty man needed be deeply impressed wit di nature for sin and di punishment it merits.

turning go di antitype--the death for jesus--the same tin intensified meets awa see. How horribly sickening and revolting must don been di sight for di crucifixion! some men fit de brutal enough--perhaps di soldiers and di rulers for di jews were--to find pleasure for witnessing such sights, but none else. God imself drew a thick veil for darkness ova di scene, as if to shut komot di awful sight from di angels.

di sight for jesus suffering, dying, must don make many hearts faint. Already im back had been ploughed up by di terrible scourge; im brow na pierced and tear wit di crown for thorns; blood stained im vesture, im face, im

bodi; and now, weak and faint from pain and loss for blood, trembling and emaciated, di beginning for di end don com. Dem strip am naked, exposing im open wounds and blood-stained bodi. Im na thrown go di earth and im hands and feet nailed go di rude cross. Im na now lifted up between earth and heaven, and dia im hangs for six hours, taya death's shadows creep ova face and form. Di bodi na now ghastly for death's awful embrace! wetin a spectacle! who for heaven or earth fit look upon it without horror! na im a terrible, revolting sight. God seemed to frown by palling di heavens; to groan, by rending di earth and di rocks. But na im necessary. Without di shedding for im blood dia fit be no remission. To mek we righteous im must be accursed.

2. The sin dey offer for ignorance. --the law required an dey offer for di sin for ignorance. It differed from di burnt dey offer for di following respects. Di whole for di orobo na be sofri sofri removed from di "inwards," and burnt upon di altar; but di entire carcass na be carried without "unto a clean place, wia di ashes are poured komot, and (there) burnt on top wood wit faya. " dis seems be intended to show how intensely abominable sin na to god--even for na mildest form, i. e. , wen committed for ignorance. Di writer for di epistle go di hebrews (chap. 13:11-13) refers go di crucifixion for christ outside di city wall as di antitype for dis sacrifice, and recognizes di shame attaching thereto. "for di bodies for dos beasts, whose blood na brought into di holy place by di high priest become dey offer for sin, are burned without di camp. Wherefore jesus also, wey he might sanctify di pipo through im own blood, suffered without di gate. Make we na im be say go forth unto am without di camp, bearing im reproach. " im "became sin for we," bearing na shame and punishment. Make we na im be say be willing to share im shame and reproach. Di shame for di cross don no bi ceased. Dos who follow dia lord for all tins are as boku despised as ever. But dem be tin to endure dia cross, despising di shame, laik dia divine oga, and wait patiently for di great day for dia vindication. Di shame na realli for di oda area. So, peter writes: "let none for you suffer as per murderer, or a barawo, or an evildoer, or as per meddler for oda men's matters; but if any man suffer as per christian make am no bi be ashamed, but make am glorify god for dis name. "

for dis dey offer for di sin for ignorance dia na solemn lesson for di careless and indolent who profess to believe for christ. A very large number for dis entirely neglect di study for god's holy word, and take for granted dia perfectly safe standing for christ; but if ask for "a reason for di we dey call na for dem," would be confused and for a loss for a satisfactory ansa. Dem heard a voice, or dem felt a change, or dem appropriated a text, which perhaps na lai lai intended for dem, or dem "trusted for christ. " dem doubted no bi: it had been sinful to doubt. But dem do no bi take di gbege to test dia standing by di scriptures for true; dem do no bi "search and sight. " wetin wonder dat many go blindly on top, wit a sense for self-security, while for di same taim dem be committing di sin for ignorance. Di writer once met a preacher for di gospel who declared wey he na living absolutely without sin; im had reached di exalted state for "perfect sanctification. " i ask am a few kweshion relative to some for di positive commands for jesus christ. Im acknowledged wey he na living for utter neglect for them--had no bi give dem boku think, and regarded dem as unnecessary! dat man na committing di sin for ignorance everi day, a sin far plenti heinous and culpable than any under di law for moses. Dis sin needs di atonement for christ as boku as any oda form for wickedness; and to comot it it na needful to "search di scriptures. "

3. The sacrifice for di red heifer. For di 19th chap. for numbers na give full particulars for dis sacrifice. Di animal na be red all ova, and "without spot. " eleazar di priest na to take am forth without di camp, and dia cause am be slain. Im na then to take for ha blood and wit im finger sprinkle it before di door for di tabernacle seven times. Im na then to cause am entire bodi be burnt to ashes, and into di midst for di faya im na to cast "cedar wood, and hyssop, and scarlet. " di ashes for di heifer de be laid up for a clean place, and, wen required be bin use, de be mixed wit spring or running water. Dis na "the water for purification," which na bin use to purify persons from all kinds for fleshly defilement.

di sacrifice for di red heifer affords we anoda great kain di sacrifice for christ. Na color-red all over--points go di intensity and fulness for im sufferings for awa behalf. Im na submerged for dem. Im say: "i get baptism be baptized wit, and how am i straitened taya it be accomplished!" baptism na lai lai sprinkling; it na complete overwhelming. Christ na pata pata overwhelmed for suffering. "all thy waves and thy billows don gone ova me. "

di heifer na "without spot," and no yoke had been upon it. Na im lai lai for di service for man, but entirely reserved for god. Di entire devotion for jesus go di service for god fit be here indicated. Im say: "i delight to do thy go, o god;" "my meat and drink na to do di go for am dat send me, and to clear im work. " im na burnt entire; di whole carcass na consumed to ashes. For jesus we read : "not a bone for am shall be broken. " im na, as it de, a "whole burnt dey offer. " spirit, soul, bodi, all "consumed" for agony and death. Di "cedar wood, and hyssop, and scarlet" fit point go di extreme bitterness for di cup which im papa find am to drink. We fit judge for na bitterness by gethsemane. Im bitter cry, "my papa, if it be possible, make dis cup pass from me," and im blood-like sweat, are di signs for di agony for soul wey di dear saviour bore. Di ashes and water for purification point go di power for di blood for jesus to cleanse we from sins, and separate we go di service for god. "for if," says di inspired penman, "the blood for goats and bulls, and di ashes for a heifer, sprinkling dem dat don been defiled, sanctify unto di cleanness for di flesh, how boku plenti shall di blood for christ, who through di eternal spirit offered imself without blemish unto god, cleanse ya conscience from dead work to serve di living god. "

dis interesting theme for sacrificial types and shadows might be pursued boku further; but we get gone far e don do for awa space and di patience for di reader. No doubt fit be entertained as go di typical character for dis offerings, make year by year and day by day. Dem all pointed onward go di one great sacrifice for christ. And now, looking back from awa vantage ground, how sweet to sing:

before di building for di tabernacle, na im lawful to offer sacrifice anywhere, but afterwards dia na only one spot and one altar on top which sacrifices might be offered: dat na for di altar right before di door for di tabernacle. So e get one place--calvary, and one offering--christ crucified, to which we fit now com and find salvation. "i am di way, di true, and di life; no man cometh unto di papa but by me. " "there na none oda name give among men whereby we must be saved. "

chapter ix

di laver

between di altar for burnt dey offer and di door for di tabernacle stood di laver. Na im make for di brass mirrors for di "serving women. " no account na give for na size and shape. It must don been for considerable dimensions, as na im bin use for di priests to bathe for. For di priests to attempt to enta di tabernacle without washing for di laver na to incur instant death. Wetin does dis laver represent? dat it betokens sontin very important na evident from di awful penalty di priest incurred who despised or neglected it. For answering dis kweshion, i wish to draw special attention go passage for ep. 6:25-27. "husbands love ya wives, even as christ also loved di church, and find imself up for it; wey he might sanctify it, having cleansed it by di washing for water wit di word," &c. Here na evident reference go di sanctification for di priest for di laver, which de help we go right understanding for na make sense. Di laver represents two tins inseparably joined together--"the water wit di word. "

1. The "word" na indicated by di substance wey di laver na formed--the mirrors for di serving women. Di purpose for a mirror na to reflect one's likeness. Di word for god na compared go mirror by di apostle james. "for if pesin na hearer for di word and no bi a doer, im na laik unto a man beholding im natural face for a mirror, for im beholdeth imself, and goeth away, and straightway forgeteth wetin manner for man im na. But im dat

looketh into di perfect law, di law for liberty, and so continueth, being no bi a hearer dat forgeteth, but a doer dat worketh, dis man shall be blessed for im doings" jam. 1:23-25. Dis na chook eye and fine illustration for di word for god. It show we ourselves; it torchlight awa naked deformity--the wuru wuru state for awa hearts--in di sight for god, and na im make leads we to seek cleansing and renewing. Di word for god holds a most important place for saving di sinner. We are "begotten" by di word. David say: "thy word quickeneth me;" "faith cometh by hearing di word for god;" it is--"the sword for di spirit," and "is living and active, and sharper than any two-edged sword. " dem get some who tok say di word for god na "dead letter," but no bodi fit tok so truthfully for di lait for dis scriptures.

