

DEVOTIONAL STUDIES OF OLD TESTAMENT TYPES

by Fred Wight

Fred Wight's devotional studies exploring Old Testament types as foreshadows of New Testament truths, particularly examining the Passover and other ceremonies as pictures of Christ's redemptive work.

12 Chapters

Table of Contents

1. 01-Types in Genesis
2. 02-Types in Exodus
3. 03-Types in Leviticus
4. 04-Types in Numbers
5. 05-Types in Deuteronomy
6. 06-Types in Joshua
7. 07-Types in Judges
8. 08-Types in Ruth
9. 09-Types in First and Second Samuel
10. 10-Types in Kings and Chronicles
11. 11-Types in the Song of Solomon
12. 12-Types in the Prophetic Books

01-Types in Genesis

Types in Genesis

CHAPTER ONE The First Adam,

A Type of the Last Adam

(Genesis 1-3)

Scriptural warrant for Adam as a type of Christ. “Who is the figure of him that was to come” (Romans 5:14). In 1 Corinthians 15:45 Paul refers to Christ as the Last Adam, and thus He is the antitype of the First Adam. In some phases Adam is a type of Christ by contrast rather than by comparison.

Adam was the Son of God in a unique sense, and as such was a type of the divine Son of God. “. . . which was the son of Adam, which was the Son of God” (Luke 3:38). Because he was created without sin, Adam was son of God in a sense no human being could be. Adam is not a perfect type of Christ, for Jesus was the eternal Son of God, uncreated, whereas Adam was the created son of God. But before his sin he was a fitting type of the sinless Saviour.

Adam as the husband of Eve is a type of Christ as the Husband of the Church. “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church” (Ephesians 5:31-32). Paul is here quoting from Genesis from the statement made about Adam and Eve. Thus he is making them types, and Christ and the Church the antitypes.

Adam was promised numerous posterity, as was Christ in a spiritual sense. “Be fruitful, and multiply, and replenish the earth” (Genesis 1:28). Isaiah prophesied of Messiah’s posterity spiritually in Isaiah 53:10. “He shall see his seed.” This was to be a result of His suffering on the cross. In Psalms 22:31 it is said that Messiah “shall declare his righteousness unto a people that shall be born.” His death on Calvary’s tree made possible the New Birth of millions of people, who through the years have trusted in His atoning death for the forgiveness of sins.

Even as Adam was federal head of the human race, so Christ is the Head of the Church. Paul speaks of Christ’s Headship of the Church in Colossians 1:18,

“And he is the head of the body, the church.” As Adam conveyed the guilt and consequences of his sin to his descendants, so Christ conveys His righteousness to those who accept Him: as Saviour. “Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” (Romans 5:18).

The coats of skin God made for Adam and Eve after them sinned are types of the garments of salvation. “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them” (Genesis 3:21). They had already made aprons of fig leaves. This was the best they could

do to cover their nakedness. The Hebrew word atonement means “to cover up.”

God provided a skin covering after the death of one or more animals. The death of the animal made possible the covering. This is a type of Christ as our Substitute for sin on the cross. Thus the robe of righteousness is provided for us.

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness” (Isaiah 61:10). The Offering of Abel,

A Type of the Sacrifice of Christ

(Genesis 4)

Abel’s offering was an expression of his faith in God’s Word. “And Abel, he also brought of the firstlings of his flock and of the fat thereof” (Genesis 4:4). “By faith Abel offered unto God a more excellent sacrifice than Cain” (Hebrews 11:4). Abel’s faith must have been based upon a divine instruction given to Adam and Eve and their family; namely, for sinful man to approach a holy God, he must do so by offering an animal sacrifice. A sinner today must approach God by faith in the offering of Jesus on Calvary’s cross as atonement for sin.

Abel’s offering was acceptable unto God. “The Lord had respect unto Abel and to his offering” (Genesis 4:4). The Lord regarded with favor Abel’s approach to Him through an offering because he came in the divinely appointed way. He came bringing the divinely acceptable offering for sinners. Any sinner coming to God in penitence, and pleading only the merits of Christ and His sacrifice on Calvary, will be accepted by God.

The offering of Abel was not like that of Cain. “And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord” (Genesis 4:3). Cain was self-righteous, not thinking it was necessary to approach God as a sinner needing a sacrifice, but rather offered God the fruit of the ground, the result of his own labors. His actions are typical of many modern men who think God will accept them on the ground of their good works, instead of coming to God as lost sinners needing a Saviour.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8-9).

The offering of Abel was a blood sacrifice, and thus prefigured Calvary. “And to the blood of sprinkling, that speaketh better things than that of Abel” (Hebrews 12:24). “That [blood of Abel] here means the blood of his sacrifice, which was a type of the better blood of Jesus shed on the cross. It was this blood that was lacking in the offering of Cain. “Without shedding of blood is no remission [i.e., of sin]” (Hebrews 9:22). In my hand no price I bring;

Simply to Thy cross I cling. The Translation of Enoch,

A Type of the Translation of Believers (Genesis 5:21-24)

Enoch’s life pleased God because he walked with God in faith. “And Enoch walked with God: and he was not; for God took him” (Genesis 5:24). “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had

this testimony, that he pleased God” (Hebrews 11:5). Enoch, the great-grandfather of Noah, walked with God by faith so that the Lord was pleased.

Enoch was translated before the judgment of the Flood came upon the world. The Hebrews’ account has the significant words: “And was not found.” Men of Enoch’s day searched for him but found him not. The reason they could not find him was because God had translated him without his having to go through the experience of death. It was not long until the great Flood was to devastate the world, but Enoch was gone to Heaven before this great event took place.

What happened to Enoch was a type of the translation of believers at Christ’s coming. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thessalonians 4:16-17). “Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left” (Matthew 24:40-41). Believers living when Christ comes will be translated without their seeing death, like Enoch was. Men shall look for them as they did for Enoch but shall not find them. When believers are caught up, then shall the judgments of the Book of Revelation begin to be poured out upon the earth. Thus true believers shall escape these judgments. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36). The Ark of Noah,

A Type of God’s Salvation

(Genesis 6-8) The ark was a refuge from the Flood, even as God’s salvation is a refuge from God’s wrath against sin. The Flood was God’s visitation of righteous judgment against the awful sinning of mankind.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5). But the family of Noah was provided for within the ark. “Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by [through water” (1 Peter 3:20). God’s ark of salvation, provided by Jesus through His death on the cross, is a most remarkable refuge today for sinners who look to Christ for salvation. “Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him” (Psalms 2:12).

Even as Noah’s family found a place of safety inside the ark, so believers today find security “in Christ.” Once the family of Noah was inside the ark, they were safe from the flood waters. “And the Lord shut him in” (Genesis 7:16). The Lord shut the door against the storm waters. And now all those who take refuge in Christ and abide in Him find in Him a place of security and shelter from life’s storms. “Your life is hid with Christ in God” (Colossians 3:3).

The ark took the full force of the floods of rain, even as God’s punishment for sinners fell upon Jesus on the cross. “And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters” (Genesis 7:18). The ark rode upon the storm waters, and they beat upon it with awful fury, but all within were sheltered. And this is a type of what Christ had to endure on our behalf on Calvary’s cross. “For the transgression of my people was he stricken”

(Isaiah 53:8). Instead of the stroke falling upon the sinners who deserved it, it fell upon Jesus, the sinless One. All who seek refuge in Him find shelter from God's righteous wrath against iniquity.

God invited Noah and his family into the ark, even as the Lord invites sinners to enter His ark of salvation today. "And the Lord said unto Noah, Come thou and all thy house into the ark" (Genesis 7:1). Noah's family in going into the ark accepted God's gracious invitation. And the Lord invites men today to enter His ark of salvation. Revelation 22:17 is the last invitation in the Bible: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Melchizedek,

A Type of Christ as King and Priest (Genesis 14:18-20) Who was Melchizedek? When Abraham returned from his victorious battle with the five kings, having rescued Lot, we find Melchizedek going out to meet him.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth" (Genesis 14:18-19). This strange character was called king of Salem, meaning King of Peace. Doubtless he was king of the city of Jerusalem of that day. He also had the title of Priest of the Most High God.

Melchizedek was a type of Christ as King. The meaning of his name is king of righteousness, and he was called king of Salem which probably refers to the old city of Jerusalem. At his second coming, Christ will be a righteous king. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isaiah 11:4). Melchizedek's being King of Peace typifies Christ's reign of peace on earth at His return. Isaiah 9:6 calls Him "Prince of Peace." Wars shall cease when He becomes earth's King of kings.

Melchizedek was a type of Christ as Priest. "Without father, without mother, without descent [i.e.], pedigree as a priest], having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Hebrews 7:3). Melchizedek can typify Christ as Priest because as a priest he had no recorded genealogy; he had no record of the beginning of his life or of the end of his life. Thus he fittingly pictures Christ our Priest, who had no human father, and who was and still is eternal. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:24-25). Let us go to Christ as our ever-living Priest, and trust Him to save us completely and forever.

Events in the Life of Isaac

That Point to Christ (Genesis 21, 22, 24).

His birth was supernatural and so is a type of Christ's birth. "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Genesis 21:1-2). Sarah was ninety, and Abraham about one hundred. Thus the birth of Isaac was indeed supernatural. God performed a miracle to fulfill His promise to Abraham and Sarah that they should have a son. In

this respect the birth of Isaac was a type of the birth of Jesus. “And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). Actually, Jesus was the Son of God and not the son of Joseph. Jesus was virgin-born, thus His birth was supernatural. Of course, we must be careful to note that the birth of Isaac and that of Jesus were not alike in every respect, but both were supernatural births. The one was a type of the other in this respect only.

Isaac’s being offered up by his father is a type of Christ’s death on Calvary. He was considered to be the only son of Abraham. “And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son” (Genesis 22:16). These were the words of the Lord Himself. Isaac gave himself willingly. There is no record of his refusing to be tied on the altar as a sacrifice. In the same way Jesus gave Himself willingly to die. “Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again” (John 10:17-18).

His being received back as it were from the dead is a type of the resurrection of Christ. “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Hebrews 11:17-19). In God’s sight Abraham offered up his son Isaac, and then received him back as it were from the dead. And this was a type of Christ rising from the tomb triumphant over death.

The seeking of a wife for Isaac is a type of the divine seeking for those who will be united to Christ. Abraham’s servant who sought a wife for Isaac is a type of the Holy Spirit who seeks those who are to become the Church, Christ’s Bride. “And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and my kindred, and take a wife unto my son Isaac” (Genesis 24:2-4).

The servant used the testimony concerning Isaac to win Rebekah for his master, Isaac. “And he said, I am Abraham’s servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master’s wife bare a son to my master when she was old: and unto him hath he given all that he hath” (Genesis 24:34-36). In order to win Rebekah, the servant talked about how rich Isaac’s father was. And all that wealth was to be inherited by Isaac, and this would be shared by her if she married him.

Similarly, the Holy Spirit uses testimony concerning Christ to win those who become a part of the Bride of Christ. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he will not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine” (John 16:13-15). Christ’s Father in Heaven is rich, and all that wealth is His, and will be shared by those who make up the Church, His Bride. Thus the Spirit paints a picture of Christ to the one who is ready to receive Christ as his Saviour.

From the time Rebekah consented to marry Isaac until the wedding took place is a type of the life of believers until the marriage supper of the Lamb is celebrated in Heaven. The servant took the things of Isaac and showed them unto Rebekah. "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah" (Genesis 24:53). Thus does the Holy Spirit take the things of Christ and show them unto believers. "Therefore said I, that he [i.e.], the Holy Spirit shall take of mine, and shall show it unto you" (John 16:15). The things of Christ are to be found in His Word.

Rebekah did not see Isaac until their marriage, but loved him because of the testimony of the servant. Thus we have not seen Jesus with our physical sight, but we love Him because of the testimony of the Holy Spirit. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

As Isaac came out to meet Rebekah, so Christ will come down from Heaven at the rapture to meet His Bride in the air and escort her to Heaven. "And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming" (Genesis 24:63). Thus Isaac met the caravan, and escorted his bride to her new home. And Christ will do this for His Church, the Bride, for whom He is coming down from Heaven. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17). We shall ride on the clouds of Heaven with Christ to our home in Heaven.

The marriage of Isaac and Rebekah is a type of the future marriage of Christ and His Bride, the Church, at Christ's return. "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her" (Genesis 24:67).

And this is a type of that happy event in the happy future of true believers in Christ which John describes for us in Revelation 19:7; Revelation 19:9 : "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

Jacob's Ladder,

A Type of Christ as the Way to Heaven (Genesis 28:10-22)

Jesus claimed to be Jacob's ladder. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Genesis 28:12). Jesus made His claim in relation to this incident in John 1:51 : "And he saith unto him [i.e., Nathanael], Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Jesus was saying: "I am Jacob's ladder; I am the link between heaven and earth."

On another occasion He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Jacob's ladder was a ladder of grace, and thus is an appropriate type of Christ and His salvation. Jacob's ladder reached all the way to Heaven from where an unworthy man was lying asleep. He was fleeing from his brother Esau after having received the blessing from Isaac by deception. Jacob might well have said: "I do not deserve such a vision."

In a similar way every truly saved person feels like saying: "I deserve to go to Hell, but I am going to Heaven because Jesus died for me. I am only a sinner saved by grace." "Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24).

Jacob's ladder reached down to a needy person, even as Christ today has opened the way of help for needy souls. The angels ascending the ladder represent the taking up to Heaven requests for things needed. The angels descending the ladder represent the bringing down of Heaven's help in time of need to the one praying. Jesus is the ladder upon which the angels ascend and descend. All true prayer is in Jesus' name. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Jacob's ladder was like Christ because it brought down to earth the promise of Heavens blessings. A fitting climax to the vision was God's voice speaking to Jacob from the top of the ladder, promising many blessings. This message ended thus: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Genesis 28:15). God's promise included just what Jacob needed. And that is like God's promise to Christians in Php 4:19 : "My God shall supply all your need according to his riches in glory by Christ Jesus." The Character and Experiences of Joseph

That Typify the Saviour

(Genesis 37-45)

Joseph was beloved of his father; and Jesus is God's beloved Son. "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors" (Genesis 37:3). Joseph was his father's favorite son. God has many sons, because every believer is a son of God. But Jesus is Son of God in a unique sense, and therefore He is God's well-beloved Son. God spoke at the baptism of Jesus: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:17).

Joseph was hated by his brothers; and Jesus was hated by the Jewish leaders of His day. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him" (Genesis 37:4). It was jealousy that caused this spirit of hate in Joseph's brothers. In John 15:24-25 Jesus tells us the attitude of the Jewish leaders toward Him: "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." These men were jealous of Jesus, even as Joseph's brothers were jealous of him. And jealousy led to hate.

God promised Joseph a place of rulership; even as the Lord promised Jesus as Messiah a place of kingship. This promise to Joseph, of course, came to him in the dreams which he had. "And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over

us? And they hated him yet the more for his dreams, and for his words” (Genesis 37:8). The great Messianic promise in Isaiah 9:6 contains these tremendous predictions: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Ever- lasting Father, The Prince of Peace.”

The statement, “The government shall be upon his shoulder,” and the title, “Prince of Peace,” both speak of rulership or kingship. At His first coming Jesus was a spiritual King; and at His second coming He will be a material Ruler over the nations.

Joseph was cast into a pit, but he was delivered out of it; and Jesus descended into the pit of Hades, the abode of the dead, but came forth triumphant over death. “And I they took him, and cast him into a pit: and the pit was empty, there was no water in it” (Genesis 37:24). This pit was probably a cistern where all the water had been used up. Then in verse 28 we read: “And they drew and lifted up Joseph out of the pit.” Joseph spent a time in this pit, but was not left there indefinitely. This stay in the pit pictures Christ’s visit to Hades. “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave I gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things)” (Ephesians 4:8-10). When Jesus died, His body lay in the tomb, but His spirit went to Hades. After He left Hades, He took the spirits of the righteous dead from Sheol or Hades up to Heaven. Now Hades is the abode of the unrighteous dead only.

Joseph was sold for twenty pieces of silver; and Jesus was sold by Judas for thirty pieces of silver. “Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt” (Genesis 37:28). How similar this was to what happened to Jesus! “And said unto them, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver” (Matthew 26:15).

Joseph was falsely accused and imprisoned; and similarly Jesus was arrested and condemned by false testimony. “And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph’s master took him, and put him into the prison, a place where the king’s prisoners were bound: and he was there in the prison” (Genesis 39:19-20). Joseph was condemned on a false charge and had to suffer imprisonment. The arrest and condemnation of Jesus was on the same basis. “For many bare false witness against him, but their witness agreed not together” (Mark 14:56). False witnesses played a large part in the trial of Jesus.

In prison Joseph was placed between two prisoners; he foretold the release of the one and the destruction of the other; and this is a type of Jesus dying on the cross between two thieves, promising the one entrance into paradise, while the other one perished in his sins. Two of Pharaoh’s officers were in prison with Joseph. Joseph interpreted the dream which each one of these men had. He foretold as a result of the dreams that the chief butler would be restored to his position with the king, and that the chief baker would be executed. The story of what happened is told in Genesis 40, and is a picture of a similar experience of Jesus, although the two events were not exactly alike.

John 19:18 says: "Where they crucified him, and two other with him, on either side one, and Jesus in the midst."

In Luke 23:39-43 is the account of these two thieves on either side of the cross of Jesus. One of them railed on Jesus, while the other one acknowledged his own sin and the righteousness of Jesus. Verse 42 tells us what he said to Jesus and Jesus' answer: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Jesus announced the salvation of one of these thieves, and the other perished without Christ.

Joseph dealt with his brethren in such a way as to bring them to repentance for their sin against him; and Christ will allow the Jews to go through great trials in order that they may be brought to repentance for their sin against Him. "And Joseph saw his brethren and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said From the land of Canaan to buy food" (Genesis 42:7).

Since their rejection of Christ, the Jews have been scattered over all the world. But when they confess their sins and the sin of rejecting Messiah, then the Lord will bring them back to Palestine in blessing. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me . . . Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Leviticus 26:40; Leviticus 26:42).

It was during the years of famine that Joseph revealed himself to his brethren; and it will be during the time of Jacob's trouble that Christ will reveal Himself to the Jewish remnant of that day. His brothers came to Egypt for food in the time of famine, and it was then that Joseph made known his identity unto them. During the Great Tribulation period preceding the millennial rule of Christ, the Jews will in time of great persecution and deep distress seek the Lord and find Him, and Christ will be revealed unto them as their Messiah and Saviour. "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early" (Hosea 5:15).

02-Types in Exodus

Types in Exodus CHAPTER TWO

The Passover,

A Type of the Cross

(Exodus 12-13) The Passover was to the Jews their day of independence, even as the cross of Christ means to the Christian his freedom from the bondage of sin. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exodus 12:1-2). Passover was like New Year's Day or like the American July Fourth or Independence Day. On this day they celebrated deliverance from Egyptian bondage. And because of the cross, the Christian has deliverance from bondage to sin. "Whosoever committeth sin is the servant [slave] of sin" (John 8:34). "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). Because Jesus died upon it, the cross has been transformed from a thing of shame to a thing of glory.

The Passover provided salvation for the Jewish household, even as Christ provides salvation for the family of the believer. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house" (Exodus 12:3). "Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover" (Exodus 12:21). Killing the Passover lamb was a family matter, providing protection for the family against the loss of its firstborn. Even so, the salvation of Jesus makes salvation possible for all the household of the one who believes in Jesus. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Is your home covered by the blood of Jesus?

Beneath the blood-stained lintel I with my children stand;
A messenger of judgment is passing through the land;

There is no other refuge from the destroyer's face -
Beneath the blood-stained lintel shall be our hiding-place.
The Passover lamb was to be a male of the first year, without blemish, and was to be kept from the tenth to the fourteenth day before it was slain; and Jesus was the fulfillment of all this. "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up to the fourteenth day of the same month" (Exodus 12:5-6).

As the Passover lamb was to be a male of the first year, so Jesus died at the age of thirty-three in the prime of His manhood. Like the lamb, Jesus was without blemish, morally. The lamb was kept until the fourteenth day under scrutiny looking for possible faults. Even so, Jesus was under scrutiny the last few days before His crucifixion, yet Pilate said of Him, "I find no fault in him" (Luke

23:4).

The Passover lamb was killed the same time of day as Jesus was put to death by crucifixion. "And the whole assembly of the congregation of Israel shall kill it in the evening" (Exodus 12:6). "In the evening," means literally in the Hebrew, "between the two evenings." The first Jewish evening began at noon, and the second at sunset. The lamb was slain midway between noon and sunset or about three o'clock in the afternoon. Jesus hung on the cross from the third hour to the ninth hour, or six hours. He was in three hours of light from nine o'clock till noon, and in three hours of darkness from noon till three o'clock. He died at three o'clock.

The sprinkling of the blood of the Passover lamb is a type of the application of the blood of Jesus to the heart of the believer. "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it" (Exodus 12:7). "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning" (Exodus 12:22).

The Israelites showed their faith in God's provision for them by sprinkling the blood as instructed. This is a type of the Christian's appropriation of Christ's blood for his salvation. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Hebrews 10:22). Let us see to it that our heart's door is sprinkled with Christ's blood. Only then will we be safe from judgment for sin in the day of reckoning.

The eating of the Passover meal is a symbol of the Lord's Supper. "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it" (Exodus 12:8). "Eat the flesh" means appropriation and fellowship. "Roast with fire" means judgment. "Unleavened bread" means without sin. And when the "bitter herbs" were eaten, the Israelites were remembering their former bondage and thanking God for deliverance from it.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7-8). And Paul also wrote in his instructions regarding the Lord's Supper: "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

The "passing over" of the judgment angel is a type of deliverance from judgment through Christ. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exodus 12:12-13). "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exodus 12:23).

Judgment fell upon the Passover lamb, and the firstborn escaped judgment. "Even Jesus, which delivered us from the wrath to come" (1 Thessalonians 1:10). Jesus on the cross received God's wrath in our place. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death

unto life" (John 5:24). The believer in Jesus escapes the judgment of God for sin's penalty.

Jewish parents were to answer their children's questions about the meaning of the Passover; and Christian parents should answer their children's questions regarding the meaning of the Lord's Supper. "And it shall come to pass, when ye come to the land which the Lord will give you, according as he has promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Exodus 12:25-27). The questions of the children gave opportunity to the parents to explain the reason for the Passover celebration. And when our children ask questions about the ordinance of the Lord's Supper, let us take time to explain the reason for it, because it gives us a glorious opportunity to teach an important truth. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

Crossing the Red Sea,

A Type of Turning the Back on the World

(Exodus 14-15)

Egypt, a type of the world. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:24-25). Israel in Egypt is a type of the sinner living in the world before he is converted to God.

The bondage of Egypt, a type of the bondage of sin. "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor" (Exodus 1:14). One day the Jews said to Jesus: "We be Abraham's seed, and were never in bondage to any man" (John 8:33). In verse 34 Jesus answered them: "Whosoever committeth sin is the servant [slave] of sin." In other words, sin is a terrible taskmaster.

Israel's deliverance from Egypt, a type of the believer's deliverance from the world of sin. Israel's deliverance under God came through the instrumentality of a deliverer-Moses. "This Moses . . . the same did God send to be . . . a deliverer" (Acts 7:35). Moses is thus a type of Christ our Deliverer. The deliverance is wrought by God's power. "And brought thee out in his sight with his mighty power out of Egypt" (Deuteronomy 4:37).

Paul tells about our deliverance from the World: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Colossians 1:13). As Moses under God's power delivered Israel from Egypt, so Christ is our Deliverer from the sins of the world.

The Red Sea crossing, a type of Christian baptism. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Corinthians 10:1-2). When Israel crossed through the Red Sea, they were saying goodbye to Egypt, they were dying to the bondage of Egypt. This is a symbol of baptism. "Therefore we are buried with him by baptism into death;

that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:4). The convert of Christ is saying when he is baptized, “Goodbye, old world, and your sinful pleasures.” He is dying to the old life of sin, and is rising to live a new life in Christ. The Manna, A Type of God’s Provision Through Christ and the Word

(Exodus 16) The children of Israel needed the manna in the wilderness as Gods children need the Bible every day. “I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day” (Exodus 16:4). In the wilderness this great people needed a supply of bread from Heaven, and they needed it every single day. “And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning and it bred worms, and stank: and Moses was wroth with them” (Exodus 16:19-20). We need a fresh study of God Word every day. Yesterday’s experience becomes stale today The prophet learned to feast on the Word: “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart” (Jeremiah 15:16).

Israel gathered manna in the early morning; and the best time for Bible reading is early in the day. “And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted” (Exodus 16:21). If Israel did not gather the manna early in the morning, by the time the sun became hot, it melted. Similarly, if the Word is not read early in the morning, other things crowding in will be apt to melt away the opportunity. “The Lord God hath given me the tongue of the learned [taught ones] that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned [taught ones]” (Isaiah 50:4). We are taught from the Word in order that we may help others who are in need of help.

Israel used the manna during their entire wilderness experience; and we must depend upon the Word during all of life’s pilgrimage. “And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan” (Exodus 16:35). Even so Christians need the Bible through all of the experiences of life up to Heaven’s portals. “Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end” (Psalms 119:33).

The Lord Jesus Christ is the antitype of the manna that came down from Heaven. “Then said the Lord unto Moses, Behold, I will rain bread from heaven for you” (Exodus 16:4). Jesus Christ Himself claimed to be the fulfillment of the manna which came down from Heaven. “Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:32-33).

The manna satisfied the hunger of the Israelites; and Christ satisfies the hungry hearts of men who trust Him. Exodus 16:3 tells of Israel’s hunger: “For ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” Verse 4 tells how the hunger was satisfied: “I will rain bread from heaven for you.” And Jesus claimed to do the same thing for the hearts of men, “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:35).

The manna was mysterious in character; and so is the salvation of Jesus in some respects. "And when the children of Israel saw it, they said one to another, It is manna [i.e., "What is it?"]], for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat" (Exodus 16:15). And even as the manna was mysterious in its character and origin, so the Lord Jesus indicated that His salvation was likewise mysterious. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). In some respects the wind is mysterious, and so the work of the Spirit of God in the New Birth is unseen and mysterious, but nonetheless real.

The manna came down to where the people were; and the salvation of Jesus is available to all who will take it. "And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground" (Exodus 16:14). The manna lay where it was easy to reach and gather. And so the Gospel of our salvation is easy of access. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Romans 10:6-8). The manna had to be gathered by individuals, and so salvation today must be appropriated by each individual person for himself. "This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man" (Exodus 16:16).

Individual faith in Christ is required: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36).

The manna was despised by some of the Israelites, as the salvation of Jesus is despised by some men today. "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, besides this manna, before our eyes" (Numbers 11:4-6). They were making light of that upon which their sustenance depended. How like many in modern times who are doing nothing about the salvation of their immortal souls! "How shall we escape, if we neglect so great salvation" (Hebrews 2:3).

Water from the Rock,

A Type of Christ's Gift of the Holy Spirit

(Exodus 17)

Even as Israel was in desperate need of water to quench thirst; so do men need the water of life to satisfy their thirsty souls. "And there was no water for the people to drink" (Exodus 17:1). And water was a necessity. And thirsty souls can go to God and receive satisfaction through faith in Christ resulting in the New Birth. "Ho, every one that thirsteth, come ye to the waters" (Isaiah 55:1). Regeneration by the Holy Spirit is the only work that can satisfy men's hearts.

Instead of blaming God for their predicament, the Israelites should have looked to God for water, as men should today. "Wherefore is this that thou hast brought us up out of Egypt, to kill us and

our children and our cattle with thirst?" (Exodus 17:3). Theirs would indeed have been a terrible situation if Moses had not gone to God on their behalf and secured water for them. Many times these days we find men putting the blame for their troubles upon their Creator, instead of going to Him for the solution to their problems. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely" (Revelation 22:17). With such a gracious invitation as this, there is no need for men to die of thirst.

Water was supplied from the smitten rock. The death of Christ makes possible a living well of water through the indwelling Spirit. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Exodus 17:6).

The smitten rock brought forth water for the people. Thus the smitten Christ on the cross opened up a well of water through the presence of the Holy Spirit in the regenerated heart of man. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

The rock from which their water came followed the Israelites in the wilderness; and so Christ goes with believers to satisfy their needs. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Corinthians 10:4).

Even so, Christ goes with those who trust Him as Saviour. He never forsakes them but is with them to help them. "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper" (Hebrews 13:5-6).

Water from the rock was more than a well, it was a river; and the believer who is filled with the Spirit becomes a river of water. "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers" (Psalms 78:15-16). A river of water came forth from that rock in the wilderness to supply the needs of everyone. And Jesus gave us a promise that abundantly matches that in the spiritual realm.

"Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (John 7:37-39).

More than a well, the Spirit-filled Christian becomes an overflowing fountain, which becomes a river of living water. Some Christians do not have enough of the water of life to supply their own need, while others have enough for their own need, but not enough for others. The Spirit-filled Christian has enough for himself and for others. The Pillar of Cloud and of Fire,

Type of the Protection and Guidance of the Holy Spirit (Exodus 13:20-22; Exodus 14:19-20) The pillar of cloud and of fire was an indication of God's presence with Israel in the wilderness; even as the Holy Spirit's activity in believers is proof of God's presence with them. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire" (Exodus 13:21).

By day everyone could know that God was present with His people because of the pillar of cloud, and by night this became the pillar of fire. And it is the work of the Holy Spirit in a believer that lets the world around know that God is with him. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

The pillar of cloud and of fire was given Israel after redemption from Egypt by blood; as the Holy Spirit is given to those who have been saved by Christ's blood. Redemption by the blood of the Passover lamb is found in Exodus 12. The pillar of cloud and fire is described in Exodus 13:21 f. The order here is important.

