

TYPOLGY



Shadow and Substance

George L. Faull, Rel. D.



A STUDY OF TYPES

I. As to definition – a prophetic symbol.

An impression or mark of a blow

The impression of a seal

An outline or pattern

A shadow

A statue, figure

A parable

II. As to Words used to describe the study of Typology:

"Tupos" – type

Ensample – (#5179):

I Corinthians 10:6 and 11, "6 Now these things were our **examples**, to the intent we should not lust after evil things, as they also lusted. 11 Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come."

Pattern – (#5179):

Hebrews 8:5, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the **pattern** shewed to thee in the mount."

"Skia" – shadow

Shadow – (#4639)

Hebrews 10:1, "For the law having a **shadow** of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

Colossians 2:17, "Which are a **shadow** of things to come; but the body [is] of Christ."

Hebrews 8:5–6, "5 Who serve unto the example and **shadow** of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount."

"Parabole" – parable

Figure – (#3850)

Hebrews 9:9, "Which [was] a **figure** for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;"

Hebrews 11:19, "Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure."

III. As to identifying a type:

A. A type is a similar but is not identical in every detail to the anti-type.

1. It states this.

Hebrews 10:1, "For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

2. It illustrates this.

I Corinthians 15:45-49, "45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit. 46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven. 48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Hebrews 7:27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

B. The anti-type is "always superior" to the type.

1. This passage illustrates it.

Hebrews 9:20-28, "20 Saying, This [is] the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 [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. 24 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: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

2. It is often "as - so:"

Matthew 12:40, "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."

Matthew 24:37, "But as the days of Noah [were], so shall also the coming of the Son of man be."

John 3:14, "And as Moses lifted up the serpent in the wilderness, even so

must the Son of man be lifted up."

C. The anti-type must be "specifically named" to be a true type.

1. A true Biblical type may be used for doctrine.

a. It is **directly appointed** for that purpose (sacrifice).

or

b. It was **providentially appointed** for that purpose (brazen serpent).

or

c. It was **apostolically proven** for that purpose (Sarah – Hagar).

2. To be an illustrative type (should not to be used for proof of a teaching).

a. It must **obviously illustrate** God's truth (Abraham – Isaac).

b. It should be **generally agreed** by scholars to teach God's truth (Book of Ruth).

D. Types are symbols confined to those things yet in the future. ie. It is a prophetic symbol of the better things yet to come.

Colossians 2:17, "Which are a shadow of things to come; but the body [is] of Christ."

E. The value of Types:

1. Types teach – a parable for the time then present. (past)

Hebrews 9:8-9, "8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience."

2. Types illustrate – an example written for our admonition. (present)

I Corinthians 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

3. Types predict – "a shadow of good things to come." (future)

Hebrews 10:1, "For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

IV. Rules concerning Typology (from Alexander Campbell's, Christianity Restored, from chapter 27).

A. They must be something more than resemblance. The type must be preordained to resemble its anti-type and preparatory to its exhibition. When there is no previous design and preordained connection manifested, there is no authority for regarding anything as a type.

Romans 5:14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

B. The type must be explained according to its literal sense; if any obscurity,

it must be removed.

C. The analogy between the thing prefiguring and that prefigured must be clearly and rationally pointed out.

1. **When it is directly stated...** "A figure of Him that was to come."
 - a. Eg. Adam –
Romans 5:14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."
 - b. Melchizedek –
Psalms 110:4, "The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek."
2. **When an analogy is given...** Fleeing to the city of refuge or to the horns of the altar is typical of fleeing to Christ.
Hebrews 6:18–20, "18 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: 19 Which [hope] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchizedek."
3. **When something is called by the name of another...**
 - a. Christ, our Passover –
1 Corinthians 5:7, "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:"
 - b. Holy of Holies – Heaven –
Hebrews 9:24, "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:"

D. When there are many partial types of one and the same thing, we must estimate the anti-type from all of them combined and not from one of them alone (sacrifices).

E. One thing is sometimes the type of two different contrary things. Example: Flood – salvation to believers but judgment to unbelievers.

F. Sometimes the type assumes the name of the anti-type and the anti-type the name of the type. The "Christian Church" is called "Mount Zion" and "Christ" is called "David."

Hosea 3:5, "Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days."

Ezekiel 34:23, "And I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd."

[From chapter 27 of **Christianity Restored** by Campbell.]

Micah 4:7, "And I will make her that halted a remnant, and her that was cast far

off a strong nation: and the LORD shall reign over them in Mount Zion from henceforth, even for ever."

V. Dangers of Typology

A. Reading into the type things not intended.

1. Adam's rib – soldiers stabbed Jesus' side.
2. Eagles gather together – coming during Lord's supper!!!

B. Bringing far fetched absurdities into Scripture that discredit the study of all types.

1. Rebekah met Isaac, who went out to meet her at evening tide. Christ is coming in the evening!!!

C. Confirming in our minds doctrines that are unbiblical.

1. Eliezer – rapture (The following by Larkin, page 153–154.)

a. ELIEZER A TYPE OF THE "HOLY SPIRIT."

- 1.) As Eliezer was a servant of Abraham, so the Holy Spirit is a **"Servant of God."**
- 2.) As Eliezer's mission was to go to Haran and get a **bride for Isaac**, so the Holy Spirit has been sent from Heaven to get a **BRIDE FOR CHRIST**.
- 3.) As Eliezer was not sent to get a bride for Isaac **after he was typically offered up**, so the Holy Spirit was not sent to get a Bride for Christ until **AFTER HIS DEATH AND RESURRECTION**.
- 4.) As Eliezer did not talk **about himself, but about his Master's son**, so the Holy Spirit does not talk about **HIMSELF, BUT ABOUT CHRIST**.
- 5.) **URGENT**.
- 6.) As Eliezer by the precious gifts he gave Rebekah revealed the wealth of his Master Isaac, so the Holy Spirit by His Gifts gives us a foretaste of what is in store for the Bride of Christ, the Church.
- 7.) * When Eliezer got Rebekah's consent to be the bride of Isaac **he himself took her back**; he did not send her back while he remained with her kinsfolk. So when the Bride, the Church, is ready the **HOLY SPIRIT WILL GO BACK TO HEAVEN WITH HER**.

2. Rebekah had no trouble coming to Isaac – Church won't go through the tribulation. (From Larkin, page 154)

a. REBEKAH A TYPE OF THE "BRIDE OF CHRIST."

- 1) As Rebekah believed and yielded to the pleadings of **Eliezer**, so the Church believes and yields to the pleadings of the **HOLY SPIRIT**.
- 2) As Rebekah was willing to separate herself from her kinsfolk for **Isaac's sake**, so the Believer is willingly to separate himself from his kinsfolk for **JESUS' SAKE**.

- 3) As Eliezer on the way to Isaac told Rebekah all about his master Isaac, and what was in store for her, so the Holy Spirit as we journey on our earthly pilgrimage tells us what is in store for us when we shall meet our Isaac – **JESUS**.
- 4) * As Rebekah was a **Gentile** bride, so the Church of Christ is a **GENTILE** Bride.
While Rebekah was a kinswoman of Isaac, she was a Gentile, for while Abraham was the first Hebrew, his kinspeople were Gentiles, for the Jews are the descendants of Judah, the fourth son of Abraham's grandson Jacob.
- 5) * As Rebekah did not have to pass through any **tribulation** before she left her home to go to Isaac, so the Church will not have to pass through **THE TRIBULATION** before meeting Jesus. (This is from silence.)
- 6) * As Isaac left from his home and went out into the field to meet Rebekah, so Jesus will **DESCEND FROM HEAVEN TO MEET HIS BRIDE, THE CHURCH IN THE AIR**.
- 7) * As it was "eventide" when Isaac met Rebekah, so it will be the **"EVENTIDE OF THIS DISPENSATION WHEN JESUS MEETS HIS CHURCH**.

D. Rejection of a true Biblical concept because of misunderstanding an alleged type.

1. Jonah – representing Israel – back to their own land with a second chance to witness. (From Larkin, page 155)
Some "Types" have a double application. Take the Prophet Jonah. Jesus uses the swallowing of Jonah by a "great fish," and after 3 days being vomited up alive, as a "Type" of His own resurrection from the Tomb of Joseph of Arimathaea. **Matthew 12:40**. But Jonah is also a "Type of the Jewish Nation."
 - a. Jonah was called and sent to preach to a heathen city – Nineveh, so the Jews were called and sent to preach to the heathen nations.
 - b. Jonah disobeys and flees to Tarshish, so the Jews fail in their mission to the heathen.
 - c. * Jonah for his disobedience was cast overboard, so the Jews have been scattered among the nations.
 - d. * Jonah was miraculously preserved in the stomach of the fish, so the Jews have remained undigested by the nations.
 - e. * Jonah repented in his "grave" in the stomach of the fish, so the Jews will mourn their lost condition in the "graveyard of the nations."
 - f. * Jonah was restored to the land, so the Jews will be restored to their own land.
 - g. * Jonah received a "Second Call" and obeyed, so the Jews will have a second opportunity to witness to the nations and will obey.
2. Joseph's troubles: (From Larkin, page 155.)
 - a. **JOSEPH A TYPE OF CHRIST**

- 1) Joseph was "beloved" of his father, so was Jesus.
- 2) Joseph was sent unto his brethren, so was Jesus.
- 3) Joseph's brethren refused to receive him, so did the brethren of Jesus.
- 4) Joseph was sold by his brethren, so was Jesus.
- 5) Joseph was unjustly accused and condemned, so was Jesus.
- 6) Joseph was buried in prison, so was Jesus in the Tomb of Joseph.
- 7) Joseph was resurrected from prison and exalted to sit with Pharaoh on his throne, so Jesus was resurrected and exalted to sit on His Father's Throne.
- 8) Joseph on the throne became the dispenser of bread to starving Egypt, so Jesus on His Father's Throne is the "Bread of Life" for a perishing world.
- 9) * After Joseph was exalted he got a Gentile bride, so Jesus will get a Gentile Bride – **THE CHURCH.**
- 10) * After Joseph got his bride his brethren suffered famine and came to him for corn, so after Jesus gets His Bride, His brethren, the Jews, will turn to Him, during the time of "Jacob's Trouble," the "Great Tribulation," for relief.
- 11) * Joseph knew his brethren the first time, but they did not know him, so Jesus knew His brethren when He came the first time but they knew him not.
- 12) * Joseph made himself known to his brethren when they came the "Second time," so Jesus will be recognized by the Jews when He comes the **SECOND TIME.**
- 13) * After Joseph's revelation of himself to his brethren, they go forth to proclaim that he is alive and the "savior of the world," so when Jesus reveals Himself to His brethren the Jews they will proclaim Him alive and the **"SAVIOR OF MANKIND.**
- 14) * Joseph then establishes his brethren and their families in the "land of Goshen," so Jesus will re-establish the Jews in the **LAND OF PALESTINE.**

3. Further examples:

- a. If the "Type" and the "Antitype" have both appeared, as the "Brazen Serpent" and the "Uplifted Christ," then the Type has been fulfilled. **If the Antitype has not yet appeared then the fulfillment is future.** for instance Noah's Ark is not a type of Christ, but is a type of the provision God is going to make to transport the saved of the nations of the "Millennial Earth," over on to the "New Earth." The "Plagues of Egypt" are a type of the Plagues of the Great Tribulation. The "Cities of Refuge" are a type of the "Refuge" God will provide for the "Jewish Remnant" during the time of Jacob's Trouble." The "Golden Image" that Nebuchadnezzar erected on the Plain of Dura is a type of the "Image of the Antichrist" that the False Prophet shall command to

be made. **Revelation 13:14–15.** For the Typical teaching of the "Feasts" and the "Offerings," see the chapters and charts on those subjects. **From what has been said we can see that no Bible Teacher can fully instructed in the "Things of God," unless he is a student of Typology."** (Larkin)

E. Men will call you an "Old Testament preacher" or an "extremist".

Summary:

Comprehensive Commentary – Bishop Marsh

It was by means of prophecy alone that the Almighty directed the attention of man kind to the future Messiah; the types of the Old Testament were rendered subservient to the same wise and useful purpose. A type has been well defined, to be a prefigurative action or occurrence, is which one event, person, or circumstance is intended to represent another similar to it in certain respects, but future and distant. To constitute one thing the type of another, (remarks the learned Bp. Marsh) something more is wanted than mere resemblance. The former must not only resemble the latter, but it must have been designed so to resemble it, in it's original institution. And there is no other rule by which we can distinguish a real from a pretended type, than that of Scripture itself. For these reasons, I have not insisted on the resemblances, between the Messiah and eminent characters in the Old Testament. Though it is both pleasant and profitable to discover allusions to the Son of God in every page of Scripture, we are by no means justified in asserting that one person or event is undoubtedly the type of another; unless as in the instances of Adam, Abel, Noah, the passover, and other chief institutions of the Levitical Law, we can show from Scripture, that the resemblance was originally designed, and was not merely a coincidence. The sacrifice of Isaac by his father were so evidently typical of the sacrifice of Christ, that there can be no doubt of the design which was to be answered by this otherwise mysterious event. On the very spot where Christ was afterwards crucified, Abraham is commanded to slay his son. It is needless to recapitulate the coincidences between the sacrifice of Isaac and of Christ: they are to be found in every commentary. That the meaning of all the circumstances of this mystical sacrifice of his son, was revealed to Abraham, that he learned from them that the promised Messiah should in like manner bear wood of the cross, and die for mankind, and that Abraham, in obeying the divine command, rejoiced to see the day of Christ, and he then saw it and was glad, is well argued by Bishop Werburton.

- * = Abuse as it is predictive even yet. This would make the anti-type unfulfilled. It is surmising and not provable, and teaches what is not elsewhere taught in Scripture. They should be rejected.

JESUS IS ALL IN ALL

By George L. Fauli

We heard about an old country preacher who was always preaching on baptism. He couldn't stay off of the subject. His elders decided to assign him his texts for his sermons. They told him to preach on the first chapter of Genesis. So he did. He pointed out that when the Lord made the earth, only one-fourth was land and three-fourths was water. He then proceeded to his favorite subject, by reminding the folk that there was plenty of water all over the earth to baptize anyone, anywhere.

Well, I'm a little like that old boy. I see Jesus on every page of the Bible. He is the centerpiece of all the Bible. Every book, every chapter, and every line seems to have us looking to Him. The books of Law say, "Look for the coming Priest. The books of History say, "Look for the coming King." The books of Prophecy say, "Look for the coming Prophet." The books of Poetry say, "Look for the coming Redeemer." Yes, the Old Testament says, "The Messiah is coming." The Gospels say, "The Messiah is come." The Epistles say, "The Messiah is coming again."

It's kind of like a young lady going to her fiance's house for dinner. After the meal is over and the dishes are done, the future mother-in-law sits down and shows the girl the family picture album. She says, "Here's Johnny at the age of one, Here is Johnny on his first tricycle. Here's Johnny on his first bicycle. And here is Johnny on his first motorcycle and finally, here is Johnny in the hospital when he fell off his motorcycle." Seriously, as the girl is shown the pictures of her lover as he grew up and went through his childhood, so we Christians who have been betrothed to Christ, see in the Bible some snapshots of Him Whom we have grown to love. As the young woman holds every picture of her "intended" precious and dear, so we should value these snapshots of our Lord.

Lets look at the snapshots of Christ in each of the Bible books. Keep in mind that our Lord said, "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me." Then opened He their understanding, that they might understand the Scriptures. **Luke 24:44-45.**

May these thoughts help you see the beautiful and wonderful Christ.

CHRIST IS:

Genesis	The Promised Seed, born of a woman, coming to save the world. Lineage limited to Shem (the race), to Abraham (the nation), and to Judah (the tribe).
Exodus	As Redeemer by the blood of the Passover Lamb.
Leviticus	The coming High Priest who offers a perfect sacrifice, and enters into the true tabernacle.
Numbers	The One who must be lifted up as the brazen serpent so men may look and be saved.

Deuteronomy	The Prophet like unto Moses, who will instruct us in the ways of God.
Joshua	The Captain of our Salvation, who leads us into the promised land as did Joshua, (not Moses and the Law, or Aaron and the priesthood, or Miriam and the prophets.)
Judges	The delivering and avenging Judge who destroys those who oppress us.
Ruth	Our Kinsman who loves and redeems and weds us.
I & II Samuel I & II Kings, I & II Chronicles	The Greater than Solomon, yes, the Perfect King who will rule in righteousness and equity.
Ezra	The Reformer who turns us back to true religion.
Nehemiah	The Restorer of faith's heritage and the Rebuilder of the walls of Zion, the city of God.
Esther	He who pleads for His people as an Advocate.
Job	Our Daysman and Advocate who pleads our cause in the day of trouble.
Psalms	Our Joy and a Very Present Help in the time of trouble. The Shepherd who leads us.
Proverbs	Our Wisdom and a Friend that sticketh closer than a brother.
Ecclesiastes	The End of our quest for meaning for this life.
Song of Solomon	Our loving King who loves His bride and will come to take us to His Palace.
Isaiah	The Suffering Servant, who, being virgin born, is "God with us."
Jeremiah	The Righteousness Branch out of David, who will rule in righteousness and justice. The Lord our Righteousness. Jeremiah 3:6; Jeremiah 23:6.
Lamentations	He who weeps over those who sin, the weeping Prophet.
Ezekiel	The Great Shepherd who will cause God's people to lie down in safety. The Glory of God. Ezekiel 34:23.
Daniel	The Coming Messiah who will destroy kingdoms and build an Eternal Kingdom. The Fourth Man in the furnace who stands by the faithful.
Hosea	The Forgiving Husband who loved us while we were yet sinners.

Joel	The Hope and Strength of God's people and a Refuge in time of trouble. (He who is in the midst of Israel.)
Amos	The Rebuker of His people – Woe, Woe.
Obadiah	The Avenger of our enemies and Savior of the Holy Remnant.
Jonah	The Prophet who was sent of God to warn all men. Died, was buried, and arose again on the third day to save men from coming judgment.
Micah	The Rejected judge who still will rule the world. Micah 5:1–4.
Nahum	He who comforts us concerning our enemies and assures us of vengeance upon the evil.
Habakkuk	The Just Judge who executes wrath in righteousness, and promises the just shall live by their faith.
Zephaniah	The Coming King who remembers the faithful ones after Judgment.
Haggai	The Desire of all nations; He who will restore true worship in the true temple.
Zechariah	The Coming Branch who will be both Priest and King upon His throne. He is the fountain open for cleansing, and King over all the earth.
Malachi	The Messenger of the covenant, who purges men so they may offer themselves in righteousness. Malachi 3:1–4. He is the Sun of Righteousness with healing in His wings.
Matthew	Christ the King, the Son of David – What He taught.
Mark	Christ the Priestly Servant – What He wrought.
Luke	Christ the Prophet, Son of man – What He thought.
John	Christ the God, Son of God – Whom He sought.
Acts	The Living Christ – By whose Spirit men are caught.
Romans	Christ our Redeemer, "redemption in Christ." Romans 3:24 , "Being justified freely by his grace through the redemption that is in Christ Jesus: "
I Corinthians	Christ our Sanctifier, "sanctification in Christ." I Corinthians 1:2 , "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus , called [to be] saints, with all that in

every place call upon the name of Jesus Christ our Lord, both theirs and ours:"

II Corinthians	Christ our Establisher Victor, "triumphing in Christ" II Corinthians 2:4 , "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." II Corinthians 2:14 , "Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."
Galatians	Christ our Liberator, "liberty in Christ." Galatians 2:4 , "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:"
Ephesians	Christ our All, "spiritual blessings in heavenly places in Christ" Ephesians 1:3 , "Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ: "
Philippians	Christ our Joy, "that your rejoicing may be more abundant in Christ." Philippians 1:26 , "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."
Colossians	Christ our Perfecter, "complete in Him." Colossians 1:28 , "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: "
I Thessalonians	Christ our Hope, "patience of hope in Christ." I Thessalonians 1:3 , "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ , in the sight of God and our Father."
II Thessalonians	Christ our Coming Glory, "that Christ may be glorified in you and you in Him." II Thessalonians 1:12 , "That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."
I Timothy	Christ an example of Grace, follow Him. I Timothy 1:14 , "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. "
II Timothy	Salvation is in Christ, persevere in Him. II Timothy 2:10 , "Therefore I endure all things for the elect's sakes, that

they may also obtain the **salvation which is in Christ Jesus** with eternal glory."

Titus

Christ the Redeemer and Purifier of His people.

Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Philemon

Christ the Perfecter, effectual in Christ.

Philemon 1:6, "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

Hebrews

The Superiority of Christ as Prophet, Priest and Sacrifice.

James

Christ the Doer of Righteousness.

James 2:8, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:"

I Peter

Christ the Chief Cornerstone

I Peter 2:6, "Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

II Peter

Godliness through the knowledge of Christ.

II Peter 1:3, "According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:"

I John

Fellowship with God through Christ who is Light, Love, and Life.

II John

Abide in Christ.

III John

Share with Christ.

Jude

Christ, who presents us faultless.

Jude verse 24, "Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy,"

Revelation

Christ, the Lion of the tribe of Judah, is the "Reigning Lamb."

I hope these have helped you see Jesus in all of His beauty and glory.

WHY STUDY TYPES?

George L. Faulk

REASON:	TYPE:	REFERENCE:
* For our learning to warn us	Israel's sojourn	I Corinthians 10:1-12, Hebrews 3:7-4:3
* For doctrine	Melchizedek, Superior priesthood	Hebrews 7:6-11
* For illustrating Truth	Hagar and Sarah	Galatians 4:21-31
* To exalt Christ	Brazen serpent	John 3:12-16
* To provoke thoughtful rebuke	Sign of prophet Jonah	Matthew 12:39-40
* To aid the memory for meditation	Passover Lamb	I Corinthians 5:7
* To identify the Messiah	Suffering without the gate	Hebrews 13:10-13
To encourage faith in inspiration	Abraham and Isaac	Genesis 22:
To make Bible study intriguing	Book of Ruth	Ruth
To show Christ's work	High Priest's actions	Hebrews 9:25-28
To teach God's plan of salvation	Tabernacle	Hebrews 9:1-ff
To demonstrate our privilege	Vail is opened	Hebrews 10:19-22
To teach Biblical concepts	Scapegoat	Isaiah 53:
To refute false doctrine	Priest must enter Holiest with blood	Hebrews 9:23-24
So cultists can't lead astray	Their abuse of types	II Peter 3:15-16

* So used by Biblical authors.