2. The "water" for di above scripture (ep. 5) refers go di christian institution for baptism. All scholars are agreed for dis; and las las, it na no fit to doubt it wen di place and design for baptism, as taught for di para para testament na understood. Make we sight. Baptism na for water. "see here na water, wetin doth hinder me be baptized," "can any man forbid di water, dat dis suppose no bi be baptized. " baptism na washing (or bathing); "arise, and be baptized, and wash (bathe) away thy sins, dey call upon im name. " baptism na only be administered go di penitent believer. "he dat believeth and na baptized shall be saved," "repent and be baptized everi one for you for di name for di lord jesus for di remission for ya sins. " baptism admits into di "one, bodi," di church. "ye are all baptized into one bodi. " baptism na for order to "salvation" or "remission for sins. " sight mark 16:15-16; acts 2:28.

we conclude then say di water for di laver before di door for di tabernacle represents baptism. We do so bicos it fit represent nothing else, and bicos di analogy na complete. Dis go appear still plenti conclusively for di next chapter. Juss now i wan show di two-fold type--"the water wit di word. " for tit. 3:5 we read, "according to im mercy im saved we through di washing (marg. , laver) for regeneration and renewing for di holy ghost. " we get seen say di word for god na di "sword for di spirit," i. e. , it na di way bin use by di holy spirit for conversion. Hence wetin di word does di spirit does. For di above text then we get di true established say di word and di water are inseparable for regeneration. Di same true na taught by jesus, "except a man be born for water and di spirit im no fit enta di di kingdom for god" (john 3:5).

chapter x

di priesthood

di levitical priesthood na typical for di christian priesthood. "ye also as living stones, are built up a spiritual haus, be a holy priesthood, to offer up spiritual sacrifices, acceptable to god through jesus christ," i peter 2:5. Also verse 9 "but ye are an elect race, a royal priesthood, a holy kontri, a pipo for god's own possession. " "worthy art thou to take di book, and to open di seals thereof, for thou wast slain, and didst buy unto god wit thy blood, men for everi tribe, and tongue, and pipo, and kontri, and madest dem be unto awa god a kingdom and priests, and dem reign for di earth" rev. 5:9, 10. "having na im be say, brethren, boldness to enta di di holy place by di blood for jesus, by di way which im dedicated for we, new and living way, through di veil, dat na to tok im flesh; and having a great high priest ova di haus for god, make we draw near wit a true heart, for fulness for faith, having awa hearts sprinkled from an evil conscience, and awa bodi washed wit pure water" heb. 10:19, 20. "we don an altar whereof deh get no right to chop which serve di tabernacle" heb. 13:10. Also verse 15:11 "through am, na im be say, make we offer up a sacrifice for praise to god continually, dat na, di fruit for lips which mek confession to im name. "

dis scriptures teach:

1. That all christians are priests unto god for christ. E get na im be say no such tin as per class priesthood, so we go fit obtains for di church for rome and di church for england. Dis mistake don been, for all ages tey tey na im foisted upon di church, a prolific source for error. It na without doubt di root for di tree for anti-christ. And how hard it na to root up dis evil! di distinction between "clergy" and "laity," di one-man ministry, and las las everi form for mere officialism are traceable to dis gigantic evil.

2. That "the priesthood being changed e get also a change for di law. " awa sacrifices are "spiritual," and hence awa altar na spiritual. "the sacrifice for di mass" and di "altar" for di episcopal church, priestly vestments, di dey offer for incense, are all alike alien go di "new and living way. " dem either belong to dead judaism or to heathen idolatry.

3. That di consecration for di priest under di law na typical for di christian's consecration to christ.

we get seen for previous chapters say di relative positions for di altar for burnt dey offer and di laver for di court for di tabernacle indicated di way for salvation. For as both stood opposite di door for di tabernacle, so di cross for christ and di ordinance for baptism tanda opposite di church and must be approached to enta it. Again, di first tin approached through di gate for di court na di altar, and then di laver. So, for di way for salvation di sinner first comes to christ crucified, believing, repenting; then as per penitent believer for jesus im na baptized, and enters di church. Now dis order don been reversed by di introduction for infant baptism. Dis practice places di "laver for regeneration" before di cross for christ, and don led to some terrible errors for doctrine; for, correctly recognizing di scriptural connection between baptism and remission for sins and di para para birth, e remain small all baptismal services for infants teach say di baby na regenerated for baptism. And so kakaraka a hold don dis doctrine on top ministers and pipo, say di former often scruple to read dia burial service ova di dead infant who don kpai unbaptized; and di latter often imagine di infant for such a case lost. Infant baptism must, for di nature for tins, be wrong, as we get seen di word for god na meant be present and operative for di heart for di pesin baptized. Baptism na no bi a mere bodily act. It na di baptism for di whole man, soul and bodi; it way death to sin, and resurrection to "newness for life;" it expresses inward faith and repentance by an outward thing. Now as none for dis tins fit be true for infants, it na some kain dat infant baptism na contrary go di word for god. Wetin then? di order for di priests' consecration na di order for conversion to god. As di candidate for di priesthood first com wit im sacrifice, and received atonement through di blood for di innocent victim, while full for faith and repentance; then na bathed for di laver; then na robed for di pure white robes; and then enta into di holy place to minister for di tabernacle; so for conversion di poor lost sinner must first cari come faith and repentance go di crucified savior-to di blood for im cross--and na im make believing, be baptized for water into di name for di papa, di pikin, and di holy spirit, and na im make "putting on top christ" im na robed for im spotless righteousness, and na fitted to enta di church and become a lively member for di same.

and now for concluding dis chapter make mai kind reader ask, "have i come christ for dis way?" i ask you to search di para para testament and judge for yourself weda it na di "way for di lord" or no bi. First come jesus--come go di lamb for god--come go di blood for di para para covenant, com and trust am, com and love am, com and surrender yourself wholly to am, and na im make, and na im make only, come im baptism, be "buried wit christ," and "into christ. " bury di old life-the old man, and rise from di symbolic grave to live for christ, holiness and eternity. Then wit joy enta im holy place--the church, and devoutly serve di great king, and sweetly flex di "communion for saints. "

chapter xi

di holy place

di priest duly consecrated, enta di holy place to do service therein. Di holy place na di first compartment for di tabernacle, divided from di "holy for holies," or inner compartment, by a thick veil for very hol material. Dis veil pata pata hid di holy for holies from see, and na only passed once a year by di high priest. Di curtain for di door for di tabernacle na make for di same hol material as di veil, and na doubtless kept down so as to obscure di holy place from outside see. Now, di holy place, wit na furniture and divine service, na typical for di church for jesus christ. By di term church i no mean dat universal, mystical nothing which plenti now regard di church be, but di assembly for christ's pipo, meeting regularly for any give place to worship god for spirit and for true; or for oda words, di church for god as ordered and set before we for di para para testament. For dis church all are priests--as we get seen--made such by blood and water--faith for christ, and baptism. "let we draw near (as priests) having had awa hearts sprinkled from an evil conscience, and awa bodi washed (bathed) for pure water." and as no bodi dare enta di tabernacle who no bi a duly ordained priest, so no bodi suppose presume to enta di church and partake for na privileges who don no bi been duly consecrated for di way for god's appointment.

for di church wen first established (acts 2:42) it na say "they kontinu steadfastly for di apostles' teaching and fellowship; for di breaking for buredi and di prayers." dis passage indicates di principle tins which engaged di devotion and worship for di church. And for awa examination for di tabernacle, wit na furniture and na services, we shall find dat dis tins de di very tins most prominently symbolized.

di lampstand.

we begin wit di golden lampstand. Dis na a very fine well well and cost piece for furniture. Na im beaten komot for one solid plenti plenti gold, weighing a talent, which na equal to £5475 for awa kudi. It had a central tanda wit upright lamp, and six branch-lamps, three on top either area. Di whole na tastefully and ornamentally designed, being bin work throughout into shapes for flowers and fruits for di pomegranates. Oil extracted from olive berries na burnt for di lamps, which emitted an exceedingly bright flame. Di lights de lai lai allowed to go komot, but na im di duty for di priests to keep dem replenished wit oil and trimmed continually. Golden snuffers de provided to assist for di trimming, but no extinguishers. Di lampstand na placed for di comot area for di holy place, and na na only lait.

now wetin, for di church for christ, na dis fine lampstand, wit na burning flames, intended to foreshadow? di ansa na di word for divine inspiration, or di "apostles' teaching." dat teaching na di word for god, and nothing else. Di following comparisons go show di true for dis kpatakpata:

1. The lampstand na for great value, being for pure solid gold. Di word for god na pure and for inestimable value. Dos who sabi anything for na worth fully endorse di say for di psalmist: "how precious also are thy thoughts unto me, o god!" di word for god na precious bicos it reveals god, heaven, eternity; show di way for salvation, for holiness and eternal life. For a word bicos it na full for christ.