The order is similar in the first chapter of Ephesians: "In whom we have redemption through his blood, the forgiveness of sins . . . In whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Ephesians 1:7; Ephesians 1:13). We are first redeemed by Christ's blood, and then sealed by His Spirit.

The pillar of cloud and of fire served Israel as a protection from her enemies; like the Holy Spirit gives believers victory over their foes. "And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of die cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night" (Exodus 14:19-20).

The pillar of cloud and fire stood between the Israelites and the pursuing army of the Egyptians as a wonderful protection. And the Holy Spirit does just that for the believer who trusts in His keeping power from the enemy. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law" (Galatians 5:16-18). In our warfare against the world, the flesh, and the Devil, the blessed Holy Spirit will, if we trust Him to do so, protect us from these enemies, and give us victory over them.

The pillar of cloud and of fire was given Israel for the purpose of guidance; as the Holy Spirit is given the Christian to guide him. "And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents" (Numbers 9:17). Israel journeyed or camped according to the movement or abiding of the pillar of cloud and of fire. Today the Holy Spirit guides the believer. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). The Spirit guides through inward impressions, through Scripture passages, and through providential circumstances. In various ways He makes it clear to the child of God the way he should travel, the decision he should render, the choice he should make.

The pillar of cloud was given Israel to serve as a covering from the heat by day; even as the Holy Spirit is the believers covering in the stress and strain of excessive trials. "He spread a cloud for a covering" (Psalms 105:39). This is no doubt a reference to the pillar of cloud which protected the Israelites from the hot burning sun of the desert. It was a canopy from the desert heat. And when the early church had excessive persecution, the Spirit served them as a covering. "Then had the

churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31). The Holy Spirit became a comfort to them following a time of great persecution.

The pillar of fire served Israel as a light by night; and so the Spirit illuminates the Christian's way. "Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go" (Nehemiah 9:12). It was like a great searchlight, making the way that lay ahead clear to see.

And concerning the work of the Holy Spirit Jesus said: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). The Holy Spirit illuminates the Word as we study its teachings, and He also illuminates our pathway. He makes everything clear.

Holy Ghost with light divine, Shine upon this heart of mine;

Chase the shades of night away, Turn my darkness into day.

God spoke to Israel from the cloud, as the Spirit speaks to the churches today. "He spake unto them in the cloudy pillar" (Psalms 99:7). The divine messages came to Israel direct from this overhead cloud. And if we have ears to hear, the Spirit of God will often speak to our hearts in these modern days of crisis. "He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 2:29). May God give to us listening ears to hear what He has to say to us!

The pillar of cloud and of fire was not taken away from Israel during her wilderness days; and the Holy Spirit will abide with believers forever. "Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go" (Nehemiah 9:19). All through the forty years of wilderness experiences God took not away from Israel the pillar of cloud by day and the pillar of fire by night. Concerning the Holy Spirit, Jesus said: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). As our Comforter or Helper, the Holy Spirit abides with us to protect us and to guide us in the way. The Tabernacle In the Wilderness,

A Manifold Type of Christ and His Church

(Exodus 25-40)

God had a detailed plan for making the Tabernacle; and He has a plan for the life of every member of His Church. "And look that thou make them after their pattern, which was showed thee in the mount" (Exodus 25:40). The plans for the construction of the Tabernacle were given to Moses on Mount Sinai, and Moses saw to it that they were carried out in the building and making of it. Concerning God's plan for our lives, Paul has this to say: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [or planned] that we should walk in them" (Ephesians 2:10). Since God has a plan for our lives, how important that we find out what His plan is, and then proceed to carry it out!

The Tabernacle was a type of God's presence with His people of Israel and with Christians today. "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8). The Tabernacle was always placed in the center of Israel's camp, and there in the heart of His people's

dwelling-place, God was present, in His sanctuary. The Church is God's sanctuary now. "In whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:22). God dwells in the heart of His Church through His Spirit.

The tabernacle was a picture of Jesus Christ and His salvation. "And the Word was made flesh, and dwelt among us" (John 1:14). The word dwelt is rendered "tabernacled" in the margin. When He was here on earth, Jesus was tabernacled among us. He was fulfilling many of the types which we find so interesting in the Tabernacle in the wilderness. Thus we see Him and His salvation pictured plainly in many of the details of that Tabernacle.

The Israelites gave material for the Tabernacle in the spirit Christians should give to God's work in these modern times. "And they came, every one whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments" (Exodus 35:21).

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses" (Exodus 35:29).

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make" (Exodus 36:5).

There was no compulsion from without to get the Israelites to give. Their own hearts stirred them up to give. Their own spirits made them willing to give. They brought much more than was needed for the task. It is this kind of giving that is very much needed in all phases of the work of the Lord in these days.

Spirit-filled workmen built the Tabernacle; and Spirit-filled Christians should carry on every phase of activity in the church. "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work" (Exodus 35:30-35).

God gave to these men who made the Tabernacle and its furnishings wisdom and skill by His Holy Spirit. And in the early church Spirit-filled men were sought out to perform all the tasks of the Lord. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business" (Acts 6:2-3).

The height of the fence that enclosed the Tabernacle courtyard was five cubits (seven and one-half feet); and was thus like that of a sheepfold where only a robber would attempt to climb

over. "And the height in the breadth was five cubits, answerable to the hangings of the court" (Exodus 38:18).

This fence was seven and a half feet high, and sufficient to keep out intruders. It reminds us of the sheepfold Christ spoke about:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep" (John 10:1-2). Only by the God-appointed way through the courtyard gate, bringing an offering, could anyone enter into where God's presence was, in the days of the Tabernacle.

The white linen hangings of the courtyard fence pictured the holiness of God, which bars the sinner except he come in through Christ the door. "There shall be hangings for the court of fine twined linen" (Exodus 27:9). God is a holy God and cannot countenance sin in His presence. "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk 1:13). The sinner must be barred from God's presence except he come in through Christ the Door of his salvation. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

The brass sockets that held the pillars of the courtyard fence were a symbol of judgment on sin, and the silver chapiters, fillets, and hooks, were a type of redemption. "And the sockets for the pillars were of brass; and the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver" (Exodus 38:17). The pillars were the posts, the chapter was the top of the post. The fillet was the rod upon which the curtain was hung, and the hooks were used to hang the curtains. The sockets were the foundation of the posts and were of brass.

Brass was a symbol of judgment: "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters" (Revelation 1:15).

This pictures Christ coming in judgment at His return to earth. Silver is a type of redemption: "If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for" (Leviticus 25:51). This speaks of the silver redemption money. In 1 Peter 1:18-19 we are told that we are "not redeemed with . . . silver and gold . . . but with the precious blood of Christ."

An Israelite, after looking at the brass sockets (type of judgment upon sin), could follow the silver fillets (type of redemption) around the corner of the courtyard and thus be led to the gateway where an entrance could be made if an offering for sin was brought.

The gateway into the courtyard was wide and beautiful, and those entering had to bring a sacrifice; and all this is typical of Christ as our Door. "And for the gate of the court shall be an hanging of twenty cubits" (Exodus 27:16). The gate was twenty cubits, or thirty feet, wide by seven and one-half feet high. It was wide enough to accommodate all who wished to enter.

Today salvation is for "whosoever believeth" (John 3:16). The beautiful hangings of the gate way are described in verse 16: "And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle work." The blue pictures

the deity of Christ; the purple, His royalty; the scarlet, His humanity and His sacrifice; and the white linen, His holiness.

Those entering this door must bring a sacrifice. "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord" (Leviticus 1:3). Let us look at the New Testament application of this, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). "For by one offering he hath perfected forever them that are sanctified" (Hebrews 10:14). Our access to the presence of God is through Christ as our Door, and through the offering He made on our behalf, whose blood gives us nearness to God.

The gateway was the only entrance into the courtyard of the tabernacle; even as Christ is the only way of salvation. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John 10:9). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There was only one way to gain the presence of the holy God of Israel in Old Testament times, and there is only one way to God's presence today, and that way is through Christ and His sacrifice for us.

The brazen altar was a type of Calvary's cross. This altar was the first article to be seen after entering the courtyard. "And thou shalt make an altar of shittim [acacia] wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass . . . And thou shalt make for it a grate of network of brass" (Exodus 27:1-2; Exodus 27:4). Brass overlaid the wood, and the grate network was also of brass. Brass is a type of judgment upon sin, as we have already seen. In the offering for sin, God's judgment falls upon the one sacrificed. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

The shape of the altar was foursquare. The four sides, pointing north, east, south, and west, and thus symbolizing a perfect sacrifice for all people, most certainly point to Christ's sacrifice. The horns of the altar were used to bind the sacrifices (see Psalms 118:27), to sprinkle blood upon them (see Exodus 29:12), and to provide a place of refuge (see 1 Kings 1:50). In Old Testament times if a man was really guilty, then taking hold of the horns of the altar did not spare him. But in Christ sinners have a real place of refuge if they come in faith and penitence. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Hebrews 6:18).

The offerings made at the brazen altar are a type of the offering of Christ on Calvary's cross. There were five different offerings (see Leviticus 1-7; also Chapter III "Types in Leviticus"). The principle of identification was important in connection with these offerings. "And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering" (Leviticus 4:24). The one who has sinned thus accepts the animal as his substitute by laying his hands upon its head.

Here is what was done with the offerings, with some variation in connection with certain offerings.

- First, the blood was shed and atonement made.

- Then, the blood was sprinkled and the atonement appropriated. The victim was burned, the fire picturing judgment upon sin.

- Then part of the meat was eaten by the priests symbolizing fellowship based on forgiveness.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

The laver used by the priests for washing is a type of cleansing for the Christian worker. The laver was located midway between the brazen altar and the main part of the Tabernacle itself. “Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord” (Exodus 30:18-20). The priests were required to wash themselves before going into the Tabernacle, or before ministering at the altar.

The material the laver was made from was the brass looking glasses which had been offered by the women. “And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation” (Exodus 38:8). This reminds us of James’ statement that the law or the Word is like a mirror. “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James 1:25). The New Testament constitutes all believers as priests. “And hath made us kings and priests” (Revelation 1:6). But it is important that priests be clean.

The psalmist asked the question how to be cleansed. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” (Psalms 119:9). 1 John 1:9 promises cleansing after confession: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” After he is conscious of any sin, every Christian worker should confess his sin immediately and be forgiven and cleansed. Only thus is he prepared to serve the Lord.

The Tabernacle itself did not rest upon the sand, but rather upon a mass of silver sockets, with each upright board resting on two sockets; so each one of us must rest himself upon Christ for salvation. “And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons [pegs], and two sockets under another board for his two tenons” (Exodus 36:24). Each board was fastened securely to the sockets by means of pegs. The foundation of the Tabernacle was actually the combination of all of these silver sockets, picturing redemption through Christ as our foundation. “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11). Every individual sinner who hopes to be saved must rest upon Christ for his salvation.

The arrangement of the material in the walls of the Tabernacle symbolizes the unity of believers. “And he made boards for the tabernacle of shittim [acacia wood, standing up . . . And he made bars of shittim wood . . . And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold” (Exodus 36:20; Exodus 36:31; Exodus 36:33-34). The

boards stood upright. The bars were horizontal placed in rings. The middle bar went through from end to end. The purpose was to hold all together. This typifies the unity of believers. "Endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). This unity is based on the presence and work of the Holy Spirit.

The outside covering of the Tabernacle of badgers' skins is a type of what Christ is to the average unsaved person. "And a covering above of badgers' skins [sealskins, margin: porpoise skins]" (Exodus 26:14). This skin was no doubt a rough, shaggy, and repulsive-looking skin. This pictures Christ in relation to most unsaved people, to whom Christ is not at all attractive. This reminds us of the words of the prophet Isaiah in predicting concerning the Messiah: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:2-3). The next to the outside covering of the Tabernacle of rams' skins dyed red is a type of what Christ is to God. "A covering for the tent of rams' skins dyed red" (Exodus 26:14). Rams were used in the voluntary burnt offering. Thus this covering represents Christ's voluntary consecration to do God's will. "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalms 40:8). This consecration led to the cross. It indicates Christ was acceptable to God in His life and ministry, and in His sacrificial death for us.

The next to the inside covering of the Tabernacle of goats' hair is a type of what Christ has done for us. "Thou shalt make curtains of goats' hair to be a covering upon the tabernacle" (Exodus 26:7).

In Palestine during Bible times the average goat was black, not white. A goat was sacrificed as a sin offering on the great Day of Atonement. Part of this curtain would hang over in front of the Tabernacle (v. 9). This would suggest to the Israelite forgiveness because of the death of a substitute (a goat). Thus it is a type of Christ's death for us. "Christ died for our sins" (1 Corinthians 15:3).

The beautiful inside covering of the Tabernacle is a type of what Christ is to believers. "Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them" (Exodus 26:1). There were ten curtains fastened together to make one covering. The white linen suggests Christ's holiness; the blue, His deity; the purple, His royalty; the scarlet, His humanity and sacrificial death; and the cherubim (see Genesis 3:24) who were guards or watchers, picture the keeping power of Christ. All this and more - Christ is to the believer!

We come now to the main part of the Tabernacle on the inside. Here are two rooms, the first a larger room into which only priests might enter for their service, and the second a smaller room where only the high priest could enter. God manifested His presence in this latter room. The first room was called the Holy Place, and the second room was called the Holy of Holies.

The golden candlestick (lampstand) located on the left side of the Holy Place, represents the union between Christ and believers. "And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same" (Exodus 25:31). The central shaft or stem represents Christ, and the

branches represent believers. The branches were not stuck on, or soldered on, or glued on. Rather they were one and the same piece with the central shaft or stem. Even so there is vital union between Christ and true believers. This suggests the reference of Christ to the Vine and the branches in John 15.

The first result of the union with Christ thus typified is shining. "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle [lamp], and put it under a bushel, but on a candlestick [lampstand]; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16). His lamp am I, to shine where He shall say, And lamps are not for sunny rooms, Nor for the light of day; But for dark places of the earth, Where shame and crime and wrong have birth; Or for the murky twilight gray Where wandering sheep have gone astray; Or where the light of faith grows dim, And souls are groping after Him.

- Annie Johnson Flint The second result of union with Christ as pictured by the lampstand is fruit-bearing. The bowls, knops, and flowers suggest different stages in the process of growing fruit, i.e., almonds. And the Lord expects fruit from us as His followers who are united to Him. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). The fruits of the Spirit as listed in Galatians 5:22-23 should all be present in our lives, and if they are, then there will be converts to Christ. Such fruitfulness glorifies Christ.

The fuel used by the candlestick (lampstand) is a type of the Holy Spirit as the source of the believers power for living and serving. "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always" (Exodus 27:20). Absolutely pure olive oil was used in this lamp. And in the Bible oil is a type of the Holy Spirit.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). If Jesus was anointed with the Holy Spirit, how much more do we need to be anointed with Him for effective service.

The table of shewbread, located on the right side of the Holy Place, is a type of the Lord's Supper, or feeding on Christ. "Thou shalt also make a table of shittim [acacia] wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof . . . And thou shalt set upon the table shewbread before me alway" (Exodus 25:23; Exodus 25:30).

"Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute" (Leviticus 24:8-9).

The word shewbread means "presence-bread." It was kept in God's presence. For wheat to become fine flour it must go through the process of sifting, rubbing, pounding, grinding, crushing, bruising. All this is descriptive of what Christ suffered on our behalf. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

Unleavened bread was used for the table of shewbread, suggesting that Christ was without sin. The bread was baked with fire, symbolizing the sufferings of Christ for us. The bread was changed every sabbath day, and thus no stale bread was allowed. So there is need for fresh, up-to-date Christian experience. The priests ate the bread that was removed, thus picturing fellow-ship with God because of sins forgiven. The Lord's Supper means feeding on Christ. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). This means to appropriate the result of His death in our daily experience.

The golden altar of incense, located directly in front of the veil, is a type of Christian prayer to God. "And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it . . . And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense, before the Lord throughout your generations" (Exodus 30:1; Exodus 30:7-8). The high priest was to burn incense on this altar morning and evening.

Incense in the Bible represents the prayers of God's people. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalms 141:2).

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints" (Revelation 5:8).

"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Revelation 8:4).

The altar of incense was situated just in front of the veil separating the Holy Place from the Holy of Holies. The Ark and God's presence were on the other side of the veil.

The veil of the Tabernacle is a type of Christ's humanity. "And thou shalt make a veil of blue, and purple, and scarlet,; and fine twined linen of cunning work: with cherubim shall it be made" (Exodus 26:31). The blue is a symbol of Christ's deity, the purple, His royalty; the scarlet, His death; the white linen, His sinlessness; and the cherubim suggest His heavenly origin. The purpose of the veil was to separate the Holy of Holies from the Holy Place. The approach into God's presence was limited in those days. Christ by His incarnation and death has made a way for us into the presence of God. "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:20). Here we are told the veil is a symbol of Christ's flesh, i.e., His humanity. But His humanity without His death could not have opened the way into God's presence.

The rending of the veil in the Temple when Christ died symbolizes the opening of the way into the Holy of Holies for us. "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matthew 27:50-51). The veil in Herod's Temple was a strong fabric four inches thick and sixty feet high. Hebrews 10:19 gives the spiritual significance of this great event: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Thus the death of Christ has opened the way into God's very presence for every believer in Jesus.

The Holy of Holies is a type of Heaven. Hebrews 9:24 teaches us this: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." The Holy of Holies was a perfect cube, and therefore a type of the New Jerusalem. This room was ten cubits or fifteen feet each way. The Temple of Solomon was twice these dimensions. And John sees the New Jerusalem as a cube. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs [1500 miles]. "The length and the breadth and the height of it are equal" (Revelation 21:16). The Holy of Holies was a room where the color gold predominated, and therefore, is a type of the New Jerusalem. Brass predominated in the Tabernacle courtyard, but in the Holy of Holies the side walls were of gold, the Ark of the Covenant was gold, the cherubim gold. This is true of Heaven. "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass" (Revelation 21:18).

The Holy of Holies had as its only source of light the Shekinah glory of God's presence, and is therefore a type of the New Jerusalem. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Revelation 21:23).

God's presence and Christ's presence do away with all need for any other system of lighting.

The Ark of the Covenant was the place in the Tabernacle where God's presence was manifested. "So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim" (1 Samuel 4:4).

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth" (Psalms 80:1). It is clear from these Scriptures that the presence of the Lord shone forth from between the two cherubim of the Ark of the Covenant. Here was the place where His presence was manifested.

The mercy seat, or the lid of the Ark, and the most sacred place in the Tabernacle, was a type of God's throne. "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved" (Psalms 99:1).

"And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof" (Exodus 25:17). The mercy seat was not of wood covered over with gold like much of the Tabernacle furniture was, but was rather a slab of pure gold as long and as wide as the Ark. Thus the mercy seat was represented to be God's throne, and the rest of the Ark His footstool. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark" (Exodus 25:22).

The mercy seat is a type of Heavens "throne of grace" because blood was sprinkled upon it as atonement for sin. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat" (Leviticus 16:15).

Once a year, on the Day of Atonement the high priest sprinkled blood on the mercy seat. The cherubim were heavenly beings with outstretched wings, looking toward the mercy seat where the

blood was sprinkled.

As guardians of righteousness (cf. Genesis 3:24), they were satisfied since judgment had fallen upon a substitute, and thus the sinner was forgiven. The meaning of the term mercy seat is "propitiatory," or "a place of propitiation," or "a place of atonement" or "covering over of sins." Thus it was a place where sin was atoned for or covered over.

In Old Testament times sin was covered over, but on the cross sin was done away. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Romans 3:24-25).

Atonement through Christ's blood was made known by Christ in Heaven. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24). Thus the mercy seat is a type of God's throne of grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

The tables of the law inside the Ark are a type of God's law written on the hearts of believers. "And the ark of the covenant overlaid round about with gold, wherein was . . . the tables of the covenant" (Hebrews 9:4). The prophet Jeremiah foretold a day when Israel would have these tables of the law, not just kept inside the Ark, but rather written on the hearts of the people. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jeremiah 31:33). The New Testament application of this truth is given in Hebrews 10:16 : "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Actually, the law was kept underneath the blood-sprinkled mercy seat. When a person trusts Christ and loves Him, he keeps God's laws out of sheer love for him.

The pot of manna inside the Ark is a type of God's provision for the needs of Christians. "Wherein was the golden pot that had manna" (Hebrews 9:4). This was a reminder that God provided for the Israelites all during their wilderness journeys, and is a type of God's providing for us today. "Give us this day our daily bread" (Matthew 6:11). "But my God shall supply all your need according to his riches glory by Christ Jesus" (Php 4:19).

A special promise of "hidden manna" was promised to overcomers in Revelation 2:17 : "To him that overcometh will I give to eat of the hidden manna."

Aaron's rod that budded, laid up in the Ark, is a type fruitful service for God's servants. "And Aaron's rod the budded" (Hebrews 9:4). This rod, which overnight blossomed and bore almonds in order to vindicate the priesthood of Aaron, pictures fruitful service for God among Christian workers by the supernatural power of the Holy Spirit. (See section on "Aaron's Rod That Budded" in "Types in Numbers.") "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). The High Priest and His Garments, A Type of Christ as Our Priest

(Exodus 28, 39)

Christ is declared to be our High Priest by the New Testament. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Hebrews 3:1). Here is New Testament warrant for considering Christ as the antitype and the Jewish high priest as the type.

The ephod, or outer garment, of the high priest is a type of Christ's qualifications for being our Priest. "And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work" (Exodus 39:2-3). The fine twined linen, picturing Christ's holiness, was the first essential of His Priesthood. The gold pictures His divine glory; the blue, His deity; the purple, His royalty; and scarlet, His humanity and death.

The two shoulder pieces are described in Exodus 39:4; Exodus 39:6-7 : "They made shoulder pieces for it, to couple it together: by the two edges was it coupled together . . . And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel." The ephod had two shoulder pieces or straps, thus coupling the front and back parts together. There was an onyx stone on each shoulder piece, and on each stone was engraved the names of six of the tribes of Israel. The names of the tribes were thus carried on the shoulders of the high priest when he went into the presence of God in the Holy of Holies. This is a type of believers today being carried on the shoulders of Christ our omnipotent Priest who is responsible for our salvation. Shoulders symbolize power and responsibility. (Cf. Isaiah 9:6; Deuteronomy 33:12; Luke 15:4-5). The girdle of the high priest is a type of the readiness of Christ to be our Priest. "And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen" (Exodus 28:8). This girdle was made of the same material and of the same piece as the ephod. To the Oriental, the girdle symbolized readiness for service. "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:4-5). Thus when we see Christ girded as our Priest, we know He is ready to serve us.

The breastplate of the high priest is a type of Christ representing us before God. The description of the breastplate is given in Exodus 28:15 f. It was made of the same material. It was twice as long as wide, and doubled to form a bag that would be foursquare. It contained twelve precious stones, four rows of three in a row. "And the stones shall be with the names of the children of Israel, twelve, according to their names" (v. 21). Thus the high priest bore the names of the tribes upon his heart when he went into God's presence, to intercede for them. This typifies Christ as our High Priest bearing our names before the Lord. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

The Urim and Thummim of the high priest are a type of the guidance of Christ through His Holy Spirit. "And thou shalt put in the breastplate of judgment the Urim and them Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Exodus 28:30). The word Urim

means “light,” and the word Thummim means “perfection.” These were a part of the breastplate by which means the high priest obtained judgments or decisions for the people regarding God’s will.

The Bible does not make clear the exact method that was used in securing answers from the Lord. It has been suggested by some Bible students that the diamond was used, and that it would flash a light to indicate “Yes,” and remain darkened to indicate “No.” Joshua sought guidance from the Lord in this way. (Cf. Numbers 27:21.)

Guidance by this means is a type of the guidance our great High Priest, the Lord Jesus Christ, grants to His followers. “I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12). This guidance comes through the action of the Holy Spirit: “When he, the Spirit of truth is come, he will guide you into all truth” (John 16:13).

The robe of the ephod of the high priest is a type of Christ interceding for us. “And thou shalt make the robe of the ephod all of blue” (Exodus 28:31). It was worn between the coat and ephod. The material was of blue, with a hole at the top for the head, like a jersey. Around the lower hem were balls of blue, purple, scarlet-shaped like pomegranates -and also there were small golden bells. They alternated, a bell and a pomegranate, etc. The pomegranates typified fruit, and the bells typified testimony. For every bell there was a pomegranate. The purpose of the bells was to let the people know when the high priest entered the Holy of Holies that he was still alive and that his offering was accepted. Though Christ our High Priest once died for us, we know that He rose again and now represents us before the Father. “He ever liveth to make intercession for us” (Hebrews 7:25).

The embroidered coat or inner garment of the high priest is a type of the inner life of Christ which was pleasing unto God. “And thou shalt embroider the coat of fine linen” (Exodus 28:39). This garment was of fine linen woven in checker work, or honeycomb form. This was the first garment to be put on and thus served as a body coat or undershirt. The fine linen is, of course, a type of the righteousness of Christ. The checker work, which was well pleasing to the eye, indicated that the inner as well as the outer life of Christ was well pleasing in God’s sight. Jesus once said: “I do always those things that please him” (John 8:29).

The miter or turban of the high priest is a type of the holiness of Christ as our Priest. “And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the miter; upon the forefront of the miter it shall be. And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord” (Exodus 28:36-38).

This was a headband wound around the head. Upon it was a plate of pure gold upon which was engraved the words: “HOLINESS TO THE LORD.” This symbolized the holiness of Jesus in representing believers. His holiness becomes ours, “that they may be accepted before the Lord.” Without it we would not have access to God’s presence. “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Hebrews 7:26).

03-Types in Leviticus

Types in Leviticus CHAPTER THREE

The Classes and Varieties of the Offerings of Israel,

A Type of Christ and the Freeness of His Salvation

(Leviticus 1-7) The class of offerings called “sweet savor” pictures Christ as well pleasing to God. “To be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord” (Leviticus 1:9). “And the priest shall take from the meat [meal] offering a memorial thereof . . . It is an offering made by fire, of a sweet savor unto the Lord” (Leviticus 2:9). “And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord . . . It is the food of the offering made by fire for a sweet savor” (Leviticus 3:9; Leviticus 3:16). The sweet-savor offerings included the burnt offering, the meal offering, and the peace offering. In these offerings Christ is seen as being well pleasing unto God His Father. “This is my beloved Son, in whom I am well pleased” (Matthew 3:17). This was at Christ’s baptism. “This is my beloved Son, in whom I am well pleased” (Matthew 17:5). This was at the transfiguration of Jesus. God was well pleased with the life and the atoning death of Christ. If we are well pleased with Christ as our Saviour, then God will be well pleased with us.

The non-sweet savor offerings picture Christ as bearing the sin and failure of man. “When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin” (Leviticus 4:14). This was the sin offering. “And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: and he shall bring his trespass offering unto the Lord for the sin which he hath sinned” (Leviticus 5:5-6). This was the trespass offering. In these two offerings Christ is seen as suffering for the sins and trespasses of the people to make atonement and amends for them.

The variety of the offerings picture the freeness of salvation. In the burnt offering there was choice of five animals: a bullock, sheep, goat, turtledove, or young pigeon (Leviticus 1:5; Leviticus 1:10; Leviticus 1:14). In the meal offering there was choice of three: fine flour unbaked, baked cakes, or parched grain (Leviticus 2:1; Leviticus 2:4; Leviticus 2:14). In the peace offering there was choice of three: a bullock, lamb, or goat (Leviticus 3:1; Leviticus 3:7; Leviticus 3:12). In the sin offering a priest brought a young bullock; the whole congregation, a young bullock; a ruler, a kid of the goats (Leviticus 4:3; Leviticus 4:13-14; Leviticus 4:22-23).

The common person had the choice of five for his sin offering: a kid of the goats (Leviticus 4:27-28); a lamb (Leviticus 4:32); two turtledoves or two young pigeons (Leviticus 5:7); or a handful of flour (Leviticus 5:11). The handful of flour did not have blood connected with it, but at least death was pictured in it. Availability determined the variety of the offering used. No one was barred because of poverty from making an offering. No one would be so poor that he could not secure a handful of flour, this pictures salvation for the poor as well as the rich.

It is interesting to notice the variety of offering made by Joseph and Mary upon the birth of Jesus as required by the law of Moses: "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons" (Luke 2:22-24). There was a choice of offering allowed, and Joseph and Mary were evidently too poor to bring the more expensive offering, so they brought the cheaper offering. How appropriate then is what Paul said of Jesus: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9)! The Burnt Offering,

A Type of the Consecration of Christ and Ourselves to God (Leviticus 1; 6:9-13) The burnt offering was a voluntary offering, even as consecration to God must be voluntary. "He shall offer it of his own voluntary will at the door of the tabernacle" (Leviticus 1:3). God did not force an Israelite to bring a burnt offering, rather he did so of his own free will. It was as a voluntary offering that Christ gave Himself to God for the redemption of the world. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18).

Our consecration to God must be in the same spirit. It must be the voluntary giving of ourselves to God.

The animal of the burnt offering had to be without blemish as a type of Christ's perfect life. "Let him offer a male without blemish" (Leviticus 1:3). The animal had to be without a flaw. This was because he pictured Christ in consecration to God. "The precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19). His was a perfect life, a perfect consecration, a perfect atonement for sin.

The burnt offering included atonement for sin preceding the consuming of the animal sacrifice, even as salvation through the blood must come before consecration of life. "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him . . . And the priest shall burn all on the altar" (Leviticus 1:4; Leviticus 1:9). In the New Testament we find redemption through the blood in Romans 3:24-25; and then consecration of the body in Romans 12:1. The order here is significant.