REPRESENTATIVE TYPES IN SCRIPTURE

George L. Fauli

Biblical reference	Kind/type	Type	Concept type illustrates
Psalms 110:4	Person	Melchizedek	Christ's eternal person
Leviticus 9:	Offices	High Priest	Christ's work
John 3:14-15	Object	Brazen serpent	Christ's healing power
Numbers 35:	Action	Fleeing to city of refuge	Christ, our hope
Hebrews 13:10-13	Rite	Sacrifices	Christ's atoning death
Leviticus 13-14:	Sickness	Leprosy	Christ's cleansing of ugliness of sin
Hebrews 10:19	Place	Holiest of Holies	Christ's presence in Heaven
Revelation 5:8	Furniture	Altar of incense	Christ's intercession through prayer
Leviticus 16:7-10	Animal	Scapegoat	Christ bears our sins.
Colossians 2:16-17	Day	Sabbath	Christ, our rest
I Corinthians 5:7	Feast	Passover	Christ destroys death
I Peter 2:9	Nation	Israel	Christ's holy nation, the Church
I Corinthians 10:1	Event	Red Sea crossing	Christ, the Deliverer from bondage
Hebrews 9:1-28	Building	Tabernacle	Christ's pattern of salvation
Revelation 1:20	Number	Seven	Christ's perfection in the Church
Isalah 1:18	Color	Scarlet	Christ's ability to forgive sin as King
Psalms 23:	Occupation	Shepherd	Christ, our Guide
Exodus 21:1-6	Law	Willing servant	Christ, the Lover of our soul
Numbers 16:	Judgment	Korah/company	Christ, our only Priest
John 6:33	Food	Manna	Christ, our Bread from Heaven
Leviticus 2:11	Substance	Leaven	Christ, the One free from hypocrisy
I Peter 1:18	Metal	Silver	Christ, the True Redemption Price

ADAM AND CHRIST CONTRASTED

Created	MIRACULOUS ORIGIN	– virgin born
Of the earth I Corinthians 15:47 , "The first man [is] of the earth, earthy."	HIS ORIGINATION	– Lord from Heaven I Corinthians 15:47 , "The second man [is] the Lord from heaven."
First Adam I Corinthians 15:45 , "And so it is written, The first man Adam was made a living soul."	IN NAME	– Second Adam I Corinthians 15:45 , "The last Adam [was made] a quickening spirit."
In the image Genesis 1:26 , "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."	IN REFLECTION	– The express image Hebrews 1:3 , "Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the Word of His power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."
Son of God Luke 3:38 , "Which was [the son] of Enoch, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of God."	IN TITLE	–Only begotten Son of God John 3:16 , "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
"A little lower than God" Psalms 8:4–5 , "4 What is man, that thou art mindful of him? And the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honor!"	HIS PRESTIGE	– "He was God" John 1:1 , "In the beginning was the Word, and the Word was with God, and the Word was God."
"Over the earth and all therein" Psalms 8:6–9 , "6 Thou madest him a little lower than the angels, and hast crowned him with glory and honor: 7 Thou hast made him a little lower than the angels, and hast crowned him with glory and honor: 8 Thou hast made him a little lower than the angels, and hast crowned him with glory and honor: 9 Thou hast made him a little lower than the angels, and hast crowned him with glory and honor:"	HIS DOMINION	– "All authority in Heaven and earth." Matthew 28:18 , "And Jesus said unto them, All power is given unto me in heaven and in earth."

est him to have dominion
over the works of thy hands;
thou hast put all [things]
under his feet: 7 All sheep
and oxen, yea, and the
beasts of the field; 8 The fowl
of the air, and the fish of the
sea, [and whatsoever] pas-
seth through the paths of the
seas. 9 O LORD our Lord,
how excellent [is] thy name in
all the earth!"

Lost His glory and Honor
Romans 3:23, "For all have
sinned, and come short of
the glory of God;"

He sinned.
Romans 5:12, "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:"

Father of all earthy
I Corinthians 15:47-48, "47
The first man [is] of the earth,
earthy: the second man [is]
the Lord from heaven. 48 As
[is] the earthy, such [are]
they also that are earthy: and
as [is] the heavenly, such
[are] they also that are
heavenly."

Acts 17:26, "And hath made
of one blood all nations of
men for to dwell on all the
face of the earth, and hath
determined the times before

HIS GLORY

HIS PERFECTION

HIS DESCENDANTS

came and spake unto them,
saying, All power is given
unto me in heaven and in
earth."

I Corinthians 15:27, "For he
hath put all things under his
feet. But when he saith all
things are put under [him, it
is] manifest that he is
excepted, which did put all
things under him."

- Has now all glory
Hebrews 2:9, "But we see
Jesus, who was made a little
lower than the angels for the
suffering of death, crowned
with glory and honor; that he
by the grace of God should
taste death for every man."

- He was righteous.
Romans 5:17, "For if by one
man's offence death reigned
by one; much more they
which receive abundance of
grace and of the gift of
righteousness shall reign in
life by one, Jesus Christ."

- Father of all Heavenly
John 1:12, "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:"

appointed, and the bounds of their habitation."

Sin brought judgment, death and condemnation.

Romans 5:16, 19, "16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offenses unto justification. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

HIS END

– Righteousness reigns in life by Him.

Romans 5:19b "So by the obedience of one shall many be made righteous."

TWO TREES IN A GARDEN

Compare:

John 19:41, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."

Genesis: Tree of Knowledge

Planted of God

Beautiful to fleshy eyes

Man forbidden by God.

Satan seduces man to it

Brought sin.

The thief who ate, turned from Paradise

Man cursed for partaking.

Matthew: Cross

Planted by man

Beautiful to Spiritual eyes

Man invited by God.

Satan seduces man from it.

Brought righteousness.

The thief who partook, entered Paradise.

Man blessed for partaking.

OF WHICH FRUIT WILL YOU PARTAKE?

COATS OF SKINS – A TYPE OF CHRIST

- I. **Adam and Eve went about seeking to establish their own righteousness with an apron of fig leaves.** It was an attempt to feel innocent again.
- II. **Today man seeks his own scanty apron of righteousness which God terms as filthy rags.** God covered them with coats of animal skins. **This garment covered them from head to foot, like the priestly robe of the Law.**
John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him]."
- III. **God seeks today to clothe us with an all-sufficient righteousness.** Woe to him who does not have it on. Compare the following verses:
Matthew 22:12, "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless."
Philippians 3:9, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:"
These skins foreshadow Christ. These garments were from some animal.
 - A. **It was a gift from God –**
John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
 - B. **It was an innocent victim –**
I Peter 1:19, "But with the precious blood of Christ, as of a **lamb without blemish and without spot:** Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;"
 - C. **Its blood was shed –**
I Peter 1:19, "But with the **precious blood of Christ,** as of a lamb without blemish and without spot: Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers;"
 - D. **It was a substitute –**
Titus 2:14, "**Who gave himself for us,** that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
 - E. **It showed God's righteousness and justice. –**
Romans 3:26, "To declare, [I say], at this time **his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**"

THIS ALL SHOWS:

- A. **Man is a sinner.**
- B. **Our righteousness is not sufficient, though we think so.**
- C. **God must provide new righteousness.**
- D. **The shedding of blood – death – is necessary to provide it.**

JESUS BORE THE CURSE OF ADAM'S FALL

Was man cursed?

He became a curse for us.

Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:"

Was man to have grief?

He is acquainted with grief.

Isaiah 53:3, "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."

Was there to be pain?

He suffered.

Isaiah 53:4-5, "4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 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."

Was there to be thorns?

He wore a crown of thorns.

John 19:2, "And the soldiers platted a crown of thorns, and put [it] on his head, and they put on him a purple robe."

Was man to sweat?

He sweat drops of blood.

Luke 22:44, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

Was there a sword?

He was pierced with one.

John 19:34, "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

Was man separated from God?

He felt forsaken by God.

Matthew 27:46, "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

Was man to die?

He died for us.

John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

ADAM AND CHRIST

I. CONTRAST BETWEEN THE TWO:

A. First man Adam –

I Corinthians 15:45, "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."

Last man Christ –

I Corinthians 15:45, "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."

B. Adam in perfect environment failed. Christ succeeded over all temptations.

C. Adam brings death to all.

Romans 5:12–21, "12 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: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offense, so also [is] the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many. 16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offenses unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence 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. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Christ brings life to many –

Romans 5:15, "But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many."

D. Adam father of earthly –

I Corinthians 15:47, "The first man [is] of the earth, earthy: the second man [is] the Lord from heaven."

Christ of heavenly –

I Corinthians 15:47, "The first man [is] of the earth, earthy: the second man [is] the Lord from heaven."

II. LIKENESSES BETWEEN THE TWO:

A. Adam had a deep sleep –

Genesis 2:21, "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof."

Christ slept in death on the cross.

B. Adam wounded in his side –

Genesis 2:21, "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

Christ wounded in His side –

John 19:34, "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

C. Adam shed blood for his wife. Christ did also.

D. God brought Eve to Adam –

Genesis 2:22, "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man."

Church presented to Christ –

II Corinthians 11:2, "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."

Ephesians 5:27, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

E. Eve became Adam's bride –

Genesis 2:23, "And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

Revelation 21:9–11.

Church will become the bride of Christ –

Revelation 21:2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

F. Eve by Adam is mother of all living –

Genesis 3:20, "And Adam called his wife's name Eve; because she was the mother of all living."

Church also by Christ –

Galatians 4:26, "But Jerusalem which is above is free, which is the mother of us all."

G. Man to leave father and mother –

Genesis 2:23, "And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

Christ did –

Ephesians 5:31–32, "31 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. 32 This is a great mystery: but I speak concerning Christ and the church."

H. Eve of Adam's flesh and bones....Church is of Christ's bone and flesh –

Ephesians 5:30, "For we are members of his body, of his flesh, and of his bones."

I. Adam wilfully became a sinner for Eve –

I Timothy 2:14, "And Adam was not deceived, but the woman being deceived was in the transgression."

As did Christ become sin for us –

II Corinthians 5:21, "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."

Ephesians 5:23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body."

PARADISE AND THE NEW JERUSALEM CONTRASTED:

Paradise

A prepared garden for prepared people

A river –

Genesis 2:10, "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."

A tree of Life

Genesis 2:9, "And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Genesis 3:22, "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:"

The presence of God

Genesis 2:19, "And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof."

Employment

Work and guarding

Genesis 2:15, "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it."

New Jerusalem

A prepared city for prepared people

A river of Life

Revelation 22:1, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Psalms 46:4, "[There is] a river, the streams whereof shall make glad the city of God, the holy [place] of the tabernacles of the most High."

A tree of life

Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Revelation 22:2, "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 of the nations."

The presence of God

Revelation 21:3, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God."

We shall serve Him.

Revelation 22:3, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:"

SINCE SIN

Genesis 1 – 3

Curse

Death

Pain

Sorrow

Sweat of the brow

Thorns

Serpent sentenced

Lamb slain

Angels debar their return

Revelation 21 – 22

No more curse

No more death

No more pain

No more sorrow

Rest

No thorns

Serpent executed

Lamb victorious

Angels invite

ADDITIONAL IMPROVEMENTS

Sun (which ages)

No need of sun

Revelation 22:5, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Sea (which separates)

No more sea

Revelation 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Defiled creation (which groans)

Romans 8:20-22, "20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now."

A new Heaven and a new earth

Revelation 21:2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Liar (which deceives)

No need to guard the city.

Revelation 21:25-27, "25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honor of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life."

Night (which produces sin)

No night there.

Revelation 21:25, "And the gates of it shall not be shut at all by day: for there shall be no night there."

HEAVEN IS A GREAT PLACE BECAUSE OF:

1. Who is in charge? – The Lord God Almighty reigneth.
 2. Who is not in charge? – Satan.
 3. What is there? – River of Life, Tree of Life, streets of gold, beauty...
 4. What is not there? – Curse, pain, sorrow, death.
 5. Who is there? – Godhead, angels, redeemed.
 6. Who is not there? – Satan, his angels, immoral, drug pushers, all liars!
- It is a clean, safe, righteous, problem-free city, instead of a garden defiled by sin and tempters.

LET'S TAKE A LOOK AT TYPES:

ABEL IS A TYPE OF CHRIST

- A. Both suffered for righteousness sake**
- B. Both provided acceptable sacrifice.**
Hebrews 10:9-12, "9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."
- C. Both offered offerings which God respected.**
- D. Both were envied for their righteousness.**
Matthew 27:18, "For he knew that for envy they had delivered him."
- E. Both were slain by brothers of the flesh.**
- F. Both slayers were punished with the curse of wandering.**
- G. Both men's blood speaketh. Abel's for vengeance but Christ's for mercy.**
Hebrews 12:24, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel."

CAIN IS A TYPE OF ISRAEL

- A. Both were envious of brother's righteousness.**
I John 3:11-12, "11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."
Mark 15:10, "For he knew that the chief priests had delivered him for envy."
- B. Both rejected the sacrifice God provided.**
- C. Both slew their brother.**
- D. Both became a fugitive and a vagabond in the earth.**
- E. Both ceased to be land tillers and became city dwellers.**
- F. Both were preserved by God after slaying their brother.**
- G. Both have promise from God that vengeance will be taken upon their persecutors.**
Genesis 12:3, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."
Romans 11:28, "As concerning the gospel, [they are] enemies for your sakes: but as touching the election, [they are] beloved for the fathers' sakes."
- H. Both had descendants that became renowned in the arts and crafts.**

NOAH IS A TYPE OF CHRIST

- A. Both were well pleasing unto God.**
- B. Both were preachers of righteousness.**
- C. Both were righteous in a sinful generation.**
- D. Both were deliverers of mankind from God's coming judgment.**
- E. Both saved all creation by their work.**
- F. Both save all that are in their house.**

THE ARK IS A TYPE OF THE CHURCH.

- A. Both were planned of God.**
- B. God gave directions for the ark's construction as He did the church.**
- C. Both are secure places from judgment which is to come upon the world.**
Acts 2:47, "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."
- D. Both inhabitants are the righteous of the world.**
- E. Both had only one door.**
John 10:9, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."
- F. Both doors are shut by God.**
- G. Both raised their inhabitants out of the water above the world.**

THE FLOOD IS A TYPE OF JUDGMENT

- A. The sinners were warned of judgment – as they are today.**
- B. Preparation must be made by godly to go into the ark**
1 Peter 3:21, "The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"
- C. Swift destruction came upon believers, as it will again**
Matthew 24:32–39, "32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer [is] nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only. 37 But as the days of Noah [were], so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."
- D. No phenomenal warning was given.**
Matthew 24:37–39, "37 But as the days of Noah [were], so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."
- E. Only the obedient (those in Christ) will be saved.**

ARK INHABITANTS WERE A TYPE OF CHRISTIANS.

- A. Chosen because they were believers.**
- B. Called because they were believers.**
1 Corinthians 1:9, "God [is] faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."
- C. They were believers.**
Hebrews 11:7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he

condemned the world, and became heir of the righteousness which is by faith." **Hebrews 10:39**, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

D. They were obedient.

I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently:"

E. They were kept by the power of God.

Ephesians 1:13, "In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

II Corinthians 1:22, "Who hath also sealed us, and given the earnest (down payment) of the Spirit in our hearts."

F. They were resurrected and saved by water.

Colossians 3:1, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

I Peter 3:21, "The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

G. Given new earth.

II Peter 3:13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Revelation 21:1-4, "1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

H. Given many promises.

I. New creatures, for if any man be in Christ, he is a new creature.

JESUS HAS TAUGHT US THAT IT WILL BE LIKE NOAH'S DAY – Luke 17:26-30.

A. An age of evil imagination

Genesis 6:5, "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."

B. An age of violence

Genesis 6:13, "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

C. An age of arts

Genesis 4:21, "And his brother's name [was] Jubal: he was the father of all such as handle the harp and organ."

D. An age of industry

Genesis 4:22, "And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain [was] Naamah."

E. An age of Knowledge – Compare the following two passages:

Genesis 4:22, "And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain [was] Naamah."

Daniel 12:4, "But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased."

F. A day of city building

Genesis 4:17, "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch."

G. A day of mixed Marriages

Genesis 6:2, "That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all which they chose."

H. A day of scoffers

II Peter 3:3–4, "3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as [they were] from the beginning of the creation."

I. A day of marrying

Matthew 24:38, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark."

J. A day of eating and drinking

Matthew 24:38, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark."

NIMROD – A TYPE OF THE MAN OF SIN

- A. His name means "the rebel" or "let us revolt". Compare:**
II Thessalonians 2:8, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."
Daniel 7:25–27, "25 And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions shall serve and obey him."
He is a fore-runner of the lawless one.
- B. He does "great, mighty works."** Three times in **Genesis** and once in **I Chronicles**, he is called "mighty".
I Chronicles 1:10, "And Cush (oldest son) begat Nimrod: he began to be mighty upon the earth."
The same word is in:
Genesis 6:4, "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of renown."
II Thessalonians 2:9, "[Even him], whose coming is after the working of Satan with all power and signs and lying wonders."
- C. He is the head of Babylon.**
Revelation 17:3–5, "3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead [was] a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." This caused confusion against God.
Babylon did mean "the gate of God", which now means "confusion". Babylon stands for "All that is against God" in the Scriptures.
- D. He began to be mighty.** This suggests "a struggle or an attempt to be." The word also means "chief, hero, tyrant, despot". He deified himself and probably became a demi-god of the Greeks. **II Thessalonians 2:4**, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."
- E. He rebelled against the command to "scatter," and built the tower to hold men under his rulership.**
- F. Christ came down and confounded him as He will the "Man of sin."**
II Thessalonians 2:8, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

MELCHIZEDEK IS A TYPE OF CHRIST

Dear Brother Faull,

I heard a very forceful preacher say that Melchizedek was Christ. Is this correct?

Definitely Not! Some think Melchizedek was Shem, Job or Enoch, who came back to earth after his translation, or some other biblical character. The Melchizedekians of the third century A.D. said he was a heavenly personage with power superior to Jesus and was intercessor and mediator of angels. They taught that Jesus was a mere copy of this greater personage. Some say Melchizedek was an angel, while others think he was the embodiment of the Holy Spirit. Still others believe he was a Christophany (which is an appearance of Jesus in the Old Testament in human form). These are all mere conjecture and a simple reading of the Scriptures dealing with Melchizedek will easily refute these ideas. (**Genesis 14, Psalms 78, Hebrews 4-5 and 7**).

That he was not the Christ appears from the following:

- A. He is referred to as a mere man.**
Hebrews 7:4, "Now consider how great this man [was], unto whom even the patriarch Abraham gave the tenth of the spoils."
- B. He was a literal king of a literal city called Salem, which later became Jerusalem. This city is mentioned in the Tel El Amarna's letters in 1400 B.C. as already in existence.** No appearance of a "Christophany" ever carried on a literal kingly reign or served as a priest. Christophanies were never of a permanent nature, but only made temporary appearances.
- C. He had a descent but it was not counted as a pre-requisite for his priesthood, as was Levi's, which was built on the fact that they were sons of Aaron.**
Hebrews 7:6, "But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises."
- D. The type must always differ from the anti-type. You cannot be a type of yourself.** Jesus is the substance, Melchizedek is but the shadow. The shadow is not the substance anymore than I am my shadow.
- E. He is said to be after the order or likeness of Melchizedek.**
Hebrews 6:20, "Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchizedek."
This does not speak of an order or succession of priests, for this priesthood did not pass to another. Melchizedek had a unique priesthood for his day and was without a successor till the anti-type who had cast the shadow came.
- F. Melchizedek was made "like unto the Son of God."** He is not the Son of God, but made like unto Him.
Hebrews 7:3, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."
- G. It is said "What further need was there that 'another' priest should arise after the order of Melchizedek."** If he was "another", then he is not the same.
Hebrews 7:11, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest

should rise after the order of Melchizedek, and not be called after the order of Aaron?"

H. Jesus is "after the similitude" of Melchizedek.

Hebrews 7:15, "And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest."

Jesus is the anti-type, and therefore, similar. He cannot be like "himself" but another.

Hebrews 7:15, The anti-type is always greater than the type.

I. Melchizedek was the priest of the Most High God. Abraham identified God as Jehovah. Melchizedek was not Jehovah, but the priest of Jehovah.

J. The author of Hebrews argues for the superiority of Christ to the Levitical priesthood. He proves it by showing that the Levites paid tithes to Melchizedek and were blessed by him while they were yet in Abraham's loins. How much greater his argument, if he would have simply stated that the Levites paid tithes to Jesus Himself through Abraham. However, He does not state this. He shows that the Psalmist predicted another priest who would be of the order of Melchizedek.

Psalms 110:4, "The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek."

It is often objected that Melchizedek couldn't be a mere man, because He did not have a father nor mother, neither beginning of days nor end of life. However, among the greeks, Romans, and Jews, it was customary to say that of persons whose parents are not known. Philo says of Sarah that she was "without mother", because her name is not mentioned. Scipio addresses a mob in the forum by saying, "you have no father or mother". The statement "without genealogy" means "without pedigree or predecessor." He did not come from a secession of priests. His parents, pedigree, birth and death are not recorded. He is a providential type of Christ that the Psalmist used as the basis of a prophecy of Christ, in that He would not be of a priestly descent, but would be both Priest and King on His throne forever, since He would ever live.

Others affirm that since Abraham rejoiced to see the day of Christ and saw it and was glad, Melchizedek had to be Christ. It is pure assumption to apply this to Melchizedek. It no doubt refers to the other event in Abraham's life when he saw the pre-incarnate Christ in **Genesis 18**. That personage is plainly called "the Lord" and is a Christophany.

Who was Melchizedek? Since Palestine had first been inhabited by the descendants of Shem, and then overrun by the Canaanites, I think it is fair to conclude that Melchizedek was an ancient descendant of Shem. He may have retained the knowledge of the true God and thus was ordained as "the priest of the Most High God." The Canaanites had refused his God for their idols. This ancient man came out to meet and bless and commune with Abraham. He did not do so for the other kings. He appears like a ship at sea and is gone. Paul would have told us more of him, if the Hebrews had not been "dull of hearing."

Hebrews 5:10-11, "10 Called of God an high priest after the order of Melchizedek. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

It is His very obscurity as to his parents, descent, origin and death that allows him to be the providential type of Christ that he is. Who was Melchizedek? He was the Priest of the Most High God, the King of Salem, the King of righteousness in the ancient world, who foreshadows that greater, more righteous, High Priest who is Jesus Christ.

How does Melchizedek typify Christ?

Psalms 110:4, "The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek."

- A. Both appeared when Abraham's kindred were in trouble.
- B. Both were kings of peace.
- C. Both were kings of righteousness.
- D. Both were kings of Salem/Jerusalem.
- E. Both priests and kings upon their throne.

Zechariah 6:13, "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

- F. Both served bread and wine.
- G. Both priests of the Most High God.
- H. Both abide priests..No course, staff or shift work.
- I. Neither descended from the Levitical line.
- J. Both have a superior priesthood to Levi.
- K. Both ever liveth (Maybe Melchizedek was translated).
- L. Both were made priests by an oath.
- M. Both priests by the power of an endless life, not a carnal commandment.
- N. Both had untransferable priesthoods (Observe: The blasphemy of Rome and Mormonism).
- O. Both received tithes. (Abraham is a type of Christian).
- P. Both blessed tithers.
- Q. Both priesthoods transcend racial boundaries.
- R. Both were the only priests of that order.
- S. Both could have had more "said about them" than we can receive.

Hebrews 5:10–11, "10 Called of God an high priest after the order of Melchizedek. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

ISAAC IS A TYPE OF CHRIST

ISAAC

A child of promise

Genesis 18:10, "And he said, I will certainly return unto thee according to the time of life; and, lo, **Sarah thy wife shall have a son**. And Sarah heard [it] in the tent door, which [was] behind him."

Birth announced to the mother.

Genesis 18:14-15, "14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and **Sarah shall have a son**. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh."

Came in the fullness of time.

Genesis 18:14, "Is any thing too hard for the LORD? **At the time appointed (fullness of time)** I will return unto thee, according to the time of life, and Sarah shall have a son."

Pre-named by an angel.

Genesis 17:19, "And God said, Sarah thy wife shall **bear thee a son indeed; and thou shalt call his name Isaac**: and I will establish my covenant with him for an everlasting covenant, [and] with his seed after him."