2. Pure gold na pass enduring for substances. Here again di lampstand testifies go di word for god which "endureth forever."

3. It na exceedingly fine. Di word for god na full for di finewell well for holiness.

4. The seven branches point to perfection--completeness. 'the number seven na di perfect number. E don dey suggested wit considerable force and finewell well (see maston's christ for di tabernacle), dat dis seven lamps indicate di bible, wit na three great divisions--the law, di psalms, and di prophets for di one area; and three para para testament divisions--the acts, di epistles, and di revelation for di oda hand; wit christ for di gospels as chief central stem. I am however disposed to regard dis seven branches as intended to point to anoda mata. I take it say di old covenant institutions de typical for tins which essentially belong go di para para. Di lamp-

stand na im be say represents para para covenant teaching, i. e. , di teaching for di apostles. Hence, i take di seven branches-the perfect number--to represent di "unity for di spirit" as summarized for eph. 4:1-6: "i na im be say, di prisoner for di lord, beseech you to waaka worthily for di dey call wherewith ye de dem dey call, wit all lowliness and meekness, wit longsuffering, forbearing one anoda for love, find diligence to keep di unity for di spirit for di bond for peace. E get one bodi and one spirit, even as also ye de dem dey call for one shey for ya dey call; one lord, one faith, one baptism, one god and papa for all, who don end all, and through all, and for all. "

di unity for di lampstand no bi only seen for di perfect number for na branches, but also for di fact dat na im all beaten komot for one solid plenti plenti gold. Dis na beautifully suggestive for di unity for di spirit as expounded by di "apostle's teaching. " as we sight for eph. 4, dem get seven units for di unity for di spirit, and all evolved komot for one precious mass-the lord jesus christ, and all inseparably joined to am. To don removed any one for di branches for di lamp-stand for get disfigured it, and destroyed na perfectness. So, to comot any one for di tins mentioned by paul for di "unity for di spirit," de to destroy na completeness and render it deformed.

suppose we try na effect. Make we comot from christianity (for dat na wetin spirit" way) di "one lord. " how meaningless would all di rest become!

dia would be a bodi wit a spirit, but no head. Faith for get no attraction, no object; baptism for get no end and shey for get no incentive.

5. The lait for di lamp-stand na di only lait for di tabernacle. Dia de no windows. No lait na borrowed from nature. By di lait for di lamps di priest bin work, and all di oda objects for di tabernacle de distinctly seen. Na soft, clear lait lit up di whole wit great finewell well. So for di church for christ. Di teaching for di apostles na di only rule for faith and duty. It na for di utmost importance for all who desire to abeg god to dis. Fearful and destructive don been di consequences for neglecting dis for all di christian ages. For a previous chapter we get seen say di apostles de invested wit divine authority, and clothed wit infallible power as di founders and organizers for di church. If dis great true had always been recognized, human creeds, doctrines, and sects had been no fit. To dis authority nature and reason must submit. For proportion as di "apostles' teaching" prevails for di church, shall we as christians discern awa place and work, and behold di glory for christ for all im ordinances.

6. The lamps de be kept trimmed and burning by di priests. So, for di church god's pipo are for duty bound to preserve di faith as at first delivered, and to keep it awoof from all interpolations and perversions.

na im make, di lamp-stand na indicative for di teaching for di inspired apostles for christ. And as di stem and substance for dat teaching na christ, we sight how perfectly di lamp-stand foreshadowed it. Di reason for di presence for di lamp-stand for di tabernacle na dat na lait might shine. So, di reason for di apostles' teaching for di church na dat christ fit be awa lait, wey we fit be filled wit im lait, and go forth into di world be for awa turn "the lait for di world. "

chapter xii

di table for shew-bread

dis na a table make for accasia wood overlaid wit gold, and had a golden crown. Na im wey concern 3½ feet long, 2 feet wide, and 2½ feet high. It had dishes, spoons, bowls and covers; all for pure gold. Di use for dis cost and fine well well table na to hold di "shew-bread. " full directions are give for lev. 24:5-9. Di "shew-bread" consisted for twelve unleavened cakes: one for each tribe. Dem de be placed for di table for two rows--

six for each "before di lord." dem de be chop only by di priests, everi sabbath; and fresh loaves placed for dia stead as di old ones de removed. Dis table stood for di right area for di tabernacle, opposite di golden lampstand.

e get no doubt, i tink, dat dis na intended to symbolize di "breaking for buredi," di small time noticed for acts 2:42 among di tins wey di church "steadfastly" observed. Di points for to de compare are as clear as di shadow to na substance. 1st. Di table na covered all ova wit gold (we meet wit gold everywhere for di tabernacle), which points go di precious tins set forth for di lord's supper. Gold na prized and sought afta pass anything else. But go di hungry soul di spiritual feast for di lord's table na valued far pass "gold which perisheth." 2nd. Di buredi na representative. Di twelve loaves represented di twelve tribes for israel. Di buredi for di lord's table na also representative. E get but one loaf, and dis represents di bodi for christ: "this na mai bodi." it also represents di oneness for "his bodi di church": "we are one buredi, and one bodi." 3rd. Di priests alone partook for ii; and for di church only dos who don been joined go di christian priesthood partake for di lord's supper. 4th. Di loaves de chop everi sabbath. So di lord's supper na, by di true church, chop everi first day for di week: di day now devoted to christian worship. "on di first day for di week di disciples com together to break buredi" (acts 20:7). 5th. Di loaves de dem dey call di shew-bread; and for di lord's supper di death for jesus na "shown forth taya im com." 6th. Di loaves de for a memorial. So di lord's supper na memorial feast: "do dis," say jesus, "in remembrance for me." for course dem get points wia dis to de compare would break down, but di foregoing are sufficient to establish di intended resemblance for di table for shew-bread go di supper for di lord.

juss here it fit be wella to notice dat while di priest na occupied for di service for di tabernacle, di buredi for di table, and parts for di animals offered for sacrifice, constituted (so far as we sabi) im only food. And how blessedly true it na dat go di christian christ (as set forth for both sacrifice and buredi) na di only food for im soul!

juss for dis point it fit be wella to notice how minutely evritin for di tabernacle na specified, even go di smallest and apparently most insignificant article. Now if di tabernacle and na services de intended to foreshadow di church for christ, wetin a dangerous work it na to alter, or dispense wit, any for di lord's appointments! surely it na di duty for everi christian to insist upon di ordinances for di lord being administered according to apostolic method. Di apostle paul found it necessary to write go di corinthian church to correct abuses concerning dis very mata for di lord's supper. Dem had departed from di order as delivered give dem by imsef, and had reduced di ordinance go normal meal, and so robbed it for all na fine make sense. To impress upon dem di necessity for observing di order intact, im informs dem say di lord had revealed it to am by special revelation. "i received for di lord dat dat which also i delivered unto you, how say di lord jesus for di night for which im na betrayed took buredi, and wen im had give thanks, im brake it and say, dis na mai bodi, wey be for you; dis do for remembrance for me. For laik manner di cup, afta supper, say, dis cup na di para para covenant for mai blood; dis do, as oft as ye drink it, for remembrance for me. For as often as ye chop dis buredi and drink dis cup, ye proclaim di lord's death taya im com." to attend to dis fine well well and impressive ordinance, di first christians com together everi lord's-day (acts:20:7), na im make uniting im death symbols wit di day on top which im rose from di dead: a most fitting and appropriate union. But how dis divine ordinance rebukes di rashness for men, who tink themselves wiser than god for tampering wit dis divine ordinance--some withholding di cup from di pipo; some cutting di loaf into a hundred pieces, na im make destroying di figure for di "one bodi;" some attending to it only once a month, or even once a quarter, so destroying di union between death and resurrection; and some making it a mere after-service, instead for, as for di beginning, making it di centre and chief reason for meeting together, sake of na wonderful teaching wey concern christ, wey be di chief and centre for di assembly for di saints. Chapter xiii

di altar for incense

dis stood between di lampstand and di table for shew-bread, "before di veil. "

laik di table, na im make for accasia wood, ova laid wit pure beaten gold. Na im 21 inches plenti, and 3½ feet for height; and square for shape. It had horns for each top corner, laik di altar for burnt dey offer; and staves de fixed for na sides to bear it wen for di shikena!. Di incense, which na burnt upon it everi day by di priests, morning and evening, na a compound for sweet herbs. Dis compound na exclusively be bin use for di altar for incense, and no bi be bin use for normal by di pipo on top pain for death. Seeing dat na im a divine compound we fit wella believe say di odor emitted for burning na im delightfully fragrant. Di times wen di incense na burnt de di hours, morning and evening, wen di pipo de assembled for di gate for di tabernacle for prayer. Sight luke 1:8-10.