The burnt offering was to be wholly consumed, and is therefore a type of being wholly sanctified. "The priest shall burn all on the altar" (Leviticus 1:9). None of this sacrifice was to be eaten. It was all burnt and thus given to God. This pictures New Testament sanctification. "And the very God of peace sanctify you wholly; and I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). To be sanctified means to be given to God for Him to use as He sees fit.

From the divine viewpoint Christ is seen in the burnt offering as the Son of God offering Himself without spot to God. Looking at the burnt offering from Heaven's viewpoint, we see Christ as divine Son of God offering Himself in all His perfection unto God. Hebrews 9:14 gives us this picture of the offering: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

From the human viewpoint the offerer in the burnt offering is seen as offering his body and all that he has wholly unto God, as is true of a Christian in consecration. In Leviticus 1:5; Leviticus 1:8-9; Leviticus 1:13, we have the different parts of the animal's body mentioned as being put on the altar and given unto God. The blood represents the life, the head represents the mind, the fat represents the increase or possessions, the inwards represent the heart-life or affections, the legs represent the activities, and the skin represents the reputation. All these must be surrendered to God if we would be consecrated Christians. Paul's great plea for consecration in Romans 12:1 is appropriate here: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In the revival under King Hezekiah, the song of the Lord began when the burnt offering began, and this indicates to us that revival blessing comes to the church when everything is laid on the altar of consecration. "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also" (2 Chronicles 29:27).

Wicked King Ahaz had introduced all kinds of idolatry. When Hezekiah came to the throne, he cleansed the land of idolatry. Then the priests offered sin offerings. And following this, when the burnt offerings began, then the song of the Lord began also.

You have longed for sweet peace, And for faith to increase, And have earnestly, fervently prayed;
But you cannot have rest; Or be perfectly blest Until all on the altar is laid. Is your all on the altar of sacrifice laid? Your heart, does the Spirit control?

You can only be blest And have peace and sweet rest, As you yield Him your body and soul. The Meal Offering,

A Type of the Consecration of Christ's and Our Lifework (Leviticus 2; 6:14-23) The meal offering was a voluntary offering, even as our service for the Lord must be voluntary. "And when any will offer a meat [meal] offering unto the Lord" (Leviticus 2:1). Service for God should be rendered out of love for God. We should work for God in the same spirit as Paul urged servants to work for their masters. "With good will doing service, as to the Lord, and not to men" (Ephesians 6:7). Only such kind of service is acceptable to God.

The meal offering was a bloodless offering, picturing therefore the life of Christ rather than His death. "His offering shall be of fine flour, etc." (Leviticus 2:1). In this offering the humanity and life-ministry of Jesus are emphasized, rather than His deity and death. But the meal offering was usually offered along with the burnt offerings which emphasized His deity and death. The two ideas should go together. The usual order was: sin offering, burnt offering, meal offering.

God and the priest each had a share in the meal offering, and this pictures fellowship with God and others of God's workers. "And the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord. And the remnant of the meat [meal] offering shall be Aaron's and his sons" (Leviticus 2:2). The part of the offering burnt on the altar was God's portion. The priest's portion was reserved for him. This pictures fellowship with God and with the priests. For us today it emphasizes the importance of fellowship with other Christian workers. The apostle Paul thanked God for the fellowship of the Philippian Christians in the Gospel in relation to him (Php 1:5).

What was included in the meal offering is a type of the requisites of Christian service. "His offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon" (Leviticus 2:1).

Fine flour symbolizes fineness of character, an absolute necessity in Christian service. It also symbolizes the Word of God, since flour comes from seed of grain. Using the Word and living by its teachings are essential in Christian service. Oil is the symbol of the Holy Spirit, the prime requisite for those working for God. "But ye have an unction from the Holy One, and ye know all things" (1 John 2:20).

Frankincense symbolizes prayer, which is very important in all service for the Lord. "Let my prayer be set before thee as incense" (Psalms 141:2). One other item was included in the meal offering. "And every oblation of thy meat [meal] offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine offerings thou shalt offer salt" (Leviticus 2:13).

According to Oriental custom, eating salt together meant the making of a covenant with that person. Here the covenant is made with God. And salt is a preservative. We need it in Christian service. "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" (Matthew 5:13).

What was excluded from the meal offering is a type of what should be missing in our Christian service. "It shall be unleavened cakes . . . It shall be of fine flour unleavened" (Leviticus 2:4-5). Leaven is a type of evil. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (1 Corinthians 5:7).

Sin in any form in our lives will spoil our testimony for Christ and ruin our service for Him. So leaven must be left out of the meal offering. And honey must also be left out. "For ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire" (Leviticus 2:11). Honey is a type of natural sweetness or self-pleasing. We must not depend upon ourselves apart from the Holy Spirit. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves . . . For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me" (Romans 15:1; Romans 15:3).

In the meal offering Christ is seen as perfect Man tested by suffering. In the burnt offering Christ was seen as Son of God; but in the meal offering He is seen as Son of man. Here He is the perfect specimen of humanity tested by fire. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8-9).

In the meal offering the life work of the Christian is seen as being consecrated to God. Our life-task and everything connected with it must be put on the altar for God to do with as He pleases. Only then can we have peace regarding our lifework. And only then can we expect to have God's blessing upon our service for Him. "Jesus saith unto them, My meat [lit., food] is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:34-36). Christ's lifework was to do His Father's will, and He expects His followers to look on the harvest fields and then offer

themselves to work where God calls, wherever that may be. The Peace Offering,

A Type of Friendship Between God and Believers Through Christ (Leviticus 3; 7:11-34) The oblation through sacrifice of peace offering was an approaching God through blood atonement for the purpose of fellowship with Him. "And if his oblation be a sacrifice of peace offering" (Leviticus 3:1). Oblation means literally "approach." Sacrifice means "killing an animal as an offering unto God." Peace offering means "a sacrifice for fellowship or friendship."

Thus the peace offering was the Israelite approaching unto God by means of an animal sacrifice which had as its purpose the setting forth of friendship or fellowship with God. The blood of Christ's cross makes possible such fellowship between God and the believer in the Age of Grace. "And having made peace through the blood of his cross, by him to reconcile all things unto himself" (Colossians 1:20).

In the peace offering Christ is seen as our peace. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14). Christ by His death on Calvary's cross makes possible the peace with God which we have through Him. Without this it would be impossible for guilty sinners to have fellowship and be at peace with a righteous God.

One form of the peace offering was thanksgiving for crops or special blessings, and this type of offering to God is needed among Christians today. "And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall-" (Leviticus 7:11-12). If an Israelite was thankful for a good crop, or for God's special favor upon him or his family, he could express the gratitude of his heart by making a peace offering unto the Lord. This was a practical way of expressing the thankful spirit. In Ephesians 5:20 the apostle Paul said: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." The Christian ought to give special thanksgiving offerings unto the Lord, not only at the Thanksgiving season of the year, but at other times. It is a practical way of demonstrating our appreciation for all the Lord has done for us, and if more Christians had this habit the cause of Christ would prosper greatly in the world.

Another form of peace offering was a vow, which is like Christians seeking blessings from God and promising Him certain things in return. "But if the sacrifice of his offering be a vow" (Leviticus 7:16). In Old Testament times as well as today men often make a vow unto the Lord when in time of trouble. When we make such a vow, we should be very careful to keep it. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee" (Deuteronomy 23:21). The psalmist tells of his purpose to pay God what he vowed unto Him: "I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble" (Psalms 66:13-14).

Still another form of peace offering was the freewill offering, which is a type of the believer seeking fellowship with God. "Or a voluntary [freewill] offering" (Leviticus 7:16). In this offering the Israelite was not concerned with doing something for God, or having God do something for him. Rather he was interested in friendship with God for His own sake. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Corinthians 1:9). Communion with the Lord for His own sake, rather than thanksgiving for blessings (as good as this is), ought to engage the

attention of Christians far more than it does. Such an act of spiritual worship pleases the heart of a loving God.

The Lord was given the portion of the peace offering considered to be the most precious, and similarly the believer should give the Lord his best devotion. "And Aaron's sons the priests shall sprinkle the blood upon the altar round about" (Leviticus 3:2). The blood which was the most precious part of the animal offered, because it symbolized his life, was thus given to God. "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, etc." (Leviticus 3:3).

The fat was considered to be the most valuable part of the animal. And in the peace offering the fat was given to God, i.e., it was burned on the altar. Christian, is your first love, your best devotion, reserved for Christ your Saviour? Paul said of the Church, "That in all things he might have the preeminence" (Colossians 1:18).

The wave breast and heave shoulder of the peace offering were given the priest officiating as a symbol of fellowship with God's people. "For the wave breast and the heave shoulder [heave-thigh, i.e., upper hind leg of animal] have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons" (Leviticus 7:34). The wave breast was placed by the priest on the hands of the offerer, and the priest's hands were placed underneath, and then their hands were moved forward toward the altar, suggesting giving the offering to God, and moved backward, as receiving the offering from God to be given to the priest. The heave thigh was also given the priest. A heave offering meant something lifted off or separated from the rest of the sacrifice to be set aside for the use of the priest. The priest was the representative of the people. Therefore, when he ate the portion that belonged to him from the peace offering, he was symbolizing fellowship with God's people. Great emphasis was placed on this subject by the early church. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Fellowship with God's people is very important in every age.

The rest of the meat of the peace offering was to be eaten by the offerer, thus symbolizing personal communion with God. "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten" (Leviticus 7:15-16). The portion for the offerer taken from the peace offering had to be eaten either the same day or the following day. This teaches us that communion with God must not be separated from the work of Christ on the cross. "The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16). The Sin Offering,

A Type of Atonement for Sin Resulting in Forgiveness (Leviticus 4:1-35; Leviticus 5:1-13; Leviticus 6:25-30)

Under the Law of Moses the sin offering was only for sins of ignorance, but under grace, the only willful sin that cannot be forgiven is the final rejection of Christ as Saviour. "If a soul shall sin through ignorance, etc." (Leviticus 4:2). There was no escape from punishment for willful sins under the Mosaic Law. Under grace there is forgiveness for all sins except the permanent rejection

of Christ as Saviour. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?" (Hebrews 10:26-29).

To "sin willfully" means to "willfully persist in sin." This is the attitude of a rejecter of Christ.

The sin offering was not voluntary, but compulsory if punishment were to be avoided, and so sinners must accept Christ as their Saviour or suffer eternal judgment. The sin offering was not optional, but obligatory. And acceptance of Christ as the sinner's Substitute is required of all who expect to escape the condemnation of Hell. "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3).

Confession of specific sin was required in connection with the sin offering, and under grace this is true also. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing" (Leviticus 5:5). The same requisite for this Age of Grace is brought out in 1 John 1:9 : "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The laying of hands upon the substitute animal's head in connection with the sin offering is a type of our identification with Jesus as Saviour. "And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head" (Leviticus 4:4). This action by the Israelite pictures the sinner today accepting Christ as his very own personal Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Not all the blood of beasts, On Jewish altars slain, Could give the guilty conscience peace, Or wash away one stain.

But Christ the heavenly Lamb

Took all our sins away -

A sacrifice of nobler name

And richer blood than they.

By faith we lay our hand On that dear head of Thine; With broken contrite hearts we stand, And there confess our sin.

What was done with the blood of the sin offering is a type of the satisfaction of all demands upon our salvation. In the sin offering of a priest or of the whole congregation: blood was sprinkled before the veil to satisfy the Lord. "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary" (Leviticus 4:6). Then to satisfy the conscience of the priests, blood was sprinkled on the horns of the golden altar of incense. "And the priest shall put some of the blood upon the horns of the altar of sweet incense" (Leviticus 4:7). In the sin offering of a ruler or of a common person, blood was sprinkled on the horns of the brazen altar to satisfy the conscience of the people.

“And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering” (Leviticus 4:30). In all of the sin offerings, the balance of the blood was poured out at the bottom of the brazen altar to satisfy the conscience of the offerer. “And shall pour out all the blood thereof at the bottom of the altar” (Leviticus 4:30). Christ’s death satisfies a guilty conscience. “How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God” (Hebrews 9:14).

What was done with the sin offering sacrifice for a priest or the whole congregation is a type of Christ dying outside the walls of Jerusalem. The fat was taken off and burnt on the brazen altar. (Cf. Leviticus 4:8-10; Leviticus 4:19.) This typifies the excellency of Christ’s character tested by the fires of persecution. Then the flesh of the animal was taken outside the camp to a place of ashes and burnt on wood. “Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire” (Leviticus 4:12). This pictures Jesus suffering on the cross outside the gate of Jerusalem. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, hearing his reproach” (Hebrews 13:12-13).

What was done with the sin offering sacrifice for a ruler or a common person is a type of the restoration to favor with God of the forgiven sinner. “This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten” (Leviticus 6:25-26). Instead of being burnt without the camp, it was eaten by the priest in the Holy Place. This pictures the reconciliation of the sinner to fellowship with God. “When we were enemies, we were reconciled to God by the death of his Son” (Romans 5:10). The Trespass Offering,

A Type of Compensation for Offenses (Leviticus 5:15-19; Leviticus 6:1-7; Leviticus 7:1-7) The trespass offering atoned for an offense of an Israelite, and is therefore especially typical of forgiveness for any sin of a Christian. “If a soul commit a trespass” (Leviticus 5:15). The sin offering and the trespass offering were not identical offerings. Although there were some similarities in them, they were designed for different purposes. The trespass offering more particularly symbolizes the forgiveness of a sin committed by a Christian. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

An animal sacrifice was required in the trespass offering, symbolizing forgiveness through blood atonement of the Christian. “He shall bring for his trespass unto the Lord a ram without blemish” (Leviticus 5:15). When an Israelite committed a trespass, he brought an animal sacrifice for his forgiveness. When a Christian sins, he confesses his sin unto God and trusts the atoning blood for forgiveness. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:7; 1 John 1:9).

If the trespass was in the holy things of the Lord, the value of the animal sacrificed, representing the value of the sin committed, was estimated by the priest, and that amount plus a fifth part of it was given the priest on behalf of the Lord to make amends for the harm done; and even so should a sinning Christian make things right with God. “With thy estimation by shekels of silver, after the

shekel of the sanctuary, for a trespass offering: and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest” (Leviticus 5:15-16). Christians cannot expect God’s blessing upon them unless they are willing to turn from all known sin, and make things right that have been wrong. “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chronicles 7:14).

If the trespass was against a neighbor, restoration was made in full plus a fifth part of the value to make amends for the harm done, and even so should a sinning Christian make things right with his neighbor. “He shall restore that which he took violently away, or the thing which he hath deceitfully gotten . . . or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering” (Leviticus 6:4-6). Numbers 5:7 lays down the same principle: “Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him.” When Holy Ghost revivals break out, you always see professing Christians taking back borrowed articles, paying long-standing debts or bills, and giving back to a neighbor that which belongs to him. When this happens, unsaved people begin to realize the genuineness of Christianity, and many start seeking the Lord.

If the offense was especially against the Lord, then bringing the sacrifice came first, and reparation for the wrong followed; and this is a type of the sinner getting saved first, and then making things right afterward. The New Testament example of this is Zacchaeus, who when he made the declaration which follows had already had a change of heart. “And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold” (Luke 19:8). He was willing to make things right with others, because first of all he was right with God.

If the offense was against a neighbor, then reparation came first, and then the sacrifice followed; and this is a type of a Christian making things right with another person before expecting God’s forgiveness. Jesus brings this thought out in Matthew 5:23-24 : “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” The disciples’ prayer has the same principle as one of its requests, “And forgive us our debts, as we forgive our debtors” (Matthew 6:12).

What was done with the sacrifice of the trespass offering is a type of the results of Christ’s death on our behalf. “He shall offer of it all the fat thereof” (Leviticus 7:3). The fat was burned and thus given to the Lord, and in doing this the trespass was judged.

“The priests shall eat thereof” (Leviticus 7:6). The priests ate meat from this offering. This was a type of appropriating the results of Calvary’s cross, for the priests were the representatives of the people. The Ceremony for the Consecration of the Priests,

A Type of the Consecration of Christian Workers

(Leviticus 8-9) In Leviticus 8 and 9 we have the ceremonies for the consecration of Aaron as the high priest under the Mosaic Law, and of his sons as ordinary priests.

Aaron, the high priest, is a type of Christ as our great High Priest. In the inauguration of Aaron as high priest, we must always remember that Aaron was not a perfect type of Christ, because he sinned and needed to offer sacrifices for his own sins before he could offer sacrifices for anyone else. Christ as our High Priest and the antitype of Aaron represents us before the throne of God. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:15-16).

The ordinary priests are types of Christians serving as priests. "And hath made us kings and priests unto God and his Father" (Revelation 1:6). Notice that according to the Bible all believers are constituted as priests.

Our duty as priests is to make God known through giving forth the Word, and through intercessory prayer on behalf of the unsaved. From here on, we will limit our study of the consecration of the priests to that of the ordinary priests, which is fulfilled in present-day Christian workers.

The consecration ceremonies of the priests included washing with water, and this is a type of purity of life required of all Christian workers. "And Moses brought Aaron and his sons, and washed them with water" (Leviticus 8:6). As representing God, Moses washed them. Paul's great call to consecration in Romans 12:1 has one word in it that is the antitype of this washing: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy . . ." A consecrated Christian worker must of necessity be one who has previously been washed of his sin and is therefore holy.

The priests' consecration ceremonies included putting the priestly garments upon them, a type of God's call and equipping of Christian workers. "And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses" (Leviticus 8:13). God calls individual Christians to specific tasks, and He always provides the equipment necessary to carry out the task. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter 4:11).

The sin offering was a necessary part of the ceremonies of consecration of the priests, because consecration presupposes redemption. "And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering" (Leviticus 8:14). Of course, no person can truly serve the Lord as a Christian worker until first the matter of the salvation of his soul has been settled. The sin question must be settled, and God's righteousness must become his. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

The burnt offering was an essential part of the consecration ceremonies, because consecration involves absolute surrender to God. "And he brought the ram for the burnt offering" (Leviticus 8:18). In the burnt offering the priests were giving God their all. And this is what God demands of every Christian worker. "Neither yield ye your members as instruments of unrighteousness unto

sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Romans 6:13). Every member of our bodies, and every part of our being, as well as all of our earthly possessions must be put on God’s altar as belonging to Him.

The offering of the ram of consecration included putting blood upon the ear, thumb, and toe of the priests as a type of consecrating all the departments of the life of a Christian servant. “And he brought Aaron’s sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet” (Leviticus 8:24).

- A consecrated ear was needed by God’s priests in order to hearken unto God’s Word. “And the ears of them that hear shall hearken” (Isaiah 32:3).

- A consecrated hand was needed to render service. “So they strengthened their hands for this good work” (Nehemiah 2:18).

- A consecrated foot was needed to maintain a daily walk of holiness. “I have refrained my feet from every evil way, that I might keep thy word” (Psalms 119:101).

The offering of the ram of consecration included the ceremony of filling the priests’ hands, which gives us the origin of the Old Testament word for “consecration.” “And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: and out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder. And he put all upon Aaron’s hands, and upon his sons’ hands, and waved them for a wave offering before the Lord” (Leviticus 8:25-27).

The Hebrew word for “consecration” means “fullness of hand,” and was derived from this ceremony of consecrating the priests. The priests extended their empty hands, and Moses as God’s representative, filled their hands with parts of the offering of the ram of consecration. As in the peace offering, all this was waved as a wave offering before the Lord. Our common usage of the word consecration in modern times is not the same as the Old Testament meaning of the word. We speak of “consecrating ourselves.” Rather it should be called “dedicating ourselves.”

Actually, what we dedicate to God, God consecrates. In scriptural consecration there are three distinctions:

- First, separation from sin and the world;
- Second, dedication to the Lord of all we are and have;
- Third, consecration by God, or God filling us with His Holy Spirit.

The anointing of the priests with oil is a type of the fullness of the Spirit for Christian workers. “And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons’ garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him” (Leviticus 8:30). The antitype of this Old Testament anointing with oil is given in 1 John 2:27 : “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you:

but as the same anointing teacheth you of all things, and is truth, and is no He, and even as it hath taught you, ye shall abide in him.” Humble believers, who depend upon the Holy Spirit in their Christian service, are taught of Him what to say and what to do that will bear fruit in the lives of others. At the end of the week of consecration ceremonies, fire from the presence of the Lord consumed the burnt offering; and this typifies revival fire today which is contingent upon consecration of life. The ceremonies of consecration for the priests were repeated every day for seven days, and on the eighth day Aaron offered a series of offerings. Fire from the Holy of Holies burned the burnt offering. “And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces” (Leviticus 9:24). The fire consuming the sacrifice was proof that God had accepted the offering of consecration. “Remember all thy offerings, and accept thy burnt sacrifice” (Psalms 20:3). Fire is also a symbol of the Holy Spirit, and when He came to the Church at Pentecost there was a visible representation of fire: “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost” (Acts 2:3-4). The priests could have kindled a fire of their own and not have waited for God’s fire. May we not be satisfied with a “worked-up revival,” but rather pray down a Heaven-sent revival! The Strange Fire of Nadab and Abihu

and Modern Strange Fire

(Leviticus 10) The strange fire of Nadab and Abihu was fire that God commanded not, and is a type of religious practices not based on the Word of God. “And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded not. And there went out fire from the Lord, and devoured them, and they died before the Lord” (Leviticus 10:1-2). This strange fire was fire that the Lord commanded not. These two priests thought they knew better than the Lord, for they failed to follow the Lord’s instructions, which is a very serious matter.

Today we see the counterpart of this in many religious cults whose practices and beliefs are based on other writings than the Bible, which contradict the Word. The prophet Isaiah warned concerning all such teachers: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20). Most of these cults have some truth in their teachings, but it is all the more dangerous because it is mixed with error, and as far as being a guide to follow, there is no light on their pathway.

The strange fire of Nadab and Abihu was fire that did not come from the brazen altar; therefore, it is a type of failing to worship God on the ground of the shed blood of Christ. Specific instruction was given the priests regarding the burning of incense upon the golden altar of incense. In Leviticus 16:12 we read: “And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense.” The fire used in burning the incense had to come from the brazen altar where atonement was made for sin. This teaches us that blood atonement must be the basis of all true worship.

The New Testament makes this clear. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Ephesians 2:13). Some modern men have gone so far as to leave “the blood” out of hymnbooks. But when this sort of thing is done, the worship of such people is in the sight of the Lord “strange fire.” It is not true worship at all.

The strange fire of Nadab and Abihu was fire that was not kindled by God, and is a type of failing to pray to God in the name of Jesus. The fire of the Lord was given at the inauguration of the priesthood. "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering" (Leviticus 9:24). This fire kindled by the Lord was to be kept burning at all times by the priests. "The fire shall ever be burning upon the altar; it shall never go out" (Leviticus 6:13).

The altar of incense is a type of Christian prayer. Our prayer fire must come from off the altar of sacrifice where the merits of Christ are to be seen. Our prayers must be based upon the merit of Christ, therefore, they must be prayed in Jesus' name: "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

The strange fire of Nadab and Abihu was fire that was kindled by themselves, and is a type of attempting to serve the Lord in the energy of the flesh instead of in the power of the Holy Spirit. These priests kindled their own fire instead of using God's fire. The fire that has its origin in God is symbolical of the Holy Spirit. All other fire is strange fire. "So then they that are in the flesh cannot please God" (Romans 8:8). Any service we render to God in the flesh is displeasing to Him. From God's viewpoint, it is strange fire.

The strange fire of Nadab and Abihu, being a manmade fire, was a type of a "worked-up revival" as a substitute for a "Heaven-sent revival."

It may be easier to kindle your own fire than to secure God's fire. The fire of God's revival will cost the giving up of sinful ways. Elijah poured water on his sacrifice on Mount Carmel in order that no one could claim that a manmade fire was palmed off as coming from God.

Then when Elijah prayed, fire came from God. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (1 Kings 18:38). May we not be satisfied to have counterfeit revivals, when it is possible to have a genuine fire from Heaven!

The strange fire of Nadab and Abihu was fire that violated the sanctity and glory of God, and is therefore a type of magnifying the love of God at the expense of the holiness of God. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified" (Leviticus 10:3). God's fire is also a type of His holiness.

Many say, God is too good to damn anyone. It is true that God is love, but it is also true that God is holy, and as such He must punish sin. He loves the sinner, but He hates his sin. A holy God must punish sin. Let us not talk about the love of God and forget at the same time about the holiness of God. Both attributes of the Lord are essential attributes.

Leprosy,

A Type of Sin (Leviticus 13-14)

Anyone suspected of having leprosy was carefully examined by the priest, and if it was declared to be leprosy, the leper was put outside the camp; and this illustrates the need for the principle of separation from sinners and right companionships for the young, because sin is so terribly contagious. "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and

he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be” (Leviticus 13:45-46). Here the principle of quarantine was invoked. And there needs to be a quarantine against sin, especially for our young people today. The apostle has given us a worthwhile statement when he says: “Be not deceived: evil communications corrupt good manners” (1 Corinthians 15:33). Of course a complete quarantine is impossible, but the principle should be observed as far as it is possible. Let the children of Christian parents associate as much as possible with other children of Christian parents. Let our young people have as much as possible of their social life in connection with church activities.

The separation of the leper from society unless he was cleansed illustrates the necessity of banning unrepentant sinners from Heaven. No one thinks of objecting to modern quarantine laws regarding contagious diseases, but certain people criticize God for using the quarantine principle in barring sinners from Heaven. But if unrepentant sinners were to be allowed in Heaven, then Heaven would cease to be Heaven. “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Revelation 21:27).

The man whose leprosy covered all his skin was pronounced clean; and so the sinner who recognizes his utter sinfulness and unworthiness is ready to be pronounced clean by Jesus his Saviour.

“And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean” (Leviticus 13:12-13). This seemed like a strange provision, but it does illustrate the stage when a sinner is ready to be saved. When a sinner boasts of his own goodness, he is farthest away from being ready for salvation. But when he gets to the place where he feels his own utter unworthiness and exceeding sinfulness, then he is close to being saved. In Luke 18:13 : “The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a [lit., the] sinner.”

When a garment was suspected of having leprosy in it, it was washed and then examined after seven days by the priest; and thus we should be willing for our habits to be examined by the Lord. “Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: and the priest shall look on the plague, after that it is washed” (Leviticus 13:54-55). The garment was to be thoroughly examined by the priest as God’s representative. As Christians we should be as willing for our lives and habits to be examined by God’s all-seeing eye as the Jew was for his clothes to be examined by the priest. We need to pray the prayer of the psalmist every day:

“Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Psalms 139:23-24).

When it was determined that leprosy was actually in a garment, that garment was to be burned immediately: and so when a habit is discovered to be sinful, it must be given up right away. “He shall therefore burn that garment, whether warp or woof, in woolen or in linen, or anything of skin,

wherein the plague is: for it is fretting leprosy; it shall be burnt in the fire” (Leviticus 13:52).

There was to be no hesitation as to what to do with the contagious clothing, it was to be burned. And when a Christian discovers something evil in his life, he should treat that evil as the Israelite treated a leprous garment. “Abhor that which is evil” (Romans 12:9). Hate it, and give it up!

Leprous stones in a house were to be removed before the whole house was infected; and so we should watch carefully the beginnings of sin in our home and deal severely therewith. “Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city” (Leviticus 14:40). The owner had to be willing to sacrifice certain stones in order to save his whole house. In our homes sin has a way of growing from very small beginnings to the place where everything is infected with it. “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:15).

If we leave the leprosy of sin undealt with, it will certainly grow until it ends in death. Watch therefore the small beginnings of sin in the home, and deal vigorously with them.

If nothing else succeeded in getting rid of the leprosy in a house, then the building was to be destroyed; and similarly our houses or anything enjoyed by our family must be sacrificed, if necessary, rather than allow sin to go on unchecked. “And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place” (Leviticus 14:45). If the character or location of our house causes our children to sin, we had better sacrifice our house rather than the welfare of the children. The houses in the city of Sodom were located in a city of terrible sin, and all righteous people were urged to flee from the place because God was to destroy the city. “And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city” (Genesis 19:14). Lot’s sons-in-law heeded not Lot’s warning, and so perished along with their houses in the wicked city. Oh, that parents would realize the importance of putting the eternal welfare of the family above every other consideration!

The ceremonies conducted by the priest outside the camp for the leper that had been pronounced clean are a type of assurance of cleansing given the forgiven sinner. The priest took two birds which were probably sparrows, a stick of cedar wood, some scarlet, and hyssop (Leviticus 14:4). The priest killed one bird in an earthen vessel over running water (v. 5). The death of the bird is a type of the death of Christ. The earthen vessel is a type of the humanity of Christ. Running water is a type of the Holy Spirit. The live bird together with scarlet and hyssop attached to a stick of cedar wood were dipped in the blood of the slain bird (Leviticus 14:6). The blood of the bird was sprinkled on the cleansed leper seven times, and he was pronounced clean, and the living bird was set free into the open field (Leviticus 14:7). Thus the cleansed leper had a threefold assurance of being accepted.

First, he had assurance by the sprinkled blood.

Second, he had assurance by the word of the priest who pronounced him clean.

Third, he had assurance by the live bird let loose.

So the person who accepts Christ has a threefold assurance.

First, he has assurance by the blood of Jesus: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Hebrews 10:22).

Second, he has assurance by the Word of God: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 5:13).

Third, he has assurance by the resurrection of Christ: "Who was delivered for our offenses, and was raised again for our justification" (Romans 4:25).