Miraculously born (old age)

Genesis 21:2 "For Sarah conceived, and bare Abraham a **son in his old age**, at the set time of which God had spoken to him."

Only begotten son

Genesis 22:2 "And he said, Take now thy son, **thine only [son] Isaac**, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

CHRIST

A child of promise

Isaiah 7:14, "Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive, and bear a son**, and shall call his name Immanuel."

Birth announced to the mother.

Luke 1:31, "And, behold, **thou shalt conceive in thy womb, and bring forth a son**, and shalt call his name JESUS."

Came in fullness of time

Galatians 4:4, "But **when the fullness of the time was come**, God sent forth his Son, made of a woman, made under the law."

Pre-named by an angel

Matthew 1:21, "And she shall bring forth a son, and **thou shalt call his name JESUS**: for he shall save his people from their sins."

Miraculously born (virgin).

Luke 1:34, "Then said Mary unto the angel, How shall this be, seeing I know not a man?"

Only begotten Son.

John 3:16, "For God so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life."

Loved of the Father.

Genesis 22:2, "And he said, **Take now thy son, thine only [son] Isaac, whom thou lovest**, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Hated by brother without cause.

Genesis 21:9, "And Sarah **saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.**"

Must be sacrificed.

Genesis 22:2, "And he said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; **and offer him there for a burnt offering** upon one of the mountains which I will tell thee of."

Compared to a lamb.

Genesis 22:7, "And Isaac spake unto Abraham his father, and said, My father: and he said, Here [am] I, my son. And he said, Behold the fire and the wood: **but where [is] the lamb for a burnt offering?**"

Went up a hill of Moriah.

Genesis 22:2, "And he said, Take now thy son, thine only [son] Isaac, **whom thou lovest**, and get thee into the **land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.**"

Two men went with him.

Genesis 22:3, "And Abraham rose up early in the morning, and saddled his ass, and **took two of his young men with him**, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him."

Loved of the Father.

John 3:16, "**For God so loved the world, that he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life."

Hated without cause by brethren.

John 15:25, "But [this cometh to pass], that the word might be fulfilled that is written in their law, **They hated me without a cause.**"

Must be sacrificed.

Luke 24:7, "Saying, **The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.**"

Compared to a Lamb.

John 1:36, "And looking upon Jesus as he walked, he saith, **Behold the Lamb of God!**"

Went up to Calvary (same hill).

Luke 23:33, "And when **they were come to the place, which is called Calvary**, there they crucified him, and the malefactors, one on the right hand, and the other on the left."

Two thieves went with Him.

Luke 23:32, "And **there were also two other, malefactors, led with him to be put to death.**"

Went up carrying his own wood.

Genesis 22:3, "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and **Isaac his son, and clave the wood for the burnt offering**, and rose up, and went unto the place of which God had told him."

Went up carrying His cross.

Luke 23:26, "And as they led him away, they laid hold upon one **Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear [it] after Jesus.**"

Was dead in Abraham's mind 3 days.

Genesis 22:4, "Then **on the third day Abraham lifted up his eyes**, and saw the place afar off."

Was dead for three days.

Luke 24:46, "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and **to rise from the dead the third day:**"

Willfully offered himself.

Genesis 22:9, "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and **bound Isaac his son, and laid him on the altar upon the wood.**"

Willfully offered Himself.

John 10:18, "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. This commandment have I received of my Father."

Was raised from the dead.(figurative) -

Hebrews 11:19, "Accounting that God **[was] able to raise [him] up, even from the dead**; from whence also he received him in a figure."

Was raised from the dead (factual).

I Corinthians 15:4, "And that he was buried, and that he rose again the third day according to the Scriptures:"

Freely given by father.

Genesis 22:12, "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.**"

Freely given by Father.

Romans 8:32, "He that spared not his own Son, but delivered him up for us all, **how shall he not with him also freely give us all things?**"

Conclusion:

Abraham is "Father of the Faithful," because he believed that the pre-named, miraculously born, only begotten Son, though dead, would arise from the dead.

Genesis 22:5, "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you."

He believed the Gospel.

Galatians 3:8-9, "8 And the Scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.**"

This thought should be diligently compared to: **Romans 4:16-25**. Note that **Genesis 20:7** says that Abraham was a prophet.

Genesis 20:7, "Now therefore restore the man [his] wife; for he [is] a prophet, and he shall pray for thee, and thou shalt live: and if thou restore [her] not, know thou that thou shalt surely die, thou, and all that [are] thine."

A GREATER THAN JOSEPH

A. Joseph as a type of Christ as a son.

1. **Loved of the father.** Compared to:
Genesis 37:3, "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 (long sleeved coat)."
John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
2. **A prophet of his own coming glory and exaltation.** **Genesis 37:6-10.**
3. **Testified of brothers' wickedness.** Compare the following:
Genesis 37:2, "These [are] the generations of Jacob. Joseph, [being] seventeen years old, was feeding the flock with his brethren; and the lad [was] with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report."
John 7:7, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."
4. **Sent as a messenger for the father.**
Genesis 37:14, "And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem."
5. **Went in search of his brethren at Shechem.**
Genesis 37:14, "And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem."
6. **Brethren received him not, nor believed him.** Compare this to:
Genesis 37:18, "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him."
John 1:11, "He came unto his own, and his own received him not."
7. **Hated him because he was the heir.** Compare this with:
Matthew 21:38, "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance."
John 5:18, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
8. **Stripped him of his coat.**
Genesis 37:23, "And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, [his] coat of [many] colors that [was] on him;"
Matthew 27:28, "And they stripped him, and put on him a scarlet robe."
9. **Thrown into an empty pit.**
Genesis 37:22, "And Reuben said unto them, Shed no blood, [but] cast him into this pit that [is] in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again."
John 19:41, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."

10. **Dead in intent and figure.**
Genesis 37:20, "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."
11. **Brethren sat down and watched.** Compare the following passages:
Genesis 42:21, "And they said one to another, We [are] verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."
Matthew 27:36, "And sitting down they watched him there."
12. **Sold for silver to Gentiles.**
Genesis 37:28, "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."
Matthew 26:15, "And said [unto them], What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."
13. **Came out of the alive.**
Genesis 37:29, "And Reuben returned unto the pit; and, behold, Joseph [was] not in the pit; and he rent his clothes."
Acts 1:3, "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:"
14. **Sold by Judas (same name).**
Genesis 37:26, "And Judah said unto his brethren, What profit [is it] if we slay our brother, and conceal his blood?"
Matthew 27:3, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders."
15. **Envied of his brethren.** Compare it to:
Matthew 27:17-18, "17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him."
16. **Blood was presented to the Father.**
Genesis 37:32, "And they sent the coat of [many] colors, and they brought [it] to their father; and said, This have we found: know now whether it [be] thy son's coat or no."
Hebrews 9:23-24, "23 [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. 24 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."
1 Peter 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

B. Joseph, as a type of Christ, is a servant.

1. Though he was the heir, he became a servant.

Philippians 2:6-8, "6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

2. As a son he learned obedience from his suffering.

Hebrews 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Hebrews 5:8, "Though he were a Son, yet learned he obedience by the things which he suffered."

3. Grew in favor with God and man.

Genesis 39:6, "And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was [a] goodly [person], and well favored."

Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man."

4. Tempted, but without sin.

Hebrews 4:15, "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."

5. Falsely accused, but does not open his mouth in defense.

Mark 14:57, "And there arose certain, and bare false witness against him, saying,"

Acts 8:32, "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:"

6. Suffers for righteousness sake.

Mark 14:57, "And there arose certain, and bare false witness against him, saying,"

Acts 8:32, "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:"

7. Imprisoned

Isaiah 53:8, "He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken."

8. Found favor with the guard. Compare this with:

Genesis 39:21, "But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison."

Luke 23:47, "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."

9. Numbered with transgressors, for two malefactors suffered with him.

Genesis 40:5, "And they dreamed a dream both of them, each man his

dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which [were] bound in the prison."

Luke 23:32, "And there were also two other, malefactors, led with him to be put to death."

10. One is pronounced pardon pronounced, the other condemned.

Genesis 40:21-22, "21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 But he hanged the chief baker: as Joseph had interpreted to them."

Luke 23:43, "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

11. Compassionate to sorrowing.

Genesis 40:7, "And he asked Pharaoh's officers that [were] with him in the ward of his lord's house, saying, Wherefore look ye [so] sadly to day?"

Luke 13:34, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not!"

12. Brave to confess his God before kings.

John 19:11, "Jesus answered, Thou couldest have no power [at all] against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

13. Came out of prison alive.

Genesis 41:14, "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved [himself], and changed his raiment, and came in unto Pharaoh."

14. Desired to be remembered. Compare the two passages:

Genesis 40:14, "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:"

Matthew 26:26, "And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body."

C. We see Joseph as a type of Christ as a sovereign.

1. Understand the revelation of God, "warns of judgment and tells men to prepare for it."

Genesis 41:34, "Let Pharaoh do [this], and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years."

2. Exalted to right hand of throne.

Genesis 41:41-43, "41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him [ruler] over all the land of Egypt."

Acts 5:31, "Him hath God exalted with his right hand [to be] a Prince and

- a Savior, for to give repentance to Israel, and forgiveness of sins."
3. **Government rests on his shoulders, and is a wonderful counselor.**
Isaiah 9:6, "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace."
 4. **Given a new name.** Compare it to:
Genesis 41:45, "And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over [all] the land of Egypt."
Philippians 2:9, "Wherefore God also hath highly exalted him, and given him a name which is above every name:"
 5. **Given bride:**
Genesis 41:45, "And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over [all] the land of Egypt."
Ephesians 2:6, "And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:"
 6. **Storer of innumerable goods.**
Genesis 41:49, "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for [it was] without number."
 7. **Savior of all men.**
 8. **He is the bread giver.**
 9. **Made himself known to his brethren, and forgave them.**
Genesis 45:1-4, "1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 3 And Joseph said unto his brethren, I [am] Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I [am] Joseph your brother, whom ye sold into Egypt."
Revelation 1:7, "Behold, he cometh with clouds; and every eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."
 10. **Encourages his brethren "not to fall out" on the way home to father.**
Genesis 45:24, "So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way."
 11. **Brethren received his bread without money and without price.**
 12. **Gentiles bow to him more than before the Jews.**
 13. **Separates his brethren from sinners.**
Gen. 46:33-34, "33 And it shall come to pass, when Pharaoh shall call you, and shall say, What [is] your occupation? 34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, [and] also our fathers: that ye may dwell in the land of Goshen; for every shepherd [is] an abomination unto the Egyptians."

14. **Not ashamed to call them brethren.**
Genesis 47:2, "And he took some of his brethren, [even] five men, and presented them unto Pharaoh."
Hebrews 2:11, "For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren."
15. **Weeps when we doubt his loves.**
Genesis 50:17, "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him."
16. **Setting on another throne, he ruled wisely.**
Revelation 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."
17. **Men arise who know not Joseph (Jesus).**
Exodus 1:8, "Now there arose up a new king over Egypt, which knew not Joseph."
Acts 7:18, "Till another king arose, which knew not Joseph."
18. **Age thirty when he began his good work.** Compare the following two:
Genesis 41:46, "And Joseph [was] thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt."
Luke 3:23, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was [the son] of Heli."
19. **Every knee bowed to him.** Compare:
Genesis 41:43, "And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him [ruler] over all the land of Egypt."
Philippians 2:9-11, "9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth. 11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father."
20. **He recognizes he was brought out of the pit to save many people -**
Genesis 50:20, "But as for you, ye thought evil against me; [but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive."

JOSEPH'S BRETHREN - A TYPE OF ISRAEL

- A. Hated, envied and sold their brother because he was the heir.
- B. They refused to believe what he said.
- C. They thus had to flee out of their land to find things to stop their hunger.
- D. They failed to recognize Joseph, whom they had slain.
- E. Joseph sought to prompt his brethren's repentance.
- F. He still offered them bread for their hunger.
- G. Joseph finally is made known to them.

- H. **They feared for their sin against him.**
Genesis 44:16, "And Judah said, What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we [are] my lord's servants, both we, and [he] also with whom the cup is found."
- I. **He offered forgiveness, communion and fellowship by his grace to partake of the food with Gentiles.**
- J. **He then sent them to proclaim his glory.**
- K. **They all are then reunited to the father when Joseph came in chariots to meet them.**
- L. **They are then owned as brethren before the throne and given the best of the land as their very own.**
- M. **Joseph is praised of all men everywhere as savior of the world.**

KEY CHARACTERS IN GENESIS

I Corinthians 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."
These stories are for our learning and can be very profitable to us.

ADAM ALL HAVE SINNED.

They believed the promise of **Genesis 3:15** for "Adam called her Eve." They had used fig leaves, but an animal had to die. It was a free gift, an innocent victim. It was the lamb slain from the foundation of the world. They taught their children to offer blood.

ABEL A SACRIFICE IS NEEDED.

He offered the blood by faith which comes by hearing the Word of God.

NOAH RAISED TO NEW LIFE OUT OF THE WATER ABOVE THE WORLD.

He was in the ark and raised up by being in the ark to new life.

I Peter 3:21, "The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

If we are in Christ we are new creatures. Old things are passed away, all new.

ABRAHAM CALLED OUT OF THE WORLD.

Ur	fire
Chaldees	destruction
Terah	delay
Haran	parched or fruitless
Sichem	strength
Moreh	instruction
Canaan	bow the knee
Bethel	house of God
Hebrew	pilgrim. This he confessed.

Hebrews 11:13–16, "13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them], and embraced [them], and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that [country] from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Called to leave his father, his kindred, and his country.

ISAAC WILLINGLY SUBJECTED TO HIS FATHER. He is a peace-loving man.

JACOB THE MAN WHO WALKS DIFFERENT AFTER HE WRESTLED WITH GOD.

Genesis 32:24–32. His name means "crooked, surplanter, one who lies in wait, deceitful," but changed to "a prince of God." We are to get rid of the "Jacob" in us.

JOSEPH SUFFERED FOR RIGHTEOUSNESS SAKE AND WAS EXALTED.

CONTRASTS IN GENESIS

THERE ARE TWO KINDS OF SINNERS.

- A. Adam sinners are willful.**
- B. Eve sinners are deceived.**

THERE ARE TWO KINDS OF SACRIFICE.

- A. Cain offered the works of his own hands.**
I John 3:12, "Not as Cain, [who] was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."
- B. Abel offered up blood for atonement.**

THERE ARE TWO ATTITUDES ABOUT GOD'S JUDGMENT.

- A. Noah prepared for it and warned others of it.**
- B. The world mocked it.**
II Peter 3:4-5, "4 And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as [they were] from the beginning of the creation. 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

THERE ARE TWO KINDS OF BELIEVERS.

- A. Abraham who walks by faith.**
- B. Lot who walks by sight.**
 - 1. He pitched toward Sodom.
 - 2. He called the wicked his brethren.
 - 3. He lost his sense of right and wrong (virgins).
 - 4. He lost wealth, witness and wife.

THERE ARE TWO KINDS OF TEMPERAMENTS.

- A Isaac is a peaceable man who moved from well to well rather than fight.**
- B. Ishmael is the illegitimate son who wars yet today. Galatians chapter 4.**

THERE ARE TWO KINDS OF ATTITUDES TOWARD HOLY THINGS.

- A. Jacob, who will do anything for spiritual things, even cheat or fight for God's blessings.**
- B. Esau, who is wicked and profane and uninterested.**
 - 1. Sold his birthright for beans.
 - 2. "I have enough my brother." Hebrews 12:15-17.
 - 3. He married heathen women.
Genesis 26:34, "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:"

THERE ARE TWO ATTITUDES TOWARD TEMPTATIONS.

- A. Joseph is pure and is exalted. He flees from temptation.**
- B. Reuben is defiled and does not excel. He looks for sin.**

Conclusion:

- A. What would your life say in a sentence?**

B. What would your contrast be?

Notice, none of the faults of Jewish heroes are mentioned in the New Testament – under blood.
Hebrews chapter 11.

CHRIST IS OUR PASSOVER – I Corinthians 5:1–13,

A. The lamb was without spot or blemish, as was Christ, the lamb of God without blemish.

Exodus 12:5, "Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:"

I Peter 1:19, "But with the precious blood of Christ, as of a lamb without blemish and without spot:"

B. Its blood wrought salvation and deliverance when applied, as does Christ's blood.

Exodus 12:13, "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."

I Peter 1:18–19, "18 Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:"

C. Not a bone was broken of it, nor of Christ.

Exodus 12:46, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof."

John 19:33–36, "33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."

D. It was killed between two evenings, as was Christ.

Exodus 12:6, "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in (between) the evening."

Luke 23:44, "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour."

E. It was chosen four days before the sacrifice.

Exodus 12:3, 6, "3 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: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."

Christ was chosen four days earlier as King.

Matthew 26:2-3, "2 Ye know that after two days is [the feast of] the passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas."

Mark 14:1, "After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put [him] to death."

- F. It was to be eaten by the one redeemed; as Christ our passover is eaten.**
Exodus 12:8, "And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it."
Matthew 26:26, "And as they were eating, Jesus took bread, and blessed [it], and brake [it], and gave [it] to the disciples, and said, Take, eat; this is my body."
- G. It was to be eaten without leaven, as is our feast.**
Exodus 12:8, "And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it."
Mark 14:12, "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?"
I Corinthians 5:8, "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."
- H. It was placed upon wooden spit and roasted.** Christ was placed upon a cross and was engrossed in the flame of God's wrath against sin.
Exodus 12:9, "Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof."
- I. It caused God to passover the sins of Israel.** When God "sees the blood", He will pass over the Christian.
Exodus 12:13, "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."
I Corinthians 5:7, "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."

CHRIST IS OUR MANNA – Exodus 16

- A. Manna came down from Heaven as did Christ.**
John 6:33, "For the bread of God is he which cometh down from heaven, and giveth life unto the world."
- B. It came miraculously as did Christ.**
Luke 1:35, "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."

- C. It came during darkness of night.** Christ came into the darkness.
John 1:5, "And the light shineth in darkness; and the darkness comprehended it not."
- D. It was given from God.** Christ was given from God.
John 6:32, "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."
- E. It was mysterious (What is it?), as is Christ (What manner of man is this?).**
Mark 4:41, "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"
- F. It was round, white, and sweet, while Christ is eternal, holy, and sweet.** (After you eat sweet things, why yearn for bitter herbs of Egypt?).
- G. It rested upon the earth, was lifted up and laid in golden urn, and carried into the tabernacle into the presence of the Lord.** Christ was raised and glorified in God's presence.
- H. It was received in the Wilderness of Sin, as Christ is received in the wilderness of sin.**
1. It was food for the physical body, Christ for spiritual body.
 2. It must be gathered.
 3. It must be gathered in God's time.
 4. It met all man's needs, regardless of sex or station.
 5. One must stoop to get it.
 6. It was despised by many and murmured against.
 7. It needed to be gathered often.
 8. It had to be prepared.
 9. It was a sufficient amount.
 10. It was free.
 11. It was received more by some than by others.
 12. It was proof of deliverance from bondage.
- Exodus 16:4-7**, "4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 5 And it shall come to pass, that on the sixth day they shall prepare [that] which they bring in; and it shall be twice as much as they gather daily. 6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what [are] we, that ye murmur against us?"

Contrast: These people ate manna and died. He who eateth of the Bread of Life shall live forever.

Review: John 6:31-58.

THE BOOK OF LEVITICUS

- A. **Leviticus quotes and is "the Word of the Lord", more than any other book. How then can it be dull and uninteresting or uninformative?**
- B. **The one great idea of this book is how we may come as sinners to the presence of God by priestly meditation and sacrifice, and obtain justification.**
- C. **Hebrew word, "Leviticus" = "and He called" - 1:1. Greek word "Leviticus" - pertaining to the priests.**

CHAPTER ONE

Notice that these invitations by God to allow offerings were not spoken from the mountain, but out of the tabernacle. It is grace on God's part to tell us how to draw nigh unto Him. Not one promise is given of salvation from the mountain. Mercy was shown from the tent of mercy.

A. **The Burnt Offering (A picture of justification)**

1. **The offerer's actions**

- a. He had to lead the God-ordained sacrifice to the slaughter. Christ was led as a lamb to the slaughter.
- b. The sacrifice must be male, without blemish - Christ was.
- c. Of own voluntary will - we must willfully come with Christ as our atonement.
- d. Placed his hand upon its head, thus transferring the guilt. The Lord laid upon Himself the iniquity of us all.
Isaiah 53:6, "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."
- e. Kill it - Christ was killed.
- f. Flay it and cut it into pieces - He was bruised for our iniquities and the chastisement of our peace is upon Him. Compare all this to Isaiah 53.

2. **The priest's actions**

- a. Apply the blood to the altar - they did.
- b. Place the sacrifice on the altar - they did.
Matthew 26:59, "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death."
- c. Offer this up as sweet savor unto the Lord - "burnt" in Hebrew means "ascend".
Ephesians 5:2, "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling Savior."
"Christ hath given Himself for us an offering and a sacrifice to God for a

- sweet smelling savor".
- d. Fire was kindled of God – Christ suffered fires of God's wrath.
- e. Carried the ashes to clean place – Christ was buried in a new tomb without the city.

3. Lessons from the burnt offering

- a. **It pictures unlimited access of persons.** – This could be made by any person. Rich brought from the herd. Middle class brought from the flock. Poor brought from the fowls.
- b. **It pictures unlimited times to come to God.** – Though this sacrifice was made at specific times, it also could be done at any time. (See **Old Testament History** by Smith for specific times this sacrifice should be offered. Page 219)
- c. **It pictures unlimited suffering of Christ.** – Christ was killed, flayed, cut to the heart, burnt, so to speak in God's wrath. Read the actions against innocent victim and you see the last chapters of the Gospels written in Leviticus in a pictorial way. He was smitten of God and afflicted.
Isaiah 52:14, "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men."
- d. **It pictures unlimited grace of God –**
 - (1) We the sinners are told how to draw nigh.
 - (2) We are accepted, empty handed, but the sacrifice is accepted to make atonement for us.
 - (3) The burnt offering is what God did for us through the lamb of God, which taketh away the sins of the world.
- e. **It pictures unlimited wrath of God against sin.**
 - (1) If God did unto His own Son these things prescribed as punishment for sinners, if you will not let His sacrifice be yours, what shall you offer and what will your end be?
 - (2) This made sin appear exceedingly sinful to those who took part in this picture of drama of God's wrath against sin.

Head –Thoughts

Not one thought.

Legs – Walk

Not one step.

Inward – Affections

Not one affection.

Fat – Best

He offered His best. Christ was consumed upon the altar.

CHAPTER TWO

Meal offering:

Where the burnt offering is God's part and is bloody; the meal offering is not bloody and represents our part offered with God's part. The first ones were sacrifices for sin. The latter offerings were of thanksgiving. The word "meal" means "gift". They were often offered together.

Exodus 29:38–42, "38 Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an

hin of wine [for] a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the LORD. 42 [This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee." **Numbers 15:1-10**, "1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, 3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savor unto the LORD, of the herd, or of the flock: 4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth [part] of an hin of oil. 5 And the fourth [part] of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. 6 Or for a ram, thou shalt **prepare [for] a meat offering two tenth deals of flour mingled with the third [part] of an hin of oil. 7 And for a drink offering thou shalt offer the third [part] of an hin of wine, [for] a sweet savor unto the LORD.** 8 And when thou preparest a bullock [for] a burnt offering, or [for] a sacrifice in performing a vow, or peace offerings unto the LORD: 9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. 10 And thou shalt bring for a drink offering half an hin of wine, [for] an offering made by fire, of a sweet savor unto the LORD." The burnt Offering justified the meal offering sanctified.