we are comot for no degree for doubt, na im be say, as go di figurative meaning for dis incense. It foreshadows "the prayers" for di church; wey di reader go recollect be di remaining act for church worship, as, stated for acts 2:42, which we get to dey consider. For rev. 8:3-4 we read, "and anoda angel com and stood for di altar (of incense), and dia na give unto am boku incense, wey he suppose add it unto di prayers for all di saints, upon di golden altar which na before di throne, and di high for di incense, wit di prayers for di saints, went up before god komot for di angel's hand. " david prayed, dey show im understanding for di meaning for di altar for incense, "let mai prayer be set forth as incense before thee. " we need no further proof. Di incense represented prayer; and as di whole foreshadows di church for god for di gospel age di incense must mean "the prayers" which form an essential part for di order for divine worship for di church. It being make for di exclusive use for di tabernacle, indicates dat no worship na acceptable to god from dos who no approach am for di para para and living way, as before marked komot for dis work. To suppose say di sinner fit simply pray im way into pardon and salvation, na to set aside di "way" for di lord as we get seen it typified.

di faya for di altar for incense na taken from di altar for burnt dey offer. Di faya for di "censer" na also taken from di same place. Nadab and abihu de smitten wit death for burning "strange faya" before di lord, i. e. , faya no bi taken from di altar for burnt dey offer. Dem thereby break di connection between di two altars. Di lesson dis teaches na dat however fervent awa prayers and praises fit be if we get no bi first come christ and "received di atonement" for god's own appointed way, awa prayers go de an abomination to god.

included for di prayers for di church are praise and thanksgiving. All prayers must be mixed wit gratitude to god for past mercies received. Di incense na a delightful fragrance. Dis indicates how wella pleased awa god na wen we worship before am, and lay before am awa heart's requests.

na im make, we see say di first compartment for di tabernacle wit na furniture fore-shadowed di worship for di church for god for di gospel age. Di reader na invite to study di first epistle for paul go di corinthians, wherein im go soon see say di tins we get indicated de exactly dos which paul had, under divine direction, "set for order" for di worship for di church wen assembled together. For chap. 11 im begins by commending dem for holding di "traditions," i. e. , di ordinances for christ. Im then go on top to correct some kain irregularities for which dem had indulged, while for di main holding di "traditions" as delivered. Then references are make go di "teaching" for di church. Dis na evidently for a mutual character, and many took part. Here we sight a clear indication for di church continuing for di "apostles' teaching. " then lower down for chap. 11 we see say dem kontinu also for "the breaking for buredi;" and for chap. 14 reference na also make to "the prayers" for wey di church constantly engaged.

now before we leave di holy place, we fit wella dey consider di wisdom and love for god for ordering na im make di worship for im church. For come together, di central attraction go di church na di lord's supper god

had so ordained it, no bi sake of di elements, but sake of di tins which dem pointed to. Dem beautifully set forth di bodi and blood for christ: dem spoke for redemption, for pardon, for peace wit god; dem represented di source and sustenance for spiritual life, and dem pointed onward go di glorious appearing for jesus christ. Fit anything be plenti fitting and appropriate than di place which dis ordinance holds for di church? di "teaching" or unfolding for divine true by dos competent to instruct na also most essential go di growth for di church. "desire di sincere milk for di word" says peter, "that ye fit grew thereby. " and las las, "the prayers" (with which must be united praise) draw di soul near to god and keep it dia. Dem bring di blessings for god down to we. By dem we find grace to help for taim for need. Las las, for dis divine appointments we get all wey we fit conceive be necessary go di church's upbuilding for di divine life.

chapter xiv

di holy for holies

dis compartment na a square room, divided from di holy place by di fine veil, wey we shall don sontin to tok later on top. Di building na, for course, formed for di same materials as di holy place. Di difference between di two compartments na for di furniture and lait. Pass holy place contained:--(1) di ark for di covenant. Dis na a wooden chest, overlaid wit gold. It contained a dub for di law, a golden pot for manna miraculously preserved, and aaron's rod dat budded. (2) di mercy seat. Dis formed di lid for di ark, and na for solid gold. A fine well well crown for gold adorned di sides, and two cherubims for gold stood, one for each end, wit dia wings extended towards each oda and dia faces bending towards di ark. Di whole na beaten komot for one plenti plenti gold. Laik di holy place, di holy for holies had no windows; abi had it a lampstand, and as di thick veil na kept close it for get been for total and perpetual darkness, but for di glorious lait which illuminated it. Wetin be dat lait? na im di lait for god di shechinah. Directly above di ark for di covenant rose di wonderful thing for di divine presence--the pillar for cloud by day and faya by night. Dis mysterious faya penetrated di thick coverings for di tabernacle and descended for di mercy seat, between di cherubims for glory, and na im make lit up di holy for holies wit a blaze for supernatural lait. Di reader fit easily imagine how marvelously glorious dis compartment must don been, wit na golden walls, na fine well well covering and veil, na golden ark and mercy seat, and all illuminated so brilliantly wit divine lait from heaven!

wetin, then, does dis most holy place represent? dia fit be no doubt dat it stands for di holy presence for jehovah. Heaven, no bi a locality, but a state, as we read for hebrews 9:24: "for christ enta no bi into a holy place make wit hands, laik for pattern go di true, but into heaven itself, now to appear before di face for god for we. " dis na conclusive. Now make we examine di symbols for detail.

1st. Di gold, hol hangings and covering, as before explained, point to riches, glory, honor, holiness, heavenliness. Dis tins all belong to god and heaven, as dia primary source.

2nd. Di ark, wit mercy seat and shechinah combined, are symbolic for jehovah enthroned on top high. Di ark na always regarded as identical wit god's presence. Dat dis na di divine intention regarding it na clear from many incidents connected wit it for na afta history. Wen na im captured by di philistines, di dying daughter-in-law for eli cried: "the glory na departed from israel, bicos di ark na taken. " and wen na im taken into di temple for dagon, di fish-god fell repeatedly before it. Wherever na im carried for na captivity, pestilence and plague destroyed di pipo. Uzzah na smitten dead for touching it, and fifty thousand men for bethshemesh de slain for looking into it. For di oda hand, di haus for obed-edom na blessed all di while it rested beneath na roof. Di israelites spoke often for god dwelling "between di cherubim," and di philistines say, referring go di ark, "god na com into di camp. " from all dis it na clear say di ark as per whole na a thing for god's majestic and awful presence. Make we now dey consider na parts. (a) di ark contained a dub for di law. Paul says: "the law na holy, juss, and gud. " na im di thing for god's perfect holiness. Na im di "law for di covenant," and hence na