The ceremonies performed by the cleansed leper are a type of the confession of Christ by the forgiven sinner. In Leviticus 14:8 the cleansed leper was to wash himself and his clothes outside the camp as a confession to the priest of his cleansing. Then he was to enter the camp but remain outside his own tent for seven days.

There are some duties that are not to be entered into immediately after conversion. Paul said a bishop was not to be a novice (1 Timothy 3:6). In Leviticus 14:9, it states that on the seventh day he shall wash himself and his clothes inside the camp as a testimony to the congregation of his cleansing. All this typifies the believer's confession of Christ.

First, he should confess Christ in baptism before the Church.

Then he should confess Christ by lip and by life before the world. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33).

The offerings made by the priest on behalf of the cleansed leper at the Tabernacle are a type of the cleansing and consecration of the sinner saved by Christ. The trespass and sin offerings pictured atonement for sin, and restitution to fellowship with God's people (Leviticus 14:10-20). The burnt and meal offerings pictured consecrating the person and life-work. Following this was an interesting ceremony similar to a ceremony of the priests' consecration. First blood and then oil was applied to the ear, thumb, and toe of the cleansed leper (Leviticus 14:14; Leviticus 14:17). This pictured cleansing and consecration of the life, the ear symbolizing the devotional life, the thumb symbolizing the service, and the toe symbolizing the daily walk. All of these departments of life are cleansed by the blood of Christ, and consecrated by the oil of the Holy Spirit. The Day of Atonement,

A Picture of Atonement for and Removal of Sins

(Leviticus 16) The Day of Atonement was an annual day for the "covering over" of the sins of Israel, looking forward to the cross where sins were done away. "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year" (Leviticus 16:34). The word atonement means "covering over." Those sins were "covered over," but were not actually done away with except in type until Christ dealt with them on the cross. "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:3-4). "For by one offering he [i.e.], Christ hath perfected forever them that are sanctified" (Hebrews 10:14).

For the main duties of the Day of Atonement, Aaron as high priest put on white linen garments of humiliation instead of the customary and very beautiful high priest's robe; and this typifies Christ's first coming in humiliation to make reconciliation for the sins of the people. "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water and so put them on" (Leviticus 16:4). This simple linen garment was in striking contrast to the regular high priest's robe which is described in Exodus 28 and 39. (See section under "Types in Exodus"). On the Day of Atonement the high priest was dressed in a robe of humility. This was a type of Christ in His first coming to earth which was in humility.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Php 2:8). His humility at this coming saw its climax in His death on the cross. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:17).

Aaron as high priest had to make atonement for himself and his family before he could make atonement for Israel; but Jesus is our perfect High Priest and is author of eternal salvation. "And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house" (Leviticus 16:6). Hebrews 5:3 refers to this: "And by reason hereof he [i.e.], Aaron ought, as for the people, so also for himself, to offer for sins." But Christ needed no offering for himself. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9).

Lots were cast by Aaron upon two goats, and one of them was slain to make atonement, and the other became the scapegoat, both together serving as one offering, which was fulfilled in Christ. "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering" (Leviticus 16:5). These two goats comprised but one offering, although each pictured a different phase of truth. "And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness" (Leviticus 16:9-10). The word scapegoat means "entire removal." Hebrews 9:26 gives us Christ's double fulfillment of the two goats: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "To put away sin," Christ fulfilled the scapegoat. "By the sacrifice of himself," Christ fulfilled the goat that was slain.

The blood of the sacrificed goat was sprinkled upon and before the mercy seat, and on the horns of the altar of incense and brazen altar to make atonement for the people and the Tabernacle; and Christ fulfilled this by His death and entrance into Heaven on our behalf. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness" (Leviticus 16:15-16). The blood of this goat was sprinkled on and in front of the mercy seat, on the horns of the altar of incense, and on the horns of the brazen altar. This atoned for the Tabernacle

itself and for the sins of Israel herself. Hebrews 9:23-24 tells of the fulfillment of this under the new covenant: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Christ's blood was taken to Heaven there to make atonement for us.

The sins of Israel were confessed over the head of the scapegoat, and he was led away into the wilderness and let go; and this is a picture of the forgiveness of our sins through Christ. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness" (Leviticus 16:21).

This was a graphic way of picturing the removal of all their sins. Psalms 103:12 pictures it thus: "As far as the east is from the west, so far hath he removed our transgressions from us." And John the Baptist must have thought in terms of the scapegoat when he said of Jesus: "Behold the Lamb of God, which taketh away [lit., beareth away] the sin of the world" (John 1:29).

After the high priest sent the scapegoat away, he went into the sanctuary and took off his garments of humiliation, and then clothed himself with his beautiful robes of the priesthood and came out and appeared in his glory to the congregation; and similarly Jesus, after His atoning death on Calvary's cross, ascended to Heaven from whence He will come back to this earth robed in glory. "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there, and he shall wash his flesh with water in the holy place, and put on his garments, and come forth" (Leviticus 16:23-24).

These actions of the high priest on the Day of Atonement are beautifully typical of Christ. After Christ, having come to earth in the humble robes of humanity, had atoned for our sins on Calvary, He entered the sanctuary of Heaven, from whence He will one day come forth and return to earth to appear in His robes of glory. "And they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:30).

Only those Israelites, who in true humility and repentance for their sins afflicted their souls, enjoyed the forgiveness which the high priest's ministrations on the Day of Atonement secured for them; and even so, only those who repent of their sins today can secure the forgiveness which Christ's death made possible. "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord" (Leviticus 16:29-30).

The priest was to make atonement on this day for Israel, but Israel must needs afflict her soul and be in the spirit of true penitence. Thus Jesus has already made atonement for us, but it will do us no good unless we repent of our sins and trust His death. "But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye

therefore, and be converted, that your sins may be blotted out” (Acts 3:18-19).

The Feasts of Israel,

Types of Special Events and Blessings From the Cross to the Second Advent

(Leviticus 23)

All the Jewish men and boys were required to go up to Jerusalem three times in the year for the feasts of the Lord, and a special promise of protection for their homes was given them; and even so, divine provision is promised Christians who put God first in their lives. “Thrice in the year shall all your men children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year” (Exodus 34:23-24). There were seven feasts of Israel: Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Day of Atonement, and Tabernacles.

These seven feasts were sometimes listed as three feasts instead of seven: As thus listed they were Passover, Pentecost, and Tabernacles. The Unleavened Bread, and Firstfruits followed immediately upon the Passover in the first month of the year. Then Pentecost came in the third month. And Trumpets and Day of Atonement came earlier in the same month as Tabernacles which was the seventh month. Thus we see that three trips to Jerusalem would enable them to take in all the feasts. And we have seen that while the men were all away from their homes to celebrate these feasts, God promised to take care of their property, that there would be no invasion or seizure of lands at that time of year. Thus the Lord promises to take care of every child of God who puts God first in his life. “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

The feasts of Israel were holy gatherings appointed by the Lord, and those who kept these appointments received God’s blessing; even as Christians should not forsake the assembling of themselves together. “Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts” (Leviticus 23:2). The word feasts means “appointed seasons,” or “appointed meetings.” They are sometimes called “festivals.”

The expression holy convocation means “holy assembly.” When Israel went to Jerusalem for this purpose, they were meeting an appointment by the Lord. Today church gatherings should be considered in the same light. They are appointments by the Lord to meet with His people. “Not forsaking the assembling of ourselves together, as the manner of some is” (Hebrews 10:25).

The three sacred gathering times of year, when feasts of the Lord were celebrated, were connected with harvest time in Israel, and emphasized recognition of divine favor and thanksgiving; and this reminds us that American Christians need a Thanksgiving Day more often than once a year.

At the time of their first pilgrimage to Jerusalem, they took with them “a sheaf of the firstfruits” of their harvest. This was barley harvest (cf. Leviticus 23:10).

At the time of their second pilgrimage they presented “two wave loaves” of bread made from “fine flour.” This was wheat harvest (cf. Leviticus 23:17).

The time of the third pilgrimage was after they had “gathered in the fruit of the land.” This was grape, fig, and olive harvest (cf. Leviticus 23:39). Barley harvest came in April and May; wheat harvest came in May and June; and fruit harvest came at the end of summer.

Rain in Palestine comes as follows: the “former rain” comes at the end of October or first of November. The winter rains come in December, January, and February. The “latter rain” comes in March and April. Usually Passover would come at the beginning of the dry season, and Feast of Tabernacles would come toward the end of the dry season. At these feasts at Jerusalem the Israelites would live in tents on the mountains around the city, or else in the open air, or in guest chambers. The spirit of thanksgiving was prominent at these gathering times. And surely we need this spirit in our gatherings today. Paul said: “In everything give thanks: for this is the will of God in Christ Jesus concerning you.”

The ecclesiastical calendar for the Jews of the Old Testament began with Passover month as the first month of the year, and had its climax in the seventh month at the Feast of Tabernacles; whereas modern Jews have their New Years Day on the first day of the seventh month with the Feast of Trumpets; but when they go back to the Bible order of procedure and put Passover with its New Testament application first on their calendar, then they can expect God’s blessing upon them as a nation. God’s order of events is specified in Leviticus 23:5 : “In the fourteenth day of the first month at even is the Lord’s passover.” This is the Old Testament regulation. In Ezekiel’s prediction regarding events connected with Christ’s second coming and God’s future blessing of Israel, we read: “In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten” (Ezekiel 45:21).

Thus in that day the Jews will forsake their present calendar of events and go back to the order of the Old Testament calendar. And in that day they will give the Passover feast its New Testament application. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us” (1 Corinthians 5:7). On the second day of the Feast of Unleavened Bread, the Israelites were to bring a sheaf from their barley harvest as firstfruits of the coming harvest, and it was to be waved by the priest before the Lord as a wave offering; and Christ fulfilled this type when He rose from the dead and became the first person to receive a resurrection body. “When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you” (Leviticus 23:10-11). The firstfruits were a promise of the coming crop.

The apostle Paul used the idea of the firstfruits as a type of the resurrection of Christ. “But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Corinthians 15:20). Christ’s resurrection is a guarantee of the resurrection of all who believe in Him. Their resurrection bodies will be like His resurrection body. His resurrection is the firstfruits of all who sleep in Him now.

The Feast of Pentecost came fifty days after Passover, and the first two loaves of bread made from the new grain harvest of wheat were offered to the Lord; and this was fulfilled in the first great

harvest of souls which resulted from the giving of the Holy Spirit to the Church at Pentecost. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat [meal] offering unto the Lord" (Leviticus 23:15-16). We are familiar with the fulfillment of the type in Acts 2:1; Acts 2:3 : "And when the day of Pentecost was fully come, they were all with one accord in one place . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

After Peter's sermon, Acts 2:41 tells the result: "The same day there were added unto them about three thousands souls." The New Testament word Pentecost means "fiftieth." It is the New Testament word for the feast, which came fifty days after passover. The Pentecost experience of Acts 2 came fifty days after Calvary.

The Old Testament words for the feast are:

(1) Feast of Weeks (Exodus 34:22). It was called thus because it was seven complete weeks or fifty days after Passover.

(2) Feast of Harvest (Exodus 23:16). It was given this title because it came at the end of wheat harvest.

(3) Day of firstfruits (Numbers 28:6; Leviticus 23:17). It was termed thus because the first loaves of bread made from the new crop of wheat were offered to the Lord. The two loaves suggest Jews and Gentiles in the Church. God wants the firstfruits and not the leftovers.

The blowing of the trumpet (Shofar) at the Feast of Trumpets was to usher in the seventh month which came as the climax of the sacred year; and this is a type of the trumpet sound when Christ shall come to rapture His Church. "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord" (Leviticus 23:24-25). Trumpets were called by the Jews "Shofar" and were made from "rams' horns." These trumpets announced the coming events of the seventh month which were the climax of the year's sacred activities. The Feast of Trumpets came on the first day of the seventh month. It is now called "Rosh Hashanah," the Jewish New Year. The tenth day of the month was the Day of Atonement. The fifteenth day of the month through the twenty-first day was the feast of the Tabernacles. Paul no doubt had the feast of Trumpets in mind when he predicted the rapture of the Church in 1 Corinthians 15:52 : "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The trumpet that sounds when Christ comes in the air will announce the great events of the end time:

(1) The rapture of the Church.

(2) The Tribulation period.

(3) The millennial reign of Christ.

The Day of Atonement was Israel's annual Day of Cleansing from sin; and is a type of her national conversion to Christ at the end of the Tribulation period just preceding the coming of Christ to reign. "There shall be a day of atonement: it shall be a holy convocation unto you: and ye shall

afflict your souls, and offer an offering made by fire unto the Lord” (Leviticus 23:27). That the day of Israel’s conversion shall be a time of Great Tribulation is indicated in Hosea 5:15; Hosea 6:1 : “I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.” Paul also tells of that notable day: “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Romans 11:26).

The Feast of Tabernacles was to remind Israel of her redemption from Egypt and her wilderness experience, but it was also her great harvest-home celebration of great joy, and is a type of earth’s Golden Age of Christ’s reign made possible by His redemption on Calvary. “And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days . . . Ye shall dwell in booths seven days” (Leviticus 23:40; Leviticus 23:42). The Feast of Tabernacles was to be a time of great rejoicing, and is thus a type of millennial joys when the glorious prophecies of the ancient prophets of Israel concerning Messiah’s reign on earth shall be fulfilled. “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isaiah 35:10).
The Year of Jubilee,

A Type of Gospel Deliverances and Millennial Blessings

(Leviticus 25) The year of jubilee was a fitting climax to the law of the sabbath; and is therefore a type of earth’s Golden Age of peace. Every seventh day was a sabbath day of rest. Every seventh year was a sabbath year of rest for the land. “Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard” (Leviticus 25:3-4). When seven sabbatic years had been observed, then came the year of jubilee, the fiftieth year. Thus there were two sabbatic years in succession. “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land” (Leviticus 25:8-9). As far as the country was concerned the purpose of the year of jubilee was to give rest to the land. And this is a type of the Millennium when earth shall be at peace. “Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon” (Jeremiah 50:34). There will be rest from wars in those glorious days to come.

The year of jubilee was a recognition of God’s ownership of the land; and is a reminder to Christians that the Lord is owner of all our possessions. “The land shall not be sold forever [in perpetuity]: for the land is mine; for ye are strangers and sojourners with me” (Leviticus 25:23). It was God’s property, and He could tell the Israelites what they could and what they could not do with it. Every child of God should realize this truth: that God is Owner of all that we have in our possession. “For all that is in the heaven and in the earth is thine” (1 Chronicles 29:11). May we let Him direct as to how we shall use what He has allowed us to have!

The year of jubilee was an expression of dependence upon the providence of God; and similarly Christians need to learn to depend upon God for all their needs. The following Scripture is regarding the sabbatic year, but we must remember that the year of jubilee was another sabbatic year which immediately followed it. "And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat of old fruit until the ninth year; until her fruits come in ye shall eat of the old store" (Leviticus 25:20; Leviticus 25:22). "Ye shall eat the increase thereof out of the field" (Leviticus 25:12). That meant they were to make use of what grew of itself. And all in all, they were to trust God that there would be enough to meet their needs. And God never fails to supply all our needs in any situation. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8).

The year of jubilee meant release for prisoners and the oppressed, and restoration of lost estates; and Jesus Christ came to accomplish the same results in the spiritual realm. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof . . . But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession" (Leviticus 25:10; Leviticus 25:28).

At the year of jubilee all mortgaged homes were redeemed, and all manslayers and all slaves set free. Jesus Christ came to do the same thing spiritually as the year of jubilee did materially. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:16-21). What he was saying was, "Spiritually speaking, I am the fulfillment of the year of jubilee." Jesus came to proclaim deliverance to the captives of sin; He came to proclaim a spiritual year of jubilee to those in the prison house of sin.

The year of jubilee typifies the Millennium in banishing evils from the land. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Leviticus 25:10). As in the year of jubilee so in the Millennium shall these evils be done away with: oppression, injustice, poverty, slavery, unemployment, indebtedness, crime, etc. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isaiah 11:4-5).

The year of jubilee typifies the Millennium because it will be a time of great rejoicing and blessing. "Blessed is the people that know the joyful [lit, trumpet] sound" (Psalms 89:15). The word jubilee means "the blast of a trumpet." The year of jubilee was to be a time of great joy and happiness, and everything was done to bring this about. And the same thing will be true of the Millennium when Christ reigns on earth. Joy, praise, and blessing will be manifest everywhere. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah 55:13). "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isaiah 65:21-22).

The practical bearing of the year of jubilee upon the daily conduct of the Jews illustrates the influence of Christ's near return on our conduct. "According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee" (Leviticus 25:15). If the next jubilee year was near, then the price would be low. If the next jubilee year was far off, then the price would be high. The nearness of the year of jubilee influenced conduct. Similarly, the nearness of the second coming of Christ ought to influence all our dealings with one another. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13).

04-Types in Numbers

Types in Numbers

CHAPTER FOUR The Nazarite,

A Type of an Extraordinary Christian Worker

(Numbers 6) A Nazarite was a Jew who was set apart to do something out of the ordinary in the way of service for God; and God is looking for such men among Christians today. "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord" (Numbers 6:2). The word translated "shall separate themselves" has in it the idea of doing something extraordinary. A Nazarite may, therefore, be defined as being one who was set apart to do something out of the ordinary in the way of service for God. Contrast this with Paul's complaint against the Corinthian Christians: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:3). God expects Christians to be extraordinary men. He is looking for Christians who will render extraordinary service for Him.

There were two kinds of Nazarites: those who took the vow for a limited time, and those who were lifetime Nazarites; and today a Christian who fulfills the Nazarite type may undertake an extraordinary task for God, or his whole life may be a life of extraordinary service.

For the most part, in the case of the lifetime Nazarites of Old Testament times, the vow was made by one or more of the parents on behalf of the son. An example of the first type of Nazarite is found in Numbers 6:5, where it speaks of "all the days of the vow." Here the time is limited. An example of the second type of Nazarite refers to Samuel in 1 Samuel 1:11 where it speaks of "all the days of his life." Samuel was a lifetime Nazarite.

Various examples of New Testament Nazarites in spirit might be given. One example might be Epaphroditus in Php 2:29-30 : "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Here was a Christian worker who hazarded his life for Christ's sake. And the apostle Paul would certainly be a notable example of a lifetime Nazarite for God. His entire ministry from his conversion to his martyrdom was out of the ordinary.

A Nazarite was prohibited from eating anything coming from the grapevine; and a consecrated Christian must refrain from doing some things which ordinary Christians consider to be all right. "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried" (Numbers 6:3). These were considered legitimate things for ordinary Israelites to eat or drink, but they were forbidden for the Nazarite. And so a Christian who wants to do something really worthwhile for God must be willing to give up some things that ordinary Christians would refuse to do without. Even modern athletes must do without certain food and refrain from certain practices in

order to win an athletic contest. And the same thing was true in Paul's day, for he wrote the Corinthians: "And every man that striveth for the mastery is temperate[practices rigid self-control in training] in all things" (1 Corinthians 9:25).

A Nazarite was prohibited from cutting his hair, and thus he bore reproach; and a consecrated Christian must be willing to bear reproach for Christ. "All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow" (Numbers 6:5). Paul tells us in 1 Corinthians 11:14 : "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" Willingness to bear reproach for Christ's sake is essential in the consecration of anyone who expects to do big things for God. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Peter 4:14).

A Nazarite was prohibited from touching a dead body; and consecrated Christians must not touch anything that defiles. "All the days that he separateth himself unto the Lord he shall come at no dead body" (Numbers 6:6). No dead body could be touched by a person whose vow was upon him. And a person who would be a Nazarite for God today must refrain from touching or having anything to do with many defiling things that are all around us in this modern world of ours. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6:17).

If a Nazarite defiled himself in keeping his vow, he was required to start over again after bringing a trespass offering; and when a Christian fails to fulfill his obligation to God, it is required that after forgiveness he return to the place of his departure from God's will, and go on from there. "And if any man die very suddenly by him, and he hath defiled the head of his consecration . . . And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled" (Numbers 6:9; Numbers 6:12). If the vow was broken by defilement, the Nazarite had to start all over again. Any Christian who fails God should first confess his sin to God, then he should go back to where he got off the way of God's will and go forward from there. "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). The example of Abraham in Genesis 12 and 13 illustrates this. First, he set up an altar at Bethel. Then he went down into Egypt and failed God there. Therefore, it was necessary for him to return to Bethel and its altar, and go on from there.

If a Nazarite vow was fulfilled, certain offerings and ceremonies were performed as an indication the task was finished; and thus consecrated Christians are able to finish their God-given tasks. The offerings to be made upon the completion of the vow are given in Numbers 6:13-20. There was a sin offering to cover possible failure anywhere, burnt and meal offerings to indicate consecration to God, a peace offering as thanksgiving to God for completion of the task, a wave offering to acknowledge that everything belongs unto God, a drink offering of wine, allowed now because the vow was completed. Then the head was shaved publicly and the hair burned as a token of the fulfilled vow. Paul completed his life task. "I have fought a good fight, I have finished my course" (2 Timothy 4:7). Jesus finished His task. "I have finished the work which thou gavest me to do" (John 17:4). "He said, It is finished" (John 19:30).

Samson was God's one-man army to fight the Philistines, but he lost his power when he broke his Nazarite vow by allowing his hair to be cut; and servants of God today lose their power when they go back on their vows to God. "And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty of them" (Judges 14:19). But the secret of Samson's losing his power to be a one-man army is indicated in Judges 16:17 : "He told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Divine power was given Samson to do a big task for God as long as he continued as a Nazarite. But he became weak and like any ordinary person when he repudiated his Nazarite vow by allowing his hair to be cut. And many a Christian has lost his power as a consecrated person by going back on some vow to God.

Samuel is an example of a person dedicated to God by his mother to be a Nazarite, who became an outstanding prophet of God; and surely there is need for more mothers like Hannah and more sons like Samuel among Christians today. "And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head" (1 Samuel 1:11). If Samson failed God as a Nazarite, Samuel most certainly did not. His was an extra-ordinary life of service given unto God from early boyhood to old age. He was true to the Lord all through his life as far as the record goes of his activities. And may God give us more men like him, and more mothers like his mother!

The New Testament application of the Nazarite vow is wrapped up in the meaning of the word "sanctification." "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Timothy 2:20-21). Sanctification means to be separated from sin and the world, and to be put at God's disposal for Him to use in His service as He sees fit. There are two kinds of Christians, ordinary Christians, and extra-ordinary Christians. The extraordinary Christians are sanctified. They are Nazarites for God. It does not require much to be an ordinary Christian, but it requires absolute and full surrender to God to be an extraordinary Christian, or a Nazarite.

Aaron's Rod that Budded,

A Type of Resurrection Life

(Numbers 17) The budding of Aaron's rod stopped the murmuring of the children of Israel against the priesthood of Aaron; and it is a type of the resurrection of Christ that settled the question of the priesthood of Christ and God's acceptance of His offering for our sins. In Numbers 16 the rebellion of Korah against the priestly functions of Aaron was answered by fire sent by God to destroy him. The rebellion of Dathan and Abiram against the authority of Moses' leadership was answered by the earth's swallowing them up. Then the murmuring of the Israelites against the judgments of God was answered by a plague destroying many of them, the full force of which was prevented by the priestly activity of Moses and Aaron. The miracle of Aaron's rod budding was designed to settle once for all the question of the priesthood of Aaron as administered under the leadership of

Moses. "Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you" (Numbers 17:2-5).

The New Testament application of the rod that budded centers in the priesthood of Christ. Jesus became man's Priest and offered Himself as a sin offering to God on his behalf. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14). After this offering of Christ had been made, the question would naturally arise: Did God accept the offering on man's behalf? The resurrection of Christ was God's answer to that question. "Who was delivered for our offenses, and was raised again for our justification" (Romans 4:25). Even as Aaron's rod that budded answered all questions about the priesthood of Aaron, so the resurrection of Christ answered all questions regarding Christ's priesthood and offering.

The budding of Aaron's rod settled the question of the supremacy of the Aaronic priesthood over ancient manmade religions; and is thus a type of the resurrection of Christ that forever settled the question of the supremacy of Christianity over all other religions. "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds" (Numbers 17:8).

This was God's stamp of approval upon the religion of Judaism and its supremacy over all other religions of human origin. And this is a type of the resurrection of Christ in relation to the truths of Christianity. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:23-24). By raising Jesus from the dead, God endorsed all the claims which Jesus made for Himself and for Christianity which He founded.

"And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4). As the budding of Aaron's rod endorsed ancient Judaism, so the resurrection of Christ endorsed Christianity.

The budding of Aaron's rod was God's answer to the objections of men to the leadership of Moses and Aaron; and the power of Christ's resurrection life is God's answer to men's objections to the leadership of a God-called pastor in a local church. "And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not" (Numbers 17:10). Korah, Dathan, Abiram, and the Israelites objected to the leadership of Moses and Aaron. The budding of Aaron's rod was God's answer to these objections. Sometimes pastors who are called of God to the leadership of a local church are opposed by carnal Christians, and their leadership is challenged by them. The best vindication of that leadership is the resurrection life of Christ in the life and service of that pastor. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right

hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Acts 2:32-33). Psalms 105:15 is a good verse for all who oppose God-called men in church leadership: “Touch not mine anointed, and do my prophets no harm.” The Ordinance of the Red Heifer,

A Type of Cleansing from Defilement for the Christian

(Numbers 19) The requirements concerning the red heifer prefigure the character and mission of Jesus. “This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke” (Numbers 19:2). This ordinance was to provide cleansing for unavoidable defilement from contact with the dead body of a relative, the defilement of slaying a man in battle, and the defilement of open vessels by contact with death. The red heifer was to be of unmixed color. So Christ’s one mission in life was to sacrifice Himself for our sins. “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matthew 20:28). The animal being “without spot” symbolized the sinlessness of Jesus, “who knew no sin” (2 Corinthians 5:21). “Upon which never came yoke.” Cattle were often used by Israel yoked up to a plow. But Jesus never wore the yoke of sin. “Which of you convinceth me of sin?” (John 8:46).

The death of the heifer pictures the death of Christ on our behalf. “And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times” (Numbers 19:3-4). All of this points to Christ. “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Hebrews 13:11-12). Christ’s death was outside the walls of Jerusalem. His blood was sprinkled on our behalf.

The burning of the heifer along with cedar wood, hyssop, and scarlet is a type of self-crucifixion which is an important part of the consecration of a Christian. “And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer” (Numbers 19:5-6). The whole body of the heifer was burned as in the burnt offering. Scarlet wool was cast into the fire, being a type of our sinful nature or “old man.” “Knowing this, that our old man is crucified with him” (Romans 6:6). Cedar wood and hyssop were also cast into the fire, and they were a type of our natural life, not gross sins. Cedar wood suggests a strong will; and hyssop, the affections that must be surrendered to God. “But yield ye yourselves unto God” (Romans 6:13).

The ashes of the red heifer were to be used as lye for the purification of defilements of Israel; and is a type of cleansing from defilement of Christians. “And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin” (Numbers 19:9). The ashes of the red heifer were used to make a purification for defilement. And believers today need cleansing from unavoidable contact with a very sinful world. Cleansing from what the eye sees and what the ear hears of defiling scenes is very much needed. “But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin . . . If we confess our sins, he is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness” (1 John 1:7; 1 John 1:9).

The mingling of water with the ashes of the red heifer is a type of the application of cleansing for the Christian by the Holy Spirit. “And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel” (Numbers 19:17). Numbers 19:18 indicates the use of water and ashes to sprinkle upon the unclean person. It was to be “running water,” i.e., “living water.” This living water is a type of the Holy Spirit who applies the blood of Jesus to the defiled person. The Spirit brings to mind the need for cleansing and the provision for it. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren” (1 Peter 1:22). The Twice-smitten Rock,

or Spoiling a Type of Christ by Unbelief

(Numbers 20) The rock from which the Israelites’ water supply came was to have been smitten but once; and is thus a type of Christ dying on Calvary’s cross once for all to atone for sins. “Thou shalt smite the rock, and there shall come water out of it” (Exodus 17:6). This happened early in the wilderness experience of Israel, years before the events of Numbers 20. “So Christ was once offered to bear the sins of many” (Hebrews 9:28).

The smiting of the rock by Moses was to have been once for all, thereafter he was to speak to the rock. And the death of Christ was once for all on our behalf, never to be repeated.

In Numbers 20 when Moses smote the rock twice he spoiled this type of Christ. God’s command: “Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water” (Numbers 20:8). Moses was to speak to the rock and not to smite it. Numbers 20:11 tells what Moses did: “And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly.” God was displeased with what he did, but allowed the water to come for Israel’s sake. What Moses did is a type of rejecters of Christ who spurn the death of Christ for their salvation. What he did spoiled the perfect type of Calvary’s cross. “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing” (Hebrews 10:29).

It was unbelief that caused Moses to strike the rock more than once; and many today are crucifying Christ afresh by their unbelief. “And the Lord spake unto Moses and Aaron, Because ye believed me not -” (Numbers 20:12). In their attitude of mind, Moses and Aaron were saying concerning the Israelites: “If this is to be the spirit of the new generation of Israel, then we may as well give up the hope of ever getting into the land of Canaan.” The minds of these leaders were full of unbelief. Thus they are types of men whose hearts are filled with unbelief in Christ in modern times. “Seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Hebrews 6:6). You see, those who reject Christ after having him presented to them are guilty of crucifying Him a second time.