Lesson 1:

The offering shows what our attitude is to be when we bring an offering (A picture of sanctification).

- A. **Best grain – we must offer our best.**
- B. **With oil (made of several ingredients) – we must offer in the Holy Spirit.**
- C. **With frankincense – our prayers must ascend to God.**
Revelation 5:8, "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 odors, which are the prayers of saints."
- D. **Without leaven or honey – sin, corruption, lust, malice, and hypocrisy must not be in our gift.**
- E. **With salt – opposite of leaven; it preserves – Our speech must always be with grace seasoned with salt.**
- F. **Bread is bruised (broken and beaten).**
Isaiah 28:28, "Bread is bruised; because he will not ever be threshing it, nor break the wheel of his cart, nor bruise it [with] his horsemen."
 Pressed, ground – as was Christ.

All of this is sanctification.

Lesson 2.

This shows Christ as the supreme meal offering (gift).

- A. **Best of grain (fine flour) – sinless humanity, evenness (no lumps).**
- B. **With oil – anointed of Holy Spirit as the Messiah.**
- C. **Frankincense – the greatest intercessor (fragrance brought out in fire.)**
Isaiah 45:7-8, "7 I form the light, and create darkness: I make peace, and create

evil: I the LORD do all these [things]. 8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it."

- D. **Without leaven** – without sin, guile, or hypocrisy.
- E. **With salt** – without corruption; Christ's body did not corrupt.
Psalms 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."
- F. **Baked in a oven** – Garden of Gethsemane was secret.
- G. **Baked on a flat plate** – on a cross before men.
- H. **Baked in frying pan** – on trial before Jews.
- I. **Christ our memorial, eaten by the priests.** Note verse 6. The cake was to be broken and then eaten by priest.
Matthew 26:26, "He took the bread and break it, and gave it to the disciples, and said, 'take, eat: this is my Body. This do in remembrance of Me.'
It is a memorial, says **Leviticus 2**.

CHAPTER 3

Peace offering:

Communion or fellowship with God. The offerer laid his hand upon the victim, identifying himself with it. He offered one of **the three kinds of victims**.

- A. **Bullock** – a type of Christ in service
- B. **Lamb** – a type of christ in character
- C. **Goat** – a type of Christ in might/power

The portions offered were the best of the animal.

- A. **The fat – this is the word, "best."**
Numbers 18:29–32, "29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, [even] the hallowed part thereof out of it. 30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the winepress. 31 And ye shall eat it in every place, ye and your households: for it [is] your reward for your service in the tabernacle of the congregation. 32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die."
The kidney – emotions or heart feelings. On the word, "reins" (kidneys):
Jeremiah 17:10, "I the LORD search the heart, [I] try the reins, even to give every man according to his ways, [and] according to the fruit of his doings."
The flank – confidence
The caul above the liver – over abundance (See **Strong's Concordance** for justification on the meanings of these words).

So Christ offered the best He had. His very emotions and over abundance were burned on the altar so that we may eat the remainder and have peace by the blood of His cross.

Colossians 1:20, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, [I say], whether [they be] things in earth, or things in Heaven."

B. The above were offered up with:

Unleavened cakes – leaven is hypocrisy; The root word of "cakes" is "affliction", pierce, wound".

Oil – representing He who offered "Himself by the Eternal Spirit."

Hebrews 9:14, "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?"

CHAPTER FOUR

The sin offering reminds us that though we are justified by burnt offerings, sanctified by meal offerings, and have peace and joy in the peace offering, we still fall into sins of ignorance.

A. It is sin. "If a soul shall sin through ignorance"

1. **Sin is transgression of the law.**

2. **The New Testament states:**

a. "Overtaken in a fault"

b. "If we say we have no sin we deceive ourselves."

c. "In many things we offend all."

3. **These are sins and must be atoned for.**

B. It is worse in some than in others.

1. **A priest had to offer a bullock without blemish.**

2. **The congregation must offer a bullock without blemish.**

3. **A ruler must offer a male goat.**

4. **Common person must offer a female kid, or female lamb.**

5. **Notice that some were more responsible than others. Some note that those who should have known better had to offer a male sacrifice (active) but common people a female (passive).**

6. **James points out clearly teachers will receive heavier condemnation. James 3:1**, "My brethren, be not many masters, knowing that we shall receive the greater condemnation."

7. **Elders also must give an account of congregation's actions.**

Hebrews 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you."

So here in **Leviticus** the elders' guilt was transferred to the bullock.

C. There is a remedy, Christ the perfect sin offering.

II Corinthians 5:21, "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."

1. **Male without blemish.**

2. **Carried without the camp.**
3. **Burned (so to speak) upon the wood – the cross where He was burnt.**
4. **Ashes laid in clean place – new tomb.**
John 19:41–42, "41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation [day]; for the sepulchre was nigh at hand."
5. **Compare all this with:**
Hebrews 13:10–13, "10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach."
 (This type will be beautiful if you read this Scripture).
6. **Remainder of blood was poured at bottom of altar by the priest.** Blood is the foundation of our salvation before God. Priest returned and sin was gone. Compare:
Hebrews 9:27–28, "27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

CHAPTER FIVE

Trespass offering:

These are the sins of rashness and stupidity, not just total Ignorance of the law, as in the case of sin offering.

A. The sins named

1. **Concealment of evil**
Leviticus 5:1, "And if a soul sin, and hear the voice of swearing, and [is] a witness, whether he hath seen or known [of it]; if he do not utter [it], then he shall bear his iniquity."
2. **Association with evil**
Leviticus 5:2–3, "2 Or if a soul touch any unclean thing, whether [it be] a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and [if] it be hidden from him; he also shall be unclean, and guilty. 3 Or if he touch the uncleanness of man, whatsoever uncleanness [it be] that a man shall be defiled withal, and it be hid from him; when he knoweth [of it], then he shall be guilty."
3. **Use of the tongue evilly.**
Leviticus 5:4, "Or if a soul swear, pronouncing with [his] lips to do evil, or to do good, whatsoever [it be] that a man shall pronounce with an oath, and it be hid from him; when he knoweth [of it], then he shall be guilty in one of these."
Ecclesiastes 5:1–9, "1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. 2 Be not rash with thy mouth, and let not

thine heart be hasty to utter [any] thing before God: for God [is] in heaven, and thou upon earth: therefore let thy words be few. 3 For a dream cometh through the multitude of business; and a fool's voice [is known] by multitude of words. 4 When thou vowest a vow unto God, defer not to pay it; for [he hath] no pleasure in fools: pay that which thou hast vowed. 5 Better [is it] that thou shouldest not vow, than that thou shouldest vow and not pay. 6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it [was] an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? 7 For in the multitude of dreams and many words [there are] also [divers] vanities: but fear thou God. 8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for [he that is] higher than the highest regardeth; and [there be] higher than they. 9 Moreover the profit of the earth is for all: the king [himself] is served by the field."

James 3:2-6, "2 For in many things we offend all. If any man offend not in word, the same [is] a perfect man, [and] able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though [they be] so great, and [are] driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue [is] a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

James 5:12, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and [your] nay, nay; lest ye fall into condemnation. (James 5:12)

4. **Lying**

Leviticus 6:2, "If a soul sin, and commit a trespass against the LORD, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor."

5. **Stealing**

Leviticus 6:3, "Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:"

6. **Deceit**

Leviticus 6:4, "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found."

B. The sinner's duties

1. **Confess it.**

Leviticus 5:5, "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]."

2. **Bring an offering** – female (passive), lamb or kid. If he cannot afford that, 2 turtle doves or 2 young pigeons; or if he cannot afford that, he was to

bring one-tenth ephah of fine flour with no oil and no frankincense. (No one has an excuse for not obeying).

C. If the sin was against Holy Things of God...

1. **Confess it.**
2. **Make restitution – restore it and add one-fifth value.**
3. **Make atonement with ram (active).**

I John 2:1–2, "1 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: 2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world."

4. **Note: Adding one-fifth to value in restitution did not make atonement.** Only the ram could be offered.

"Nothing in my hand I bring. Simply to the cross I cling.

All for sin could not atone. Thou must save and Thou alone".

CHAPTERS 1–5 SUMMARY

It matters not what offering the Lord requires of you, you will find the perfect sacrifice in Jesus Christ. If you need justification, sanctification, note the two were offered together. If you desire close fellowship with God or have sinned through ignorance of the law or through stupidity or rashness, Jesus stands at the door. Go unto God with this perfect sacrifice and He will fulfill the need. Christ is the priest. In life He is the offerer for your sins. In death He is the sacrifice. In ascension He is the High Priest who enters the true Tabernacle to make intercession. In returning He is the High Priest who comes without sin to bless those who watch for His appearing.

Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

When the offerer of a sacrifice laid his hands upon the sacrifice, he was:

- A. Making an **offering to God** for sin,
- B. Making a **confession of his sin**,
- C. Making a **acknowledgement that he deserved to die** for his sin,
- D. Making an **expression of faith** in God's promise to forgive him of his sin.
- E. Making a statement that He believed a **Perfect Sacrifice was coming**.

Romans 3:25–26, "25 Whom God hath 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; 26 To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

THE LAW OF THE OFFERINGS

By: Andrew Jukes

Critiqued by: Kenneth Davis Jr., (S.T.S. student)

The law of the Offerings is a study of the five tabernacle offerings and their spiritual significance. In the study we see that each offering holds a special type of Christ. We are given a view of Christ as our priest, our mediator, and our sacrifice. He is represented as the offering that is a sweet savor to God, one that pleases Him greatly. He is seen as presenting Himself to God as man's meat. We are shown a picture in which Christ is continuously bruised and beaten because of the blindness and hardness of man's heart. He is pictured as the precious spotless lamb that is led to slaughter in order that man might receive forgiveness for the grievous sin that brings sorrow to God's heart. A sin that at one time caused to repent of creating man.

The author begins the book by talking about the different types of the bible in general. Jukes describes the types as a set of pictures or emblems given directly from the hand of God. Through these pictures we are taught things that would otherwise be incomprehensible. These types are more than rough sketches, they are perfect pictures finished by the master's hands. Our Lord and Savior is the key to them all. In the types God takes his Son to pieces. We are brought to a clearer understanding of the manner of man, the greatness of His love, the extent of His mercy, and the amount of His suffering as He offered Himself up a sacrifice for our sins. Because of Christ and His willingness to do his Father's will we can be an heir of Heaven, sure of all the love God has laid up in store for the redeemed family in glory.

In each offering there are at least three different objects presented to us. We have the offering, the priest, and the offerer. We can see Christ in all three. As a man under the law, our substitute, Christ stood for us toward God as offerer, priest and offering that in it and by it He might reconcile us to God.

As we begin to look at the offerings we see that each offering or sacrifice must be without blemish in order to be accepted of God. Anything corrupt or defiled cannot come into the presence of God. That is why Christ had to die in our place. Each offering was given in hope of gaining acceptance from God. Acceptance was sought either for the praise and acknowledgment of God as the one true God or for the admission of the guilt of sin in the life of an individual or group. we also see the similarities of the burnt, meat, and peace offerings. Each offering was offered as a sweet savor to the Lord. In each of these the offerer appears as man in perfectness and in his offering stands the trial of fire. Sin is not seen or heard of in the burnt, meat or peace offerings.

In the Burnt Offering Christ appears as man offering God what is most precious to Him, obedience and service. The altar here is "the table of the Lord." When we bring an offering to the Lord's table it must be brought with an enthusiastic, and joyous heart. The fire from heaven is an emblem of God's holiness. It consumes the offering and it all ascends as sweet incense before Him. A life was offered on the altar. This signifies that every life belongs to God from creation. We owe him our lives and duty. The offering was "wholly burnt" upon the altar. Each part was representative of something. The head was an emblem of our thoughts, the legs were an emblem of our walk and the inward parts were an emblem of the feelings and affections of the heart.

Jukes gives us some insight into the different animals offered. The bullock was symbolic of great strength. Jukes believes that the bullock was offered up as an acknowledgment of the great increase the people experienced. In the lamb we are given a view of passive submission without

murmuring. Christ was led as lamb to the slaughter. The fat of the bullock and lamb is representative of the vigor of the whole body. In these Christ surrendered all without spot or blemish. There could not have been one thought one affection of the heart, one step in the walk taken for God, but for Christ own pleasure. In doing so Christ could not have offered Himself as a sacrifice for man. The Burnt Offering allows us to see man's duty to God. A life of submission to God, a life of innocence, and a life of labor. Jesus never grew weary of laboring for his Father and neither should we.

In the third chapter we study the Meat Offering. It contrasts to the other offerings in that there are three specific ingredients involved. They are flour, oil and frankincense. The gift of corn (flour) and oil represents man's gift to his neighbor. Thus man gives his neighbor his portion, satisfying him while giving God his portion, satisfying the Father. Each ingredient is symbolic of some important part of christian lives. The flour represents the staff of life. The corn ground to a powder represents Christ's deepest sufferings. The thought is one of a bruising, grinding, pressing trial. Jesus laid Himself out for man. His soul was grieved and His spirit was bruised by the blindness and hardness of man's hearts. We should in our minds Christ beginning His course knowing each sorrow that was to befall Him. Rejection, shame, and misunderstanding was to be a daily part of His life. He was beaten down so much by those he loved that he could not bear His own cross.

We see in the fine flour no unevenness. This is a fit emblem for what Jesus is. Jesus is unchanged by circumstances. One days walk never contradicts another. He is firm, unmoved, elevated, yet humble, meek and gentle. His firmness never degenerated into obstinacy or indifference. His gentleness never became a weakness. With our graces are uneven and clash with each other. In solitude we strive and pray against the folly we commit in public.

The next ingredient is oil. Without the offering was incomplete. Oil in its nature is nourishing and healing. It is the constant emblem of the spirit's actions. The oil was poured on the flour just as the Holy Ghost descended upon Christ who went about doing good. He healed the sick, taught the poor, welcomed the outcast and fed the hungry. This was all accomplished through the anointing Holy Spirit. The great truth in this is that the greatest zeal and knowledge are useless towards others without the working of the Holy Spirit. We will not experience the anointing of the Holy Spirit if our thoughts and actions constantly quench it.

The third ingredient of the Meat Offering is frankincense is the most precious of perfumes, an enduring and delightful fragrance. It signifies the sweetness and fragrance of the offering of our Lord. In frankincense the full fragrance is not brought out until the perfume is submitted to the action of fire. It is the same with Christ. Many did not see Christ for who He was until His crucifixion, death, and resurrection. Once Christ is recognized as Lord and Savior, His name becomes as an ointment poured forth. In His name there is hope, assurance, healing, and rejoicing.

The fourth and final ingredient of the Meat Offering is salt. Salt is a preservative. It prevents meat from spoiling quickly. In the spiritual sense, salt is the well known preservative against corruption. The apostle Paul encourages us: "let your speech be always with grace, seasoned with salt." Our speech will be seasoned with salt if our hearts and our minds are seasoned with salt. If our hearts and minds are purified by the Word of God and we are hiding His Word in our hearts then we using the spiritual salt that preserves us and prevents us from falling into corruption. Leaven is representative of the corruption of the world. The things of Satan are worldly pleasures and

desires. These separate us from God and prevent us from finding the salt that preserves us.

We now look at the Peace Offering. It was a sweet savor offering. In the peace offering, the offerer, the priest, and God are fed by it. Each one is satisfied. The offering represents the body of Christ, including His thoughts, His walk, His strength, His affections. Our part in the role as the offerer is simple. We offer the Peace Offering in acknowledgment of His wonderful blessings, and praise of His mercy and grace. We find joy in sharing in the feast of the offering with our Father in Heaven. The priest offers up the Peace Offering as a fulfillment of the law. Christ offered Himself up as a sacrifice for man to fulfill His Father's will. Christ as priest, finds food and satisfaction not only in His own blessed and perfect offering. He feeds also on the offering of His Church that recognizes His majesty and His right to represent us as offering and priest.

We now come to the Offerings that are not of a sweet savor. They are the sin and trespass offerings. In these offerings we see sin confessed, sin judged, sin requiring sacrifice and bloodshed; yet sin atoned for, blotted and pardoned. In the sin offering we see sin exceedingly hateful and exceedingly evil before God; yet it is shown to have been perfectly met by sacrifice, perfectly born, perfectly judged, and perfectly atoned for. The sacrifice was to be unblemished, spotless, pleasing in God's eyes. Christ is the perfect Lamb of God who took our sins upon His shoulders. Although there can never be joyfulness in sin, it is through the sin offering that we find forgiveness and communion with God.

The Sin Offering differed from that of the burnt, peace and meat offerings in that the entire offering was not burnt upon the altar. Only the fat and the innards were burnt upon the altar, the rest was taken outside of the camp and burnt on the ground. This signified the putting out of the filthy flesh that brought on the sin. Christ, our sacrifice, was cast out that we might draw nigh. He who had never been out of communion with the Father, endured, for a brief time the hiding of His Father's face. The burning of the fat and the innards represented the perfectness of the sacrifice, and the inward suffering of the sacrifice. Christ, the perfect Lamb, suffered ridicule, rejection, and was an outcast among his own children did not recognize Him.

There are four groups of people who were required to offer a sin offering. The first was the priest. The sinful acts of the priest although inexcusable because of his office and his knowledge of the law was forgivable. He would offer a young male bullock without blemish. He would lay his hand upon the head of the sacrifice, solemnly confess his sin before God thereby transferring his sin to the sacrifice. The priest then kill the bullock before the Lord. The anointed priest then would take the bullock's blood and bring it to the tabernacle of the congregation. He would dip his finger in the blood and sprinkle it seven times before the Lord. This signified the putting away of the pollution of sin. He then poured the rest of the blood at the foot of the altar. This signified the pouring out of his soul in true repentance.

The next sin offering was an offering of the whole congregation. The congregation would offer a young bullock as well. The bullock would be brought before the tabernacle of the congregation. The elders would lay their hands upon the head of the offering as representatives of the people. In doing so they transferred the sin of the congregation to the offering and also accepted the responsibility of guiding the people back to the path of righteous living. The blood was sprinkled before the veil as with the priest. Then some of the blood was put upon the horns of the altar. In doing so, the people swore that if they did not depart from the sin that they had committed, the putting of the blood upon the horns would bind the sin tighter to them. The rest of the blood would

be poured at the foot of the altar as before.

We now look at the sin offering of the ruler. The sin of the ruler would not be as significant as that of the priest or the congregation therefore he would offer up an offering of a male goat without blemish. He would then follow the same steps as that of the congregation in offering up the sacrifice. When he had completed the task of offering the sacrifice the sin would be forgiven. The last sin offering was that of the common people. The common person could offer up a female goat or a female lamb without blemish as a sacrifice for the sin that they had committed. They then would follow the same steps as that of the congregation and the ruler. Once completed the individual would be forgiven. The most important idea concerning the sin offerings is the condition of the heart when offering up the sacrifices. If one came with an unrepentant heart the sacrifice was useless. If one came with a heart filled with sorrow and grief for the sin/sins they had committed, they would receive forgiveness.

The last of the Old Testament offerings is the Trespass Offering. The Trespass Offering was offered not for sin against God but sin against neighbors as well. The sin or trespasses are described as "violently taking", "deceitfully getting", and "swearing falsely about that which is found". We see in the Trespass Offering not a particular sin but a particular act against a neighbor. In the offering we see not only a life laid down, but the value of the trespass, according to the priest's valuation of it, was paid in shekels of the sanctuary to the injured party. Then in addition a fifth part was added to the sum. In the Trespass Offering we get full restitution for the original wrong. Christ paid our debt to the Heavenly Father in full when He died upon the cross. When we think of this we should not only be overwhelmed with the guilt of our trespass but also of the wondrous mercy and grace of God.

When we look at the offerings as a whole, we see that the offerings were to bring union with God once again after sin had separated us. We have union with our Heavenly Father through Christ. We are identified with Him in His shame and His joys; in His death and His burial and His resurrection. In the offerings we see that sacrifice does not make any greater but it makes us more like Christ who sacrificed much to do His Father's will. Through the offerings man was brought into a more intimate relationship with God. Through the offerings man was made more aware of his weaknesses and the need to look to God not only for forgiveness but also for strength to overcome sin. Through the offerings we clearly see Christ standing in for us even though we did not deserve His intervention. We must thank God each and every day for the loving and willing sacrifice that was made for all mankind that we might have the opportunity to receive the gift of salvation.

The Law of the Offerings was an intriguing book that presented the offerings in a way that I had never thought of them before. The picture the author paints of Christ as the meek and willing sacrifice opens my eyes to the importance God places on each soul. Mankind does not deserve forgiveness but God is willing to forgive. Mankind does not deserve mercy but God is merciful. Mankind does not deserve eternal life but eternal awaits those who are willing to themselves to God wholly and completely. I enjoyed reading The Law of Offerings. The author placed me at the scene and allowed me to actively participate in mind.

CHAPTERS SIX AND SEVEN

These seem to tell what the priests are to do on the day of their consecration in chapter 8. Chapter 8 tells what was done to them; Chapters 6 and 7 tell what was done by them.

A picture of our Salvation in Pictorial Fashion:

Aaron is a type of Christ. His sons are a type of Christians. All Christians are priests.

A. "Ye shall be unto Me a kingdom of priests"

Exodus 19:6, "And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel."

So we are too.

"Ye are royal priesthood."

I Peter 2:9, "But ye [are] a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light:"

B. They had an altar and "we have an altar."

Hebrews 13:10, "We have an altar, whereof they have no right to eat which serve the tabernacle."

C. They were made priests and so are we "made kings and priests."

Revelation 1:6, "And hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen."

"They shall be priests of God and of Christ."

Revelation 20:6, "Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

1. We only become priests by our relationship to Christ, as the priests of old by their relationship to Aaron.

2. They willfully agreed to be priests as we must also agree to serve God.

D. They were set apart for this joyful work.

1. They were washed – regeneration.

a. **Exodus 29:4**, "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and **shalt wash them with water.**"

b. **Exodus 40:12**, "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and **wash them with water.**"

c. **Leviticus 8:6**, "And Moses brought Aaron and his sons, and **washed them with water.**"

d. **Leviticus 16:4**, "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 mitre shall he be attired: these [are] holy garments; therefore **shall he wash his flesh in water**, and [so] put them on."

e. **Titus 3:5**, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the **washing** (laver) of regeneration, and renewing of the Holy Ghost."

f. **I Peter 3:21**, "The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

- g. **Acts 22:16** "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
- h. **John 3:4-5**, "4 Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God."
- i. **Punished by death if not washed.**
Exodus 30:20, "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."