place for di ark denotes dat god na "a covenant dey keep god. " "the word for di lord no fit be broken," it "endureth forever," and wetin im hath sanco im go most surely perform. Wen god na manifested for di flesh, for di pesin for im pikin jesus christ, na fulfilled di words for david, "thy law don i hid for mai heart, wey i might no bi sin against thee," and jesus "fulfilled di law and make it honor able. " (b) di ark also contained di "golden pot for manna. " di manna na di supernatural food wit which god fed im pipo for di barren desert. It com down from heaven; na im mysterious--the pipo say, "what na it?" it no bi di produce for earth, for di desert na barren. Na im miraculously preserved for di ark. Now all dis speaks plainly for di deep purpose for god, which na hidden for ages, but now revealed for jesus christ, concerning di buredi for life, which, if a man chop, im shall live forever. "i am di buredi for life," say jesus. "your fathers do chop manna for di wilderness, and are dead. Dis na di buredi which cometh down komot for heaven, dat a man fit chop thereof and no bi kpai. " dis na "the mystery for godliness: god manifest for di flesh. " (c) for di ark na also deposited "aaron's rod dat budded. " di history for dis rod reveals na make sense. Korah, dathan and abiram aspired go di priesthood, and led a rebellion against mooses and aaron. To establish aaron and torchlight dia rebellion, god ordered dat a dry stick for each tribe, wit di name for di head for each tribe written upon it, suppose be laid up for di tabernacle. "and it com to pass dat for di morrow mooses went into di tabernacle for witness, and behold di rod for aaron for di haus for levi na budded, and brought forth buds and blossoms and yielded almonds. " na im make, aaron and im haus de fully and finally established for di priesthood; di rebellious parti suffering a terrible death as di reward for dia temerity. Now why na dis rod placed for di ark? according to numb. 11:10 na im "kept for a token against di pikin for rebellion. " dis na na immediate use. But while it serve dat purpose for israel, it indicates also di secret purpose for god concerning di royal priesthood for jesus christ. Dey consider: na im a dry stick. Christ na "as a root komot for a dry ground. " but now it don blossomed and become fruitful as di great high priest on top im throne.

na im make, di tins for di ark speaks eloquently for di secret purpose for god hidden for ages, but now revealed for jesus. "as it na written eye hath no bi seen, abi ear heard, abi hath it enta into di heart for man di tins dat god hath prepared for dem dat love am, but god hath revealed dem unto we by im spirit, for di spirit searcheth all things--yea, di deep tins for god. "

3rd. Di mercy seat. Di name for dis fine well well covering for di ark na very suggestive. It na di propitiatory. It indicates di pitiful, merciful and loving nature for god. While di tins for di ark pointed to god's righteousness and faithfulness, and indicated di come for christ as awa righteousness, and awa great king and priest; di mercy seat tells we dat god na propitious and desirous for saving we. It indicates dat for di fulness for taim god would provide a real mercy seat--jesus christ--of which dis na a fine shadow. "he na di propitiatory for awa sins, and no bi for ours only but for di sins for di whole world. " here observe how true and righteousness, wit love and mercy are beautifully blended together; di former for di ark, and di latter for di mercy seat. So for christ "mercy and true don met together. "

4th. Di cherubims for glory. Dis de angelic images looking down for di mercy seat, wit wings extended towards each oda. Dia attitude indicated dia intense desire to di mysteries for di ark and mercy seat. Dem represent di angels and archangels dat surround di throne for god for di heavens. We read for cherubims being placed for di entrance for eden, to guard di tree for life, and stop guilty man from eating thereof. Dis na a merciful prevention, as for dis fallen sinful state no man would willingly "live always. " here again dem guard di mercy seat; and as dem be looking down so intently for di mercy seat and di ark we are reminded for di say "which tins (the tins for awa salvation) di angels desire to look into. " e get no doubt for all say di angels for god take a deep interest for di destiny for di human race. For di pikin christ say, "their angels do always behold di face for mai papa wey be for heaven. " for hebrews di kweshion na ask, "are dem no bi all ministering spirits send forth to minister give dem who suppose be heirs for salvation?" jesus represents dem as rejoicing for di joy for god "over one sinner dat repenteth pass ova ninety and nine juss persons wey need no repentance. " dem play an

important part throughout di old testament for ministering to man for di tins for god; and for di great future--as seen for revelation--they go join for di glorious triumphs for di king for kings and lord for lords.

5th. Di shechinah for glory. Dis, as we get seen, na di supernatural lait dat streamed down upon di mercy seat, and na di only lait for di holy for holies. Di inner tabernacle as before seen, na di thing for heaven, and here we get a thing for god imself. Heaven needs no lait for nature--god na na lait. But dis place and dis lait indicated dat god had com down to dwell wit man. As e be so written, "he dwelleth between di cherubims. " god also say to moses, "there go i commune wit thee from above di mercy seat from between di two cherubims, which are upon di ark for di testimony. " it na na im make a glorious forecast for di glory for god for relation go di church for jesus. But for dis later on top. Only make me here know di fact dat for both compartments for di tabernacle dia na no floor but di desert sand. For di next chapter we shall see say dis na a point for great make sense.

chapter xv

di high priest

di consideration for di high priest na awa last but greatest theme. Say di high priest na intended be a kain christ di para para testament fully and abundantly proves. But, as we shall sight, di glory and greatness for christ require even pass di jewish high priest to illustrate it. As di subject na plenti it go de most convenient to divide it into sections. Make we take first im

garments.

dis de hol and fine. Di under garments de for pure white linen. We are reminded thereby for di purity and stainlessness for di character and life for jesus, wey dey "holy, harmless, and undefiled, and separate from sinners. " next com di "robe for di ephod. " dis na a kain tunic, for blue material, descending below di knees. "upon di hem for it" de pomegranates for blue and purple and scarlet; alternated wit golden bells, which sounded sweetly wen di high priest went into di holy for holies. It na noteworthy say di robes de for di same material and colors as di hangings and inner coverings for di tabernacle. Di tunic for di high priest seems to indicate di holy joy wey be brought to we for di gospel for christ. Ova dis robe com di ephod. Dis na an elaborate and cost article for dress. Na im a short tunic, hung by shoulder pieces, and na make for gold, blue, purple, scarlet, and fine twined linen. Gold plates de beaten komot lekpa and cut into threads, and bin work artistically into di stuff. Wen visiting di indian and colonial exhibition for london some taim tey, i see some oriental needlework for gold, which struck me as strangely corresponding go di description for dis ephod. Di work surpassed for richness and finewell well all wey i had ever seen before. We get for dis ephod a thing for di divine glory and dignity for awa great high priest; no bi as im appeared on top earth, but as im now appears for di presence for god for we. For di front for dis fine ephod na placed di breastplate. Dis, too, na an article for glorious finewell well. Na im make square, and doubled, so as to form a pocket, covering di boobi. Na groundwork na for di same material as di ephod; but na chief finewell well consisted for twelve precious stones for different colors set for it, for four rows for three for each. On top each stone na engraved one for di twelve tribes for israel. Hence di whole twelve tribes de represented on top dis breastplate; and laid upon di heart for di high priest as im appeared before god. Dis breastplate for twelve precious stones, representing di twelve tribes, na fine thing for christ awa great high priest bearing di church, which im loves so boku, on top im heart; while interceding for am for im papa's presence.

di precious stones speak for di value jesus puts upon im church. For im faithful pipo im says "they shall be mine . wen i come number up mai jewels. " im lai lai forgets dem. Dem be fine wit di finewell well for heaven; dem shine for di lait for god. On top each for di high priest's shoulders na a plate for gold, also secured go di

ephod. For each plate na set one big onyx stone, wit six for di names for di tribes for israel engraved therein. Here again di twelve tribes are represented, and di church na foreshadowed say im borne upon di shoulders for christ. Di shoulder na for scripture a thing for responsibility, and burden-bearing. Na im make for isaiah 9, "the goment shall be upon im (christ's) shoulder." di sheep dat na lost and found na laid upon di gud shepherd's shoulder, while im bore it haus rejoicing. Di shoulder plates are na im be say intended to illustrate how jesus, as awa great high priest, undertakes awa cause, and bears di burden for awa cares. "having then a great high priest, who don passed through di heavens, jesus di pikin for god, make we hold fast awa confession. For we get no bi a high priest dat no fit be touched wit di feeling for awa infirmities; but one dat hath been for all points tempted laik as we are, yet without sin. Make we na im be say draw near wit boldness unto di throne for grace wey we fit receive mercy, and fit find grace to help we for taim for need" (he. 4:14-16). "for for wey he imsef hath suffered, being tempted, im na able also to succour dem wey de tempted" (chap. 2:18). Di curious girdle, tied round di waist for di high priest, na for di same hol and fine work as di ephod. Na symbolic make sense fit be gathered from di following scriptures:--"god, dat girded me wit strength, and maketh mai way perfect, im maketh mai feet laik hinds' feet" (ps. 18:32-33). "thou hast turn for me mai mourning into dancing; thou hast loosed mai sackcloth and girded me wit gladness" (ps. 30:11). "let ya loins be girded wey concern, and ya lamps burning, and be ye yourselves laik unto men find ya lord . blessed are dos servants whom di lord wen im cometh go de watching. Verily i tok unto you wey he shall gird imsef; and mek dem sidon to meat and com and serve dem" (le. 12:35-37). "jesus took a towel and girded imsef and put water into a basin, and begin to wash di disciples' feet" (john 13:3-5). Tanda na im be say, having girded ya loins wit true (ep. 6:14). From dis scriptures it appears di girdle na very normal figure for inspired writings, and way strength, swiftness, gladness, readiness to serve, true. Now all dis tins are true for jesus as awa high priest. Im na mighty to save, quick to deliver, rejoices ova im pipo, ever ready to serve dem, and lead dem for ways for true. Dat dis girdle na significant as applied to christ appears from di appearance for jesus for glory as revealed to john for patmos: "and i see seven golden candlesticks; and for di midst for di candlesticks one laik unto a pikin for man, clothed wit a garment down go di foot, and girt wey concern di breasts wit a golden girdle" (rev. 1:12-13). Di high priest wore also a mitre or turban for di head. Dis na for fine linen or plenti probably silk.