Striking the rock more than once caused Moses to be barred from the Promised Land; and unbelief in Christ will cause many to be barred from Heaven. “Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them” (Numbers 20:12). Unbelief in God barred Moses from the land of Canaan, and unbelief in Christ will bar any person from the glories of Heaven. “But the fearful,

and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8) Unbelief in Christ is not a small sin, but the worst sin of all. It is a sin so great as to bar continuously anyone guilty of it from the New Jerusalem. The Brazen Serpent,

A Type of Christ Crucified for Us

(Numbers 21)

Discouragement led to the sin that brought the judgment of fiery serpents; and discouragement is the Devil's tool to get God's people to sin against Him today. "And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way" (Numbers 21:4). This discouragement of spirit led to evil speaking. A similar case was when the ten spies discouraged Israel: "Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we" (Deuteronomy 1:28). Here discouragement led to unbelief.

Child of God, watch out for the sin of discouragement, remembering always that it has a way of leading to a worse sin!

Israel's sin that brought divine punishment was speaking against God; and Christians should be on guard against such a sin. "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?" (Numbers 21:5) Verse 6 tells of God's punishment for this sin: "And the Lord sent fiery serpents among the people . . . and much people of Israel died." The sin of evil speaking against the Lord is indeed a terrible sin in His sight. It is a sin of which the Beast of Revelation 13:6 will be guilty, "And he opened his mouth in blasphemy against God." May we as God's children never be guilty of such a sin!

God's chastisement caused Israel to confess her sin; and God often uses chastisement to get His children today to confess and forsake their sins. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people" (Numbers 21:7).

When Israel confessed her sin, then the Lord brought deliverance to her from her chastisement. And God still uses this method of dealing with His children. "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might be partakers of his holiness" (Hebrews 12:9-10). When we confess and forsake our sin, then our Father withdraws our chastisement.

The brazen serpent on the pole was a type of Christ crucified. "And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Numbers 21:9). The serpent on the pole that brought deliverance was made in the likeness of those serpents that bit the Israelites. Even so: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3). John 3:14-15 gives us Christ's warrant for the type referring to the cross: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that

whosoever believeth in him should not perish, but have eternal life.”

To have deliverance from snake bites the Israelites had to have individual faith; and so every sinner must accept Christ for himself. “If a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Numbers 21:9). And there is no such thing as salvation by proxy. “Verily, verily, I say unto you, He that believeth on me hath everlasting life” (John 6:47). Let every man make Christ his own personal Saviour.

Faith that brought healing to the Israelites is described as “beholding the serpent of brass”; and faith that brings salvation is looking unto Christ crucified. “When he beheld the serpent of brass” (Numbers 21:9). Compare with this the injunction of Isaiah 45:22 : “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” If you look to Jesus He will save you! The Continual Burnt Offering,

A Type of Constant Access to God through Christ

(Numbers 28-29) The character of the continual burnt offering points to Christ and His sacrifice as acceptable unto God, and forms the basis for fellowship between God and His people. “This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even” (Numbers 28:3-4). This offering was sacrificed every day in the Tabernacle and later in the Temple, one lamb being offered in the morning, and the other in the evening (three o’clock).

It was called “a continual offering” because it provided a basis for continual fellowship of God’s people with the Lord. And being a burnt offering it pictured Jesus as acceptable unto God in His person and in His sacrifice for us. Thus Jesus by His sacrifice of Himself has given believers a basis for continual fellowship with God. “And hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor” (Ephesians 5:2).

In the meal and drink offerings which accompanied the continual burnt offerings, we see God seeking satisfaction in His people. In Numbers 28:2 God says of this offering, “my bread,” and in verse 7 He says, “unto the Lord for a drink offering.”

This would suggest that God is hungry and thirsty for the fellowship of His people. He longs for the worship of those who love Him because He has redeemed them. “But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him” (John 4:23). “By him therefore let us offer the sacrifices of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Hebrews 13:15-16).

It was customary among Jews to have a season of prayer at the time of the evening sacrifice; and this was the time of Christ’s crucifixion, and so for us links up the cross with our prayer life. “And the other lamb shalt thou offer at even [lit., between the two evenings]” (Numbers 28:4). This was about three o’clock which was the time of the slaying of the Passover lamb, and this was the time Christ died on the cross.

- Ezra prayed at the time of the evening sacrifice (Ezra 9:5).

- Daniel was praying at the time of the evening oblation (Daniel 9:20-21).

- Peter and John went up to the Temple to pray at the hour of prayer, which was doubtless at the time of the evening sacrifice (Acts 3:1).

This is very significant for believers, for our access to God is based on the blood of Jesus. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19). Our very privilege of prayer with God is based on what Jesus accomplished for us on the cross.

The continual burnt offering is a type of prayer for the Christian in fellowship with God. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalms 141:2). The psalmist was saying: "Let my prayer be like the evening sacrifice." That which the evening sacrifice typified made possible the access of God's people to fellowship with a holy God. Believers now have access to God through Christ. "In whom we have boldness and access with confidence by the faith of him" (Ephesians 3:12).

05-Types in Deuteronomy

Types in Deuteronomy

CHAPTER FIVE Clean and Unclean Food for Israel

and Its Meaning for Christians Today (Deuteronomy 14) The law for clean and unclean animals used for food typifies the Christians attitude toward the Word and the world. "And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat" (Deuteronomy 14:6). To be clean and therefore fit for Israel to eat, an animal had to part the hoof and also chew the cud. Clean animals were ox, sheep, goat, hart, roebuck, fallowdeer, wild goat, pygart, wild ox, chamois (Deuteronomy 14:4-5). Unclean animals were camel, hare coney, swine (Deuteronomy 14:7-8).

For the Christian, chewing the cud symbolizes inwardly digesting the Word. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jeremiah 15:16). And parting the hoof symbolizes the Christian's walk of separation from the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6:17).

The law for clean and unclean fish symbolizes spiritual progress in, and protection from, the world for the Christian. "These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: and whatsoever hath not fins and scales ye may not eat; it is unclean unto you" (Deuteronomy 14:9-10). To be clean for Israel's use as food fish had to have fins and scales. Fins are for moving through the water, and are a type of the spiritual power necessary to make progress in living and serving as a Christian in the midst of the hindrances of the world around us. "And the Lord said unto Moses, Speak unto the children of Israel that they go forward" (Exodus 14:15). Scales are for resisting the elements, and are a type of the protection we need from the sins of the world lest they overwhelm us. "And be not conformed to this world" (Romans 12:2).

The law for clean and unclean birds is a type of the Christians relationship to the flesh and the Spirit. Deuteronomy 14:11-18 lists the unclean birds which Israel could not eat. The unclean birds were carnivorous birds, those that feed on flesh. Even so the Christian must not feed on the flesh, or the things of this world.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14). We must not provide food for the flesh.

Winged creeping things were unclean. "And every creeping thing that flieth is unclean unto you: they shall not be eaten" (Deuteronomy 14:19). These were creatures made with wings for flying, but which chose to grovel upon the ground. Christians are made with "wings to fly," but alas! many of us are satisfied to grovel in the things of this world.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). "And

hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Ephesians 2:6).

Christ,

the Prophet Like unto Moses (Deuteronomy 18:15-19)

God told Moses that Messiah would be a Prophet like unto Moses; and Peter identified Jesus as that Prophet. Spoken by God to Moses: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him” (Deuteronomy 18:18). In Acts 3:20; Acts 3:22 Peter identifies Jesus as the Prophet: “And he shall send Jesus Christ, which was before preached unto you . . . For Moses truly said unto your fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.”

The lives of Moses and of Christ are much alike in their main periods of time. First, the life of Moses may be divided into three periods of forty years each. The first period was the time he spent in the royal palace of Egypt. At the end of this period Moses wanted to deliver Israel, but Israel was not willing to let him do so. “And he said, Who made thee a prince and a judge over us?” (Exodus 2:14). The second period of forty years was spent in Midian tending sheep and awaiting the time when Israel would accept him as their national leader. The third period of forty years was the time he spent as Israel’s leader or virtual king. “And he [i.e., Moses] . . . was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together” (Deuteronomy 33:5).

The larger life of Christ may be divided into three similar periods of time. The first was the time spent in the royal palace in Heaven before He came to earth. “The glory which I had with thee before the world was” (John 17:5). At the end of this period He came to His own people of Israel, but as a nation they rejected Him as their King. “He came unto his own, and his own received him not” (John 1:11). The second period of His greater life is the time now being spent in Heaven in absence from His people Israel. He is awaiting the time when they shall welcome Him as their King. “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (Psalms 110:1). The third period of His greater life will begin when He returns to earth to deliver His people of Israel and to be their King and also King of the world. “Behold a king shall reign in righteousness” (Isaiah 32:1).

Events connected with the birth and babyhood of Moses and of Jesus are similar. Both Moses and Jesus were born when a Gentile king was ruler over Israel. Moses: “Now there arose up a new king over Egypt, which knew not Joseph” (Exodus 1:8). Jesus: “And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed” (Luke 2:1). Then, both Moses and Jesus were put into very unusual baby beds. Moses: “And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink” (Exodus 2:3). Jesus: “And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn” (Luke 2:7). Also, both Moses and Jesus were saved from death as infants. Death of infants in Egypt from which Moses escaped: “Pharaoh charged all his people, saying, Every son that is born [i.e.], among the Hebrews ye shall cast into

the river” (Exodus 1:22). Death of infants at town of Bethlehem from which Jesus escaped: “Then Herod . . . sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under” (Matthew 2:16). Moses was saved by the daughter of Pharaoh; Jesus was delivered by the going of Joseph and Mary down into Egypt when warned to do so by God in a dream.

The boyhood homes of Moses and of Jesus were in some respects similar. Both boys were raised by women of a kingly line. Moses was raised by the daughter of Pharaoh. “And the daughter of Pharaoh came down to wash herself at the river” (Exodus 2:5). Jesus was reared by Mary, who was of the Davidic line. (See genealogy in Luke 3.) Both Moses and Jesus were brought up in homes of men who were not their real fathers. “Pharaoh’s daughter said unto her, Take this child away, and nurse it for me, and I will give thee wages” (Exodus 2:9). Following this, Moses was taken to Pharaoh’s palace. Pharaoh was not the father of Moses. “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost” (Matthew 1:18). Joseph was not the father of Jesus.

The ministry of Moses and of Jesus witnessed mighty miracles. The ministry of Moses is summed up in Deuteronomy 29:2-3 : “And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles.” Matthew 4:23-24 tells about some of the miracles of Jesus: “And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had palsy; and he healed them.” In addition to these miracles, he raised the dead, calmed the sea, and fed the hungry multitude.

Both Moses and Jesus were spoken against by certain of their own relatives. Moses was spoken against: “And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married . . . And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?” (Numbers 12:1-2).

Jesus was spoken against: “His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him” (John 7:3-5).

Moses and Jesus were both noted for their meekness, although they were great. Moses: “Now the man Moses was very meek above all the men which were upon the face of the earth” (Numbers 12:3). Christ: “Take my yoke upon you, and learn of me; for I am meek and lowly in heart” (Matthew 11:29.)

Moses volunteered to die for Israel, but Jesus actually did die for Israel and for the world. Moses: “Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee out of thy book which thou hast written” (Exodus 32:32). Moses was willing to die for his people. Jesus: “I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself” (John 10:17-18).

Jesus willingly lay down His life for His people and for all men.

Even as God expected Israel to hearken to Moses, so does He expect men today to hearken unto the Lord Jesus Christ. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deuteronomy 18:15). Almighty God requires obedience to His Son, the Lord Jesus Christ.

Forbidden Diversity,

for Israel and for Christians (Deuteronomy 22:9-11) The sowing of mixed seed was forbidden to Israel; and the Church is forbidden to give forth mixed teaching. "Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled" (Deuteronomy 22:9). Mixed seed symbolizes mixed teaching. The truth must not be mixed with error. "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat" (Matthew 13:24-25). The sowing of mixed teaching is the basis for all of the false cults which claim to be Christian but are not true to the Word. They all have some truth, but it is mixed with error. The error nullifies the truth. Let us beware of all such.

The flowing with mixed teams was forbidden to Israel; and Christians are forbidden mixed partnerships. "Thou shalt not plow with an ox and an ass together" (Deuteronomy 22:10). The ox was a clean animal, whereas the ass was an unclean animal. The two were not to be yoked together. The New Testament application of this law is given in 2 Corinthians 6:14 : "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

Believers are forbidden to marry unbelievers, and Christians are warned against going into business partnership with unbelievers. All such partnerships are apt to prove disastrous.

Jews were forbidden to wear mixed clothing; and Christians are warned against the evils of mixed conduct. "Thou shalt not wear a garment of divers sorts, as of woolen and linen together" (Deuteronomy 22:11). Mixed clothing suggests mixed conduct, like being a Christian in some respects, but not in other respects; trying to serve God and at the same time serving the Devil; being a Christian on Sunday and a man of the world the rest of the week. Mixed conduct means a complete failure. Jesus warned us in Matthew 6:24 : "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon [money]."

06-Types in Joshua

Types in Joshua CHAPTER SIX

Joshua

a Type of Christ

(Joshua 1-11) The name “Joshua” means the same as the name “Jesus.” “And Moses called Oshea [Hoshea] the son of Nun Jehoshua” (Numbers 13:16). The syllable “Je” prefixed to the word Hoshea is the first syllable of the word Jehovah. Hoshea signifies “to save”; Jehoshua or Joshua signifies “The Lord will save.” “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matthew 1:21). Joshua saved his people from their enemies, whereas Jesus saved His people from their sins. In the Greek the word for Jesus is also the word for Joshua. It means salvation or Saviour.

Both Joshua and Jesus were captains of an army. Joshua was captain: “Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people” (Joshua 1:10-11). In battle Joshua was always commander-in-chief. Jesus was Captain. Near Jericho one day Joshua saw a Soldier with a drawn sword in His hand. He asked Him, “Art thou for us, or for our adversaries?” (Joshua 5:13). The Soldier answered: “Nay; but as captain of the host of the Lord am I now come” (Joshua 5:14).

Here was a Soldier who claimed to be Captain of the Lord's army of angels. Who was this strange Commander? The ground in His presence was said to be holy, and so He must have been divine. And because the second Person in the Trinity is the only One ever to appear in human form, therefore, we conclude that this General was none other than Jesus Christ, or Messiah in His preincarnate state.

The ultimate victory of Israel in Canaan was won by the army of Jesus, although the army of Joshua had a part to play in the campaign. This army of angels was still available in New Testament times, for Jesus said: “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions [100,000] of angels?” (Matthew 26:53). In Hebrews 2:10 Jesus is called “The captain of their salvation.” Here He is Captain of a spiritual army.

Both Joshua and Jesus performed miracles over the forces of Nature. “Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies” (Joshua 10:12-13). The day was lengthened in response to Joshua's command of faith. “And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm” (Mark 4:39). As Joshua commanded the sun and the moon, even so did Christ command the wind and the sea, and they obeyed Him.

Both Joshua and the Lord Jesus as captains are described as putting their feet upon the enemies of God's people. "Joshua called for the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies" (Joshua 10:24). A similar statement about Christ is prophetic, and pictures His defeat of His enemies. "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Hebrews 10:12-13).

Both Joshua and Jesus are said to have finished the work God gave them to do. God's tribute to Joshua's finished life-work is found in Joshua 11:15 : "As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses." And a statement in the prayer of Jesus in John 17 tells of His completed lifework, "I have finished the work which thou gavest me to do" (John 17:4).

Rahab's Deliverance,

A Type of Salvation by Grace

(Joshua 2)

Apart from God, Rahab's plight was hopeless, being a sinner living in a condemned city; and sinners today are living in a world under God's condemnation. "Go, view the land, even Jericho. And they went, and came into an harlot's house, named Rahab" (Joshua 2:1). She was a harlot who lived in a wicked city that was under the condemnation of God. What hope did she have of escape? None whatever outside of the mercy of the God of Israel whom she came to trust. This sinful world is under God's condemnation. "That every mouth may be stopped, and all the world may become guilty before God" (Romans 3:19). No one who lives in this sinful world has any hope apart from the salvation of the Lord Jesus Christ.

Rahab was delivered from Jericho, not because she deserved to be, but because she put her faith in the mercy of Israel's God; and sinners are now saved by grace as in any age. "For the Lord your God, he is God in heaven above, and in earth beneath" (Joshua 2:11). Deliverance comes only through trusting God's mercy. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). Salvation is by grace.

Israel Crossing Jordan,

A Type of the Christian Entering into the Victorious Life

(Joshua 3-4)

Crossing Jordan meant for Israel leaving behind her the wilderness experience; and this is a type of the Christian saying goodbye to a life of defeat. "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give them" (Joshua 1:2). When Israel crossed through the River Jordan, they were turning their backs upon their wilderness days, and they were entering the land which God had promised to them. This is a type of a Christian turning his back on a life of defeat, and entering into a life of real victory in union with Christ. "Lie not one to another, seeing ye have put off the old man with his deeds; and have put on

the new man” (Colossians 3:9-10).

Crossing Jordan meant for Israel the entering into the Promised Land; and this is a type of the Christian experiencing the life of victory God has promised to His children. “When thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee” (Deuteronomy 27:3). The Promised Land was a wealthy land. It had everything Israel needed. It was God’s gift to Israel. When Israel crossed Jordan, she began to possess that land. Canaan is the type of a victorious life for Christians. God has promised victory. Therefore, there is no need for defeat. He has promised everything that is needed. There is abundance in the land of victory for the child of God who enters in by surrender and faith. “For sin shall not have dominion over you” (Romans 6:14). “Now thanks be unto God, which always causeth us to triumph in Christ” (2 Corinthians 2:14). Crossing Jordan is entering into victory.

The relationship between crossing the Red Sea and crossing Jordan may be compared with the relationship between conversion and entering into a victorious Christian life. Crossing the Red Sea meant leaving Egypt. Crossing Jordan meant entering Canaan. Israel had to leave Egypt before she could enter Canaan. The Red Sea crossing is typical of our salvation from the world. The crossing of Jordan is a type of our salvation to a life of victory in Christ. There was a forty-year period between the two events in the life of Israel. There need not be a long period between the two events in the life of a Christian. “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:4). Baptism pictures the experience of victorious living.

The divine and human element in crossing the Jordan may be compared with the divine and human element of entering into victory in Christ. “The waters which came down from above stood and rose up upon an heap very far from the city Adam . . . and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho” (Joshua 3:16). The divine element was the miracle of the heaped up waters that made possible the walking over on dry ground. This was God’s supernatural power. The human element was the Israelites’ walking over on the pathway made for them by what God had done. Let us notice what Christ has done for us to make victory possible. “Knowing this, that our old man is [lit., has been] crucified with him [i.e., Christ], that the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6:6).

“If [or, since] ye then be risen with Christ, seek those things which are above” (Colossians 3:1). When Christ was crucified, our old carnal nature was crucified with Him. When Christ rose from the dead, we rose with Him that we might live a new life in union with Him. This is the divine element in our victory.

Now for the human element: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Romans 6:11). “Mortify therefore your members which are upon the earth; fornication, uncleanness . . . But now ye also put off all these; anger, wrath, malice, etc.” (Colossians 3:5; Colossians 3:8). “Put on therefore as the elect of God, holy, and beloved, a heart of compassion, kindness, etc.” (Colossians 3:12). The victory Jesus has provided for us must be appropriated by us. We must by faith enter into the victory which God has promised to us and by His power made available to us. This is the human element.

The place of the Ark of the Covenant in crossing Jordan is a type of the place of Christ in relationship to a walk of victory. "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan" (Joshua 3:17). "And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people" (Joshua 4:11). The Ark was the first to go into the river and was the last to leave the river. This should have relieved all the fears of Israel. The Ark of the Covenant is a type here of the Lord Jesus Christ. "I am Alpha and Omega [equivalent to our A and Z], the beginning and the ending" (Revelation 1:8). In living a victorious Christian life, Christ is with us from the very beginning to the end. As long as we put our trust in Him, there can be no defeat. He is the source of our victory.

The two sets of twelve memorial rocks are pictorial of the experience of entering into victorious living. "And Joshua set up twelve stones in the midst of Jordan" (Joshua 4:9). When the crossing was completed, these stones would be covered over with water and would be unseen. They picture for us our old carnal nature as crucified with Christ and buried with Him. "We are buried with him by baptism into death" (Romans 6:4). Joshua 4:3 tells of the other set of stones: "Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night." These stones were erected on the bank of the river where they stayed overnight. They were a memorial of the event. This rock memorial is a type of our union with the risen Christ after we have died to the old life of sin. "Now if we be dead with Christ, we believe that we shall also live with him" (Romans 6:8).

Conquering Jericho,

A Type of Prayer Strategy against the Enemy of the Church

(Joshua 6)

Capturing Jericho has a spiritual meaning for us today. The falling down of the walls of Jericho is like the victory of the Gospel over the strongholds of sin. It is like the winning of our loved ones, neighbors, and friends to Christ. It is like overcoming any satanic opposition to God's work.

Man's method and God's method of capturing a Jericho may be compared with man's method and God's method of doing church work. Man's ordinary method of capturing a city like Jericho in Joshua's day would include taking lessons on scaling walls; trying to enter the city secretly by night; using battering-rams to break down the wall; laying siege to the city, and starving the population into surrender. How different was God's method of taking Jericho!

"And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days . . . And the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets" (Joshua 6:3-4). When this was done, God caused the walls of the city to tumble down, and the men entered the city and took it.

Today worldly methods instead of God's method are often used in doing God's work. Here are examples of such methods: imitate the movies and worldly entertainments to get a crowd instead of "by the foolishness of preaching . . . save them that believe" (1 Corinthians 1:21). Raise money

by bazaars, suppers, and other worldly methods instead of giving tithes and offerings. Build membership rolls by high-pressure methods. Use pressure to get a soul to go through the form of conversion without the reality of a born-again experience. Make much of committee meetings, but omit prayer meetings. Emphasize activity in the energy of the flesh with no Holy Spirit power.

In encircling Jericho Joshua based everything on God's promise; and we should do the same in Christian work. "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor" (Joshua 6:2). Here was a clear-cut promise from the Lord that Jericho would be given Israel. After hearing that promise, Joshua proceeded to obey instructions without fear. Everything he did thereafter was based on this promise. The Christian is given many promises that relate to his service. "Whereby are given unto us exceeding great and precious promises" (2 Peter 1:4). For example, when we pray, let us quote a promise to God, and then say like David of old, "Do as thou hast said" (2 Samuel 7:25).

In the daily marching around the city of Jericho, Joshua insisted on the silence of human voices, which is a good policy in church activity. "And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout" (Joshua 6:10). There is a time for human voices to be silent. A whispering campaign in the ranks could have spread doubt through the whole army. "Be silent, O all flesh, before the Lord" (Zechariah 2:13).

In church work there is a time for us to be silent and to let the Lord do the talking.

The going around Jericho so many times was certainly a matter solely of faith and not of sight; which should be the basis of our prayer and service activity. It would have done no good for the men of Israel as they marched around Jericho to have looked for cracks in the wall. Assurance of victory came alone through faith in God's Word. Paul said, "For we walk by faith, not by sight" (2 Corinthians 5:7). How easy it is for Christian workers to get discouraged when things do not look encouraging! But to do so is not to walk by faith.

As the Israelites had to persevere in marching around Jericho, so must Christians persevere in trusting God for victory in His cause. "On the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times" (Joshua 6:15). When the encircling was multiplied, the city was conquered. We need perseverance in our praying in God's work. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18). Before we get the answer to our prayer or see victory won, we may have to multiply the time spent in prayer. Perhaps a whole night spent in prayer, or a day of prayer will conquer the citadel of the enemy.

The Israelites praised God for victory before it actually came; and oftentimes such a policy will bring victory today. "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city" (Joshua 6:16). Theirs was the shout of praise, and it was also the shout of faith. When they shouted, the only evidence the walls would tumble was God's promise. But they praised God for victory before they had it, and immediately it came. Such a spirit is the climax of faith. The apostle gives us that principle in Php 4:6 : "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." The thanks-giving was to accompany

the praying and not to wait for the answer. In other words, we are to thank God for the answer to our prayer before we actually get it. That is real faith.

Overcoming Giants in the Promised Land,

A Challenge to Christians Today (Joshua 11, 14, 15, 17)

Joshua and Israel cut off giants from the land of Canaan, and set modern young people an example of heroism. "And at that time came Joshua, and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained" (Joshua 11:21-22). Anakim means "long-necked" and was the name given these ancient giants. God's people who put their trust in Him were able to win notable victories. "But the people that do know their God shall be strong, and do exploits" (Daniel 11:32). The message of Paul in Romans 8:37 corresponds to this: "Nay, in all these things we are more than conquerors through him that loved us." And there are plenty of giants to conquer in this modern world of ours. There is Giant Stronghold of Sin, Giant Citadel of Satan, Giant Enslaving Sin, Giant Sinful Habit, Giant Uncontrollable Temper, Giant Dark Passion, and Giant Despair. And perhaps you can add some more giants to this list. But thank God they can all be conquered through faith in Jesus Christ!

Caleb conquered giants when he was an old man, and has set us an example of faith in God for great things. "Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Joshua 14:12).

Here is an old man who asks for giants to fight, instead of asking for an easy task. "And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city of Arba the father of Anak, which city is Hebron. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak" (Joshua 15:13-14). Given territory where giants were entrenched, he drove them forth and took possession of their land. The apostle Paul, another man with courage like Caleb, wrote to young Timothy this word: "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2 Timothy 2:1).

When the tribe of Manasseh wanted more territory, Joshua challenged these men to conquer giants to get land, but like many today, they failed to do so. "And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee" (Joshua 17:14-15). If they were a great people, let them prove it by conquering giants. The word giants means "Rephaims" or "strong ones." In verse 16 these descendants of Joseph complained about the enemy having chariots of iron. But there is no record that they ever did what Joshua challenged them to do. They never conquered giants. There is great need for Christians in these days who are strong in faith and able to overcome the world, the flesh, and the Devil. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John

5:4). Every child of God may overcome the world through faith in God. Let us say with Paul: "I can do all things through Christ which strengtheneth me" (Php 4:13). The Old Testament Cities of Refuge,

A Type of Christ as a Refuge for Sinners

(Joshua 20)

There was need for the cities of refuge in the days of the Mosaic law, as there is need for a true place of refuge for sinners in all ages. "Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: that the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood" (Joshua 20:2-3).

The need for such cities grew out of the ancient law of the kinsman-avenger. If a person was murdered, his nearest male relative was duty bound to avenge the murder by executing the murderer. When the law of Moses was instituted, the right of the kinsman-avenger was still recognized, but the manslayer, or the man who killed a person accidentally, was protected by being allowed to flee to a city of refuge where his case was judged. There has always been needed a place of refuge for sinners. Men seek for such refuge, but some are disappointed because the places in which they trust are not secure. "The hail shall sweep away the refuge of lies" (Isaiah 28:17). What tragedy to trust a false refuge! But God Himself is the only secure place of refuge. "God is our refuge and strength, a very present help in trouble" (Psalms 46:1).

These Old Testament cities did not provide refuge for first-degree murderers, but only for manslaughter; and so our place of refuge in Christ is only for repentant sinners and not for those who refuse to repent. "The slayer that killeth any person unawares and unwittingly may flee thither" (Joshua 20:3). The first-degree murderer was turned over to the kinsman-avenger, even though he fled to the city of refuge. And so our place of refuge in Christ is not for all sinners, it is only for repentant sinners who will trust in Christ. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Repentance and faith in Christ go together. But a sinner who seeks to have faith in Christ without being willing to repent of his sins will get nowhere, except to be judged for his sins.

These cities of refuge availed only for those men who fled to them; and Christ saves only those who trust in Him for salvation. "May flee thither" (Joshua 20:3). The slayer had to flee to a city of refuge to have it avail for him. Similarly the sinner must come to Christ in order to be saved. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37), so said Jesus.

The Old Testament word often translated "trust" means to "seek or take refuge in." "Blessed are all they that put their trust [take refuge] in him" (Psalms 2:12). Him here refers to the Son, or Christ. The New Testament expression believe in often means "believe into," literally translated. In John 3:16, "whosoever believeth in him" could be translated literally, "whosoever believeth into him." This suggests the thought, "whosoever takes refuge in him."

This is the thought of that famous hymn:

Rock of Ages, cleft for me, Let me hide myself in Thee;

Let the water and the blood, From Thy riven side which flowed, Be of sin the double cure, Save me from its guilt and power. The cities of refuge were easy of access to those who needed them; and Jesus as our place of refuge is not hard to find. Joshua 20:7-8 list the six cities of refuge, and there were three on the east side of Jordan, and three on the west side. They were evenly scattered throughout the land. Roads leading to them were kept in good repair. There were signs marked "Refuge" at crossroads indicating the way to the nearest city of refuge.

Today the way of salvation is plainly indicated to all who seek. "Wayfaring men, though fools, shall not err therein" (Isaiah 35:8). "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Romans 10:8).

There were two things a manslayer had to do to be safe; and this is a type of the two things that a sinner needs to do in relation to Christ.

The two things a manslayer had to do were:

(1) Flee to the city of refuge, "Whosoever killeth any person at unawares might flee thither"(Joshua 20:9);

(2) Stay there according to instructions: "And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days" (Joshua 20:6).

And there are two things a sinner must do today:

(1) Flee to Christ to be saved, "Who have fled for refuge to lay hold upon the hope set before us" (Hebrews 6:18);

(2) abide in Christ to be kept, "Abide in me, and I in you" (John 15:4).

Thus he is saved and kept.

07-Types in Judges

Types in Judges CHAPTER SEVEN

Reasons for Success or Failure in Driving Out the Enemy

in Israel and in Christian Life and Service

(Judges 1)

Seeking counsel from the Lord and obeying it brings victory in any age. “Now after the death of Joshua it came to pass that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up” (Judges 1:1-2).