2. They were clothed:

- a. For glory and beauty
Exodus 28:2-6, "2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty. 3 And thou shalt speak unto all [that are] wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. 4 And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. 5 And they shall take gold, and blue, and purple, and scarlet, and fine linen. 6 And they shall make the ephod [of] gold, [of] blue, and [of] purple, [of] scarlet, and fine twined linen, with cunning work."
Exodus 28:42-43, "42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy [place]; that they bear not iniquity, and die: [it shall be] a statute for ever unto him and his seed after him."
Exodus 39:28, "And a mitre [of] fine linen, and goodly bonnets [of] fine linen, and linen breeches [of] fine twined linen."
- b. **Linen - "righteousness of the saints."**
Revelation 19:8, "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."
Note the man without the wedding garment.
- a. Girdle - truth
Ephesians 6:14, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."
- b. Blue robe - heavenly in nature
- c. Miter on Aaron - token of subjection to God.
I Corinthians 11:7, "For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."
Bonnetts on the sons - token of subjection to Aaron.
- d. Gold plate - "holiness to God"
- e. **Revelation 3:18a**, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and

[that] the shame of thy nakedness do not appear"

- f. **Revelation 16:15**, "Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

3. They were anointed with blood:

Exodus 29:20–21, "20 Then shalt thou kill the ram, and take of his blood, and put [it] upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 21 And thou shalt take of the blood that [is] upon the altar, and of the anointing oil, and sprinkle [it] upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him."

- a. On ears – hear God
- b. On thumb – do right
- c. On toes – walk right
- d. We are to glorify God in our bodies and in our spirits, which are His.
- e. Notice that first Aaron, then his sons..."So Christ set the example for us".

4. They were anointed with oil.

Exodus 29:7, "Then shalt thou take the anointing oil, and pour [it] upon his head, and anoint him."

Exodus 40:15, "And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations."

Leviticus 8:12–13, "12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. 13 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."

Christ, our High Priest, was anointed immediately after His washing in the Jordan. So we must be anointed of the Holy Spirit and even our garments must. Our righteousness must be Holy Spirit-oriented or there is no glory to God, nor beauty to man.

5. They ate of the Sacrifice.

We must feed upon Christ. Except we eat His flesh and drink His blood, we have no life in us. "My flesh is meat indeed." We must partake of the perfect lamb if we are to be priests, and this is without leaven. (Hypocrisy).

6. They had to wait in the tabernacle 7 days and were not to go back out lest they die. Seven days is a complete time. If we will labor in the tabernacle during all this life, then we shall enjoy the presence of God more fully.

Leviticus 8:33, "And ye shall not go out of the door of the tabernacle of the congregation [in] seven days, until the days of your consecration be at an end: for seven days shall he consecrate you."

Leviticus 8:35, "Therefore shall ye abide [at] the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded."

7. What ever touched the altar was sanctified.

Exodus 29:37, "Seven days thou shalt make an atonement for the altar, and

sanctify it; and it shall be an altar most holy: **whatsoever toucheth the altar shall be holy.**"

So whoever comes to Christ is sanctified. Christ is now our altar.

Hebrews 10:14, "For by one offering he hath perfected for ever them that are sanctified."

Philippians 1:7, "Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace."

QUESTIONS TO MEDITATE ON

George L. Faull

Why were sacrifices from the herds and flocks instead of from the wild animals?

- A. First –** They are at hand and do not need to be pursued. Salvation is not something that needs to be attained or pursued, as if it was a work.
- B. Second –** They are dehorned. Horns in typology denote power, and yet they stand subdued before God.
- C. Third –** They are peaceable in nature, and therefore, beautifully portray the Perfect Sacrifice.

Why did they flay the animal?

They did this to show the animal was uncovered and totally exposed, as sin is exposed before a Holy God. If it was found diseased or with spot, it was rejected. Nothing but a Perfect Sacrifice for sin will do.

Why was the sacrifice cut to pieces?

This was to show what the sinner justly deserved. The one making the sacrifice would be impressed with the terrible guilt of his sins, and the just penalty he deserved. The lamb took his place. When Jewish Christians called to memory this rite, one can imagine their agony in thinking of Christ on the cross, exposed, naked, bruised and broken for them. (Though His bones were not broken).

Why was the meal offering allowed to be offered in an oven, or on a flat plate, or in a frying pan?

This is because not all men had the same wealth. God excluded no one from being able to offer it, but neither did He excuse anyone. Just as the poor could bring a dove, if a goat could not be afforded; so a frying pan could be used by the poor instead of an oven. All were accepted as a "sweet savor" to the Lord.

What is the drink offering?

The drink offering was poured out in thanksgiving with the meal offering. It was done to denote the joy the offerer felt at God's acceptance of him at the altar. This is the significance of the passage where wine is said to cheer the heart of God and man.

Judges 9:13, "And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

God is cheered when He sees a worshipper pouring out his wine for joy at his salvation.

Why did the peace offering become food? For it says, "It is the food of the offering made by fire unto the Lord."

Leviticus 3:11, "And the priest shall burn it upon the altar: [it is] the food of the offering made by fire unto the LORD."

We were sinners, but because we have peace with God through the sacrifice of Christ, we are entertained as guests at His table.

Why was blood sprinkled before the veil or on the veil of the Sanctuary?

It was to demonstrate that blood must be shed before the veil could be opened. Some think it was sprinkled on the veil to demonstrate that the veil would be opened by means of blood so that the

mercy seat of God could be approached.

Why was the blood applied to the horns of the altar if incense?

Leviticus 4:7, "And the priest shall put [some] of the blood upon the horns of the altar of sweet incense before the LORD, which [is] in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which [is at] the door of the tabernacle of the congregation."

This was to demonstrate that there is no power to make intercession before God except by the blood of an innocent victim.

Why was the bullock burned after the sin was forgiven?

Leviticus 4:11–12, "11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his innards, and his dung, 12 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: where the ashes are poured out shall he be burnt."

Every last bit of the sacrifice, even its dung, was taken out and separated from God and His people. Since the beast bore the sins of the worshipper, it could not be in the presence of a Holy God. Thus God showed what would happen to sinners, if it had not been for the blood on the altar. Separation and destruction would be our, too, if it had not been for the blood of Christ at Calvary.

What is meant by the voice of swearing in the following passage?

Leviticus 5:1, "And if a soul sin, and hear the voice of swearing, and [is] a witness, whether he hath seen or known [of it]; if he do not utter [it], then he shall bear his iniquity."

It is when the judge of a court demands the accused or a witness to tell all they know. He would say, "I adjure you to tell of such and such."

Judges 17:2, "And he said unto his mother, The eleven hundred [shekels] of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver [is] with me; I took it. And his mother said, Blessed [be thou] of the LORD, my son."

The curse of the law was on those who refused to answer what they knew to be the truth. This is why the high priest asked Jesus, "I adjure Thee by the Living God, that thou tell us if you are the Christ, the Son of God." Jesus did not remain dumb, but spoke for it was forbidden by law for Him to remain silent. He replied, "You said it."

Why does God demand the sinner to confess the sins of which he was unaware of through ignorance (For example: a rash vow)?

It secures the honor of God and shows that the sinner recognizes that ignorance is not a valid criteria to appeal to in the day of judgment. It is interesting to note, the words "confess" and "praise" are similar words.

Why did God require two turtle doves, if it represents Christ? Leviticus 5.

The emphasis is not on the quantity, the emphasis is on what the offering did for the worshipper. The other animals offered by the richer sinner would be sufficient for both the priest and the worshipper to eat. The poor who could only offer doves were not forgotten by God. Since they too were forgiven, God allowed two to be offered so the altar would provide for the poor and the priest. There was fellowship at God's table for them as well.

Why was a man allowed a bloodless offering in the case of complete poverty?

Notice: Leviticus chapter 5

This is not the burnt offering for their blood must be shed. There is no remission of sins without the shedding of blood. However, this was offered up for a sin of ignorance. It was tenth part of an ephah or exactly one day's manna or food supply. He must therefore fast that day. It was offered without oil or frankincense. It was not a sweet savor to God. There is no consecration to God that made Him glad. There is no communion with God at His table. The priest ate of it only to show the offerer's forgiveness. The offer did not. This day had to be spent in afflicting his soul by fasting. He would wish for the day of atonement, when the substitute grain would be fulfilled by a Perfect Blood Sacrifice so there would be communion and fellowship with God.

Is Leviticus 5:15-16 saying that if a man did not fulfill his vows to God, he must pay 1/5 more?

Leviticus 5:15-16, "15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: 16 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: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him."

Yes, consider Ecclesiastes 5:6 as an example: "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" Some examples may be:

A. Lying to the priest on how much he vowed.

II Samuel 15:8, "For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD."

B. If he ate of the first fruits.

Exodus 34:26, "The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk."

C. If he had shorn the first born lamb.

Deuteronomy 15:19, "All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep."

These all required penalties for disobeying God, and for taking what was God's. He must therefore suffer for his presumption. He must restore the principal, and pay 20% interest.

Leviticus 5:17, "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist [it] not, yet is he guilty, and shall bear his iniquity."

This passage does not even allow for ignorance. The penalty must be paid. **To not be conscious of what the Creator expects is in our first duty to God.**

Why did the burnt offering need to burn all night?

Leviticus 6:8-9, "8 And the LORD spake unto Moses, saying, 9 Command Aaron and his sons, saying, This [is] the law of the burnt offering: It [is] the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it."

To picture the restlessness of the wicked and the utter destruction of Hell when the fire dieth not out. Note verse 12 and 13 of this same chapter; it could not be quenched. It also would speak peace to the righteous to know that there was a substitute for his sin on the altar, suffering for him. By showing the Jew his just deserving, yet allowing a substitute in his place, the Jew could

look with hope for that Perfect Sacrifice that would bear away his sins forever.

Why must ashes be plain to see beside the altar?

Leviticus 6:10, "And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar."

This was to show the worshipper that God's vengeance on sin was complete, and perfect, and yet passed. The worshipper would know that he was forgiven, for the ashes were carried away, as was his sin.

Why were the priests allowed to eat of the altar?

Leviticus 7:7-10, "7 As the sin offering [is], so [is] the trespass offering: [there is] one law for them: the priest that maketh atonement therewith shall have [it]. 8 And the priest that offereth any man's burnt offering, [even] the priest shall have to himself the skin of the burnt offering which he hath offered. 9 And all the meat offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the priest's that offereth it. 10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one [as much] as another."

First, of course, this was their means of support. But the greater lesson is that the mediator, who offered for sin, had full rights to all that the sinner has before God. This was true, even to the skin of the sacrifice which the offerer brought for his sacrifice (verse 8). So we belong to Jesus.

What is the significance in the sacrifice being eaten by the third day or else burned with fire?

Leviticus 7:16-17, "16 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: 17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire."

Most commentators feel that God would not allow the sacrifice which He had accepted to turn to corruption. The benefit was immediate and should be immediately enjoyed and shared with friends, rather than hoarded and allowed to become corrupted. God did not allow the Perfect Sacrifice to become corrupted, but raised Him up early on the third day. If Christ was not raised, but was allowed to corrupt in the grave, then we are yet in our sins; for he who eats of a sacrifice after the third day must bear his own iniquity. Likewise, anyone who partook of the sacrifice while yet unclean from any source was cut off from the congregation.

Why couldn't the Jews eat the fat of their offering?

Leviticus 7:25, "For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth [it] shall be cut off from his people."

It is the Lord's, and to eat it would be taking back what was given to the Lord. It would be robbing God, for the fat (the best) is the Lord's.

What is the significance of the offerer bringing the offering with his own hands?

Salvation is a personal thing. In his own person he must come with his offering desiring forgiveness. He should also personally provide for the mediator who made the atonement.

Leviticus 7:32-33, "32 And the right shoulder shall ye give unto the priest [for] an heave offering of the sacrifices of your peace offerings. 33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for [his] part."

Since Jesus is both the Sacrifice and the offerer, we come with Him for forgiveness, and

afterwards, give unto Him our all, heart and strength. The blood made atonement. The fat (best) was the Lord's. The breast and right shoulder (heart and strength) are the priest's part.

How could Aaron hold his peace when he saw his own sons devoured by fire?

Leviticus 10:3, "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. And Aaron held his peace."

They were not even allowed to mourn.

Leviticus 10:4-7, "4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. 5 So they went near, and carried them in their coats out of the camp; as Moses had said. 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD [is] upon you. And they did according to the word of Moses."

Aaron recognized the holiness of God. He knew that God was righteous. His sons had defied God. It may be hard to imagine this, but some day the godly will be able to rejoice at the vengeance of God on the disobedient. Many parents of mass murderers have been able to say, "Amen." at the execution of their off-spring. God's presence will cause us to be able to "Amen" the destruction of those who are rebels to God. The action of God upon these men was deserved. His priests must not show presumption by showing grief at His holy acts.

Did Nadab and Abihu drink wine which prompted them to disobey?

Most commentaries think so, due to verse 9: "Do not drink wine nor strong drink, thou, not thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations." More important, since we are priests and are never off duty as priests to God, it seems that we are forbidden to drink wine or strong drink. Jesus, our Priest, refused wine when He offered Himself.

What is meant by consecration of the priest?

This is when the priest was fully set in office as priest. Being of Aaron did not make him a priest. He must be consecrated. Thus, Jesus is said to be made perfect in suffering.

Leviticus 2:10, "And that which is left of the meat offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire."

And being made perfect, He became the author of eternal salvation, because He was called a High Priest after the order of Melchizedek by God, for these statements of the High Priest of God.

Hebrews 7:28, "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore."

CHAPTER 9 AND 16 – THE DAY OF ATONEMENT

- I. **Aaron offered up the sacrifice.** Keep in mind that Aaron was a sinful man. He had to offer for his own sins before he could for others. But our High Priest was sinless and needeth not to offer up sacrifices for sin. **Christ is both Priest and the Sacrifice. He offered Himself without spot or blemish.**
John 10:17–18, "17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 **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. This commandment have I received of my Father."
Hebrews 7:27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, **when he offered up himself.**"
Titus 2:14, "**Who gave himself for us**, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
Galatians 1:4, "**Who gave himself for our sins**, that he might deliver us from this present evil world, according to the will of God and our Father:"
I Timothy 2:6, "**Who gave himself a ransom for all**, to be testified in due time."
Philippians 2:8, "And being found in fashion as a man, **He humbled Himself, and became obedient unto death, even the death of the cross.**"
Matthew 26:53, "Thinkest thou that I cannot now pray to my Father, and **he shall presently give me more than twelve legions of angels?**"
In **Leviticus 9:15** the expression, "offered it for sin" is better translated, "He sinned it or made it to be sin". So Christ was made sin for us."
Leviticus 9:15, "And he brought the people's offering, and took the goat, which [was] the sin offering for the people, and slew it, and offered it for sin, as the first."
II Corinthians 5:21, "**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." **Isaiah 53.**
- II. **He lifted up his hands and blessed them (verse 22). So our High Priest:**
Luke 24:50, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them." Then a cloud received Him out of sight.
- III. **He went into the tabernacle with blood that he had shed (verse 22).**
So Christ entered into a greater and more perfect tabernacle not made with hands, not by blood of goats and calves; but with His own blood. For Christ is not entered into the Holy Place made with hands, which are **types** of the true, but into Heaven itself, now to appear in the presence of God for us.
Hebrews 9:11–12, 24, "11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]. 24 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:"
- IV. **Then Aaron came back to bless the people; (verse 22) so did Christ:**
Acts 1:11, "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner

as ye have seen him go into heaven."

Over 300 verses say He will return.

Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

V. Aaron changed into his glorious garments.

Leviticus 16:4, 23-24, "4 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 mitre shall he be attired: these [are] holy garments; therefore shall he wash his flesh in water, and [so] put them on. 23 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: 24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people."

So Jesus has now a new and glorious body.

Philippians 3:21, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

I John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

VI. When Aaron came out again the Glory of the Lord was seen; (verse 23). When Christ comes:

Matthew 26:64, "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Matthew 16:27, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Isaiah 6:3, "And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory."

Jude verse 14, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints."

VII. Fire fell from Heaven and destroyed that which contained the sin. When Christ comes again, vengeance shall fall upon that which is not sinless.

II Thessalonians 1:7-10, "7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Hebrews 12:29, "For our God [is] a consuming fire."

Malachi 4:1, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch."

Hebrews 10:27, "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

VIII. The people, who escaped this fire because of the offering, shouted, and fell on their faces.

Luke 21:25–28, "25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

CHAPTERS 13 AND 14

- I. **Leprosy must be treated by a priest, not a physician.** It is a parable of sin; only Christ can cleanse the sinner.
- II. **The nature of leprosy (a type of sin).**
 - A. **Hereditary, but not always. It is contagious.**
I Corinthians 15:33, "Be not deceived: evil communications corrupt good manners."
 - B. **It often lies hidden for years before it shows.**
 - C. **It begins with a small sore, a bright red spot.**
 - D. **It is gradual in its destruction.**
James 1:14, "But every man is tempted, when he is drawn away of his own lust, and enticed."
II Timothy 3:13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."
 - E. **Offensive and loathsome when full-grown. Compare:**
Isaiah 1:6-7, "6 From the sole of the foot even unto the head [there is] no soundness in it; [but] wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. 7 Your country [is] desolate, your cities [are] burned with fire: your land, strangers devour it in your presence, and [it is] desolate, as overthrown by strangers."
 - F. **No cure known in those days. When one had leprosy, he was considered dead.**
 - G. **In last stages the leper becomes insensible to pain.**
I Timothy 4:2, "Speaking lies in hypocrisy; having their conscience seared with a hot iron."
Ephesians 4:19, "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."
- III. **The victim of Leprosy (a type of sinner).**
 - A. **The leper was cursed and pronounced unclean by the law.**
 - B. **He was separated from the clean and had no fellowship with them.**
Ephesians 2:12-13, "12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."
 - C. **Could not approach the tabernacles of God.**
II Thessalonians 1:9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."
Revelation 21:8 and 27, "8 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. 27 And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's Book of Life."
 - D. **Was considered dead though living.**
II Kings 5:7, "And it came to pass, when the king of Israel had read the letter, that

he rent his clothes, and said, [Am] I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me."

I Timothy 5:6, "But she that liveth in pleasure is dead while she liveth."

Ephesians 2:1, "And you [hath he quickened], who were dead in trespasses and sins."

IV. The leper's garments (a type of sin's contaminating influence).

- A. All articles of clothing were under suspicion.**
- B. If symptoms appeared, the garment was given to the priest to look at and decide its condition.**

- C. They were to be salvaged if possible. If not, they were to be burned.**

Compare:

Matthew 5:29-30, "29 And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell."

Mark 8:36, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

- D. After a fair trial of salvaging, the garment was to be burned if it was not cleansable and made healthy.**

Jude 1:23, "And others save with fear, pulling [them] out of the fire; hating even the garment spotted by the flesh."

This encourages us to "hate even the garments spotted by the flesh". We should take all things to our Priest, and let Him sanctify, cleanse them, and make them fit for our use. If it is unsalvageable, we ought to burn it lest it spread sin in our lives or another life.

V. Leprosy cleansed (a type of salvation).

- A. The cure had to come from God as there was no earthly remedy.**
- B. Before the leper could be restored to fellowship with God or man, he had to be pronounced clean by the priest.**
- C. There were two cleansings.**

- 1. The priest's work:**

- (a)** The first was outside the camp when the priest went to meet the leper. God comes to meet us as the father did the prodigal son.

- (b)** The priest offered two clean birds. One was killed over running water in an earthen vessel; thus filling the water with its blood. Then the blood was sprinkled on the leper and the living bird was dipped into the blood of the dead bird, and then set free to fly into the heavens. This beautifully typifies Christ dying for our sins and raising from the dead, and then ascending to God.

So we too are sprinkled with Christ's blood from an evil conscience, and our bodies are washed with pure water.

Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

We also are buried with Him and arise to walk in newness of life. If we have been planted in the likeness of His death, we shall be like Him in the resurrection. **Romans 6.** It is in our baptism that we are pronounced cleansed.

Acts 22:16, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

It is then that we can come into the camp which is the church.

Compare:

Acts 2:41-42 and 46-47, "41 Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls. 42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

Leviticus 14:8, "And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days."

2. **The second cleansing was the leper's work after he came into the camp.**

- a. **He removed all which could hold or bring back the leprosy;** i.e. eyebrows, beard. "Work out your own salvation with fear and trembling", we Christians are told.

Philippians 2:12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

- b. **The blood was to be applied again.** The Christian may be cleansed again, if there be any wicked way in him. Compare:

I John 1:7-10, "7 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.** 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us."

I John 2:1-2, "1 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: 2 And he is the propitiation [the mercyseat] for our sins: and not for ours only, but also for [the sins of] the whole world."

- c. **The blood was applied with oil (Holy Spirit).**

- 1.) On ear – to hear Christ.
- 2.) On thumb – to work for Christ.
- 3.) On toe – to walk with Christ.

- d. **If he was too poor to do all this required work, then he could offer up a less expensive offering.** God is not willing that any should perish. It included the poor man, but did not exempt him.
- e. **Note: Leper could be cleansed in less than 7 days.** No sinner can be cleansed and pronounced clean unless it be a complete period of time, i.e. his entire life remaining. Then he can go to have fellowship with God and His people. He is free from pollution, and no man can call him unclean.

Romans 8:33–39, "33 Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. 34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? [Shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

VI. The leper's dwelling (a type of this world's destruction).

- A. **The house was to be cleansed if possible.** The walls were scraped, affected stones were removed, and the walls were replastered. God did this to the world in Noah's flood.
- B. **If the house was still not clean after a period of time, it was to be forever destroyed.** This is what would have happened to the earth, had not the plagues been stayed. Those wicked things in it shall be removed; the earth itself shall be redeemed.

Romans 8:19–23, "19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body."

- C. **Why? Because Christ came and cleansed the house as required in the law.** **Leviticus 14:50–52**, "50 And he shall kill the one of the birds in an earthen vessel over running water: 51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: 52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:"
He died, was raised, and ascended as the birds typified. A new Jerusalem has come down, and the meek inherit the earth.

CHAPTER 16 – The Day of Atonement

- 16:3** Christ the High Priest came with bullock (service) and ram (power) to perform the offering.
- 16:4** He did not have on His glorious garments, but His white linen (sinless humanity). Of course, He washed before He put these on, though He only did it to fulfill all righteousness.
- 16:5-6** He made offerings as Christ Himself did. These could not take away sin. Christ can. Hebrews chapters 9 and 10.
- 16:7-10** Two goats taken. One is for sacrifice, as was Christ. One is for a scapegoat – who bore away the sins after the transferring of guilt by the laying on of hands. One showed the means of salvation; the other showed the effect of Christ's work. Compare:
Romans 11:26-27, "26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this [is] my covenant unto them, when I shall take away their sins."
- 16:11** Christ need not offer for Himself, but instead offered Himself.
- 16:12-14** Offered it with incense making intercession.
- 16:15-17** He entered once to make intercession in the Holiest with blood. Compare carefully Hebrews, chapter 9 and 10 again. Christ went in alone.
- 16:18-22** The goat was killed, and the other driven away – their sins forgiven.
- 16:23-25** The priest changed his garments, but it does not tell us what he put on. Compare this with:
I John 3:1-2, "1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."
- 16:26-28** He that sent away the scapegoat was to wash his clothes and flesh, and then come into the camp. Compare:
Hebrews 13:11-13, "11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach."
We were the ones who made Christ suffer without the camp. We were unclean and must bear His reproach. After we are washed and cleansed of our filthy rags, we may come into the heavenly camp, because He bore away our sins.
- 16:29-34** This atonement happened once in a complete period of time. Christ died no man was there with Him.
Leviticus 16:17, "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy [place], until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."

Tradition says that the priest left his family for seven days before the Day of Atonement. Christ left His Father to come to minister to us.