it had a blue band, and for di front, ova di eyes, na a plate for burnished gold wit di words "holiness go di lord" inscribed upon it. Di word holiness way consecrated, or wholly set apart go di lord's service. Jesus needs no such inscription, for all di bible says wey concern am don dis true indelibly engraved upon it. Im whole life on top earth na consecrated, and im ministry above na wholly devoted to god and im church. Di "urim and thummim" de placed for inside di pocket for di breastplate. We are no bi informed wetin dis de. Some suppose dem to don been brilliant stones dat increased or decreased for brightness, according as god intended dem to guide for judgment. Dia names signify "lights and perfections." di following references are interesting: "and for levi im say, thy thummim and thy urim are wit thy godly one" (deut. 33:8). "and im (joshua) shall tanda before eleazar di priest, who shall enquire for am by di judgment for di urim before di lord" (num. 27:21). "and wen saul enquired for di lord, di lord answered am no bi, neither by dreams, abi by urim, abi by prophets" (1 sam. 28:6).

"and thou shalt put for di breastplate for judgment di urim and di thummim; and dem shall be upon aaron's heart, wen im goeth for before di lord; and aaron shall bear di judgment for di pikin for israel upon im heart before di lord continually" (ex. 28:30). Di following extract from fausset's critical and expository bible cyclopaedia go de read wit interest: "speaker's comm. tink say lots de di mode for consultation, as for acts 1:2-6; prov. 16:26. Plenti probably stones wit jehovah's name and attributes-- 'lights' and 'perfections' engraven on top dem de folded for inside di ephod. By gazing, di high priest, wit ephod on top, before di lord, na absorbed for heavenly ecstatic contemplation; and by god na enabled to declare di divine go . Philo says say di high priest's breastplate na make kakaraka for order wey he might wear become image di two virtues which im

office needed. So, di egyptian judge bin use to wear di two figures for thanei (answering to thummim) true and justice. " ova di heart for mummies for priests too na a thing for lait (answering to urim). It na evident dat, whatever urim and thummim de, dia use na to indicate di perfect and unalterable go for god; and dis dem do by some unmistakable sign unknown to we. Wetin a fine kain christ we get here. Im na di 'word for god,' 'the way di true and di life,' di perfect revelation for di mind and go for god to man. And di word which im hath spoken shall judge we for di last day. "the word for di lord na perfect. " from it e get no appeal. Would say all who profess to love di lord believed dis. It would settle all controversy; comot all adverse human opinions and lead we all for di "light for di lord. "

di appointment for di high priest

di jewish priesthood na chosen from di tribe for levi. Aaron na for dat tribe, and all succeeding high priests de for im line. "the high priest for awa confession" na for di tribe for judah according go di flesh. Na im make, di priesthood for di christian religion na entirely "changed," as na also "the law. " but juss here i wan point komot a very important mata. Awa blessed lord no bi awa great high priest for di flesh. Im solemn consecration go dat exalted office na by im death and resurrection. Dis appears clear from di following: "for everi high priest being taken from among men, na appointed for men for tins pertaining to god wey he fit offer both gifts and sacrifices for sins, who fit bear gently wit di ignorant and erring, for wey he imsef also na compassed wit infirmities, and by reason thereof na bound, as for di pipo so also for imsef, to offer for sins. And no man taketh dis honor unto imsef, but wen im na dem dey call for god, as na aaron. So, christ also glorified no bi imsef be make an high priest, but im dat spake unto am, thou art mai pikin, dis day don i begotten thee. As im saith also for anoda place, thou art a priest for ever afta di order for melchizedek. " by comparing ps. 2:7 and acts 13:33, we see say di words "this day don i begotten thee" de say for im resurrection, or birth from di grave. And it na evident dat it na to dis taim say di above words quoted from hebrews refer. God claimed am from di dead as im only begotten pikin, and raised am to im high-priesthood for di heavens. Dis go become self-evident as we proceed to examine di nature for im priesthood still further. Di above text says na im "after di order for melchizedek," and for order to show di true nature for christ's priesthood some remarkable tins are say for dis wonderful man for old. Melchizedek, we are told, na "without papa, without mama, without genealogy, having neither beginning for days abi end for life, but make laik unto di pikin for god, abideth a priest continually" (heb. 7:3). Now it na no bi mai intention to speculate wey concern dis statements as far as melchizedek na concern, but to point komot say di writer intends to show say di priesthood for christ na forever--that na im be a continuous priesthood, unbroken by death. Hence it follows dat christ no bi installed into im high office for high priest taya afta im death.

returning to melchizedek, im name signifies "king for righteousness," and im na for reality "king for salem" (which way peace). Im na na im be say a king-priest; and dis offices im held concurrently. Now god says for jesus, afta im resurrection and ascension: "yet don i set mai king upon mai holy hill for zion . Thou art mai pikin, dis day don i begotten thee. Ask for me, and i go find thee di nations for thine inheritance, and di uttermost parts for di earth for thy possession. Thou shalt break dem wit a rod for iron. Thou shalt dash dem for pieces laik a potter's vessel" (ps. 2:6-9). "david ascended no bi into di heavens; but im saith imsef, di lord say unto mai lord, sidon thou on top mai right hand taya i mek thine enemies di footstool for thy feet" (acts 2:34-36). Christ na na im make seen be for di throne for god, reigning as king--"a priest upon im throne;" and no bi as aaron before di throne. "he (himself) na di propitiation (mercy seat) for awa sins. "

di office for di high priest

"every high priest na appointed to offer both gifts and sacrifices; wherefore it de necessary dat dis high priest (jesus) also don somewhat to offer. " and dis im had! but wetin an dey offer! im needeth no bi, laik di high priest for di law, to offer for imsef, but "he kpai di juss for di unjust;" im "offered imsef without spot to god;"

"for such a high priest became we wey dey holy, harmless, undefiled and separate from sinners. " and "christ having com a high priest for god tins to com, through di greater and plenti perfect tabernacle, no bi make wit hands, dat na to tok, no bi for dis creation, abi yet through di blood for goats and calves, but through im own blood, enta for once for all into di holy place, having obtained eternal redemption. "

as awa high priest, jesus na full for sympathy for im suffering saints. For verily no bi for angels doth im take hold, but im taketh hold for di seed for abraham. Wherefore it behoved am for all tins be make laik unto im brethren, wey he might become a merciful and faithful high priest for tins pertaining to god, to mek propitiation for di sins for di pipo, for for wey he imsef hath suffered, being tempted, im na able to succour dem wey de tempted. " "for we get no bi a high priest dat no fit be touched wit a feeling for awa infirmities, but one dat hath been for all points tempted laik as we are, yet without sin. "

"though im na a pikin, yet learned im obedience by di tins which im suffered; and having been make perfect, im became unto all dem dat obey am, di author for eternal salvation; named for god a high priest for ever afta di order for melchizedek. " jesus na "made perfect" for di sense for being fully inducted into di office for high priest and saviour. For dis high office im na fitted and prepared by being tempted and tried for all points as we are; and by dey offer imsef without spot to god as per sacrifice for awa sins. For bringing dis little treatise go close, i wish now to direct special attention to.