It is always wise to seek to know God's will in any matter, but it is doubly important to obey that will when it is known. The apostle Paul asked the Roman believers to pray, “That I may come unto you with joy by the will of God” (Romans 15:32). Paul wanted God's guidance about going to Rome. His going resulted in victory even though he went as the prisoner of Rome.

Uniting to fight brought victory to certain tribes of Israel, and brings victory today. “And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot” (Judges 1:3). Simeon helped Judah secure victory; and then Judges 1:17 tells how Judah helped Simeon win a victory. Christians need to help each other in warfare against Satan. Notice that the pronouns in Ephesians 6:10-18 are plural.

It was the Lord's presence and help that gave victory in Old Testament times; and it brings victory in modern times, “And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand . . . And the Lord was with Judah; and he drove out the inhabitants of the mountain” (Judges 1:4; Judges 1:19). The secret of victory was that the Lord was with these soldiers of old. No wonder they won battles!

The Great Commission to the Church is followed by this promise of the Lord's presence to those who obey, “And, lo, I am with you alway, even unto the end of the world” (Matthew 28:20). If we obey Christ's orders, He promises to go with us in carrying them out.

Men who have overcome do well to challenge young people to victory as Caleb did. “And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, Caleb's younger brother, took it, and he gave him Achsah his daughter to wife” (Judges 1:12-13). Caleb could challenge young men to do courageous tasks, because he himself was an overcomer. Paul, who was an overcomer also, challenged young Timothy: “Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . Thou therefore endure hardness, as a good soldier of Jesus Christ” (2 Timothy 2:1; 2 Timothy 2:3).

Providential guidance leads to victory as it did in the case of the tribe of Joseph. The tribe of Joseph providentially discovered a man who gave information about a secret entrance to the city

of Bethel. By this means they captured the city (Judges 1:22-26). How many times the Lord through His providences leads His people to victory! They must seek His will and be ready to follow it when it is revealed to them. "And the Lord shall guide thee continually" (Isaiah 58:11).

Failure to unite caused incomplete victory in Bible times; and often does today. "Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire . . . And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day" (Judges 1:8; Judges 1:21). Now the city of Jerusalem was given partially to Benjamin and partially unto Judah, with the larger part going to Benjamin. Judah won over the enemy in his section of the city, but Benjamin did not in his part of the city. The two tribes ought to have co-operated in driving the enemy clear out of the city. Instead of this the enemy remained there until the time of David.

Today, when God's children can unite without compromise, it may spell the difference between victory and defeat in the work of the Lord. This does not necessarily mean a union of denominations, but it does mean that we have "the unity of the Spirit." "Endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

Fear of the enemy is a chief reason for his victory over God's people. "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron" (Judges 1:19). Fear of the enemy caused failure to conquer. "Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land" (Judges 1:27).

Once again it was fear that kept this tribe from conquering these strongholds of the enemy. According to archaeologists, the cities of Beth-shean and Megiddo were especially well-fortified cities. But with God's help they could have conquered them. Fear causes failure to capture the strongholds of sin. "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God" (Php 1:28).

Disobedience to God's commands was the explanation of failure in the period of the Judges, and many times today. The oft-recurring expression, neither did, in verses Judges 1:27; Judges 1:29-31; Judges 1:33 of Judges describes the failure of the tribes to obey God and drive out the enemy. God has commanded the Church to take the Gospel into all the world: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Our failure to obey this command is the reason for defeat in the Church. The difficulty in the way is; no excuse for us, as it was no excuse for Israel in the time of the judges.

Laziness is the explanation of much of the failure to do God's will in ancient and in modern times. Much of Judges is a list of cities Israel failed to take (Judges 1:28; Judges 1:30; Judges 1:33; Judges 1:35, etc.). Instead of driving out the enemy, it was easier to let them stay and put them to tribute. One of the tribes let the enemy force it into the mountain, "For they would not suffer them to come down to the valley" (Judges 1:34). God's children are often guilty of taking the easiest course rather than the hard course. The easiest way out of a situation is not always the best way

for Christians. The Bible says, “Resist the devil, and he will flee from you” (James 4:7). And, “Neither give place to the devil” (Ephesians 4:27).

Ancient Types

of Modern Foes of the Church

(Judges 3-16)

(It is true that the Lord used these foes to punish the Israelites for their apostasy. But if we look at them from a different viewpoint, we find in them a picture of enemies the Church needs to overcome in the modern world).

Mesopotamians - a type of spiritual declension in the Church.

Israel served Chushan-rishathaim, king of Mesopotamia, for eight years (Judges 3:8-11). Mesopotamia is “the country between the two rivers,” i.e., the Tigris and the Euphrates Rivers. It was the northern half of this land from which this invasion took place. It was the southern portion of this same territory from which Abraham and Sarah migrated to come to Canaan. So here is a foe coming from the vicinity that Abraham turned away from to enter the Promised Land. This foe is, therefore, a type of spiritual declension in the Church, or going back to what was once forsaken or given up, i.e., going back to a lower standard of life. Othniel was the judge who led in delivering Israel from the Mesopotamians. “And the Spirit of the Lord came upon him, and he judged Israel, and went out to war” (Judges 3:10).

Revival begins with the Holy Spirit and His work with the individual. After the Spirit came upon Othniel, he judged Israel, i.e., he doubtless reproved the people and called them to account for their sins, and endeavored to get them to return to the Lord. Following this, he gathered an army and went forth to win a victory over the enemy. This is the true order in any revival. First, the Spirit coming upon an individual who becomes an instrument in reviving others, and then the transformation of the great body of professing Christians. In the Book of Acts a perennial revival was maintained by the disciples’ being “filled with the Holy Spirit” and then refilled.

Moabites - a type of outward relationship without inward reality.

Israel served Eglon the king of Moab for eighteen years (Judges 3:12-30). The Moabites were descendants of Lot and therefore related to the Jews. At Baal-Peor they defiled God’s people through unholy alliances. They are a type of professing Christians who do not possess spiritual life. They are outwardly related to the Church, but are without a born-again experience.

Ehud, the judge, dealt vigorously with the Moabites. He drove them from their headquarters at Jericho, and then he “took the fords of Jordan toward Moab, and suffered not a man to pass over” (Judges 3:28). He cut off all possible retreat until they could be dealt with. Such professors today who do not really possess must be dealt with in a vigorous manner. When the Sword of the Spirit is used effectively (Ephesians 6:17), then all the avenues of escape will be cut off, and these Moabites will be smitten down with conviction of sin and their lives transformed.

Canaanites - a type of modern false cults.

Israel served Jabin, king of Canaan, for twenty years (Judges 4-5). The ancient Canaanites became merchants or “traffickers” (cf. Proverbs 31:24, mar.). Thus they are a fitting type of the teachers of false cults who “traffic with Bible teaching.” They make wrong use of “the truth.” Deborah and Barak put to rout the Canaanites when they obeyed the Word of the Lord. “Hath not the Lord God of Israel commanded, saying, Go” (Judges 4:6). A real victory will be won over the false teachings of the cults, if the churches will first teach the Word in its simplicity and purity, and second, will put into practice the Word in daily life and action.

The way to overcome the wrong use of the Bible is by making the right use of it. Most church members who are won over to the teachings of false cults are those who have attended a church where the Word is not taught or practiced. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock . . . And now brethren, I commend you to God, and to the word of his grace, which is able to build you up” (Acts 20:28-29; Acts 20:32).

The coming of the Midianites - a type of an invasion of the world into the Church.

Israel served the Midianites seven years (Judges 6-7). It was a band of Midianites who carried Joseph down into Egypt (Genesis 37:28), and it was Midianites who invaded Israel in the days of Gideon. Gideon started out to fight the Midianites with an army of 32,000 soldiers. But as God put the men to the test, only three hundred men were left. But these three hundred men won a marvelous victory over the Midianites. When the world invades the Church, let the minister preach “separation from the world,” and the ranks will begin to thin out, but those who are left will be able to win victory for God. In getting the Lord’s work done, better have a few consecrated workers than a great army of worldly workers. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts” (Zechariah 4:6).

The Philistines are a type of unconverted men or carnal church members who insist on managing church affairs. Israel served the Philistines for forty years (Judges 13-16). The Philistines intruded into the Promised Land without going through the Jordan River as did the Israelites. After getting into the land, they attempted to dominate all the territory of Israel. It took real warfare to keep them from doing so.

Samson as a Nazarite became a one-man army for God against the Philistines. But when he repudiated his vow, he lost his power. “He wist not that the Lord was departed from him” (Judges 16:20).

Many churches today are having trouble with modern Philistines, who either have never been born again and yet are determined to run the church on worldly standards, or they are carnal Christians who allow self to dominate rather than the Holy Spirit. It takes a real battle to keep these people from having their way in the churches. The weapons used against them must always be spiritual and not carnal weapons. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” (2 Corinthians 10:4). We must use the Sword of the Spirit which is the Word of God, accompanied by prayer warfare in order that God’s will shall be fulfilled in the churches.

Gideon’s Victory,

A Type of the Church Overcoming the Enemy

(Judges 7)

Gideon and his men took a stand against the enemy, and the enemy fled; and this is what we must do in relation to Satan's trying to hinder the Church. "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers . . . And all the host ran, and cried, and fled" (Judges 7:16; Judges 7:21). The method Gideon used caused the enemy to fear and flee. He divided the men into three companies of one hundred men on three sides of the enemy's camp. It was night and each man carried a lamp hidden away within a pitcher. At a signal from Gideon the pitchers were broken, and thus the enemy saw the lights on three sides of the camp. Trumpets were sounded, and the enemy was frightened and ran in the only direction open to them. Gideon's men pursued them, and the victory was complete. Now if we take a stand against our enemy, the Devil, God's Word promises that he will flee from us. "Resist the devil, and he will flee from you" (James 4:7).

When he is resisted in the name of the Lord, the Devil is a coward. There is no need for us to be overcome by the Devil when God has promised us victory over him. Let us take a stand against him and possess victory.

The lamps Gideon's men used symbolize the Christ-life within Christians. "And lamps within the pitchers" (Judges 7:16). Gideon's lamps are beautifully symbolical of Christ the Light of the world dwelling in our hearts. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). Real victory is won only when men see Christ living in us; only then can the enemy be defeated.

The pitchers which covered up the lights represent the self-life which must be broken. "And brake the pitchers" (Judges 7:19). Our self-life is what hinders the world from seeing Christ shine forth from us. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Corinthians 4:7). Self is the one big hindrance to our life and testimony. When our self-life is broken, then the Christ-life or light will shine forth from us.

The sounding of the trumpets symbolizes the sending forth of the Gospel message. "And the three companies blew the trumpets" (Judges 7:20). As Gideon's trumpets sounded forth, so we are commanded to sound forth the message of the glad tidings that Christ died for sinners. The apostle Paul complimented the Thessalonian Christians for having done this. "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad" (1 Thessalonians 1:8). Trumpeting the Gospel message is the chief duty of the Church.

The battle-cry of the three hundred men was: "The Sword of the Lord and of Gideon!"; and our battle-cry should be: "Take the Sword of the Spirit, which is the Word of God." "And they cried, The sword of the Lord, and of Gideon" (Judges 7:20). God had a part to perform in the battle, and Gideon and his men had a part. Both parts were important. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:17). Our part is to take God's Word and use it as a sword. It is the Spirit's part to direct our use of the Word, and give power to its use. The enemy will be routed as we co-operate with the Holy Spirit in the use of the Word.

Every one of Gideons men stood in his place, and we could have victory if every member of the Church was to be found in his place ready for God's orders. "And they stood every man in his place round about the camp" (Judges 7:21). Each man was in his place where he belonged, and did what he was told to do. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

There is a place in God's army for every Christian, and a task for him to perform. Our Captain expects us to fulfill our task as good soldiers of His army.

08-Types in Ruth

Types In Ruth

CHAPTER EIGHT

Naomi, A Type of the Returning Backslider

(Ruth 1-3)

Naomi and her husband left the land of Israel for the land of Moab; and sometimes Christians backslide by going back into the world. "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons" (Ruth 1:1). Naomi and her husband mortgaged their home and moved to Moab because of the famine. They stayed there longer than they intended to stay. They "went to sojourn in the country of Moab." Then they "continued there" (Ruth 1:2). And finally they "dwelled there about ten years" (Ruth 1:4). They stayed there long enough for their two sons to marry Moabitish women.

The experience of Naomi is similar to that of backsliders today. These people forsake God's house and His people and go back to the world. "Demas hath forsaken me, having loved this present world" (2 Timothy 4:10). Such a life begins by excursions into the world with the purpose in mind of returning to the Lord. But the time lengthens out into years, and involvements preclude an early restoration, especially if an unsaved person is married in the meantime. How easy it is for hearts to be hardened!

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:12-13).

Troubles in the land of Moab caused Naomi to return to Israel, and oftentimes the Lord uses trouble to bring backsliders to Him. "And Elimelech Naomi's husband died; and she was left, and her two sons . . . And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband" (Ruth 1:3; Ruth 1:5). To lose first her husband, and then her two sons, one after another, must have been terrible blows to Naomi, but doubtless it was all this that caused her to return to her own land. "Then she arose . . . that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread" (Ruth 1:6).

Naomi was now willing to return to Bethlehem. And today God allows severe trials to come to backsliders to make them think of God. "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early. Come, and let us return unto the Lord" (Hosea 5:15; Hosea 6:1).

Naomi's return to the land of Israel caused Ruth to go with her; and backsliders who now return to the Lord often lead others to Christ. "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

When a backslider returns to the Lord, then his influence begins to count for God instead of against Him. After David's great sin, when he confessed his sin to the Lord and was forgiven and restored to the Lord, then he could be influential in converting sinners to God. "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit, then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalms 51:12-13).

Naomi and Ruth were blessed of God upon their return to the land of Israel; and God will bless all those who return unto Him. The Lord graciously blessed them following their return to the land. What Boaz said of Ruth was true of Naomi also, "Blessed be thou of the Lord" (Ruth 3:10). The lost inheritance was restored through Boaz as kinsman-redeemer. And God always blesses the returning backslider. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

Boaz, A Type of Christ as Our Kinsman-Redeemer

(Ruth 1-4) The family of Elimelech needed a kinsman-redeemer; even as men through the years have needed a spiritual Kinsman-redeemer. When Elimelech and Naomi forsook the land of Israel for Moab, they mortgaged their property and home (Ruth 1). Then in the foreign land their two sons both died without sons. Thus their property would have been lost but for the help of a kinsman-redeemer.

A kinsman-redeemer was a brother or the nearest male relative. He would pay the mortgage on the property and be expected to marry the widow of the deceased man and thus raise up the name of the deceased. In this case, there was a kinsman nearer than Boaz, but he refused to act as redeemer, so this left the way open for Boaz to be the kinsman-redeemer. He paid the mortgage on the estate of Elimelech and married Ruth, the wife of Elimelech's deceased son, and thus the house of Elimelech was redeemed when Ruth bare a son to Boaz.

When Adam and Eve sinned, they and all their descendants lost their inheritance in God's kingdom. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). The inheritance was lost through sin.

"Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Corinthians 6:9). Because of this loss, man has desperate need of a kinsman-redeemer to redeem his lost inheritance.

Boaz is a type of Christ as kinsman-redeemer because he was near of kin, and thus had the right to redeem. "And now is not Boaz of our kindred?" (Ruth 3:2). Boaz had the right to redeem because he was near of kin. Jesus is a Brother to those He redeems, being a real human being, "For which cause he is not ashamed to call them brethren" (Hebrews 2:11). "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it I

behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:16-17). Because the Son of man was a genuine human being, He has the right to redeem for man his lost inheritance, being near of kin.

As kinsman-redeemer Boaz is a type of Christ, because he was able to redeem, being wealthy. "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz" (Ruth 2:1). Being wealthy, there was no question about the ability of Boaz to pay off the mortgage on the estate of Elimelech. He could well afford to do it. And being Son of God with all power, Jesus had the ability to redeem sinners. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God" (Hebrews 4:14).

Our Kinsman-Redeemer must be Man and He must be God.

- Because He is Man, He has the right to redeem.

- Because He is God, He has the ability to redeem.

"Now unto him that is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20). Actually, Jesus bought us by the price of His blood, "For ye are bought with a price" (1 Corinthians 6:20). As kinsman-redeemer Boaz is a type of Christ because he was willing to redeem. "And the kinsman [not Boaz] said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself" (Ruth 4:6).

You see, this other kinsman was not willing to redeem the inheritance by marrying Ruth, whereas Boaz was so willing. "Ye are witnesses this day, that I have bought all that was Elimelech's" (Ruth 4:9). His marriage to Ruth was a necessary part of his redemption of the property. And Jesus was willing to redeem sinful man and thus win back for him his lost inheritance.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Php 2:5-8).

Here we see the willingness of Jesus to turn His back on the glories of Heaven in order to come to earth to redeem man by dying on Calvary's cross.

As kinsman-redeemer Boaz is a type of Christ because he loved the one redeemed. "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance" (Ruth 4:10).

Boaz was willing to be Ruth's redeemer because he loved her and was willing to marry her. And because Jesus loves us, He died for us and thereby became our Redeemer. "Who loved me, and gave himself for me" (Galatians 2:20).

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4).

The redemption which Christ secures for us is far superior to that which Boaz secured for the family of Elimelech. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

Jesus Christ, the antitype, is far greater than Boaz, the type. Therefore, the inheritance of Christ is greater than the inheritance of Boaz. How we should thank God for Jesus, our Kinsman-Redeemer!

09-Types in First and Second Samuel

Types in First and Second Samuel

CHAPTER NINE The Kingdom of Saul,

A Type of the Self-Life

(1 Samuel 8-28) The kingdom of Saul came into existence as a protest against divine rule; and therefore pictures a professing Christian who refuses to let God have His way in his life. "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8:6-7).

Israel did not want God to be their King. They wanted one of their own number to be their king. They were protesting against divine rulership. How strange that any person who, professing to love God, should rebel against the Kingship of Jesus and should insist that self be on the throne of his heart! Even Jesus came not to do His own will but God's will, and how much more should we. "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38)!

Saul had good qualities for kingship, but his one great lack was a willingness to obey God implicitly, and this same lack explains the failure in many a Christians life. He was a tall, imposing character: "And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward" (1 Samuel 10:23). At the beginning of his kingdom, he was humble. And he demonstrated leadership as a good military man. He had much to be said in his favor at the first. But his great lack was a failure to go all the way in obeying the Lord. "Because thou obeyedst not the voice of the Lord" (1 Samuel 28:18).

That is indeed a notable sin among followers of Christ, this failure to obey the Lord in all things. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16).

When Saul faced an emergency, he disregarded God's will; and carnal Christians are ordering their lives according to self-will instead of God's will. "And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God" (1 Samuel 13:11-13). Saul made all kinds of excuses for not obeying the Lord. Let us not be guilty of doing likewise today. There is constant warfare going on in the lives of many of God's children between God's will and self-will. "That he no longer should live the rest of his time in the flesh to the lusts of

men, but to the will of God" (1 Peter 4:2).

Saul only partially obeyed God in regard to the Amalekites, and spared their king who was under divine sentence to be executed; and in all this he was true to type in picturing Self on the throne. God's command was clear enough. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not" (1 Samuel 15:3). But what did Saul do or fail to do? "And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal" (1 Samuel 15:20-21). Here was partial obedience, and excuses for disobedience. Saul said that what was spared was to be used for a sacrifice unto the Lord. But Samuel answered: "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). When self is on the throne, obedience is never complete. Too many Christians are like Saul.

Saul persecuted David, even as carnal Christians often persecute spiritual Christians. "And Jonathan told David, saying, Saul my father seeketh to kill thee" (1 Samuel 19:2). Galatians 4:29 is another example of this sort of persecution: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." In olden times Ishmael persecuted Isaac, and today carnal Christians persecute spiritual ones. Saul fought against David, as unspiritual church members oppose consecrated Christians.

Saul, having rejected God's guidance, gave himself over to Satan and sought counsel from a Spiritualist medium; and this is like professing Christians who begin by being ruled by Self and end up by being ruled by Satan, "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit that I may go to her and inquire of her" (1 Samuel 28:7).

Saul had previously banished witches from the land, but now he seeks for one. The appearing of Samuel to Saul was not caused by the witch, but by God, for the witch was frightened when she saw him. Samuel pronounced Saul's doom. Satan had taken the place of self as ruler of his life. And this spelled his downfall. The apostle Paul gave us good advice when he said in Ephesians 4:27 : "Neither give place to the devil." We give place to the Devil by continuing to give place to self. The Friendship between Jonathan and David,

A Type of the Friendship between Christ and the Believer (1 Samuel 18-20)

Jonathan loved David first, and then David loved Jonathan; and even so, Jesus loved us first, and this love caused us to love Him. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Samuel 18:1).

Afterward we also discover that David loved Jonathan, but the first statement of love is this one about Jonathan's love for David. And Jesus loved us before we ever loved Him. His love led to His taking the first step in providing for our salvation. And it is His love for us that causes us to love Him. "We love him, because he first loved us" (1 John 4:19).

Jonathan and David made a covenant with each other; even as the Lord Jesus makes a covenant with every believer in Him. "Then Jonathan and David made a covenant, because he loved him as

his own soul” (1 Samuel 18:3). Both men kept this covenant. David kept it after Jonathan died. And there is a covenant between Christ and every believer. “And to Jesus the mediator of the new covenant” (Hebrews 12:24).

What does Jesus promise to do?

- He promises to take care of our past sins.
- He promises to give us victory over sin.
- He promises to give us a place in Heaven.

What do we promise Jesus? We promise to trust Him for forgiveness and deliverance, and we promise to surrender our wills to Him and obey His orders. Are we as faithful in carrying out our part of the covenant as David was in carrying out his promise to Jonathan?

Jonathan gave David his robe, so Jesus gives to believers the robe of His righteousness. “And Jonathan stripped himself of the robe that was upon him, and gave it to David” (1 Samuel 18:4). Jonathan was the king’s son, and as such gave his princely robe to his friend David. Having borne our sins on the cross, Jesus gives us His righteousness, and thus we are justified from all sin. “He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness” (Isaiah 61:10).

Jonathan gave David his armor, and Jesus gives us His armor for our battle with Satan. “And his garments, even to his sword, and to his bow, and to his girdle” (1 Samuel 18:4). And thus was young David equipped for battle with the enemy. And the Lord gives us armor for our battle: “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day” (Ephesians 6:13).

In the verses that follow, the various parts of the armor are listed, including breastplate, shield, helmet, and sword. Christ has given this armor to us. But we must put it on and make use of it.

Jonathan delighted in David; and so the Lord Jesus delights in every true believer in Him. “But Jonathan Saul’s son delighted much in David” (1 Samuel 19:2). Jonathan, the king’s son, delighted in David, the humble shepherd lad. True love always delights in the object of its love. And David one day wrote of his divine Lover: “He brought me forth also into a large place; he delivered me, because he delighted in me” (Psalms 18:19). And so today Jesus delights in the humblest and unworthiest saint!

Jonathan promised to do for David whatsoever his soul desired; and similarly the Lord Jesus promises to give us whatsoever we ask the Father in His name. “Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee” (1 Samuel 20:4). This meant much to David, for Jonathan as the king’s son was in a position to do more for David than anyone else.

Jesus is in a position to do for us even greater than Jonathan. “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16). This is as if Jesus gave us a signed check for us to fill in the amount we need and then cash the check. We cash in on this check by our prayer of faith.

Jonathan was a faithful friend to David, and David was a faithful friend to Jonathan; and Jesus is our faithful Friend, but are we His faithful friends? The friendship between these two Old Testament men was so remarkable that men have talked about it down through the centuries. But the friendship of Christ for us is the greatest friendship of all time. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). His friendship for us led Him to sacrifice His life on Calvary's cross. But what about our friendship for Him? "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Our obedience to Him is the test of our friendship for Him. By that standard what is our friendship worth to Him?

David at the Cave of Adullam,

A Type of Christ Our Captain

(1 Samuel 22)

Those in distress came to David in the cave; and there is deliverance for all in distress who go to Jesus. "David therefore departed thence, and escaped to the cave Adullam . . . And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men" (1 Samuel 22:1-2).

Those, who were in straits under the rule of Saul, heard that David was at Adullam and came to him and they became a part of his soldier band. Jesus the Captain of our salvation stands ready to receive all sinners who are distressed. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses" (Psalms 107:6). And Jesus says today as He did in the long ago: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

Those in debt gravitated to David in the cave, and there is forgiveness for all men with sin debts who are willing to follow Jesus. "And everyone that was in debt . . . gathered themselves unto him" (1 Samuel 22:2). In those days a creditor could make slaves of men who owed him large debts. (Cf. 2 Kings 4:1.) David's cave became a place of refuge for those in debt. And to those who come to Jesus, He first of all says to them, "Son, be of good cheer; thy sins be forgiven thee" (Matthew 9:2). To be a good soldier a man must first be rid of his burden of sin debts. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier" (2 Timothy 2:4).

Those who were discontented joined David's band; and dissatisfied souls find satisfaction in Christ today. "And everyone that was discontented, gathered themselves unto him" (1 Samuel 22:2). The Hebrew word for "discontented" means "to be bitter of soul." Men whose heart was bitter toward conditions of life in those strenuous days came to David in the cave. And Jesus will receive all who come to Him, no matter how bitter may be their spirit: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). He promises that hungry and thirsty souls shall be satisfied. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). Only men who have been satisfied by Jesus will make good soldiers.

David molded this motley group of men into an effective army; and Jesus is able to take all who come to Him and make them into a victorious army for Him. "And he became a captain over them: and there were with him about four hundred men" (1 Samuel 22:2). It is a tribute to David that he could use such men as came to him and with their help go forth and win battles.

Now Jesus sees possibilities in all who come to Him. "And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone" (John 1:42). Jesus welcomes all who come to Him. He first forgives their past sins, then gives them victory over sin in their present lives, and then with changed lives, He assigns them a place in His army. "Finally, my brethren, be I strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:10-11).

David's experience at Adullam, when Saul, a ruler rejected by God, was still on the throne is a type of the present dispensation when Satan is ruler of this world. In several striking ways Saul is a type of Satan. He persecuted David. At times he showed a very ugly spirit. Certainly he acted in a satanic manner. Although rejected of God, he was still on the throne when David was at Adullam. Today Satan is ruler over the kingdoms of this world. Jesus called Satan, "Prince of this world" (John 12:31). Paul called him, "God of this world" (2 Corinthians 4:4). It is in such a world ruled over by Satan that Christian soldiers must live and serve.

David was ruler over a hidden kingdom that was one day to be manifested; and so the kingdom of Jesus is "in mystery" today, but will be manifested at His coming. David and his men had to hide away from the wrath of King Saul. Their kingdom was a hidden one. But these same men who followed David in the wilderness became a part of his kingdom when he became king over all Israel.

Jesus once said: "The kingdom of heaven is like unto treasure hid in a field." To-day Christ's kingdom is more or less hidden. Jesus is gathering His army as David did. But the day will come when those who have served with Jesus now will become a part of Christ's glorious kingdom when He returns to reign. "When Christ, who is our life, shall appear [be manifested], then shall ye also appear with him in glory" (Colossians 3:4). Those who have been His faithful soldiers now will be rewarded then.

Bringing the Ark to Jerusalem,

A Type of Revival in the Church

(II Samuel 6)

David's desire to have the Ark of God at Jerusalem is a type of a Christian's desire for a Holy Spirit revival. "Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim" (2 Samuel 6:1-2). The Ark was God's dwelling-place with His people, and David wanted that Presence at Jerusalem, the center of the national worship. Today there is a great longing in the hearts of many believers for a heaven-sent revival. Peter tells us that the source of revival is in the presence of the Lord. "Repent ye therefore, and be converted, that your

sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19). When God’s presence in holiness becomes real in any assembly of believers, that is revival.

David used the wrong method to bring the Ark; and churches often use the wrong methods to try to get revival. “And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart” (2 Samuel 6:3). This was the method of the Philistines when they sent the Ark back to Israel after having it in their possession for seven months. 1 Samuel 6:7; 1 Samuel 6:11 says: “Now therefore make a new cart . . . And they laid the ark of the Lord upon the cart.”

The Philistines were naturally ignorant of God’s method of transporting the Ark. David and the Levites should have known all about it, for they had the law of Moses to inform them. Now using the wrong method proved disastrous. “And when they came to Nachon’s threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. And David was displeased because the Lord made a breach upon Uzzah, and he called the name of the place, Perrezuzzah [the breach of Uzzah] to this day. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?” (2 Samuel 6:6-9). If he had studied the law of Moses, he would have known how. If he had obeyed; God’s instructions, he would not have needed to be afraid of God. We are asking, How shall a Holy Ghost revival come to me and my church? Let us study our Bible and see how the Book of Acts says the early church had a perennial revival, and how we can have one too. Let us not be guilty of trying to work up a revival in the energy of the flesh. Rather let us pray for an outpouring of the Holy Spirit.

David sidetracked revival in the way many churches are doing today. “So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside unto the house of Obed-edom” (2 Samuel 6:10). The Ark was deposited in this man’s house instead of being taken to Jerusalem. And because of this action of David, Jerusalem was kept from having revival blessing for a longer time than was necessary. And by their actions, many churches are deprived of having showers of blessing they so much need. The need for revival is put on the sidetrack, and things of lesser importance are kept on the main track.

When revival broke out in one place, David was stirred to action; as Christians should be now. “And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household” (2 Samuel 6:11). This one man and his family where the Ark was, saw real revival blessing, and David heard about it and was stirred to action. “And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness” (2 Samuel 6:12). If one household could have a revival, why not a whole nation? Today we hear of revival fires breaking out in Africa, in parts of Scotland, and in England, and in certain places in our own land. Such reports should stir us to action that we might have a revival in our own heart, in our church, and all over the land. “O Lord, revive thy work in the midst of the years” (Habakkuk 3:2).