CHAPTER 17

CHRIST IS OUR ROD

- A. **By the rod Moses was convinced that God was with him.** So Christ convinces us that He is "God with us".
- B. **By it Satan's power is shown powerless, when the rods of the magicians were eaten.** Christ makes Satan to be cast down from Heaven and He will destroy him.
- C. **By it salvation was wrought in crossing the Red Sea.** Christ is the means of our deliverance from bondage.
- D. **By it judgments were brought as plagues upon Egypt.** Christ will judge all men.
- E. **By it battles were won as Hur and Aaron held up Moses' rod.** If Christ is lifted up, all our battles will be victorious.
- F. **By it life-giving water was given.** Christ, when smitten, becomes water and life to all who will drink.

CHRIST IS OUR WILLING SERVANT. (Carefully read this passage.)

Exodus 21:1-6, "1 Now these [are] the judgments which thou shalt set before them. 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: If he were married, then his wife shall go out with him. 4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever."

- A. **This was Hebrew servant – Christ was.**
- B. **This was the slave who sold himself into slavery – Christ did.**
Philippians 2:5-9, "5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name."
- C. **If a single man were given a bride and he wanted to stay with her and the children, he must have his ear bored through with an aul.** Christ did.
Psalms 40:6, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."
Hebrews 10:5, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."
- D. **He must serve forever and ever – Christ will.**
I Corinthians 15:28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

CHRIST IS A PROPHET LIKE UNTO MOSES

- A. Both were spared in a persecution as a child.
- B. Both were called of God.
- C. Both lead God's people out of bondage.
- D. God did miracles by the hands of both.
- E. Both left the splendor of royalty.
- F. Both were rejected by the Jews.
- G. Both gave a law of God.
- H. Both fasted 40 days.
- I. Both were a savior of God's people.
- J. Both were wilfully made like unto his brethren.
- K. Both made intercession for God's people.

Exodus 34:9, "And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it [is] a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance."

- L. Both offered themselves for God's people.

Exodus 32:32, "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."

- M. Many baby boys died when they were born.
- N. As Moses lifted up the serpent, so Christ was lifted up.
- O. Both were buried and their bodies were not found.
- P. Moses' face shone from the mount, while Christ's whole being did.
- Q. Moses' followers were baptized in the sea (and their enemies washed away) while Christ's disciples baptized in water (and washed sins away).
- R. Both refused the pleasures of sin.
- S. Both seemed to be an unlikely leader.
- T. Both displayed righteous anger.
- U. Both made intercession for brethren.
- V. As Moses destroyed Pharaoh, so Jesus destroyed Satan.
- W. Both instituted memorials.
- X. Both revealed God's will.
- Y. As Moses was "mighty in words and deeds", so "No man spake as this man spake".
- Z. Both were associated with the despicable.
- Aa. Both were appointed to judge by God.
- Bb. Both reappeared after death.
- Cc. Both established a new dispensation.
- Dd. Both controlled the sea.

Exodus 14:21, "And Moses stretched out his hand over the sea; and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided."

Matthew 8:26, "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."

- Ee. Both fed the multitudes.

Exodus 16:26, "Six days ye shall gather it; but on the seventh day, [which is] the sabbath, in it there shall be none."

Matthew 14:20-21, "20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were

- about five thousand men, beside women and children."
- Ff. Both endured murmurings.**
Exodus 15:24, "And the people murmured against Moses, saying, What shall we drink?"
Mark 7:2, "And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault."
- Gg. Both were discredited at home.**
Numbers 12:1, "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman."
John 7:5, "For neither did his brethren believe in him."
- Hh. Both had 70 helpers.**
Numbers 11:16-17, "16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. 17 And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear [it] not thyself alone."
Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."
- Ii. Both stood before a king.**
Jj. Both sojourned in hostile land.
Kk. Both falsely accused by the brethren.
Ll. both gave "Manna from Heaven".
Mm. Both died on a mountain.

CONTRASTED:

- A. Passover – the cross**
- B. Feast of Unleavened Bread – resurrection and ascension**
- C. Pentecost – firstfruits of harvest**
- D. Trumpets – heralding of the Gospel age**
- E. Atonement – time of affliction, but attaining peace with God**
- F. Tabernacle – while we sojourn here in our earthly tabernacle**
- G. Sabbatical year and Jubilee – time of restitution, proclaiming liberty to the captive and the blowing of the trumpet, when all things are restored to God.**

THE RED HEIFER IS A TYPE OF CHRIST. NUMBERS Chapter 19

- A. Red is the color of sin and the color of sacrifice.** "Though they be red like crimson, they shall be as wool." Christ became sin for us.
- B. Without spot or blemish, pure, holy, and undefiled.**
- C. Never under a yoke – Christ was without the yoke of sin.** Never in bondage to sin.
- D. Slain without the camp, as was Christ.**
Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."
- E. Sprinkled seven times directly before the congregation.** Perfect atonement of

Christ for the Church is here foreshadowed.

F. The red heifer was defiled all who touched it.

1. Priest – verse 7
2. Burner – verse 8
3. Ash gatherer – verse 10
4. Sprinkler – verse 19
5. Water toucher – verse 21
6. Christ became sin for us.

G. The red heifer was burned. Christ suffered the fire of God's wrath upon the tree.

H. In the burning of the heifer was thrown cedar wood and hyssop. The cedar tree is tallest in the east, and hyssop is the lowest of herbs. See, Christ's glory and humiliation.

I. It became the water of cleansing once ashes were burned.

1. Ashes laid in a clean place, as Christ was laid in a new tomb.
2. Ashes added to running water. The man was sprinkled, and then he bathed himself and came into the camp (verse 19). So we must have our hearts sprinkled clean from an evil conscience, and our bodies washed with pure water.

Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

J. This sprinkling was done on the third day, and they were clean after seven days. So we will be cleansed at the end of a full period of time which is our life.

K. The ashes were laid up for future use – so is Jesus! If any man sins, he has an advocate – His blood cleanseth us from all sin.

I John chapters 1 and 2.

L. The ashes were sufficient for Jew and Gentile (verse 10). Christ is sufficient for whosoever will – if any man sins, we have an Advocate.

M. Christ purges us of dead works to serve the Living God.

Hebrews 9:14, "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?"

THE BRAZEN SERPENT – A TYPE OF CHRIST

Numbers chapter 21

John 3:14–15, "14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. 15 That whosoever believeth in him should not perish, but have eternal life."

A. Men have been bitten by the old serpent.

B. Men think that by removing the snake that it will make men well. God is not interested in just removing the cause, but He wants a cure.

C. He did not remove the snakes. He simply provided a cure.

D. The brazen serpent was made in the likeness of fiery serpents. Christ became sin for us. He was made in the likeness of sinful flesh.

II Corinthians 5:21, "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."

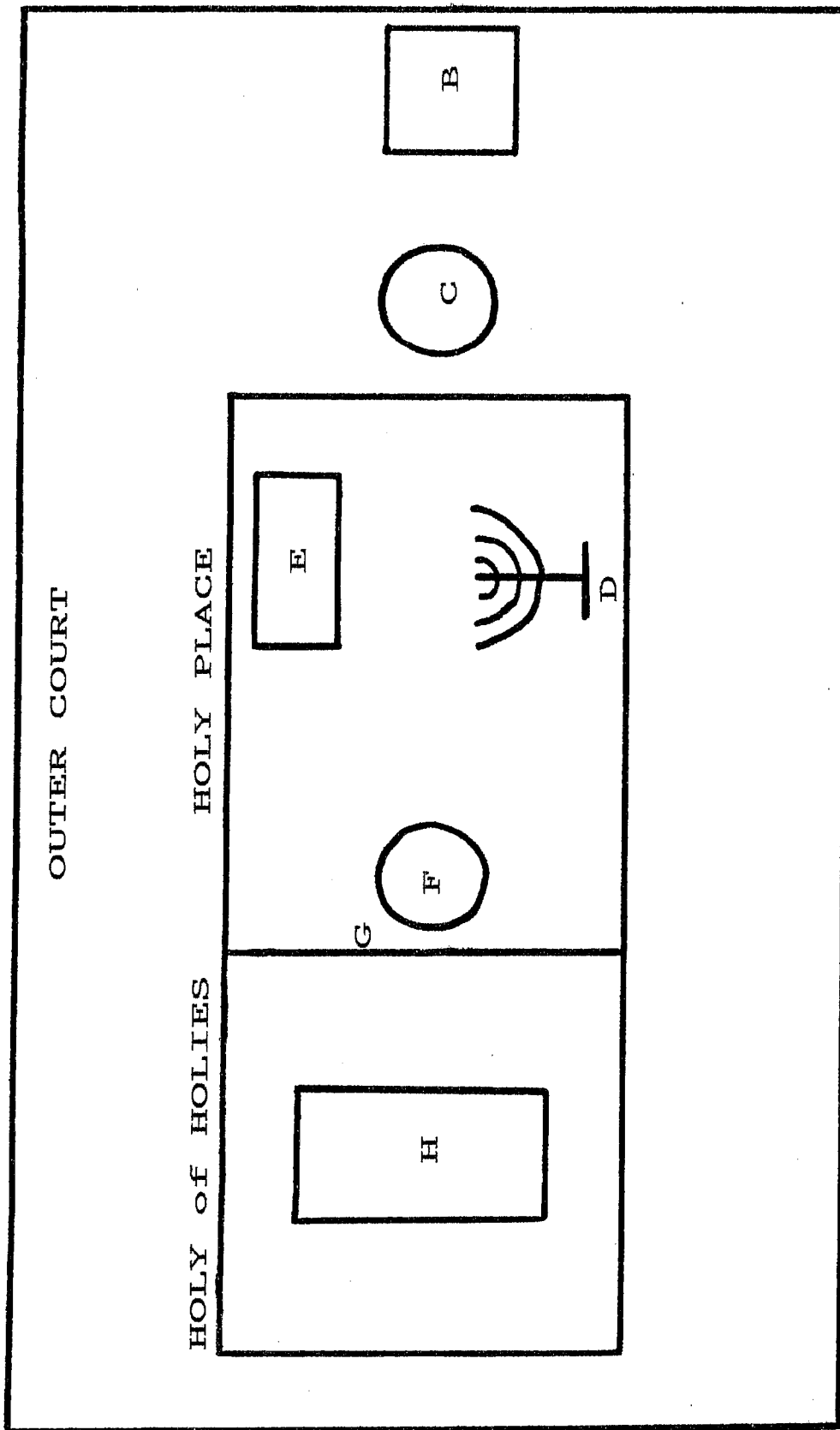
E. In the brass serpent there was no poison, as in Christ there was no sin.

F. Brass is typical of judgment. Christ suffered this judgment for us.

- G. The brazen serpent was set upon a pole, as was Christ. Why? There were two curses in the law:**
1. The man who does not keep all the law, but Christ did.
 2. The man who was hung on a tree. Christ was.
- Galatians 3:12-13**, "12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree."
So the first could not curse Him, but the Perfect Man could be hung and thus cursed.
- H. A deliberate act of faith saved the people from this judgment, as it does us as we look at Christ.**
- I. It was sufficient for all men no matter how many bites, no matter the age, sex, or condition, infallible.**
- J. It had to be lifted up for all men to see as a banner.**
Galatians 6:14, "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."
John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
But not worshipped as in:
II Kings 18:4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan."
Christ's cross has become an idol.
- K. The people were told to look at the brazen serpent – not at their wounds, not at their leader, not at the snakes, nor at Jewish ritual.**

Conclusion:

- A. Look unto me.**
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."
- B. Look unto Jesus.**
Hebrews 12:2, "Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."
- C. Look for the Savior.**
Philippians 3:20, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."
Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
Brazen serpent shows us:
1. Our sickness – God's remedy
 2. Christ's incarnation – God's judgment
 3. Christ's act of love – Christ's sufficiency to heal
 4. And our duty to look.
- Sin – suffering – supplication – salvation
It was prescribed by God and the only healing for the bitten.



- A -
- B -
- C -
- D -
- E -
- F -
- G -
- H -

Curtain separating the outer court.

Altar of Sacrifice with access from all directions (no steps).

Laver of washing where they washed and anointed with oil.

Golden Candlestick which was the only light in the tabernacle.

Table of Shewbread - The bread, which was unleavened, was changed each week.

Altar of Incense

The veil that separated the Holy Place from the Holy of Holies.

The Ark of the Covenant was within the Most Holy Place. God's presence was here. Only the high priest could go in, and then only once a year.

TABERNACLE NOT MADE WITH HANDS

Hebrews 9:1-18

Introduction:

There are two reasons for bringing this comparison and contrast of the tabernacle and the Church to you.

A. It is the beautiful outline of the Christian system.

B. To show the origin and authority of the Bible.

Romans 15:4, "For whatsoever things were written afore time were written for our learning, that we through patience and comfort of the scriptures might have hope."

In reality, it is a type of our salvation and also explains Christian doctrine.

Doctrine, because it shows atonement, holiness, remission of sins, worship, redemption, intercession, priesthood, propitiation, reconciliation, forgiveness.

How important is it? There are two chapters that tell how God made the world. There are 15 chapters which tell in minute detail how God wanted the tabernacle built and furnished. God is exact in telling Moses, "See that you make all things according to the pattern." The tabernacle is the most spoken of subject in the Bible, except for the Lord, of course. Seven times He says to "make all things according to the pattern."

Hebrews 8:5, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount."

I. Keep in mind that we are priests.

I Peter 2:9, "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 marvelous light."

Revelation 1:5-6, "5 And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. 6 And hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen."

II. Explanation of the court:

A. **The outer court...Israelites.** A partition kept out the Gentiles. This is now broken down.

Ephesians 2:14, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us]."

B. **Holy place...place of the priest's service.**

I Corinthians 3:16, "Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?"

I Timothy 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

C. **Most holy place...Heaven**

Hebrews 9:24, "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."

Revelation 21:16, "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. The length and the breadth and the height of it are equal."

Hebrews 6:19–20, "19 Which [hope] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, [even] Jesus, made an high priest for ever after the order of Melchizedek."

- D. Coming into the first court...blue – Heaven, purple – royalty, scarlet – sacrifice, white – holiness, Christ the Son of God, the King of God, Lamb of God and Holy One of God.**

- E. The altar...of sacrifice – Christ.**

Hebrews 10:4–7, "4 For [it is] not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."

1. Approachable from all directions.
2. Accessible from all tribes.
3. Men who grabbed the horns of the altar were safe.
4. No steps...suggesting no sinner can reach it without his natural vileness being exposed. Here we can present nothing.

- F. Laver...Baptism and spiritual purity**

Hebrews 10:19–25, "19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. 21 And [having] an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching."

Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing (laver) of regeneration, and renewing of the Holy Ghost."

1. **You were killed if you never bathed.**

Exodus 30:20, "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."

2. **It was made of mirrors. Study carefully:**

Exodus 38:8, "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."

Psalms 24:3–4, "3 Who shall ascend into the hill of the LORD? Or who shall stand in his holy place? 4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

3. **How are we cleansed?**

a. **By taking heed (doing) to His Word.**

Psalms 119:9, "BETH. Wherewithal shall a young man cleanse his way? By taking heed [thereto] according to thy word."

James 1:23–25, "23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 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."

Ephesians 5:26, "That he might sanctify and cleanse it with the washing of water by the word."

b. **By obeying the truth.**

1 Peter 1:22, "Seeing ye have purified your souls in **obeying** the truth through the Spirit unto unfeigned love of the brethren, [see that ye] love one another with a pure heart fervently."

c. **By obeying the words of Jesus.**

John 15:3, "Now ye are **clean through the word** which I have spoken unto you."

d. **By being born of the water and the Spirit.**

John 3:3–8, "3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 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."

Then one entered into the first tabernacle by blood and by cleansing.

G. **Candlestick...Word of God.**

1. Christ in the center

Revelation 1:12, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks."

2. Gave light – olive oil (Spirit).

H. **Shewbread...A place of supply for food (substance) and fellowship.** It means the "bread of the presence or face." Study:

Numbers 4:7, "And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon."

Leviticus 24:9, "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."

Before Christ could become our life, He had to be ground and bruised in the mill of God's wrath. It was unleavened...the Lord's Supper. It was changed every seven days.

I. Altar of Incense...Prayer

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

1. Offered with oil (Holy Spirit).

2. Only the priest could handle it.

II Chronicles 26:16–23, "16 But when he was strong, his heart was lifted up to [his] destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, [that were] valiant men: 18 And they withstood Uzziah the king, and said unto him, [It appertaineth] not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither [shall it be] for thine honor from the LORD God. 19 Then Uzziah was wroth, and [had] a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. 20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he [was] leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. 21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son [was] over the king's house, judging the people of the land. 22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. 23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which [belonged] to the kings; for they said, He [is] a leper: and Jotham his son reigned in his stead."

3. Must be pure, sweet and holy. Incense could not be substituted, nor could it be replaced. It was ignited by coals off the altar of sacrifice.

Psalms 141:2, "Let my prayer be set forth before thee [as] incense; [and] the lifting up of my hands [as] the evening sacrifice."

Luke 1:9–10, "9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense."

Hebrews 13:15, "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."

4. Incense could not be substituted nor replaced with something else. It was ignited by the coals off the altar of sacrifice.

J. Vail...Christ's flesh

Matthew 27:51, "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."

Hebrews 10:20, "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

1. **A cherubim was on it.** No one could see the real ones but the high priest. This was embroidered on the vail.
2. **Christ is the express image of God.**
Hebrews 1:3, "Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."
3. **Vail shows Christ's incarnation.**
4. **The rent vail shows His death.**

K. Ark of the covenant

Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

* 1. **Presence of God.**

* 2. **Ark of mercy.**

* 3. **Cherubim**

I Peter 1:12, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

* 4. **Shekinah – mouth piece.**

* 5. **Urn of manna – wilderness**

Revelation 2:17, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth [it]."

* 6. **Rod of Aaron – Korah's rebellion.**

* 7. **Contained the law covering by mercy seat.**

Romans 3:25, "Whom God hath 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."

L. Christ, the High Priest

Hebrews 9:11–17, "11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 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? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament [is], there must also of necessity be the death of the testator. 17 For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth."

1. **No one entered the Holy place except he first cleanse himself.** (Done before entering.)

2. **No one entered the Most Holy Place, except those who first went through the Holy Place.**
3. **No one went into the Most Holy Place except through the veil.**
Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
4. **No one had the privilege of offering incense except the priest who was in the Holy Place.**
5. **No one had the privilege of partaking of shewbread except those in the Holy Place.**
6. **The Candlesticks were the only light in the Holy Place.** They were used only for the priest in the Holy Place.
7. **On the Day of Atonement only those in the tabernacle were blessed.**
8. **Once a priest cleansed himself in the laver, he could turn around and walk out of the Holy Place.**
9. **High priest did his regular work before entering into the Most Holy Place, since the veil was rent in two.**
10. **Priest laid aside regular garments before entering into the Most Holy Place.**
I Corinthians 15:3-58.
 - a. Brass – judgment.
 - b. Silver – redemption.
 - c. Wood – humanity.
 - d. Gold – deity.
 - e. All wood was covered with gold.

CITIES OF REFUGE:

Numbers 35 and Joshua 20

New Testament Reference:

Hebrews 6:18, "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."

Type:

God provides a city of refuge for us in Christ.

Comparisons:

I. As the cities of refuge were the sole means of escape...so also is Christ!

- A. Psalms 46:1**, "God [is] our refuge and strength, a very present help in trouble."
- B. Acts 4:12**, "Neither is there salvation in any other: **for there is none other name under heaven given among men, whereby we must be saved.**"
- C. John 14:6**, "Jesus saith unto him, **I am the way**, the truth, and the life: no man cometh unto the Father, but by me."
- D. John 10:7**, "Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door of the sheep.**"

II. As the cities of refuge were easily accessible to all...so also is Christ.

- A. Acts 17:28**, "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."
- B. II Peter 3:9**, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing that any should perish**, but that all should come to repentance."
- C. Revelation 17:2**, "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."

III. As the cities of refuge afforded complete asylum...so also does Christ.

- A. Galatians 3:27**, "For as many of you as **have been baptized into Christ have put on Christ.**"
- B. Romans 8:1**, "[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."
- C. I Peter 1:5**, "Who are **kept by the power of God through faith** unto salvation ready to be revealed in the last time."

IV. As the cities of refuge reflected God's mercy...even more so does Christ.

- A. I Timothy 1:15**, "This [is] a faithful saying, and worthy of all acceptance, that **Christ Jesus came into the world to save sinners; of whom I am chief.**"

CITY NAMES:

Kedesh	-	sanctuary/holy
Shechem	-	shoulder
Hebron	-	alliance/fellowship
Bezer	-	strong/fortified
Ramoth	-	high places
Golan	-	exultation

Submitted by one of our students, Jeff Faull.