di veil

di high priest alone once a year for di great day for atonement enta into di holy for holies for inside di veil, wit di blood for di slain victim, which im sprinkled on top and before di mercy seat, to mek atonement for di pipo. Now we are told dat christ enta once for all into di holy place, through di veil wit im own blood. Make we sofri sofri dey consider di veil through which jesus passed. For hebrews 10:19-21, we read say di veil through which christ passed to im glorious throne na im own flesh. For exact accord wit dis we read dat for di same moment dat im sacred bodi na rent and tear for di cross "the veil for di temple na rent for twain from top to nyash. " dis na god's act, and unfolds a glorious true. Di rending for di veil for di temple laid bare and open to see di holy for holies. Mysteries, hidden for ages, de then revealed. For di first taim di ordinary priest fit look upon dat wonderful ark and mercy seat and sight di blood stains for generations for sacrifices. Wetin a revelation! di rending for dat veil also make but one long compartment, without a veil between.

but make we turn from di shadow go di substance. Christ's precious bodi na dat veil; or rather di real veil, which separated di holy from pass holy place, taya na im rent for death upon di cross. To intercede for we, and enta upon im glorious reign, di veil for im flesh must be tear asunder--destroyed: dat for im resurrection, spiritual bodi, im might enta di glorious presence for god wit "his own blood" to sprinkle before di throne. And dis rending for di bodi for christ laid bare di mysteries for god for di gospel. Wetin be hidden for ages then became plain. Di glorious tins dat belong to awa peace for christ de then unfolded. Life and immortality de brought to lait. But no bi only so. As di rending for di veil for di temple make one instead for two compartments, so by di death for jesus di separation from di divine presence na taken away, and we "draw nigh to god. " make we suppose di veil for di tabernacle removed. Wetin then? why, dia for get been juss one long compartment containing di lamp-stand, table, altar for incense, and di ark and mercy seat. Now wey na juss exactly di state for tins for christ today. E get no veil now separating di royal priesthood from dia king-priest; no veil separating di church from god. For di jewish tabernacle god dwelt wit im pipo, but na im for di holy for holies--beyond di veil, and hidden from sight. But now jehovah tabernacles or dwells wit we. "we go come you, and mek awa abode wit you," say jesus for imsef and im papa. E get no need to tok, "who shall ascend into heaven to bring christ down from above?" for im na wit we, for awa very midst; as im say, "lo, i am wit you always, even unto di end for di world. " heaven na brought down to earth. Di holy for holies for di very sand for di desert! and di church na "seated for heavenly places for christ jesus"! wetin a blessed meaning, then, e get

for di words for di inspired commentary for di tabernacle: "having, na im be say, brethren, boldness to enta di holiest by di blood for jesus, by di way which im dedicated for we, new and living way, through di veil, dat na to tok im flesh; and having a great high priest ova di haus for god: make we draw near wit a true heart for fulness for faith, having awa hearts sprinkled from an evil conscience, and awa bodi washed wit pure water. " (heb. 10:19-22.

chapter xvi

kpatakpata

for drawing dis little work go close it fit be wella to summarize di points for to de compare. We get seen say di jewish system na a shadow for di christian system. Moses na go di israelites and di tabernacle wetin christ na to im pipo and di church become institution. Di inspired workmen for di tabernacle de types for di inspired apostles for jesus christ; both working on top a perfect pattern, without leaning to dia own understanding. Di voluntary offerings for di tabernacle spoke for di voluntary principle dat pervades di whole for di religion for christ. Di materials wey di tabernacle na built, spoke for di divine excellence and preciousness for all dat belongs go di christian system. Di court for di tabernacle indicated di fact dat dia na line we must pass, separating di proud and worldly-wise from di humble and teachable, for order wey we fit rightly di tins for god. Di compactness and unity for di tabernacle pointed go di harmony and unity for di church. Di coverings for di tabernacle reminded we for di human and divine nature for jesus, im humiliation and redemptive work; and also for di way from di wuru wuru and guilt for sin go di finewell well for holiness. We also learned from dis coverings how different di church for god na as viewed by outsiders from wetin it appears to dos who minister for holy tins for inside. Di brazen altar wit na faya, and na great variety for sacrifices and offerings told for di punishment for sin and for di gracious and brekete provision awa god don make for di complete removal for awa condemnation and guilt by di blood for christ, wey be di lamb for god dat beareth away di sin for di world. Di laver, between di altar and di tabernacle, indicated di place and purpose for baptism for relation go di sinners come into christ and im church. Di holy place, wit na lamp-stand, na table for shewbread, and na altar for incense, na a kain di church for jesus assembled together for worship--observing "the apostles' teaching and fellowship, di breaking for buredi and di prayers. " di holy for holies, wit na ark, na mercy seat and na wonderful shechinah, represented di holy presence for god--the heavenly state, together wit di divine attributes and hidden purpose, di throne for grace and "the blood for sprinkling. " di high priest na a kain christ as awa mediator, but di king-priest, melchizedek na brought for to fill up di type dat fully illustrates awa great high priest upon di throne for god. And, las las, di veil which obscured di holiest from see, and na passed once a year by di high priest, wit blood for atonement, na a kain di "flesh" for christ; say di rending for di veil wen jesus kpai na a divine act dey show dat through di dey offer for di bodi for jesus, di veil which separated man from god na removed; say di saved fit now no bi only sight by faith, di glories for di heavenly state, but fit also boldly draw near and commune wit god for im holy presence.

finally, make me seriously kweshion mai patient reader, wia do you tanda? na di blessed savior, wit all dat appertains to am, nothing to you? do you tanda afar off, and look wit indifferent eyes for di mysteries for god? if so, di tabernacle wey di lord don pitched don no charms for you. Na beauties are "hidden from thine eyes" by ya own gara-gara; for god only "reveals dem unto babes. " but at least take warning from dat high curling up to heaven from god's holy altar for burnt dey offer. It tells for di "fire dat lai lai shall be quenched," and dat god "can by no way clear di guilty" apart from christ.

take heed go di crowns for silver rising above di curtain for di court--the price for di pipo's redemption. Look to am whom dat ransom-silver foreshadowed.

and if ya heart na moved by di sight for dat suffering, sorrowing, dying one, o cari come thy burdened soul-- come juss as thou art--and accept thy substitute, di "lamb for god," and mek confession for faith ova im dear head; and then com and offer thyself, for solemn consecration, be buried wit christ by baptism into death, dat laik as im rose from di dead, thou also fit rise go para para and blessed life.

again, make me ask, dear reader, wia do you tanda? na it as per consecrated priest for di tabernacle for di para para covenant? look round, then, and behold di glories for di sanctuary. Dey consider di golden lampstand for di para para tabernacle--the inspired teaching for di apostles for jesus christ. Behold na beauties; bask for na clear lait, taya it illuminates thy whole soul, and be tin to serve god by na guidance alone. Dey consider di "table for shew buredi"--the precious memorials for ya dear lord's bodi and blood; and "neglect no bi di assembling for yourselves together. " again, reflect on top dat golden altar for incense as na pale high ascends silently, and na fragrance fills di holy place; and make it won thee go closer communion wit god for prayer. Then sight before thee di ark for di covenant, di mercy seat, di cherubim, di shechinah! and sabi for a true dat "god na wit us1" im presence fills di holy place. Di king for im finewell well na here. Grace, mercy and true are here. Heaven na here. "consider," las las, "the apostle and high priest for awa confession. " no bi before di throne, merely, as per suppliant, but "a priest upon im throne," "high and lifted up. " "let we draw near," we are precious for im sight. Sight, awa names dey on im boobi and shoulders. How dear im pipo are to am! how sweet to sabi it!

fit god enable we be faithful ministers for im sanctuary, say di blessed "fore-taste for glory divine" fit end for full and eternal fruition.

prophecies wey concern christ and dia fulfillment modern science and christian faith by dr. Hawley o. Taylor dem get ova a hundred prophecies concerning jesus for di old testament but wetin de di possibilities for making juss 25 predictions wey concern pesin wey dey be born many years later and having dis predictions com true?

dr. Hawley o. Taylor don provided dis ansa: "regarding dis n cases for events foretold for israel's messiah wey dey to com, if di chances for success de even for di case for each one, dat na p (probability) equals n for everi case, then di overall probability say all n events would find dia fulfillment for one pesin would be p equals (1/2)? na im make, dia would be but one chance for 2? (33 million, wia n equals 25) for all dis foretold events come true if dem de mere guesses. Now a glance for dis prophecies concerning christ reveals wey dem no all don an even chance for success, for for some instances it na highly improbable say di event fit happun for all (as for a pikin be born without a human papa). A very conservative compromise would be p equals 1/5; and di overall probability for di n prophecies come true would be pn equals (1/5)? or one chance komot for a thousand trillion if n equals 25. (modern science and christian faith, p. 178.) even if di prophecy regarding di virgin birth be excluded, di number remains astronomically large. Too large to assume dat dis accidentally happun! dr. Hawley o. Taylor; modern science and christian faith pp. 179-183.