David at last brought the Ark to Jerusalem in the right way; and it is possible for us to see revival blessings in our area this year. “And it was, so when they that bare the ark of the Lord had gone

six paces, he sacrificed oxen and fatlings” (2 Samuel 6:13). In the meantime, David and his priests must have studied the law. Notice, this time the Ark was borne by the priests and not placed on a cart. Revival comes by individuals’ obeying God’s Word. Also sacrifices were offered as the Ark was brought. Revival comes through putting our all on the altar.

The coming of revival brings joy. “So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet” (2 Samuel 6:15). Revival always brings joy. “In thy presence is fullness of joy; at thy right hand there are pleasures for evermore” (Psalms 16:11). Sin causes unhappiness, and when revival comes, sin has to go, and then the cup of joy runs over.

Revival is usually misunderstood and criticized by carnal Christians. “And as the ark of the Lord came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart” (2 Samuel 6:16). Not being a spiritual person, Michal could not appreciate how her husband acted in a revival.

Often, real revival is not understood and is sharply criticized by carnal Christians. In fact, non-spiritual people wouldn’t know how to act if they got into a revival. But while Michal ridiculed revival, David enjoyed the blessings of revival.

“And they brought in the ark of the Lord, and set it in his place, in the midst of a tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts” (2 Samuel 6:17-18). The burnt offerings pictured consecration, and the peace offerings pictured thanksgiving. David was blessed in revival and he passed on blessings to the people.

Mephibosheth,

The Type of a Sinner Saved by Grace (II Samuel 4, 9, 16, 19) The fall of Mephibosheth is symbolical of the Fall of man. “And Jonathan, Saul’s son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth” (2 Samuel 4:4). This son of Jonathan and grandson of Saul became lame through a fall that happened at the time of the death of his father and grandfather. This fall of the young prince pictures the Fall of man whereby all men have been constituted sinners. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12).

His condition of helplessness typifies the condition of the sinner. “And was lame on both his feet” (2 Samuel 9:13). He was absolutely dependent upon outside help to go anywhere. Even so the sinner is helpless without the Saviour. Jesus said, “Without me ye can do nothing” (John 15:5). The search for Mephibosheth by David is like the Saviour seeking the lost sinner. “And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan’s sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king

said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodebar” (2 Samuel 9:1-4). David wanted to be kind to someone of Saul’s house for the sake of his friend Jonathan. He had to search for the object of his kindness. He found Mephibosheth at Lodebar which means “no pasture.” How like Jesus this all is, who searched for the lost ones! “For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?” (Matthew 18:11-12).

The bringing of Mephibosheth to the king is a type of salvation by Christ’s power. “Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar” (2 Samuel 9:5). One thing is sure, he couldn’t have come by his own power, so the king “fetched him.” And sinners cannot save themselves by their own efforts apart from faith in Christ. “No man cometh unto the Father, but by me” (John 14:6). Thus saith Christ.

The king called him by his name, as Jesus does His followers. “Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!” (2 Samuel 9:6). How touching that the king should speak the name of the poor, helpless cripple. In John 10:3 Jesus says of the Shepherd, “He calleth in his own sheep by name.” This thought is dearer far to me

Than worldly wealth or fame -

However humble I may be,

He knows me by my name!

Kindness was shown Mephibosheth for Jonathan’s sake; even as kindness is shown the believer for Jesus’ sake. “And David said unto him, Fear not: for I will surely show thee I kindness for Jonathan thy father’s sake” (2 Samuel 9:7). Mephibosheth had done nothing to merit this kindness of David. He was a descendant of Saul who persecuted David, but for Jonathan’s sake, David was good to him. We must I come to God on the same basis as Mephibosheth came to David, only we are granted favor for Jesus’ sake. “Even as God for Christ’s sake hath forgiven you” (Ephesians 4:32). Because Jesus died on the cross, God is able to forgive our sins for His sake.

An inheritance was given Mephibosheth and a place at the king’s table; and similar blessings are ours in Christ. “And will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually . . . So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king’s table” (2 Samuel 9:7; 2 Samuel 9:13). He inherited land from his grandfather, and he ate daily at the king’s table. These same blessings in the spiritual realm belong to every child of God. “Which is the earnest of our inheritance until the redemption of the purchased possession” (Ephesians 1:14). “And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom” (Luke 22:29-30).

Mephibosheth was misrepresented in the days of the king’s rejection, as Christians often are today. “And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the

king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink. And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem; for he said, Today shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king" (2 Samuel 16:1-4).

This happened when David was fleeing from Jerusalem at the time of Absalom's revolt. The servant Ziba slandered his master and lied about him to the king making him out to be a traitor.

This must have been hard for Mephibosheth to take. And sometimes Christians are treated in this way. But there is a promise for all such: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matthew 5:11).

Mephibosheth was looking for the return of the king, as Christians should be looking for the return of Christ. "And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace"(2 Samuel 19:24). Here was one man who really longed for the return of the king. He showed his desire by extreme Oriental custom. Did he go too far? At any rate he let men know he really wanted to see the king. Are we looking for the return of Christ? Do we pray for His coming? "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). "Even so, come, Lord Jesus" (Revelation 22:20).

Mephibosheth expressed confidence that the king would make everything right, and we should look forward to Christ's coming in the same way. "And it came to pass, when he was come to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My Lord, O king, my servant deceived me: for; thy servant said, I will saddle me an ass, that I may ride; thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes" (2 Samuel 19:25-27). He laid the case before the king and trusted him absolutely to take care of everything. Do we have such confidence in Christ? "Be patient therefore, brethren, unto the coming of the Lord" (James 5:7). When Jesus comes, He will make everything right.

Mephibosheth loved the king more than any of his gifts to him, as we should love Jesus. "And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house" (2 Samuel 19:29-30). He cared more for the king than for his property. He would rather do without all the property and have the king, than to have the property and be without the king. Are we like that with our King Jesus? Do we love Jesus more than we love His gifts to us? Or are we more concerned for what He does for us than we are in His lovely person? The heavenly beings are continually worshiping and praising, Christ as we should be: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Revelation 5:12).

Bringing Back King David,

A Type of Bringing Back the King of Kings

(II Samuel 19)

David in exile waiting to return as king in Jerusalem is a type of Christ in Heaven waiting to return to this earth to reign.

“And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?” (2 Samuel 19:9-10) David waited some little time after the death of Absalom before he returned to Jerusalem. This is a picture of Jesus waiting in Heaven to return to this earth to reign. “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool” (Hebrews 10:12-13). Expecting means “waiting.” Like David of old, He is waiting to return.

David was waiting to return because a large group of men were not anxious for his return, having revolted under Absalom; and so Jesus is waiting to return because many of His followers are not living right, and so are not anxious for His return. The number of people who had followed Absalom was indeed large. “The conspiracy was strong; for the people increased continually with Absalom” (2 Samuel 15:12). When Absalom was dead, these people felt guilty and so would hesitate in welcoming back King David. It was necessary then for the word to go forth: “Why speak ye not a word of bringing the king back?” (2 Samuel 19:10).

One reason why Christ has delayed His return is because many of His followers are not anxious for His return. “Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Revelation 3:3).

His coming would upset the plans of such people. It would expose their backsliding and they would be ashamed. “And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming” (1 John 2:28). If we are living right we will welcome His return, but if we are not, we would really rather He would not come. “Why speak ye not a word of bringing the king back?”

Why say ye not a word of bringing back the King?

Why speak ye not of Jesus and His reign?

Why tell ye of His kingdom, and of its glories sing,

But nothing of His coming back again? A lack of unity among the people delayed David's return; and today a lack of unity among Christians hinders Christ's return. “And all the people were at strife throughout all the tribes of Israel” (2 Samuel 19:9). It was small wonder David delayed his return, with such a division among the people. Spiritual unity is lacking among God's people today.

There is strife between different Christian workers. A spirit of sectarianism takes precedence over loyalty to Christ and His Word. One group of Christians is critical of all others who do not agree with its way of doing things. “Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord” (Php 2:2). Unity of spirit is essential, not necessarily union of denominations.

“Endeavoring to keep the unity of the Spirit in the bond of peace” (Ephesians 4:3).

What David needed was for his people to make ready for his return, and Jesus longs for His followers to make ready for His return. This is why the watchword went forth: “Why speak ye not a word of bringing the king back?”

The Church as Christ’s Bride needs to make herself ready for the marriage. “Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness [righteous acts] of saints” (Revelation 19:7-8).

A revival is essential to help make the Church as Christ’s Bride ready for the marriage supper of the Lamb.

10-Types in Kings and Chronicles

Types in Kings and Chronicles CHAPTER TEN

The Temple of Solomon

A Type of the Church as God's Spiritual Temple (I Kings 5-9; I Chronicles 28-29; II Chronicles 2-7)

God was architect of Solomon's Temple, and so Christ planned the building of His Church before the creation of the world. "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, and the pattern of all that he had by the spirit, of the courts of the house of the Lord" (1 Chronicles 28:11-12). God the Holy Spirit was the Temple's architect. The plans were revealed to David who gave them to Solomon. Thus the pattern or blueprints were of divine origin. The Church as Christ's temple was designed by Him. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). A place in these temple plans has been provided for every humble saint of God. It is our privilege to be a part of the great temple which the Lord is in the process of building in this age.

The material for Solomon's Temple came from many nations; even as the Church as God's temple is made up of redeemed souls from many nations. "And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: which also king David did dedicate unto the Lord with the silver and gold that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, an of the spoil of Hadadezer, son of Rehab, king of Zobah" (2 Samuel 8:10-12).

Much of the spoil King David took in war was dedicated to the Lord, and all this material was made available to Solomon in building the Temple. It was appropriate that this material came from many nations, for it typifies God's spiritual temple the Church which is composed of people from many nations, and who have been dedicated to the Lord. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelation 5:9).

The entire foundation of the Temple is typical of Christ as the foundation of the Church, God's temple. "And the king commanded, and brought great stones, costly stones, and hewed stones, to lay the foundation of the house" (1 Kings 5:17). The foundation of the Temple was rock. Jesus said, "Upon this Rock I will build my church" (Matthew 16:18). Paul said: "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). Christ must be the foundation of our faith. If we build on Him, we will build for eternity.

The foundation platform was built on Mount Moriah at Jerusalem, which was the place of atonement or substitution; and the Church is built upon the same doctrines. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David

his father, in the place that David had prepared in the threshingfloor of Oman the Jebusite” (2 Chronicles 3:1). The Temple was built on the place where David offered to God a sacrifice which turned away the judgment of the plague for the sin of numbering the people. It was the principle of atonement or substitution. Also the Temple was built on the site of Abraham’s offering up of Isaac as a sacrifice to God, i.e., his willingness to do so.

When the angel of the Lord intervened, it was said: “And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son” (Genesis 22:13). The ram was offered instead of Isaac. Here also it was a matter of substitution or atonement. How appropriate the Temple should be built on Mount Moriah!

The substitution of the Saviour on behalf of the sinner, thus making atonement, is the basis of all that goes into the building of the Church. “Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18-19).

And the Temple foundation pictures the apostles and prophets as representing the New and Old Testament revelation. Paul infers this in Ephesians 2:20 : “And are built upon the foundation of the apostles and prophets.” The prophets represent the Old Testament Scriptures, and the apostles represent the New Testament Scriptures. Together they comprise the Bible as God’s Word, which gives the foundation for all our beliefs about God and salvation.

The chief cornerstone specifically represents Christ. “Jesus Christ himself being the chief cornerstone” (Ephesians 2:20). The chief cornerstone underlies and unites the whole structure. Everything in the Church, God’s spiritual temple, is based upon Christ, and everything is held together in unity by Him. Thus the unity and symmetry of the building are made possible by His presence.

Jesus as cornerstone was rejected by the Jewish leaders at His first coming; but will be accepted by them at His second coming. “The stone which the builders refused is become the headstone of the corner” (Psalms 118:22).

The stones for building the Temple were prepared in the quarries and then transported to the Temple area. The Jews have an old tradition that when the builders were ready to put the corner-stone in its place, they could not find this stone. Actually they had examined the cornerstone but did not think it was what they were looking for, and so they passed it by and searched elsewhere. But finally they came back to the cornerstone and discovered it was what they had all along been looking for, and so they put it in its proper place. This incident referred to by the psalmist is used to illustrate prophetically and typically the rejection of Him as Messiah by the Jewish leaders of Jesus’ day, but the acceptance of Him at the time of His second advent. The very One whom the Jews passed by and refused to accept when He walked in Judea and Galilee has become their Messiah and the world’s Saviour, and one day they will return to Him joyfully and accept Him as their Deliverer.

Much of the material of the Temple was composed of stone, which is a type of believers once dead in trespasses, but now living stones. “And the house, when it was in building, was built of stone made ready before it was brought thither” (1 Kings 6:7). A tremendous number of stones

had to be prepared and transported to make possible the building of the Temple. These stones are a fitting type of believers composing the Church as God's temple. "Ye also, as lively [living] stones, are built up a spiritual house" (1 Peter 2:5). Stones, just as they are, speak of death in appearance. They symbolize the believer when he used to be dead in sins. These stones become "living stones" through the work of the Holy Spirit.

On the inside of the Temple there was no stone visible, the walls, floor, and ceiling being covered with wood; and this pictures the believer made alive in Christ. "And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir . . . And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen" (1 Kings 6:15; 1 Kings 6:18). Since stones would give the appearance of death, therefore, everything on the inside was covered with wood. "Even when we were dead in sins, [God] hath quickened us together with Christ" (Ephesians 2:5). Those who compose Christ's temple have been made alive in Him.

The wooden material in the Temple is typical of believers because lofty trees died to their former life and were covered over with gold. Cedar wood from the Lebanon Mountains was used largely in the Temple. These trees were cut down, thus dying to their former life of which they might be said to boast. They were cut to the right size and then taken to Jerusalem and covered with gold. "So Solomon overlaid the house within with pure gold" (1 Kings 6:21).

This is a picture of the former and present life of believers. "For ye are dead, and your life is hid with Christ in God" (Colossians 3:3).

Believers are those who have died to their former life and are now hidden in Christ. Gold is a type of divinity. It is prominent in the New Jerusalem. "And the city was pure gold" (Revelation 21:18). Even as those cedar trees died and were covered with gold to become a part of the Temple, so believers have died to their old life of sin and are now covered over with the righteousness of Christ.

The Temple was garnished with precious stones, which are typical of the excellencies of the Lord in the life of believers. "And he garnished the house with precious stones for beauty" (2 Chronicles 3:6). These precious stones made the Temple indeed a place of beauty. And Peter says concerning Christians: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). The excellencies of Christ shine forth in the believer like the precious stones in Solomon's Temple.

The Temple was built noiselessly, without the sound of hammer or axe; and is thus a type of the Church which groweth unto a holy temple as individuals are added by the New Birth, and believers are made more like unto Christ. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). Silently the building was put together. And concerning the temple of the Church, Paul says: "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). Like things in Nature grow, God's temple, the Church, keeps growing silently as individuals are added to it by the New Birth, and as

Christians become more and more Christlike in their lives.

The great court of the Temple was designed for the general use of the people who came to worship; and is a type of the Church as a place of worship. "Furthermore he made the court of the priests, and the great court" (2 Chronicles 4:9). The great court was a place of worship for the masses, who came for that purpose from all over the land of Israel. Today Christians worship God in many places from humble chapels to stately cathedrals. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24).

The inner court or priests' court was designed as a place of service for the priests; and is a type of the Church as a place of service. "And he built the inner court with three rows of hewed stone, and a row of cedar beams" (1 Kings 6:36). This court was inside the great court and also must have been on a higher level, for it is called the higher court in Jeremiah 36:10. This court was essentially a place of priestly service. This court is a picture of churches today as places of service. "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Ephesians 6:6-7).

In the inner court was the brazen altar, a type of the cross of Christ. "Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof" (2 Chronicles 4:1). Outside of its being four times as long and broad, and more than three times as high, as the brazen altar in the Tabernacle, it was made after the same pattern as the earlier altar.

When King Ahaz substituted for some of the offerings an altar built after the pattern of one he saw at Damascus, he was using a modern but heathen innovation for an old-fashioned but God-appointed altar. "And King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof" (2 Kings 16:10). The king built an altar patterned after this heathen altar. It was a modern innovation that went contrary to the religion of his fathers.

Even so today many are denying the old-fashioned belief in salvation by the blood atonement of Christ and His substitution for us. In its place they are putting salvation by character and self-improvement. God's Word is clear enough, "Without shedding of blood is no remission" (Hebrews 9:22). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). Let us stand true to the faith of our fathers.

In the inner court was the molten sea and also the lesser lavers, which are a type of the believer's cleansing in preparation for service. "And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits, and a fine of thirty cubits did compass it round about" (1 Kings 7:23).

This molten sea was a large round basin fifteen feet in diameter at the brim, and forty-five feet in circumference probably at the water level, and seven and a half feet high. "It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward

the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward” (1 Kings 7:25). These oxen were sacrificial animals representing the priestly service. “And the brim thereof was wrought like the brim of a cup, with flowers of lilies” (1 Kings 7:26). These lilies are a type of purity.

In addition to this large sea of water, there were ten lesser lavers for water. “And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it . . . And under the borders were four wheels” (1 Kings 7:27; 1 Kings 7:32). These bases were like trucks with wheels. “Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits, and upon every one of the ten bases one laver” (1 Kings 7:38). These bases or trucks were to move water to every place it was needed by the priests. The molten sea contained 2,000 baths of water or 18,000 gallons. Each of the ten lesser lavers contained forty baths or 360 gallons. (1 bath equals 9 gallons). Surely here was an abundant supply of water available for use by the priests!

They would need water for washing themselves or the sacrifices. Everyone and everything employed in God’s service must be clean. “Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean, that bear the vessels of the Lord” (Isaiah 52:11). These Temple lavers were then a type of sanctification. Water for washing was made easy of access. There was no excuse for a priest being unclean. “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work” (2 Timothy 2:21).

The two pillars of brass were a type of the stability and strength of the Church. “For he cast two pillars of brass, of eighteen cubits high a piece: and a line of twelve cubits did compass either of them about” (1 Kings 7:15). These pillars evidently supported the outer porch. They were twenty-seven feet high and eighteen feet in circumference. They were hollow, and cast in Jordan Valley. “And he made two chapiters of molten brass, to set up on the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits” (1 Kings 7:16). The pillars were surmounted with these chapiters (or capitals) seven and one-half feet high. 1 Kings 7:17-20 indicate that the capitals were ornamented with two rows of pomegranates and there was a network between these rows. The upper part had representations of the stalks, leaves, and flowers of the lily. The pomegranates symbolized fruitfulness, and the lilies, purity. “And he set up the right pillar, and called the name thereof Jachin, and he set up the left pillar, and called the name thereof Boaz” (1 Kings 7:21).

Jachin means, “He will establish,” and Boaz means, “In him is strength.” Thus the two pillars symbolized stability and strength. The Lord Himself is the stability and the strength of the Church, His temple. “Now he which stablisheth us with you in Christ, and hath anointed us, is God” (2 Corinthians 1:21). “Upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18).

The tables of shewbread and the golden lampstands are a type of the relationship between Christ and the Church.

Concerning the tables of shewbread: “He made also ten tables, and placed them in the temple, five on the right side, and five on the left” (2 Chronicles 4:8). These tables were in the forepart of

the Holy Place and were similar to the table in the Tabernacle except for number and size. Like the Tabernacle table, they contained bread that was displayed and then eaten by the priests. The Temple tables of shewbread are, therefore, a type of the Church feeding upon and finding her satisfaction in Christ. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). This is symbolized by the ordinance of the Lord's Supper.

Concerning the golden lampstands: "And the candlesticks [lampstands] of pure gold, five on the right side, and five on the left, before the oracle [Holy of Holies] of pure gold, with the flowers, and the lamps, and the tongs of gold" (1 Kings 7:49). These lampstands were lined up five on either side and directly in front of the Holy of Holies. They also were similar to the lampstand in the Tabernacle except for number and size. Olive oil was burned therein, a type of the Holy Spirit, as our source of life and testimony. The lampstands are a type of the Church's union with Christ which results in shining and fruit-bearing. "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life" (John 8:12). (See "Table of Shewbread" and "Golden Lampstand" under "The Tabernacle" in "Types in Exodus").

The golden altar of incense is a type of the prayers of the saints. This altar was placed directly in front of the entrance to the Oracle or Holy of Holies. "And so covered the altar which was of cedar" (1 Kings 6:20).

The Temple altar of incense was made of cedar wood, whereas the one in the Tabernacle was of acacia wood. Cedar wood is fragrant. (Cf. Song of Solomon 4:11.) 1 Kings 6:22 says the altar was covered with gold, a type of deity. Incense is a fitting type of the prayers of God's people. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours [incense], which are the prayers of saints" (Revelation 5:8).

The Temple veil and doors are a type of Christ's humanity and deity. "And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon" (2 Chronicles 3:14). The veil, which was hung between the Holy Place and the Holy of Holies, was similar to the one in the Tabernacle, only very much larger and heavier. The veil in the Tabernacle was fifteen feet high. The one in the Temple of Solomon was thirty feet high. And the veil in Herod's Temple was sixty feet high and four inches thick.

It was this latter veil that was split at the time of Christ's death. "And, behold, the veil of the temple was rent in twain from the top to the bottom" (Matthew 27:51). The veil is a type of the humanity of Christ, rent for us on the cross that the way into God's presence might be opened. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19-20).

But the Temple had doors in addition to the veil between the Holy Place and the Holy of Holies. "And for the entering of the oracle he made doors of olive tree . . . The two doors also were of olive tree" (1 Kings 6:31-32). These doors were of olive wood covered with gold. 1 Kings 7:50 says the hinges of the doors were covered with gold. The doors pictured the divine glory and perfection fulfilled in Christ who was perfect Man and perfect God. The doors being divided in the middle

remind us of the veil that was rent, and speak of Christ's crucifixion which made possible our salvation.

The Ark of the Covenant is a type of Christ, the unchanging One. The Ark was the only article of furniture in the Holy of Holies. Whereas most every article of furniture in the Temple was changed in size or number from the same article in the Tabernacle, the Ark of the Temple was exactly the same Ark as the one in the Tabernacle. Thus the Ark is a symbol of Christ as the immutable One. "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim" (1 Kings 8:6). The Ark never underwent any change. Jesus Christ is the unchanging One, "Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8).

The Holy of Holies is a type of Heaven. In our study of this same room in the tabernacle we saw several reasons why this room was a type of Heaven. The same things are true of this room in the Temple. The Temple Oracle was a perfect cube only double the size of the Tabernacle room (thirty feet instead of fifteen feet). The color of gold predominated. The only source of light was the Shekinah glory. But the multiplication of representations of cherubim give added weight to the room's being a type of Heaven.

In the Tabernacle Holy of Holies there were two cherubim upon the Ark made of beaten gold. Then there were cherubim worked into the veil. In the Temple Oracle, in addition to these, the Ark was placed between two colossal cherubim:

"And within the oracle he made two cherubim of olive trees, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubim were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold" (1 Kings 6:23-28).

The cherubim were made of olive wood covered with gold. They were fifteen feet high, and their extended wings together stretched across the thirty-foot room. Furthermore, carved figures of cherubim were on the walls of the Oracle. "And he carved all the walls of the house round about with carved figures of cherubim" (1 Kings 6:29).

Why were so many cherubim to be seen in the Oracle of the Temple? They were put there to give added emphasis to the truth that this room is a type of Heaven. Cherubim are often to be seen when a vision of Heaven is described in the Bible. Let us examine two examples. In the first chapter of Ezekiel the prophet had a vision of God and Heaven. And living creatures or cherubim are pictured as serving God with lightning-like obedience. "And the living creatures ran and returned as the appearance of a flash of lightning" (Ezekiel 1:14).

In the fourth and fifth chapters of Revelation the apostle John had a vision of God and Heaven, and he saw and heard four beasts (living creatures or cherubim) worshiping God. "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8). The Ezekiel cherubim were serving God. The Revelation cherubim were

worshipping God. This is Heaven's twofold occupation for these heavenly beings.

God promised to dwell in the Temple Solomon built if the people obeyed His laws; and the Lord Jesus dwells in the midst of the churches that are in fellowship with Him. "And the word of the Lord came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel" (1 Kings 6:11-13). The presence and blessing of God was conditional upon obedience to His laws. In Revelation John saw: "And in the midst of the seven candlesticks [lampstands] one like unto the Son of man" (Revelation 1:13). These lampstands are churches, and Christ is seen in the midst of them as long as they are in fellowship with Him. But in Revelation 2:5 Jesus says of one of these churches: "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church that does not repent of its sin will be removed out of the Saviour's presence and blessing.

The glory of the Lord filled the Temple of Solomon after certain things happened; and God's glory will fill the Church under similar conditions.

1. When the Ark was placed by the priests in its proper position, then the glory of the Lord filled the Temple. And when God has the position of being absolutely first in everything, then God's glory will fill all the Church. "And the priests brought in the ark of the covenant of the Lord unto his place into the oracle of the house, to the most holy place, even under the wings of the cherubim . . . And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (1 Kings 8:6; 1 Kings 8:10-11). "For of him, and through him, and to him, are all things: to whom be glory forever" (Romans 11:36).

2. When the dedicatory prayer was finished, the glory of the Lord consumed the sacrifices and filled the Temple; and when Christians dedicate their bodies to God, and put their all on the altar of sacrifice, then the glory of the Lord will fill the Church. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house" (2 Chronicles 7:1). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . fervent in spirit [lit., burning, or, radiant in spirit]" (Romans 12:1; Romans 12:11).

3. When the singers and trumpeters praised the Lord as one voice, the glory of the Lord filled the Temple; and when God's people learn to offer unto Him the sacrifice of praise, His glory will fill the Church. "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices, with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God" (2 Chronicles 5:13-14). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15). The Visit of the Queen of Sheba to King Solomon,

The Type of a Seeking Sinner's Relationship to Christ (I Kings 10; II Chronicles 9) The Queen came to Solomon with hard questions, but Solomon's wisdom was equal to all her problems; and let unsaved men bring all their hard questions to Christ and He will solve them. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions . . . And Solomon told her all her questions" (1 Kings 10:1; 1 Kings 10:3). Now the idea that Solomon is a type of Christ was endorsed by Jesus in Matthew 12:42 : "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

The enemies of Jesus tried to confuse Him with very difficult questions, but He was more than a match for them. "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matthew 22:46). Let the seeking sinner come to Jesus with all his doubts, fears, hard questions, and knotty problems. Jesus will settle all the difficulties, but first trust Him as Saviour and Lord of your life. The Queen was impressed with the happiness of the kings servants; and the people of the world ought to be impressed with the joy of the servants of Christ. "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom" (1 Kings 10:8). This was one of the first things she noticed about Solomon's court, the happiness everywhere present. And Luke's report of the early Christians is like that, "And the disciples were filled with joy, and with the Holy Ghost" (Acts 13:52). Joy on the faces of Christians is a good advertisement for the Lord.

The Queen was impressed with the glory and wealth of Solomon's kingdom; and those who come in contact with Christ discover the glory of His kingdom. "And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her" (1 Kings 10:4-5). The kingdom of Solomon was indeed glorious, but what of the glory of Christ's kingdom? "Unto him be glory in the church by Christ Jesus throughout all ages" (Ephesians 3:21). There is glory in the Church for the person who makes contact with Christ.

The Queen was much impressed by Solomon's Temple; and the Church as the temple of Christ should make a strong impression on seeking sinners. "And the house that he had built . . . and his ascent by which he went up unto the house of the Lord" (1 Kings 10:4-5). She had never seen anything like the great Temple which Solomon built. She could never get away from the impression it made upon her. Do we as Christians impress the people of the world that way?

"They sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:22-24). The people of Antioch were impressed with Barnabas and the other church members of Antioch and many, therefore, turned to the Lord.

The Queen had heard much about Solomon's fame from others, but her firsthand experience at his court exceeded all she had heard about him; and even so, one personal contact with Christ as Saviour is worth more than all secondhand knowledge. "And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the

words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard” (1 Kings 10:6-7). Before she came to Jerusalem, the queen could scarcely believe all the reports about Solomon, but after she came and saw for herself her testimony was, “The half was not told me.”

Even so, personal contact with Christ is better than listening to what someone else says about Christ. “One of the two which heard John speak, and followed him [i.e., Jesus], was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus” (John 1:40-42). Andrew told his brother Peter all about Jesus, saying: “We have found the Messiah.” But he did more than that, he brought Peter to Jesus. And Peter’s personal contact with Jesus made of him a follower of Christ.

Elijah Bringing Fire from Heaven,

A Type of Getting Revival from God

(1 Kings 16-18) The times of Elijah are similar to the days in which we are living. “And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him” (1 Kings 16:30-31). Baal worship became the religion of the majority. It was a time of terrible apostasy. It was a time when the powers of evil had become exceedingly aggressive. And on the part of the people it was a time of spiritual indifference. The apostle Paul describes these last days in which we are living in 2 Timothy 3:1-4 : “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.” Today the powers of evil are in the ascendancy. False isms are prospering, modernism is rampant, and there is a surprising spirit of indifference to all these conditions on the part of church members.

Revival in the days of Elijah began in the heart of one man, as revivals usually do. “Now therefore send, and gather to me all Israel unto mount Carmel and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table . . . And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God” (1 Kings 18:19; 1 Kings 18:24). Elijah challenged the forces of evil. He dared to believe God. So today one person becomes dissatisfied with conditions as they are. He dares to believe God for revival. Others may join him, and God answers prayer. “Wilt thou not revive us again: that thy people may rejoice in thee?” (Psalms 85:6).