TYPES IN THE LAW OF MOSES

CHRIST IS:

- A. A prophet like unto Moses**
Deuteronomy 18:18–19, "18 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. 19 And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him."
- B. A Passover Lamb**
I Corinthians 5:7, "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:"
- C. A Sabbath Rest**
Colossians 2:16–17, "16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath [day]: 17 Which are a shadow of things to come; but the body [is] of Christ."
Hebrews 4:9–11, "9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. 11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."
- D. A Faithful High Priest, like Aaron, who is a Mediator of a better covenant.**
Hebrews 5:1–6, "1 For every high priest taken from among men is ordained for men in things [pertaining] to God, that he may offer both gifts and sacrifices for sins: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honor unto himself, but he that is called of God, as [was] Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. 6 As he saith also in another [place], Thou [art] a priest for ever after the order of Melchizedek."
- E. A Willing Servant Who has surrendered to the will of God for His love for His bride.**
Exodus 21:1–4, "1 Now these [are] the judgments which thou shalt set before them. 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself."
- F. Manna, a Bread from Heaven**
John 6:32–33, "32 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. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world."
- G. A Brazen Serpent at which we may look and be healed of the serpent's (Satan's) bites.**
John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

CANAAN
(PROMISED LAND)

JORDAN

WILDERNESS

RED SEA

EGYPT

I CORINTHIANS 10:1-12

90-A

VICTORIOUS
CHRISTIAN
LIVING

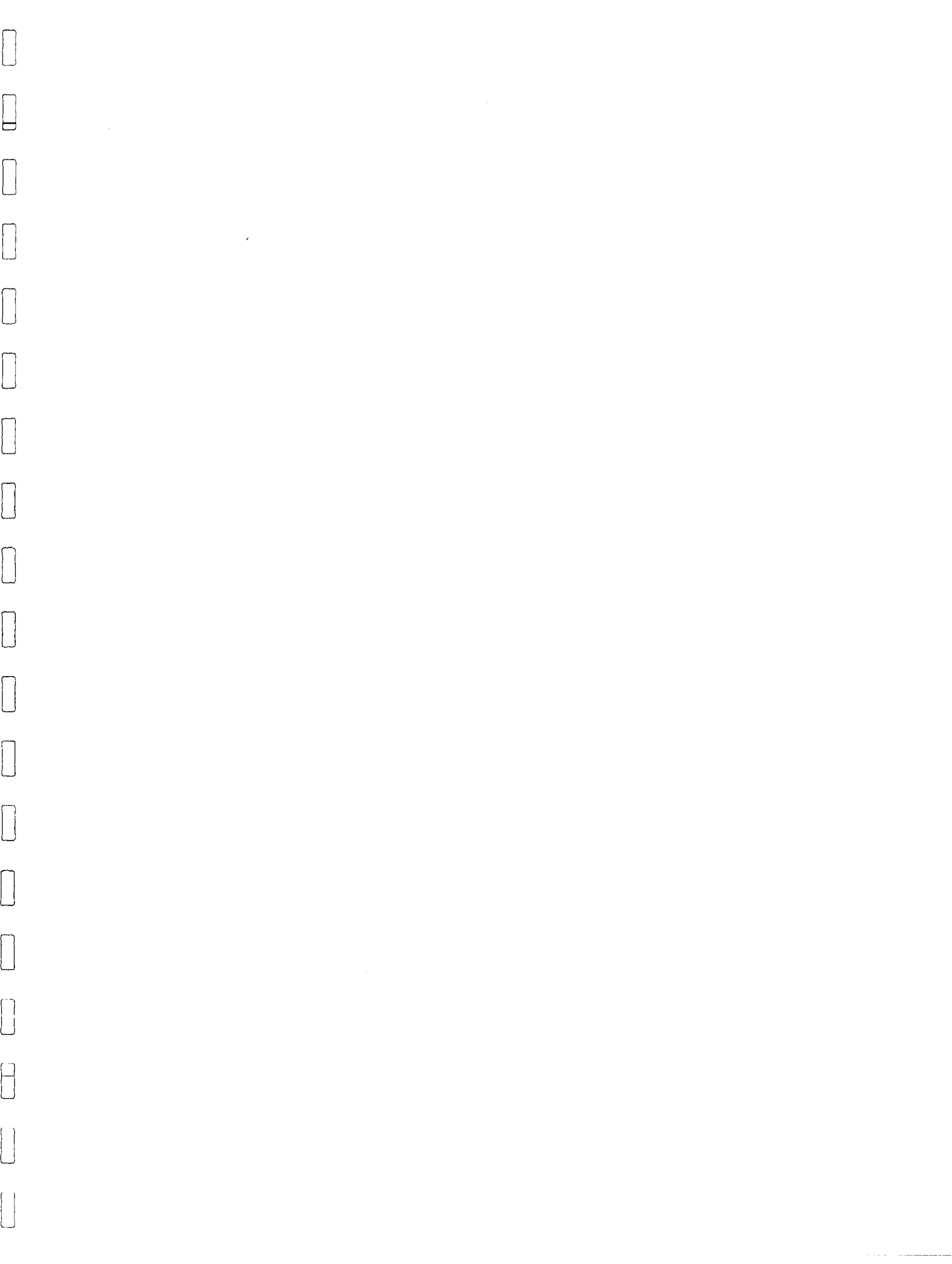
George L. Fauli
1960

INHERITANCE
SPIRITUAL

CHRISTIAN LIFE

BAPTISM

SIN



upon the hope set before us."

Exodus 21:14, "But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die."

This is by no means an exhaustive list, but only a partial list of types in the law concerning Christ. It would be a work in itself to explain every type in the law. These are the more common ones.

JOSHUA, THE HIGH PRIEST, IS A TYPE OF CHRIST.

As Joshua was useful in building this temple, so would He Whose Name is the Branch (Nazarene) build the temple of the Lord.

Zechariah 3:8, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they [are] men wondered at: for, behold, I will bring forth my servant the BRANCH."

Behold the Branch::

Zechariah 6:12, "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD."

John 19:5, "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And [Pilate] saith unto them, Behold the man!"

A. He shall build the temple of the Lord.

Zechariah 6:12, "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD."

B. He shall bare the glory.

Psalms 8:1, "O LORD our Lord, how excellent [is] thy name in all the earth! who hast set thy glory above the heavens."

Isaiah 2:1-3, "1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, [that] the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

Psalms 148:13, "Let them praise the name of the LORD: for his name alone is excellent; his glory [is] above the earth and heaven."

The government is upon His shoulders.

Isaiah 9:6, 13, "6 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 everlasting Father, The Prince of Peace. 13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts."

C. He shall sit and rule. Usually a priest had to stand and serve.

Zechariah 6:13, "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

D. Upon His throne...priests usually did not have a throne.

Zechariah 6:13, "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

E. But be a priest upon His throne.

Zechariah 6:13, "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

Since a perfect sacrifice is finished, He merely sits as an Advocate and Priest to make intercession while He rules.

Hebrews 8:1, "Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

F. The counsel of peace shall be upon them both; ie, king and priestly office shall be one.

Zechariah 6:13, "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

G. Gentiles also will be in this new temple which the Branch shall build.

Zechariah 6:14-15, "14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15 And they [that are] far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And [this] shall come to pass, if ye will diligently obey the voice of the LORD your God."

Summary: Joshua (Jesus) is crowned as a King though a Priest, to show the glory of the coming Joshua who would build a temple which was greater. The high priest's work would be finished as far as offering, and He could rule as King among both Jews and Gentiles. These crowns were kept as a memorial and promise of this coming day.

Zechariah 6:14, "14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD."

TYPOLOGY IN RUTH

A. Israel typified:

Elimelech (My God is King) lived in the time of Judges, when Israel had no king, but God. His family is a type of Israel. He lived in the "House of Bread" (Bethlehem). His wife was Naomi (Pleasantness). His sons were Mahlon (sick) and Chilion (failing). They left the House of Bread and went to Moab (from the Father). There the sons (sick and failing) married heathen girls against God's will. All died except a remnant – Naomi...who now calls herself Mara, which means "bitterness".

This all typifies Israel rejecting God, being sick and failing, and marrying heathen women. Then dying and only a remnant returning bitterly, for God dealt bitterly with them. Israel came back a widow.

B. The Church typified:

Ruth is a type of the Church. Ruth (friend) was the Gentile Church which accepted the God of Naomi.

Ruth 1:16, "And Ruth said, Entreat 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 2:12, "The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."

Boaz is a type of Christ. Boaz (In Him is strength) is a picture of Christ who loves His Church, as Boaz loves Ruth.

1. **Ruth in the field seeks help from a stranger.**

2. **Ruth on the threshing floor**

- a. Loves him.
- b. Prays to take his name.
- c. Asks his protection.
- d. seeks his provisions.

3. **Ruth in the home**

- a. bought
- b. married
- c. wealthy
- d. joyous
- e. protected

4. **Gentiles welcomed into family of Christ.**

C. The wedding day is a type of the establishing of the Church.

1. **Leviticus 23:14–16**, "14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings. 15 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: 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD."

2. **Ruth 2:14**, "And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched [corn], and she did eat, and was sufficed, and left."

This passage shows her eating. Then at the end of the barley season she lay at Boaz's feet. The next day she married him. This was Pentecost.

3. **This book was always read at Pentecost.**
- D. **Boaz as a type of Christ**
 1. **He had the will to redeem.**
 2. **He had the right to redeem.**
 3. **He had the power to redeem.**
- E. **The unnamed kinsman as a type of the law.**
 1. **He gave no comfort or encouragement.**
 2. **His own inheritance would be marred.**

Deuteronomy 23:3, "An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever."
 3. **He could not give life to raise up seed.**
 4. **He condemned her, not saved her.**
- F. **Orpah as a type of Gentile**
 1. **Her name means "stiffnecked."**
 2. **She began a journey, but never finished it.**
 3. **Her memory is forgotten as will be the memory of those who do not come to God.**
 4. **She kissed. Ruth cleave.**

Ruth 1:14-15, "14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth cleave unto her. 15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law."

Are you an Orpah or a Ruth?

GOLIATH IS A TYPE OF SATAN:

- I. Just as Goliath was an awesome foe to the Israelites, likewise Satan is an awesome foe to spiritual Israel.**
I Samuel 17:4-7, "4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height [was] six cubits and a span. 5 And [he had] an helmet of brass upon his head, and he [was] armed with a coat of mail; and the weight of the coat [was] five thousand shekels of brass. 6 And [he had] greaves of brass upon his legs, and a target of brass between his shoulders. 7 And the staff of his spear [was] like a weaver's beam; and his spear's head [weighed] six hundred shekels of iron: and one bearing a shield went before him."
- II. Just as Goliath demoralized the Israelites likewise Satan desires to destroy the Christian.**
I Samuel 17:11, "When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."
I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."
- III. Just as Goliath wanted to destroy Israel, likewise Satan desires to destroy the Christian.**
I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."
- IV. Just as Goliath had many powerful weapons, likewise Satan has many powerful weapons (greed, envy, unclean thoughts...etc.).**
- V. Just as Goliath roared his challenge to the Israelites, likewise Satan roars.**
I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."
- VI. Just as Goliath destroyed with a stone, likewise Satan was destroyed when the stone rolled away from the tomb and Jesus arose.**
- VII. Just as Israel won a great victory against the Philistines after the death of Goliath; likewise Christians will win the final victory against the forces of darkness when Satan is ultimately destroyed at the Second Coming.**

Submitted by one of our students, Wayne Boring.

JONATHAN IS A TYPE OF CHRIST.

- A. The prince steps down to the commoner.**
- B. He first loved David as we love Him, because He first loved us.**
- C. He loved him as his own soul.**
- D. He gave gifts.**
 - 1. Robe – sign of kingship**
 - 2. Garments – necessities of life**
 - 3. Sword – protection**

- 4. **A bow – keeps enemy at a distance**
- 5. **Girdle – strength**
- E. **He speaks good of us unto his father.**
I Samuel 19:4, "And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works [have been] to thee-ward very good."
- F. **He makes intercession with father on our behalf.**
- G. **He is shown all things by the father.**
I Samuel 20:2, "And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? It [is] not [so]."
- H. **Love surpassed that of a man for a woman, as Christ's love does for us.**

* This is not to say that the Father is like Saul in His behavior, but simply a type in that Saul was the father.

DAVID FLEEING FROM SAUL:

I Samuel chapters 21 and 22

I. SAUL IS A TYPE OF SATAN.

- A. **Saul was good and a choice young man.** Highest of men fell...so did Satan.
Ezekiel 28:15, "Thou [wast] perfect in thy ways from the day that thou wast created, till iniquity was found in thee."
- B. **For a time he was blameless.**
- C. **He fell into pride and the sin of presumption.**
Isaiah 14:13-14, "13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. 14 I will ascend above the heights of the clouds; I will be like the most High."
- D. **The kingdom was taken from him and given to another, from Saul to David.**
- E. **He usurped authority and continued as king.**
 - 1. **Taken from thee this day.**
I Samuel 15:27-28, "27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, [that is] better than thou."
 - 2. **Now is the prince of this world cast out.**
- F. **He persecuted the true anointed one.**

II. DAVID IS A TYPE OF CHRIST.

- A. **Born in Bethlehem**
- B. **Of the tribe of Judah**
- C. **Divinely anointed king**
- D. **Righteous and merciful reign.**
Hebrews 1:8-9, "8 But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom. 9 Thou hast

loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows."

E. Invincible warrior

III. DAVID'S 400 MEN REPRESENT THE TYPE OF CHRISTIANS IN THE CHURCH.

A. For a while David fled with his dejected army.

I Samuel 22:2, "And every one [that was] in distress, and every one that [was] in debt, and every one [that was] discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."

B. This describes Christians in Christ's army.

1. The distressed
2. The debtor
3. The discontented
4. Compare:

Luke 4:17-19, "17 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 was written, 18 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 brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord."

C. But David came and reigned victoriously after Saul was slain, so Christ at Satan's destruction.

II Samuel 2:3, "And his men that [were] with him did David bring up, every man with his household: and they dwelt in the cities of Hebron."

NEHEMIAH AS A TYPE OF CHRIST:

A. Both wept over the destruction of Jerusalem.

Nehemiah 1:3-4, "3 And they said unto me, The remnant that are left of the captivity there in the province [are] in great affliction and reproach: the wall of Jerusalem also [is] broken down, and the gates thereof are burned with fire. 4 And it came to pass, when I heard these words, that I sat down and wept, and mourned [certain] days, and fasted, and prayed before the God of heaven."

Matthew 23:37-39, "37 O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord."

B. Both left the king's palace to share the plight of their people.

Nehemiah 2:5, "And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchers, that I may build it."

Philippians 2:5-11, "5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; 11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father."

C. Neither was ashamed to call them brethren.

Nehemiah 1:2, "That Hanani, one of my brethren, came, he and [certain] men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem."

Hebrews 2:11, "For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren."

D. Both made intercession to the king so that his people could have access to the king's garden or paradise.

Nehemiah 2:8, "And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertained] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."

John 17:20-26, "20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare [it]: that the love wherewith thou hast loved me may be in them, and I in them."

Note: The word for "forest" means "garden, park, or preserve." It has the same idea as the word "paradise." It is the Hebrew use of the Persian word that the Greeks called "paradise."

E. Both rested in Jerusalem for three days before beginning to build.

Nehemiah 2:11, "So I came to Jerusalem, and was there three days."

F. Both were accused by their enemies of rebelling against the king.

Nehemiah 2:19, "But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard [it], they laughed us to scorn, and despised us, and said, What [is] this thing that ye do? Will ye rebel against the king?"

John 19:15, "But they cried out, Away with [him], away with [him], crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar."

G. Both had a few close followers.

Nehemiah 2:12, "And I arose in the night, I and some few men with me; neither

told I [any] man what my God had put in my heart to do at Jerusalem: neither [was there any] beast with me, save the beast that I rode upon."

H. Both had a ministry of restoration.

I. Both came to seek the welfare of Israel.

Nehemiah 2:10, "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard [of it], it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."

J. Both were mocked by their enemies.

Nehemiah chapter 4.

K. Both had enemies that plotted to kill them.

Nehemiah 5

L. Both cleared evil men and profit seekers out of the temple.

Nehemiah 13:4–9, "4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, [was] allied unto Tobiah: 5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded [to be given] to the Levites, and the singers, and the porters; and the offerings of the priests. 6 But in all this [time] was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: 7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. 8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. 9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense."

Nehemiah 13:15–21, "15 In those days saw I in Judah [some] treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all [manner of] burdens, which they brought into Jerusalem on the sabbath day: and I testified [against them] in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing [is] this that ye do, and profane the sabbath day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the sabbath day. 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do [so] again, I will lay hands on you. From that time forth came they no [more] on the sabbath."

M. Both leave Jerusalem, after completing their work there, to go back to the king's palace and return to execute judgment on the disobedient.

Nehemiah chapter 13.

N. Both were appointed as ruler over Israel.

Nehemiah 5:14, "Moreover from the time that I was appointed to be their governor

in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, [that is], twelve years, I and my brethren have not eaten the bread of the governor."

O. Both gave up the pleasures of position to become a servant.

Nehemiah 5:14-18, "14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, [that is], twelve years, I and my brethren have not eaten the bread of the governor. 15 But the former governors that [had been] before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. 16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants [were] gathered thither unto the work. 17 Moreover [there were] at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that [are] about us. 18 Now [that] which was prepared [for me] daily [was] one ox [and] six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people."

Philippians 2:5-11, "5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; 11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father."

P. Neither lorded it over God's people.

Nehemiah 5:15, "But the former governors that [had been] before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God."

John 13:3-16, "3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe [them] with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also [my] hands and [my] head. 10 Jesus saith to him, He that is washed needeth not save to wash [his] feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for [so] I am. 14 If I then,

[your] Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

Q. Both gave rest to the weary.

Nehemiah 5:14–19, "14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, [that is], twelve years, I and my brethren have not eaten the bread of the governor. 15 But the former governors that [had been] before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. 16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants [were] gathered thither unto the work. 17 Moreover [there were] t my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that [are] about us. 18 Now [that] which was prepared [for me] daily [was] one ox [and] six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. 19 Think upon me, my God, for good, [according] to all that I have done for this people."

Matthew 11:28–30, "28 Come unto me, all [ye] that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke [is] easy, and my burden is light."

By one of our students: Terry Carter

HAMAN IS LIKE THE MAN OF SIN.

A. IN NAME:

1. His name in numerical value is "This wicked Haman" – 666.
2. His sons – 10,244 (13x788).
3. His family is 10,868 (13x836).

B. IN POWER:

He outranks all his fellows and all others were to bow to him.

Esther 3:1–2, "1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that [were] with him. 2 And all the king's servants, that [were] in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did [him] reverence."

C. IN PRIDE:

He boasts of glory and riches. He wants to ride the king's horse, in the king's apparel, with the king's crown and the king's glory.

Esther 6:7–9, "7 And Haman answered the king, For the man whom the king delighteth to honor, 8 Let the royal apparel be brought which the king [useth] to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: 9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man [withal] whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king

delighteth to honor."

Compare this to:

II Thessalonians 2:4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

1. The ambition of the man of sin

2. "Exalting himself above God".

D. IN HATE:

He is the enemy of God's people. He was an Agagite (ie. of Agag) of Amalekites. Christ is to destroy Amalek.

Numbers 24:17-20, "17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. 20 And when he looked on Amalek, he took up his parable, and said, Amalek [was] the first of the nations; but his latter end [shall be] that he perish for ever."

He is the "man of sin."

II Thessalonians 2:8, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:"

E. IN PLOT:

He sought to rid the earth of God's people, as does the man of sin.

F. IN DOOM:

Sudden, swift, and all of his shall perish with him, as will Satan and his angels.

Matthew 25:41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

G. ACCUSER OF THE BRETHREN:

1. On the 13th of Adar:

- a. The Jews were under a curse.
- b. Punished for one man's act.
- c. Decree could not be reversed.
- d. Mediator was needed.
- e. Esther was one with the king.
- f. One with the cursed.
- e. Dead for 3 days.
- f. Declared free to fight sin's intercession.
- g. Made intercession for transgressors.
- h. Entered into the king's presence for others.

SONG OF SOLOMON

(As presently understood by George L. Faull, Rel.D.)

The **Song of Solomon** is the story of a young girl who was to keep a vineyard for her brother. She is probably the daughter of a widow, for her father is never mentioned. Solomon owned the vineyard at Baalhamon and had leased it to the girl's brothers.

Solomon had won the girl's heart as a shepherd. The girl loved him deeply and had wanted him to be hers. Solomon rushed off to prepare a place for her away from the wild country and returned for her as King rather than as a mere shepherd.

The story begins with the girl in the chamber of the palace preparing for her wedding day. She is musing to herself of the future and often reflects back to their courtship and how he had won her heart. She reminisces over the things they had said to each other.

In the chamber are the daughters of Jerusalem who listen to the bride musing to herself. Occasionally she speaks to them and they respond. In the chorus at the end of each stanza she gives them advice not to try to hurry love until he is awakened to it as well.

As we begin, see her staring out the windows of the bride's chamber as the narrator begins the story.

NARRATOR

1 The song of songs, which [is] Solomon's.

THE BRIDE MUSING TO HERSELF

2 Let him kiss me with the kisses of his mouth: for your caresses are better than wine. 3 Your ointments have a lovely fragrance. Your name is like ointment poured out. This is why the virgins love you. 4 Lead me. Let us run together: **The king has brought me into his chamber!**

THE DAUGHTERS OF JERUSALEM

We will be glad and rejoice in you, we will remember your caresses more than wine: the upright love you.

THE BRIDE TO THE DAUGHTERS OF JERUSALEM

5 I am dark, but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. 6 Look not upon me, because I am dark, because the sun hath looked upon me: my mother's sons were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

THE BRIDE REFLECTS BACK TO ASKING HER LOVE WHERE THEY COULD MEET ALONE.

7 Tell me, you whom my soul loves, where do you lay down to rest at noon: for why should I appear as one who is a veiled harlot beside the flocks of your companions?

SOLOMON HAD REPLIED TO HIS LOVER.

8 If you know not, O you the most beautiful among women, go in the footsteps of the flock, and feed your little goats beside the shepherds' tents.

NOW, BACK AT THE PALACE, SOLOMON SAYS:

9 I have compared you, O my love, to a mare in Pharaoh's chariots. 10 Your cheeks are lovely with ornaments, your neck with chains of gold. 11 We will make you more ornaments of gold with studs of silver.

**ONCE AT THE MARRIAGE SUPPER, THE BRIDE ANXIOUSLY MUSES TO
HERSELF OF THE COMING NIGHT OF LOVE AFTER THE BANQUET.**

12 While the king is at his table, my spikenard gives its fragrance forth. 13 A bundle of myrrh [is] my well beloved unto me; he shall lie all night between my breasts. 14 My beloved [is] unto me [as] a cluster of henna in the vineyards of Engedi.

THE BRIDEGROOM LEANS OVER AT THE TABLE AND WHISPERS TO HER:

15 Behold, you are beautiful, my love; behold, you are beautiful; your eyes are as doves' eyes.

THE BRIDE RESPONDS TO THE BRIDEGROOM

16 Behold, you are handsome, my beloved, yea, pleasant; Also our bed is green. 17 The beams of our house are cedar, and our rafters of fir. 2:1 But I am a rose of Sharon, and an ordinary lily of the valley.

THE BRIDEGROOM CORRECTS HER

2 As a lily among thorns, so is my love among the daughters.

THE BRIDE SAYS TO SOLOMON:

3 As the apple tree among the trees of the forest, so is my beloved among the sons.

AND THEN TO HER SELF SHE MUSES,

I sat down under his shadow with great delight, and his fruit was sweet to my taste. 4 **He has brought me to the banqueting room,** and his banner over me is love.

SHE THEN WHISPERS TO SOLOMON:

5 "Feed me with raisin cakes, refresh me with apples: for I am sick with love.

THEN SHE ANTICIPATES HIS HOLDING HER AND WISHES

"O that 6 His left hand was under my head, and his right hand was fondling me.

SHE GIVES ADVICE TO THE DAUGHTERS OF JERUSALEM (CHORUS)

7 I adjure you by the gazelles and by the does of the field, O daughters of Jerusalem, that you stir not up, do not awaken my beloved until he pleases.

SECOND STANZA

**THE BRIDE REMINISCES OF THEIR COURTSHIP, HIS FLIRTATIONS AND
CALLING HER TO ENJOY THE BEAUTY OF SPRING WITH HIM.
SHE REMEMBERS A FORMER DAY.**

8 The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping on the hills. 9 My beloved is like a young stag: behold, he stands behind our wall, he looks forth at the windows, showing himself through the lattice. 10 My beloved spoke, and said unto me, Rise up, my love, my beautiful one, and come away. 11 For, lo, the winter is past, the rain is over and gone; 12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtledove is heard in our land; 13 The fig tree puts forth her green figs, and the vines with the tender grape give a good fragrance. Arise, my love my beautiful one, and come away. 14 O my dove, in the clefts of the rock, in the secrecy of the steep place, let me see your countenance, let me hear your voice; for sweet is your voice, and your appearance is comely. 15 Let us catch the foxes, the little foxes that spoil the vines; for our vineyard of grapes is in bloom.

**SHE REMEMBERS HOW SHE WANTED HIM BUT HE HAD GONE TO DO HIS DUTIES
AS A SHEPHERD. SHE LONGS FOR HIM. NIGHT AFTER NIGHT IN HER DREAMS
SHE HAS SOUGHT EVERYWHERE FOR HIM. SHE DETERMINES NOT TO LET HIM
GO AND SOME DAY SHE WILL HAVE HIM IN HER MOTHER'S BEDROOM.**

16 My beloved is mine, and I am his: he feeds among the lilies. 17 Until the day break, and the shadows flee away, return, my beloved, and be like a gazelle or a young stag upon the cleft of the mountains. 3:1 By night on my bed I sought him whom my soul loves; I sought him, but I found him not. 2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loves: I sought him, but I found him not. 3 The watchmen that go about the city found me: I said, Did you see him whom my soul loves? 4 When I had passed from them, it was but a little while until I found him whom my soul loves: I seized him, and would not let him go, until I had brought him into my mother's house, and into the room of her who conceived me.