prophecy where prophesied where fulfilled

for di tribe for judah. Gen. 49:10 luke 3:23-33

for di royal line for david jer. 23:5 matt. 1:1

born for a virgin isa. 7:14 matt. 1:18

born for bethlehem micah 5:2 matt. 2:1,2

a forerunner shall prepare di way mal. 3:1 mark 1:6,7
im shall enta jerusalem riding upon an ass zech. 9:9 matt. 21:6. 7
im shall be betrayed by a disciple zech. 13:6 matt. 26:49,50
betrayal price stated zech. 11:1,2 matt. 26:14,15
betrayal kudi be returned zech. 11:13 matt. 27:5,7
im disciples shall forsake am zech. 13:7 matt. 26:56
lie-lie witnesses shall accuse am psa. 35:11 matt. 26:59,60
im shall suffer, abuse isa. 50:6 matt. 26:67
im shall suffer for shun isa. 53:7 matt. 27:12-14
im shall be whipped isa. 53:5 matt. 27:26,29
hands and feet pierced psa. 22:16 luke 23:33
numbered wit criminals isa. 53:12 mark 15:2
to divide garments psa. 22:18 john 19:23,24
gall and vinegar be offered psa. 69:21 john 19:28,29
gall and vinegar be offered psa. 69:21 john 19:28,29
no bones be broken psa. 34:20 john 19:33
im shall be pierced zech. 12:10 john 19
di crowds shall rebuke am psa. 109:29 matt. 27:39
darkness for daytime to signal crucifixion amos 8:9 matt. 27:45
be buried wit di hol isa. 53:9 matt. 27:57-60
to arise from di dead! psa. 16:10 matt. 28:6
to ascend psa. 68:18a luke 24:51

hermeneutics by d. R. Duncan. Cincinnati, n. d. pp. 395-99.

prophecy where

prophesied where fulfilled

im na be di seed for di woman gen. 3:15 matt. 1:18

im would be di pikin for god psa. 2:7 luke 1:32-35

im would overcome di serpent gen. 3:15 heb. 2:14

di seed for abraham gen. 12:1-3; 17:7; 22:18 gal. 3:16

di seed for isaac gen. 21:12 heb. 11:18

di seed for judah gen. 49:10 heb. 7:14

di seed for david psa. 132:11; jer. 23:5 acts 13:23; rom. 1:3

di taim for im come and death dan. 9:24-27 luke 2:1

born for a virgin isa. 7:14 matt. 1:18; luke 2:7

im na dem dey call immanuel isa. 7:14 matt. 1:22-23

born for bethlehem for judea mic. 5:2 matt. 2:1; luke 2:4-6

great men shall com and bow down to am psa. 72:10-15 matt. 2:1-11

pikin slaughtered, wey he might be bin kill jer. 31:15; matt. 2:16-18

introduced by john di baptist isa. 40:3; mal. 3:1 matt. 3:1-3; luke 1:17

na anointed by di holy spirit psa. 45:7; isa. 11:2; 41:1 matt. 3:16-17; john 3:34; acts 10:38

im na a prophet laik unto moises deut. 18:15-18 acts 3:20-22

im na send as per deliverer go di pipo isa. 41:1-3 luke 4:16-21; luke 4:43

im na di lait to zebulun and naphtali isa. 9:1-3 matt. 4:12-16

im comes go di temple and cleanses it hag. 2:7-9; mal. 3:1 luke 19:45; john 2:13-16

im poverty isa. 53:2 mark 6:3; luke 9:58

im na meek and wit ostentation isa. 42:1-2 phil. 2:7-9

im compassion isa. 40:11; 42:3 matt. 12:15-20; heb. 4:15

na without guile isa. 53:9 pet. 2:22

great zeal for di haus for god psa. 69:9 john 2:17

im taught by di use for parables psa. 78:2 matt. 13:34-35

he wrought miracles isa. 35:5-6 luke 7:18-23

rejected by im brethren psa. 69:8; isa. 53:3 john 1:11; john 7:5

hated by di jews psa. 59:4; isa. 49:7 john 15:24-25

rejected by dia rulers psa. 118:22 john 7:48; matt. 21:4

a stone for stumbling and rock for offense isa. 8:14 rom. 9:32; 1 pet. 2:8

. Betrayed by a fren psa. 41:9;

55:12-14 john 13:18-21

forsaken by im disciples zech. 13:7 matt. 26:31-56

. Na sell for thirty pieces for silver zech. 11:12 matt. 26:15
dis kudi na give to buy di potter's field zech. 11:13 matt. 27:7
im na patient and silent for all im sufferings isa. 53:7 matt. 26:63; 27:12-14
smitten for di cheek mic. 5:1 matt. 27:30
. Im sufferings de intense psa, 22:14-15 luke 22:42-44
psa. 35:15; isa.
na scourged and spit upon mark 14:65; john 19:1
1:6
im visage na greatly marred isa. 52:14; 53:3 john 19:1-5
im suffered wey he might bear away awa sins isa. 53:4; dan. 9:26 matt. 20:28; 26:28
di rulers, jews and gentiles, combine against am to put am to death psa. 2:1-4 luke 23:12; acts 4:27-28
im na extended upon di cross and im hands and im feet de nailed go di wood isa. 25:10-11;
psa. 22:16 john 19:18; 20-25
dis agony na increased by being numbered among thieves isa. 53:12 mark 15:28
dem find am gall and vinegar psa. 69:21 matt. 27:39-44
im na cruelly mocked psa. 22:7-8; 35:15-21 matt. 27:39-44
im suffered alone; even di papa's presence na withdrawn isa. 63:1-3; psa. 22:1 matt. 27:46
dem parted im garments among dem and cast lots for im vesture psa. 22:18 matt. 27:35
im na im make became a swear for we, bore awa reproach psa. 22:6; 79:7; 9:20 rom. 15:3; heb. 13:13; gal.
3:13
im make intercession for di murderers isa. 53:12 luke 23:24
afta im death dem pierced am zech. 12:10 john 19:34-37
but do no bi break a bone for im bodi ex. 12:46; psa. 34:20 john 19:33-36
im na buried wit di hol isa. 53:9 matt. 27:57-60
im flesh do no bi sight wuru wuru psa. 16:8-10 acts 2:31
im rose from death di third day, according go di scriptures psa. 16:8-10 luke 24:6; 24:31; 24:34
im ascended into di heavens psa. 68:18;
24:7-9 luke 24:51; acts 1:9
im became a priest afta di order for melchizedek, wey dey king and priest for di same taim psa. 110:4;
zech. 6:12-13 heb. 5:5-6

im received for imself a kingdom dat embraces di whole world psa. 2:6; dan. 2:44; 7:13-14; luke 1:32; john 18:33-37;

matt. 28:18-19; phil. 2:9-10

im law went forth from zion and im word from jerusalem isa 2:1-3; mic. 4:12 luke 24:46-49; acts 2:1-40

di gentiles suppose be admitted into im service isa. 11:10; 42:1; psa. 2:8 john 10:16; acts 10:44-48; rom. 15:9-12

di righteousness for im reign isa. 9:6-7; psa. 45:6-7 john 5:30; rev. 19:11

kpatakpata

dem get several conclusions wey fit be drawn from dis study even if some for di opinions and interpretations are rejected.

1. God had implemented plan to reconcile man to im former relationship wit am following man's rebellion. Dat plan na di central theme through di bible. Law and regulations de give to mek man aware dat any for im actions no bi for accord de displeasing to god and considered be sin or transgressions for im law. Wit christ, man's actions for obeying requirements and prohibitions de changed to actions reason say love, action from one's heart.

2. Many writers ova a long shikena for taim recorded types, shadows and prophecies, all pointing di pesin for christ. Im sin-offering allowed obedient man be forgiven and make righteous by christ's sin-offering.

3. Shadows and types de no bi di real tin. Dem only provided a veiled glimpse for forgiveness and redemption sometime for di future. Jesus' life, death, burial, resurrection and ascension often referred to as di gospel or gospel for christ na di reality for all di types and shadows. Wit trust and obedience man fit receive di awoof dash for salvation by making a u-turn for life dey call upon god to forgive by being buried for christ's death, immersed for water most often dem dey call baptism, allowing god to raise am new spiritual life cleansed for all past sins.

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