Revival got under way when the altar of the Lord was repaired; and the repairing of broken down altars today will help bring revival. “And he repaired the altar of the Lord that was broken down” (1 Kings 18:30). In these days the broken down altars include the family altar where the whole family should gather for Bible reading and prayer; the altar of self-sacrifice, where self needs to be crucified; and the altar of Calvary where we need a fresh vision of what took place on the cross.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Corinthians 5:15). All revivals have their origin in a fresh vision of Calvary!

Revival was kept genuine by eliminating all possibility of counterfeit; and there is now need for warning that the revival we secure be a genuine one. “And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time, and they did it the third time. And the water ran round about the altar; and he filled the trench also with water” (1 Kings 18:33-35). There was no chance here for counterfeit fire - Elijah wanted everyone to know it would be fire from Heaven! Today we need to be on the lookout for substitutes for revival, such as high-pressure methods, service in the “flesh” instead of in the Spirit, and human persuasion instead of Holy Ghost conviction. “Having a form of godliness, but denying the power thereof” (2 Timothy 3:5).

Revival came in answer to prayer in Elijah’s day, and it will today. “And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again” (1 Kings 18:36-37).

This was Elijah’s prayer. 1 Kings 18:38 gives God’s answer to his prayer: “Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.”

Fire from Heaven came in response to the prayer of the prophet. And God heard the prayer of the early church. “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness” (Acts 4:31).

Back of the great American revival was the prayer of one businessman who started the Fulton Street noon hour prayer meeting, and because of much praying, God answered with revival fires all over America.

When fire came from Heaven, the people who had forsaken God turned back to Him; and when the Church is revived, the world will turn to Christ in greater numbers. “And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God” (1 Kings 18:39). When the fires of Pentecost burned in the hearts of the early disciples, and when the crowd saw the evidence of God’s power, then a great number sought the Lord. When all the unsaved people around us see us with our sins burned out of us, and when they see us filled with the Holy Spirit, then they will flock to church and call upon God for salvation! The Double Portion of Elijah’s Spirit,

A Type of a Christian Young Person’s Enduement for His Lifework

(II Kings 2) The “double portion” was the inheritance of the elder son, who succeeded his father as head of the family (cf. Deuteronomy 21:17), and thus Elisha, since he was going to succeed Elijah

as the prophet of the land, wanted “a double portion of Elijah’s spirit,” that he might be qualified for his task. “And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me” (2 Kings 2:9). The double portion of Elijah’s spirit did not mean twice as much power as Elijah himself had. Rather it meant twice as much as other sons of the prophets would receive for their tasks. Elisha would need twice as much of an endowment because, as successor of Elijah, he would have twice as big a task as they would have.

The route that Elisha took, together with Elijah to this point, typifies the preparation necessary for a young person to receive “a double portion of Elijah’s spirit.”

- Gilgal symbolizes separation from sin;
- Bethel, dedication to God;
- Jericho, faith in God;
- The Jordan River, death to self (cf. 2 Kings 2:1-8).

All of these stopping-places on the route that led to Elijah’s translation indicate steps in the spiritual progress of any young person who desires to be a true prophet of God.

Elijah himself could not give Elisha “a double portion” of his spirit; only God could do this; and only God can equip a Christian for his lifework. “And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so” (2 Kings 2:10). “A hard thing” for man is not a hard thing for God. God would have to do with Elijah’s going, and so God would have to be the One to grant Elisha’s request. And so, only God is able to make us sufficient for our life-tasks. “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God” (2 Corinthians 3:5).

When Elisha saw Elijah translated, he looked upon the divine resources that would make available to him “a double portion of Elijah’s spirit”; and those heavenly resources are still available to God’s servant today. “And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof” (2 Kings 2:11-12).

God’s army of angels met Jacob near this very site “And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God’s host” (Genesis 32:1-2).

This same army was to come to Elisha’s aid when the Syrian army surrounded him at Dothan. “And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Kings 6:17). The presence of this army is not always visible to our eyes, but is nevertheless real. Divine resources are available to all who are doing God’s work. “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great” (Acts 26:22).

Elijah's mantle became the possession of Elisha; and so there is need for young people to succeed missionaries and other Christian workers who have the "spirit of Elijah" and have already or will soon lay down their tasks. "He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan" (2 Kings 2:13). When Elijah had to lay down his life-task, God raised up Elisha to succeed him. When Paul was about to depart, he had young Timothy to carry on work for the Lord. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand?" (2 Timothy 4:5-6).

The divine resources only became operative in the life of Elisha as he claimed them by faith, and the same thing is true of God's servants in modern times. "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over" (2 Kings 2:14). Elisha made use of the mantle of Elijah and thus claimed the divine resources. And Christ has promised us divine resources: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23-24).

The "spirit of Elijah" came to rest upon Elisha, and both men were filled with the Holy Spirit, and it is this endowment that prepares Christians for their lifework. "And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha" (2 Kings 2:15). The next verse mentions the Spirit of God in connection with Elijah. The "spirit" Elijah had was made possible by the Holy Spirit. And disciples of Jesus are prepared for their lifework by the endowment of the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Filling the Empty Vessels,

A Type of Being Filled with the Spirit

(II Kings 4)

Unpaid debts and bondage were threatening the widow's home; they threaten the peace of many a Christian. "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen" (2 Kings 4:1). What terror there was in the words, "The creditor is come," and, "My two sons to be bondmen"!

And among many Christians today there are unpaid debts. There are the unpaid debts we owe God, such as un-obeyed commands; and there are the unpaid debts we owe others, such as unfulfilled obligations. And there is the bondage to self or sinful habits. The thing to do is to acknowledge a state of bankruptcy, "I am carnal, sold under sin" (Romans 7:14). Then look to the Lord for victory, even as the widow looked to Elisha who was God's representative. "For sin shall not have dominion over you" (Romans 6:14).

All the widow's resources centered in a pot of oil that was blessed of God; and the Christian has all the resources he needs in the indwelling Holy Spirit. "And Elisha said unto her, What shall I do for

thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil" (2 Kings 4:2). Only a pot of oil, but when it was blessed by the prophet, everything she needed was in that pot of oil, which she already had in her possession. All who are born of God have the Holy Spirit dwelling in their hearts. Everything they need for life and service is in Him. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Corinthians 2:12). The Holy Spirit is God's greatest gift to us, and wrapped up in Him is everything else we can possibly need.

The widow was instructed to borrow empty vessels not a few, which is a type of our bringing our needs to God to be supplied through the Holy Spirit. "Then he said, Go, borrow these vessels abroad of all thy neighbors even empty vessels; borrow not a few" (2 Kings 4:3). Let each one of these empty vessels represent a real need which the widow and her family had. The empty vessels were to be brought to the house where the pot of oil was. So let us bring our needs to the Lord: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

The widow kept pouring oil from her pot into the empty vessels until they were all filled; and this pictures the believer trusting the Holy Spirit to fill full all his needs. "And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out" (2 Kings 4:4-5). All the vessels of her need were filled full. And the command of Paul to us is, "But be filled with the Spirit" (Ephesians 5:18). Let the Spirit fill full all your need.

The oil in the widow's pot was sufficient to meet all her need, and the Holy Spirit is able to meet every need, the child of God has. "And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed" (2 Kings 4:6). All her empty pots were filled before the oil stayed. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). The word Comforter means "Helper." As such He is the Supplier of all our needs.

The oil in the widow's pot not only settled the debt problem and the bondage problem, but it enabled the family to live on its resources; and so the Spirit of God not only settles the problem of sin and self, but He is the source of victory for the believer's life and service to God.

"Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest" (2 Kings 4:7). She paid the creditor; and lived on the rest that was left over. So the Holy Spirit is our source of victory for daily living. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23). And He is the source of power for service. "And they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). The Healing of Naaman's Leprosy,

A Type of the Cleansing of a Sinner

(II Kings 5)

Naaman was a mighty man of valor, but a leper; and a types of men are sinners, including high men and low men "Now Naaman, captain of the host of the king of Syria, was a great man with his

master, and honorable, because by him the Lord had given deliverance unto Syria: he was also mighty man in valor, but he was a leper” (2 Kings 5:1). He was a mighty man, but he was a leper. And sin strikes rich and poor, great men and small men. All men are sinners. “What then are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one” (Romans 3:9-10). All types of people have the leprosy of sin.

A little maid was the instrument that indicated to Naaman, where he could receive healing; and any humble Christian may serve as a signpost pointing to Christ as the Saviour. “And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman’s wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel” (2 Kings 5:2-4). But for the little maid, Naaman would never have known about Elisha. And the least of us, can be signposts that point men to Jesus, the Saviour. “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). Then this statement of John was repeated in verse 36, two of John’s disciples started to follow Jesus. Let us point men to the Saviour.

Naaman had the mistaken idea that his healing could be purchased; like many people think they can buy their salvation by their good deeds. “And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment” (2 Kings 5:5). He thought he could curry favor with the prophet by his generous gifts to him. And some men think they can buy their way into Heaven. But God’s Word says: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2:8-9).

Naaman went to the wrong place to have his leprosy cured; and many today are looking to the wrong place for salvation. “And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy” (2 Kings 5:6).

Even the king of Israel recognized that he was powerless to heal leprosy, for he says in verse 7: “Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?” And if Elisha had not sent to the king, Naaman would have gone home uncleansed. Even so, men in these days are going to the wrong place to be saved.

The church cannot save a man, neither can baptism save him, nor the preacher himself. Christ is the only source of salvation. Nothing short of Him can save. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

Naaman stumbled over the very simplicity of the prescription for his healing; as many do today regarding the plan of salvation. “And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper

. . . And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?" (2 Kings 5:10-11; 2 Kings 5:13).

If the prophet Elisha had required the doing of some difficult thing, he would have done it, but he stumbled over the simplicity of his prescription. And there are men these days who stumble over the simplicity of God's plan of salvation. Jesus said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

Naaman suggested a substitute plan for his healing; like sinners sometimes accept a substitute plan of salvation. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" (2 Kings 5:12).

The Syrian waters were cleaner. He did not want to humble himself by going down into the waters of Jordan.

And today there are various substitute plans of salvation.

- One is assent to faith in Christ, but do not repent of your sins. But Luke 13:3 says: "Except ye repent, ye shall all likewise perish."

- Another is, leave out the blood atonement (as most modern cults do).

But listen to Hebrews 9:22 : "Without shedding of blood is no remission." Thus we see that any plan of salvation that leaves out either repentance of sin, or faith in the blood atonement of Jesus is a counterfeit plan. It will not save.

When Naaman accepted the prescription for healing, it involved three important ingredients: humility, obedience and faith; and these three vital matters are included in a sinner's salvation. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:14).

He was humble enough to dip seven times in the river Jordan. He obeyed the word of the prophet. And he believed the word of the prophet. Thus he was healed of his leprosy. Today we must:

(1) Be humble enough to acknowledge we are lost sinners and pray, "God be merciful to me a sinner" (Luke 18:13).

(2) We must obey what the Bible says we must do to be saved. "He became the author of eternal salvation unto all them that obey him" (Hebrews 5:9).

(3) We must believe the Gospel. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth" (Romans 1:16).

Thus we become possessors of eternal salvation.

11-Types in the Song of Solomon

Types in the Song of Solomon CHAPTER ELEVEN

The Lover, A Type of the Lord as Israel's Bridegroom The lover is a picture of the Lord as Israel's husband. "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters" (Song of Solomon 2:1-2). This love-song of Solomon and his bride is a symbol of the relationship between Jehovah as the Bridegroom and Israel as the Bride. This thought is contained in many Old Testament passages. It is a favorite expression of the prophets. "For thy Maker is thine husband; the Lord of hosts is his name" (Isaiah 54:5). Jehovah loves His people and is married to them.

As the bridegroom once withdrew himself from the bride, so Jehovah withdrew His favors from Israel as a nation. "I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer" (Song of Solomon 5:6). The Lord withdrew Himself from Israel because of her many sins. Israel had broken her covenant, her marriage vows to the Lord, her Husband. This explains His withdrawal from her. "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord" (Jeremiah 31:32).

As the bride was restored to fellowship with the bride groom, so the Lord will restore Israel to her position as His wife. "I am my beloved's, and his desire is toward me" (Song of Solomon 7:10). This pictures restoration to former fellowship.

And one day Israel as a nation will again be in the position as wife in relation to the Lord as her Husband. The prophets predict that this will happen in connection with the coming of Messiah to redeem His people from their enemies. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord" (Hosea 2:19-20). The Lover, A Type of Christ as the Church's Bridegroom The bride's position like a dove in the clefts of the rock suggests the love of Christ for the Church as demonstrated on the cross. "O my dove, that art in the clefts of the rock" (Song of Solomon 2:14). The lover compares his loved one to a dove hiding away in the clefts of the rock. And this thought inspired the words of the familiar old hymn of the church:

Rock of Ages cleft for me,

Let me hide myself in Thee. This pictures the Bride of Christ hidden away in the wounds of Christ, which were made on Calvary's cross. It was His wondrous love that made possible this place of refuge for those whom He loves so much. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25).

The bridegroom was jealous of his bride, that she be true to him, even as Christ is jealous of the Church as His Bride. "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame" (Song of Solomon 8:6). The lover wanted to be sure of the love of his bride, and so suggested that a picture of him be stamped like a signet upon her heart. For it is a cruel thing for a bride by her unbecoming actions to make her lover to be jealous of her. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Corinthians 11:2). How cruel it is for the Church by her love for the world to make Christ as her husband jealous of her!

The bridegroom prepared the marriage banquet for his bride, even as Christ is making ready His marriage supper for the Church. "He brought me to the banqueting house, and his banner over me was love" (Song of Solomon 2:4). A banquet was always considered the most important part of the Oriental wedding festivities. And Christ, the Church's Bridegroom, is preparing for the wedding supper to be celebrated in Heaven after Christ comes for His Bride. We should be sure that we are ready for that glad event. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Revelation 19:7-9). The Lover, A Type of Christ as the Bridegroom of individual Believers

Even as the bridegroom and the bride were united in marriage, so is Christ married to the individual believer. "My beloved is mine, and I am his" (Song of Solomon 2:16). The typical meaning of Canticles has an individual aspect, and it is important not to overlook this. Saints of God through the ages have received rich spiritual benefit from this book of the Bible when it was studied devotionally from this viewpoint.

There is plenty of New Testament warrant for such a study. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4). The apostle Paul spoke of Jesus as his Lover, "Who loved me, and gave himself for me" (Galatians 2:20). Peter refers to Christ thus, "Whom having not seen, ye love." And the well-known hymn begins:

Jesus, Lover of my soul, Let me to thy bosom fly.

Even as the bride had the experience of losing the sense of her lover's presence, so this same thing sometimes happens to believers in relationship to Christ. "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not . . . It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go" (Song of Solomon 3:1; Song of Solomon 3:4). Losing the presence of her lover caused the bride to seek him until she found him. And when a Christian loses the sense of his Saviour's presence, it often causes him to seek that presence, and difficulties in the way are removed and the beloved presence is restored. Jesus told us that a failure to keep His commandments would cause us to lose the sense of His presence. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me I shall be loved of my Father, and I will love him, and will I manifest myself to him" (John 14:21).

When the bride was in communion with the bridegroom, she loved to tell of his loveliness to others; and so believers in right relation to Christ will testify to others of His preciousness. "Yea, he is altogether lovely. This is my beloved, and this is my friend" (Song of Solomon 5:16).

This was the bride's testimony to the daughters of Jerusalem. And it should be our testimony to those around us concerning our Lover. "To whom coming, as unto a living stone, disallowed I indeed of men, but chosen of God, and precious" (1 Peter 2:4).

He is our precious Bridegroom.

12-Types in the Prophetic Books

Types in the Prophetic Books CHAPTER TWELVE

The Resurrection of Dry Bones,

A Type of Spiritual Life Imparted to That Which Is Dead

(Ezekiel 37) As the dry bones received life, so God promises to restore national and spiritual life to the nation of Israel. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry . . . Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost" (Ezekiel 37:1-2; Ezekiel 37:11).

When Ezekiel wrote, the Jewish hope for the future was very low. To them the message of Ezekiel 37:12 came: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Restoration of the Jews to their own land was here prophesied. And as a fitting climax, Israel's national conversion was predicted in Ezekiel 37:5 : "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live."

In addition to being restored to her own land, Israel is to have new spiritual life. This is also promised in Ezekiel 36:24; Ezekiel 36:26-27 : "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land . . . A new heart also will I give you, and a new spirit will I put within you: and I will take away the Stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This Scripture tells of new life for Israel in her own land.

As the wind breathed upon the dry bones to make them live, so the Holy Spirit breathes upon dead souls and causes them to live. "Then he said unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live" (Ezekiel 37:9).

Souls who are slain by Holy Ghost conviction are then breathed upon by the Spirit and they receive new life from God, "Marvel not that I said unto thee, Ye must be born again, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit" (John 3:7-8). The wind here is a type of the Holy Spirit in His regenerating work.

As the wind was the source of life to the dry bones, so the Spirit of God is the only source of spirituality to dead churches. "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (Ezekiel 37:10). Altogether too many churches are like the valley of dry bones. They need the wind of the Holy

Spirit to blow upon them, that they may live, and fulfill the function for which they came into being. "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead" (Revelation 3:1). Christ's message to this church was that she was dead. But the Holy Spirit was ready to give her new life if she were but willing.

The giving of life to the dry bones is a type of the resurrection from the dead of the bodies of believers. "I will open your graves, and cause you to come up out of your graves" (Ezekiel 37:12). This resurrection of the dry bones is a picture of the resurrection of the bodies of Christians now in the grave.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:25; John 5:28-29).

In that day when Jesus returns, believers shall receive a glorious resurrection body after they are raised from the dead. The River of Ezekiel,

A Type of Abundant Life in the Golden Age Now and in Heaven

(Ezekiel 47)

Ezekiel's river is a type of abundant life in earth's Golden Age. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar" (Ezekiel 47:1). The river of Ezekiel's vision had its origin in the Temple. "Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over" (Ezekiel 47:5). Here was a great river. "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go down into the sea: which being brought forth into the sea, the waters shall be healed" (Ezekiel 47:8).

This great river had healing power.

Most ancient cities of importance were situated on a river. Jerusalem was not. The prophets foretold millennial Jerusalem as being on a wonderful river. "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isaiah 33:21). Ancient warships were propelled by oars, whereas merchant ships usually had sails. In the Golden Age the city of Jerusalem will be on a river, but no warship shall reach it. For this to be true there must needs be topographical changes in Palestine in the territory around Jerusalem. And that is exactly what will happen according to Zechariah 14:4 : "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." And this will make possible Jerusalem having a river with its abundant life and healing waters.

Ezekiel's river is a type of abundant life for the consecrated Christian. "Waters issued out from under the threshold of the house" (Ezekiel 47:1). This river of spiritual life has its origin in God, for it came from the altar in God's temple. It increased its depth rapidly, for it is pictured as getting deeper as it travels on. A thousand cubits were measured and the water was ankle-deep (Ezekiel 47:3). Another thousand cubits were measured and the water was knee-deep (Ezekiel 47:4). In the last part of the same verse another thousand cubits were measured and it was waist-deep. And in Ezekiel 47:5 another thousand cubits' measurement indicated that the water was so deep it could not be forded. Does our Christian experience grow deeper as we grow older?

Life follows the course of the river: "And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live" (Ezekiel 47:9). This river brings life to the land through which it flows. Is our Christian life like Ezekiel's river? "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" (John 7:37-39).

Abundant life like a river comes from the Holy Spirit, and is realized in our life as we yield ourselves to His control and obey His leading.

Ezekiel's river is a type of abundant life in Heaven. "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat [food], whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat [food], and the leaf thereof for medicine" (Ezekiel 47:12). This is indeed Heaven, for there will be trees whose fruit is never exhausted, and whose leaves will serve for medicine, or perhaps as vitamins. Revelation 22:1-2 gives us the fulfillment of all this: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing [health] of the nations." The Fiery Furnace Experience,

A Type of Fiery Trials for Courageous Christians

(Daniel 3)

These three young Jews stood true to God when away from home; even as faithful young people will maintain their testimony for Christ when away from home influences. "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up" (Daniel 3:12). These young men could not be true to the God of Israel and at the same time bow down to the image Nebuchadnezzar had set up. So they stood true to the God of their fathers, and refused to obey the orders of the king. Today young people who live out-and-out Christian lives can more or less expect to have some persecution from the world. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). It takes real courage to be true to Christ when persecuted.

These three young Jews determined not to deny God, even if they were thrown into the fiery furnace; and there is great need for young people today who will confess Christ before men even

at the cost of fiery persecution. “Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up” (Daniel 3:16-18). They believed their God could save them from going into the fiery furnace - but if He didn’t choose to do so, they would not deny Him even if it meant death for them in the furnace. Jesus calls for that sort of a spirit among His followers. “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Matthew 10:32-33). May we let the world know we are Christians even if our testimony for Christ costs us persecution!

The Lord did not deliver them from the fiery furnace, but went with them through the experience and brought them out of it; and many times God allows Christ’s followers to be persecuted but goes with them through the persecution. “Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Daniel 3:24-25).

Messiah walked with them in the fire, and the fire set them free from their bonds. The Lord never forsakes His own when they are being persecuted for His sake. Paul wrote in 2 Corinthians 4:9, “Persecuted, but not forsaken.”

The faithfulness of these young men in their fiery furnace experience caused the king to acknowledge their God; and so the loyalty of Christ’s followers under fiery persecution will cause others to acknowledge Him as Lord.

“Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God” (Daniel 3:28-29). But for the courage of these three young men, the king would never have acknowledged their God as he did here. And the courage of the early disciples of Jesus caused many to acknowledge God. “And as they [Peter and John] spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand” (Acts 4:1-4). The boldness of Peter and John under persecution caused a great number of people to believe in Jesus. The three young Jews were rewarded for their faithfulness in the fiery furnace experience; and God promises to reward all Christians who are true to Him under persecution. “Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon” (Daniel 3:30). The rewards for faithfulness in persecution will be great. So says the Lord Jesus: “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in

heaven: for so persecuted they the prophets which were before you" (Matthew 5:10-12).

Jonah, A Type of the Jewish Nation in Relation to Its Divine Commission

Jonah was commissioned to preach to the Gentile city of Nineveh; and the Jews were commissioned to be a blessing and a witness to all the nations of earth. "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:1-2).

Nineveh, one time capital of the great Assyrian Empire, was considered by Jonah to be an enemy city of Israel. To preach in such a place was distasteful to the prophet. But the command of the Lord was clear enough, and Jonah disobeyed the command in fleeing to Tarshish. This is typical of the Jewish nation. God said to Abraham, "And in thee shall all families of the earth be blessed" (Genesis 12:3). The descendants of Abraham were to be a blessing to all the families of earth "Therefore ye are my witnesses, saith the Lord, that I am; God" (Isaiah 43:12). Israel was to be a witness to the Gentile nations of the Lord Jehovah. This was Israel's commission.

Even as Jonah ran away from his divine commission, so have the Jews failed to carry out their divine commission. "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:3). He tried to run away from his divine task. And in the same way the Jewish nation has failed in its task of being a witness to the Gentile people of the world.

The prophet Jeremiah charged his own people with the sin of disobeying the Lord. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord" (Jeremiah 3:13).

Jonah, upon going to sea, mingled with Gentiles and forgot his call; and the Jews have been scattered among the nations, and have mingled with the Gentiles and learned their works. In Jonah 1:4-10 Jonah on board the ship is in conversation with the Gentile mariners. Psalms 106:35-36 gives us a picture of what the scattering of the Jews over the earth has meant to their manner of life. "But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them." The Jews have copied the sins of their Gentile neighbors.

Jonah was cast into the sea for a time; and the casting away of the Jews is only to be temporary in God's sight. "So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging" (Jonah 1:15). Jonah's experience in the sea was in the providence of God only temporary, even as Israel's experience of being scattered over the world among the Gentiles.

The Bible tells us there is another chapter in their history which must yet be written in the future. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord" (Jonah 3:1-3).

A second opportunity was given Jonah to make good his commission, and he made the most of it. And the day will come when Israel as a nation will fulfill her divinely given commission to the world. Then will be fulfilled the words of the psalmist: "God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee" (Psalms 67:1-3). The day will come when all the people of the earth will praise the Lord because of the evangelizing work of the Jewish people.

Jonah, A Type of the Church in Relation to Its Missionary Task The Church has been like Jonah in failing to carry out its missionary task. "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them" (Jonah 1:10). Even the mariners knew about Jonah's failure in relation to the Lord. Now the Church's commission is plain enough for all to understand: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). The Church has been like Jonah in her failure to carry out her Great Commission. The word nation means those living together, individuals of the same nature, race, and tribe that speak the same language. Every tribe on earth must have the Good News. The Church has failed to do this. Let us bend every effort to finish the task God has given us to do.

The God of Jonah suffered in the eyes of the world because of the prophet's disobedience; and the God of Heaven suffers today in the eyes of the modern world because of the Church's missionary failure. "So the shipmaster came to him and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah 1:6). Jonah was a poor advertisement for his God. How sad if all the Christians some unsaved people know are disobedient Christians! The apostle Paul was an obedient disciple: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). Paul could tell this unsaved king that he had obeyed his divine commission. Could we say the same thing?

The Church like Jonah has been afflicted of God because of its missionary failure. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (Jonah 1:4). But for Jonah's failure that storm would not have happened. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, will I do it: for how should my name be polluted? And I will not give my glory unto another" (Isaiah 48:10-11).

Perhaps Pearl Harbor and World War II could have been avoided if we, had sent more evangelical missionaries to Japan earlier. If we had worked as hard to Christianize Asia as the Communists worked to communize that territory, we would have kept the Communists out of vast sections of territory.

His affliction changed Jonah's attitude toward his missionary task; and a revival in the midst of these perilous times will bring about increased missionary activity and hasten the return of Christ. "So Jonah arose, and went unto Nineveh, according to the word of the Lord" (Jonah 3:3). After his trial, he was a changed man. He obeyed the Lord and did the missionary task he was commanded to do. A revival will change the attitude of the Church to its missionary task, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

and also upon the servants and upon the handmaids in those days I will pour out my Spirit" (Joel 2:28-29). This is the revival that helps to usher in the return of Christ, for the following verses refer to the second advent.

The God of Jonah had to deal with the prophet because of his lack of love for the souls, especially of heathen children; and the Lord is dealing with the Church today for its lack of concern for the souls of the children of the world. "But it displeased Jonah exceedingly, and he was very angry" (Jonah 4:1). He was angry because God spared Nineveh when the city repented because of his preaching. The Lord dealt with him on this subject. "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should I not spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" (Jonah 4:10-11). There were approximately 120,000 children in Nineveh under seven years of age. The Lord had compassion on these children, but Jonah never thought about them.

Heathen children today for the most part live under filthy conditions, both physically and morally. Do we have compassion upon them? "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36). A shepherd is always especially interested in the lambs. And Jesus is the Good Shepherd. We are his undershepherds. We should be burdened for the spiritual welfare of the children of the whole wide world.

Jesus loves the little children, All the children of the world;

Red and yellow, black and white, They are precious in His sight,

Jesus loves the little children of the world.

Jonah, A Type of the Death, Burial, and Resurrection of Christ

Jonah died in the ocean, and Jesus died on the cross. "The waters compassed me about, even to the soul" (Jonah 2:5). "Even to the soul" is a Hebrew idiom referring to death. Compare Jeremiah 4:10, "Whereas the sword reacheth unto the soul." Jonah drowned in the waters. Thus his experience is a type of Christ's death. "For to this end Christ both died, and rose, and revived that he might be Lord both of the dead and living" (Romans 14:9). Of course! the death of Jesus was vicarious, whereas Jonah's death was not.

The body of Jonah lay in the stomach of the whale undigested for three days and nights; and the body of Jesus lay in the tomb for the same length of time, and saw no corruption. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). The fish did not digest him. And concerning the body of Jesus, let us read Acts 2:27 : "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." This was quoted from Psalm 16. The body of Jesus as it lay in the tomb did not see corruption.

During this time, the spirit of Jonah descended into hell; and for the same length of time, the spirit of Jesus was in Hades. In Jonah 2:2, Jonah refers to having been in the "belly of hell." In Jonah 2:6 he describes his descent into hell and coming up from it: "I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from

corruption”; The word pit is often used in the Old Testament for “Sheol.”

Now in Matthew 12:40, listen to the way Jesus connects His own death, burial, and resurrection with that of Jonah’s: “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

The usual Old Testament word for the place of the dead is Sheol. The usual New Testament word for the same place is Hades. In Old Testament times Sheol included the righteous and the wicked, with a space between them. This was true in New Testament times up to the time of Christ’s visit to Hades. Thereafter the righteous dead were removed to Heaven.

The expression heart of the earth refers to Hades or Sheol. When Jonah’s body lay in the stomach of the great fish, his spirit was in Sheol. While the body of Jesus lay in the tomb, His spirit was in Hades.

Jonah was resurrected and came forth from the stomach of the sea monster; and Jesus was raised from the dead and came forth from the tomb on the third day. “Yet hast thou brought up my life from corruption” (Jonah 2:6).

“And the Lord spake unto the fish, and it vomited out Jonah upon the dry land” (Jonah 2:10).

The experience of Jonah was a type of the resurrection of Jesus from the dead. “And that he rose again the third day according to the scriptures” (1 Corinthians 15:4). The resurrection of Jesus was different from that of Jonah in that Jesus received a resurrection body like believers will receive at Christ’s coming.

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net