THE BRIDE AGAIN CAUTIONS THE DAUGHTERS OF JERUSALEM (CHORUS)

**5 I adjure you, O daughters of Jerusalem, by the gazelles, and by the does of the field, that
you stir not up, nor awake my beloved, until he pleases.**

THIRD STANZA

**IN THE BRIDAL CHAMBER THE BRIDE REMEMBERS HER LOVER'S
RETURNING TO MARRY HER IN THE KING'S CHARIOT.**

6 Who is this who comes up out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? 7 Behold his bed, which is Solomon's; sixty valiant men are about it, of the mighty men of Israel. 8 They all hold swords, instructed in war: each man has his sword upon his thigh because of terrors of the night. 9 King Solomon made himself a chariot of the wood of Lebanon. 10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof fitted for love, by the daughters of Jerusalem. 11 Go forth, O daughters of Zion, and see King Solomon with the crown which his

mother crowned him for the day of his wedding, and in the day of the gladness of his heart.

IN HER MEMORY SHE REMINDS HIM HOW HE BEGGED HER TO COME AWAY WITH HIM.

4:1 Behold, you are beautiful, my love; behold, you are beautiful; Your eyes are as doves' eyes behind your veil: your hair is as a flock of goats, that come down from Mount Gilead. 2 Your teeth are like a flock of shorn sheep, which come up from the washing; whereof every one has twins, and no barrenness among them. 3 Your lips are like a thread of scarlet, and your speech is becoming: your temples are like a piece of a pomegranate behind your veil. 4 Your neck is like the tower of David built for an armory, whereon there hang a thousand bucklers, all shields of mighty men. 5 Your two breasts are like two young fawns that are twins, which feed among the lilies. 6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. 7 You are beautiful, my love; there is no blemish on you. 8 Come with me from Lebanon, my spouse, with me from Lebanon; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. 9 You have ravished my heart, my sister, my spouse; you have ravished my heart with one of your eyes, with one chain of your neck. 10 How beautiful are your caresses, my sister, my spouse! How much better is your caresses than wine! and the scent of your ointments than all spices! 11 Your lips, O my spouse, drip as the honeycomb: honey and milk are under your tongue; and the scents of your garments are like the smell of Lebanon. 12 A locked garden is my sister, my spouse; a spring shut up, a fountain sealed. 13 Your plants are an orchard of pomegranates, with pleasant fruits; henna with spikenard, 14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief Balsam spices: 15 A fountain of gardens, a well of living waters, and streams from Lebanon.

THE BRIDE NOW INVITES HIM INTO THE LOCKED GARDEN, THE SHUT UP SPRING, AND THE SEALED FOUNTAIN.

16 Awake, O north wind; yes come, south wind; blow upon my garden, let its spices flow out. Let my beloved come into his garden, and eat his pleasant fruits.

THE BRIDEGROOM TAKES HER TO BE HIS BRIDE AND SAYS:

5:1 I have come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk:

THE NARRATOR SAYS

Eat, O friends, drink, yea, drink abundantly, beloved ones.

ONE NIGHT SHE RETIRES EARLY. HE COMES HOME LATE

2 I sleep, but my heart is awake: it is the sound of my beloved who knocks. The groom says, open to me, my sister, my love, my love, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

SHE MAKES EXCUSES NOT TO ARISE AND ADMIT HIM TO THE BEDROOM.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

THEN SHE REALIZES HER MISTAKE, BUT HE IS GONE.

4 My beloved took his hand from the opening, and my heart yearned for him. 5 I rose up to open for my beloved; and my hands dripped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. 6 I opened to my beloved; but my beloved had turned and gone: My soul went out for him when he spoke: I sought for him, but I could not find him; I called him, but he gave me no answer. 7 The watchmen that went about the city found me, they smote me, they wounded me; the guards at the walls took away my veil from me.

THE BRIDE CALLS FOR AID FROM THE DAUGHTERS OF JERUSALEM TO LOOK FOR HIM

8 I adjure you, O daughters of Jerusalem, if you find my beloved, tell him that I am sick with love.

THE DAUGHTERS OF JERUSALEM ASK OF HER LOVER.

9 What is your beloved more than another beloved, O you most beautiful among women? What is your beloved more than another beloved, that you do so adjure us?

THE BRIDE DESCRIBES HER LOVER TO THE DAUGHTERS OF JERUSALEM

10 My beloved is bright and ruddy, the most outstanding among ten thousand. 11 His head is as the most fine gold, his locks are bushy, and black as a raven. 12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. 13 His cheeks are as a bed of balsam a raised bed of aromatic herbs as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. 14 His hands are like rings of gold filled with jewels: his body is as bright ivory overlaid with sapphires. 15 His legs are as pillars of marble, set upon sockets of fine gold: his appearance is as Lebanon, choice as the cedars. 16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

THE DAUGHTERS OF JERUSALEM ASK OF THE BRIDE.

6:1 Where has your beloved gone, O you who is most beautiful among women? Where has your beloved turned aside? That we may seek him with you.

THE BRIDE RESPONDS TO THE DAUGHTERS OF JERUSALEM.

2 My beloved is gone to his garden, to the terraces of spices, to feed (his sheep) in the gardens, and to gather lilies. 3 I am my beloved's, and my beloved is mine: he pastures his flock among the lilies.

WHEN SHE FINDS HIM, HE SAYS NOT ONE WORD OF REBUKE TO HER, BUT SAYS,

4 O my love, you are as beautiful and favorable as Jerusalem, awesome as an army with banners. 5 Turn away your eyes from me, for they arouse me: your hair is as a flock of goats that come down from Gilead. 6 Your teeth are as a flock of ewes which go up from the washing, whereof every one beareth twins, and there is not one barren among them. 7 As a piece of a

pomegranate are your temples behind your veil. 8 There are sixty queens, and eighty concubines, and virgins without number. 9 But my dove, my perfect one is unique: She is the unique one of her mother, she is the choice one of her that bare her. The daughters saw her and called her blessed; Yea, the queens and the concubines saw her, and they praised her. 10 They said of you, Who is she that looks like the dawn of the morning, beautiful as the moon, clear as the sun, awesome as an army with banners?

LATER THE BRIDE TELLS THE DAUGHTERS OF JERUSALEM...

11 I went down into the garden of nut trees to see the fruits of the ravine, and to see whether the vine flowered, and the pomegranates budded. 12 Before I knew it, my soul set me in the chariot of a prince.

AFTER THEIR RECONCILIATION, THE DAUGHTERS OF JERUSALEM BEG TO SEE THE BRIDE DANCE BEFORE THEM SO THEY MAY SEE HER BEAUTY.

13 Turn, turn, O Shulamite; turn that we may look upon you.

THE BRIDE MODESTLY MARVELS THAT THEY WOULD ADMIRE HER.

What will you see in the Shulamite? As it were the dancers of Mahanaim?

ALONE AGAIN, THE BRIDEGROOM SPEAKS OF HIS LOVE TO HER.

7:1 How beautiful are your feet in sandals, O prince's daughter! the curves of your thighs are like jewels, the work of the hands of a cunning workman. 2 Your navel is like a round goblet. It never lacks mixed wine. Your belly is like a heap of wheat set about the lilies. 3 Your two breasts are like two young fawns, twins of gazelle. 4 Your neck is as a tower of ivory; Your eyes are like the fish ponds in Heshbon, by the gate of Bathrabbim: Your nose is as the tower of Lebanon peering toward Damascus. 5 Your head crowns you like Mount Carmel, and the hair of your head like purple; The king is held captive in your tresses. 6 How beautiful and how charming you are, O love, for delights! 7 Your stature is like a palm tree, and your breasts like its clusters. 8 I say, I will climb up in the palm tree. I will take hold of the boughs of it: Now also let your breasts be like clusters of the vine, and the scent of your breath like apples; 9 And the roof of your mouth like the best wine.

SHE SAYS,

Like wine that goes down smoothly flowing over the lips till we sleep.

THE BRIDE LIES AWAKE CONTENT FOR ALL IS WELL BETWEEN THEM.

10 I am my beloved's, and his desire is toward me.

THE NEXT MORNING, SHE ENTREATS HIM TO TAKE HER BACK TO THE PLACE OF THEIR COURTSHIP WITH A PROMISE OF GIVING HER CARESSES TO HIM THERE AS WELL

11 Come, my beloved, let us go forth into the field; let us lodge in the villages. 12 Let us rise up

early to the vineyards; Let us see if the vine flourishes, whether the wine flower blooms, and the pomegranates bud forth: there will I give my caresses to you. 13 The love apples give a scent, and at our gates are all manner of pleasant fruits, new and also old, which I have laid up for you, O my beloved. 8:1 Oh, that I could treat you as a brother, who nursed at my mother's breasts! If I found you outside, I could kiss you and no one would look down on me. 2 I would lead you and bring you into my mother's house, but you would teach me: I would give you to drink of spiced wine from the nectar of my pomegranate.

THE BRIDE MUSING TO HERSELF

3 Oh, that his left hand would be under my head, and his right hand was fondling me.

THE BRIDE AGAIN TELLS THE DAUGHTERS OF JERUSALEM (CHORUS)

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake love, until he pleases.

FOURTH STANZA

THEY RETURN TO THE VINEYARD AND THE FAMILY OF THE BRIDE SEES THEM COMING. THE MOTHER WONDERS AT THE PAIR.

5 Who is this that cometh up from the wilderness, leaning upon her beloved?

THE MOTHER SAYS,

I raised you up under the apple tree: there your mother brought you forth: there she brought you forth that bare you.

THE BRIDE SAYS TO THE BRIDEGROOM

6 Set me as a signet ring upon your heart, as a bracelet upon your arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which has a most vehement flame.

THE BRIDEGROOM REPLIES

7 Many waters can not quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

HER BROTHERS ASK EACH OTHER

8 We have a little sister, and she has no breasts: what shall we do for our sister in the day when she shall be spoken for?

A BROTHER REPLIES

9 If she be a wall, we will build for her an encampment of silver: but if she be a door, we will enclose her with boards of cedar.

THE BRIDE THEN TELLS HER BROTHERS

10 I was a wall, and my breasts like towers: then was I in his eyes as one that found peace. 11 Solomon had a vineyard at Baalhamon; he leased the vineyard to caretakers; Each one was to bring a thousand pieces of silver for its fruit. 12 My vineyard, which is mine, belongs to me.

THE BRIDE TELLS SOLOMON HE HAS ALL RIGHTS TO HER VINEYARD BUT HER BROTHERS SHOULD RECEIVE FOR CARING FOR HER IN HER YOUTH.

You, Solomon, must have a thousand, but the keepers of the fruit two hundred.

THE BRIDE SINGS TO THE BRIDEGROOM, INVITING HIM TO BE HER LOVER.

14 Make haste, my beloved, and be like a gazelle or a young stag upon the mountains of spices.

The end of the story implies that her long awaited desire to have Solomon in her mother's bedroom is realized down on the home farm.

OBSERVATIONS:

There are many observations to be made from **The Song of Solomon**. God has given us this "Love Manual" for our profit. The conclusions one reaches may differ from what you have thought. Remember, God's thoughts are not your thoughts. God has given us this beautiful song to learn to be lovers. I suggest that you read this as a couple together. Read the Narrator and the Daughters of Jerusalem in unison and let the wife be the bride and the husband the bridegroom. Then try to find examples in the text of why these observations are made:

1. Note that before marriage the woman was "a locked garden, a spring shut up, and a sealed fountain". The fruits of the garden and the water of the fountain were not to be taken until the marriage bed.
2. Notice: a public wedding ceremony is right in the sight of God, and the wedding day is a time for lavishness, feasting, and joy by both the bride and the groom.
3. Adornment and fragrance are an important part of one's attractiveness, and adds to one's natural beauty and desirability.
4. The woman's desire for her lover is as natural, right and holy as his desire for her. She should be excited about her husband's desires toward her leaving her with a sense of belonging.
5. Fantasizing about one's desires for one's lover is natural and should be hoped for, and enjoyed. Make special plans. Be creative.
6. Go to places that are romantic, beautiful, and pleasant to enjoy your love together. A change of environment, a return to the place you fell in love, or going back to the place of your childhood can keep your love alive.
7. Make promises to give special love.
8. Decorate the place of love with pleasant fragrances and beauty.
9. Tell your partner of their physical charms and make complimentary comparisons of things around you to your lover. Praise and compliment your lover often, and not just in love making.
10. Tell your love that you delight in hearing their voice.

11. Praise your lover's love making, scent, appearance, beauty, and charm.
12. Use endearing terms to each other. "Dove's eyes" not "bird brain".
13. Reassure one another so that they will feel like a lily among thorns, instead of an ordinary lily of the valley.
14. Beware of the little foxes (the little things) that seek to destroy the blooms of flowering love.
15. The woman must be looked upon as a young deer, not as an old nag. The husband must be looked upon as a young stag, not a dirty dog.
16. Do not withhold your bodies without mutual consent. Don't make silly excuses for avoiding love making.
17. The woman should speak to her husband in suggestive ways. Tell him what you desire for him to do. It makes her more desirable. Note: she, as well as he, spoke romantically and she desired him as much as he desired her. The woman has responsibility to make romance exciting, as well as the man.
18. Couples should enjoy one another's body, be ravished with love, and in the end, be refreshed and contented.
19. Satisfy your lover's eye, and let him see all your beauty.
20. Tell your lover the compliments you have heard others make about them.
21. The wife should often initiate the love-making, as the Shulamite girl did.
22. Rejected husbands should not hold grudges, but when the wife comes to him, he only begins to tell her how beautiful desirable, and special she is to him.
23. A bride must recognize that she owes all to her husband, but she dare not forget that those who reared her are due some honor, too.
24. Only your mate should drink at your fountain or spring, and no other person should be allowed to enjoy the fruit and fragrance of your garden. Compare this to **Proverbs 5:15-20**.
25. Lovers should be friends!

JONAH AND CHRIST COMPARED.

- A. Both were sent of God to alien sinners.
- B. Both were warned of judgment to come.
- C. In both cases there was pardon for the repentant.
- D. Both slept on a boat during the storm.
- E. Both calmed the storm after awaking.
- F. Both laid down their life for others, sinners in both cases.
- G. Both had lots cast upon them.
- H. Both were sacrificed for others salvation, even those who slew them.
- I. Both testified of the Father.
- J. Both were counted as dead for 3 days.
- K. In both cases, men saw that they could not save themselves, it took the death of the prophet.
- L. Both were spewed out after 3 days by the power of the Father.
- M. In both cases men worshiped the Father because of the prophet's sacrificial death.
- N. Jonah looked to the temple, Christ to the church.
- O. Both proclaimed the salvation was from the Lord.
- P. Both prayed to God who could save them from death.
- Q. Both were from Galilee, Gathhepher very close to Nazareth, about 5 miles.

John 7:52, "They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."

- R. Both gave to Gentiles.**
- S. In both cases many were saved because of their message.**
- T. Both testified before kings.**
- U. Both spoke of God's grace.**
- V. Jonah means dove, symbol of peace, Christ is the Prince of Peace.**
Isaiah 9:6, "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 everlasting Father, The Prince of Peace."
- W. In both cases a prayer was offered for the "murderers."**
- X. Both appeared for 40 days after their "resurrection."**
- Y. Both went to hades but saw no corruption.**

By one of our students, Terry Carter

JONAH IS A TYPE OF CHRIST.

- A. Sent of God.**
- B. Sacrificed himself for others.**
- C. Saved by his death those that slew him.**
- D. Sent to Hades, but saw no corruption.**
- E. Dead three days and three nights.**
- F. Arose from the dead.**
- G. Preached among the Gentiles.**

THE MARRIAGE OF CHRIST

- A. The bridegroom left home and went to acquire a bride.**
- B. He negotiated a purchase price with the father for the bride.**
Acts 20:28, "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."
- C. The bride and the groom drank from a cup together over the betrothal benediction...so Christ established His covenant at the last supper.**
Matthew 26:29, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."
- D. He paid the purchase price and she was regarded as his wife.**
Ephesians 5:25, "25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it."
- E. The groom left for a few months to return to his father to prepare a place for her.**
John 14:2-3, "2 In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also."
- F. The bride prepared herself to remove every blemish while he was away.**
Ephesians 5:26-27, "26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

- G. The bride had her friends with her preparing for the expected coming of the bridegroom.**
Matthew 25:1–9, "1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five [were] foolish. 3 They that [were] foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."
- H. The groom and his escorts returned for the bride.**
John 14:3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also."
Matthew 25:10–13, "10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."
- I. The bride waited, not knowing the time, so he shouted his return with a shout.**
1 Thessalonians 4:16, "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."
- J. They then returned to the prepared house at his father's for the wedding feast.**
1 Thessalonians 4:14–17, "14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep. 16 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: 17 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."
- K. Friends were invited to the wedding party and only those in the wedding party could get into the marriage supper. Late comers could not get in.**
Matthew 25:10–12, "10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not."
- L. If one was not in a wedding garment, they were cast out.**
Isaiah 61:10, "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, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels."
Matthew 22:11–14, "11 And when the king came in to see the guests, he saw

there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast [him] into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few [are] chosen."

M. The wedding feast was enjoyed by all in attendance.

Revelation 19:7-9, "7 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. 8 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. 9 And he saith unto me, Write, Blessed [are] they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

N. The bride and groom enter the bridal chamber and consummated the marriage.

I Thessalonians 4:17, "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."

THE LAW OF THE OFFERINGS
By: ANDREW JUKES
Critiqued by: KENNETH DAVIS JR.

The law of the Offerings is a study of the five tabernacle offerings and their spiritual significance. In the study we see that each offering holds a special type of Christ. We are given a view of Christ as our priest, our mediator, and our sacrifice. He is represented as the offering that is a sweet savor to God, one that pleases Him greatly. He is seen as presenting Himself to God as man's meat. We are shown a picture in which Christ is continuously bruised and beaten because of the blindness and hardness of man's heart. He is pictured as the precious spotless lamb that is led to slaughter in order that man might receive forgiveness for the grievous sin that brings sorrow to God's heart. A sin that at one time caused to repent of creating man.

The author begins the book by talking about the different types of the bible in general. Jukes describes the types as a set of pictures or emblems given directly from the hand of God. Through these pictures we are taught things that would otherwise be incomprehensible. These types are more than rough sketches, they are perfect pictures finished by the master's hands. Our Lord and Savior is the key to them all. In the types God takes his Son to pieces. We are brought to a clearer understanding of the manner of man, the greatness of His love, the extent of His mercy, and the amount of His suffering as He offered Himself up a sacrifice for our sins. Because of Christ and His willingness to do his Father's will we can be an heir of Heaven, sure of all the love God has laid up in store for the redeemed family in glory.

In each offering there are at least three different objects presented to us. We have the offering, the priest, and the offerer. We can see Christ in all three. As a man under the law, our substitute, Christ stood for us toward God as offerer, priest and offering that in it and by it He might reconcile us to God.

As we begin to look at the offerings we see that each offering or sacrifice must be without blemish in order to be accepted of God. Anything corrupt or defiled cannot come into the presence of God. That is why Christ had to die in our place. Each offering was given in hope of gaining acceptance from God. Acceptance was sought either for the praise and knowledge of God as the one true God or for the admission of the guilt of sin in the life of an individual or group. We also see the similarities of the burnt, meat, and peace offerings. Each offering was offered as a sweet savor to the Lord. In each of these the offerer appears as man in perfectness and in his offering stands the trial of fire. Sin is not seen or heard of in the burnt, meat or peace offerings.

In the Burnt Offering Christ appears as man offering God what is most precious to Him, obedience and service. The altar here is "the table of the Lord." When we bring an offering to the Lord's table it must be brought with an enthusiastic, and joyous heart. The fire from heaven is an emblem of God's holiness. It consumes the offering and it all ascends as sweet incense before Him. A life was offered on the altar. This signifies that every life belongs to God from creation. We owe Him our lives and duty. The offering was "wholly burnt" upon the altar. Each part was representative of something. The head was an emblem of our thoughts, the legs were an emblem of our walk and the inwards were an emblem of the feelings and affections of the heart.

Jukes gives us some insight into the different animals offered. The bullock was symbolic of great strength. Jukes believes that the bullock was offered up as an acknowledgment of the great

increase the people experienced. In the lamb we are given a view of passive submission without murmuring. Christ was led as a lamb to the slaughter. The fat of the bullock and lamb is representative of the vigor of the whole body. In these Christ surrendered all without spot or blemish. There could not have been one thought one affection of the heart, one step in the walk taken for God, but for Christ own pleasure. In doing so Christ could not have offered Himself as a sacrifice for man. The Burnt Offering allows us to see man's duty to God. A life of submission to God, a life of innocence, and a life of labor. Jesus never grew weary of laboring for his Father and neither should we.

In the third chapter we study the Meat Offering. It contrasts to the other offerings in that there are three specific ingredients involved. They are flour, oil and frankincense. The gift of corn (flour) and oil represents man's gift to his neighbor. Thus man gives his neighbor his portion, satisfying him while giving God his portion, satisfying the Father. Each ingredient is symbolic of some important part of christian lives. The flour represents the staff of life. The corn ground to a powder represents Christ's deepest sufferings. The thought is one of a bruising, grinding, pressing trial. Jesus laid Himself out for man. His soul was grieved and His spirit was bruised by the blindness and hardness of man's hearts. We should in our minds Christ beginning His course knowing each sorrow that was to befall Him. Rejection, shame, and misunderstanding was to be a daily part of His life. He was beaten down so much by those he loved that he could not bear His own cross.

We see in the fine flour no unevenness. This is a fit emblem for what Jesus is. Jesus is unchanged by circumstances. One days walk never contradicts another. He is firm, unmoved, elevated, yet humble, meek and gentle. His firmness never degenerated into obstinacy or indifference. His gentleness never became a weakness. With our graces are uneven and clash with each other. In solitude we strive and pray against the folly we commit in public.

The next ingredient is oil. Without it the offering was incomplete. Oil in its nature is nourishing and healing. It is the constant emblem of the spirit's actions. The oil was poured on the flour just as the Holy Ghost descended upon Christ who went about doing good. He healed the sick, taught the poor, welcomed the outcast and fed the hungry. This was all accomplished through the anointing Holy Spirit. The great truth in this is that the greatest zeal and knowledge are useless towards others without the working of the Holy Spirit. We will not experience the anointing of the Holy Spirit if our thoughts and actions constantly quench it.

The third ingredient of the Meat Offering, which was frankincense is the most precious of perfumes, an enduring and delightful fragrance. It signifies the sweetness and fragrance of the offering of our Lord. In frankincense the full fragrance is not brought out until the perfume is submitted to the action of fire. It is the same with Christ. Many did not see Christ for who He was until His crucifixion, death, and resurrection. Once Christ is recognized as Lord and Savior, His name becomes as an ointment poured forth. In His name there is hope, assurance, healing, and rejoicing.

The fourth and final ingredient of the Meat Offering is salt. Salt is a preservative. It prevents meat from spoiling quickly. In the spiritual sense, salt is the well known preservative against corruption. The apostle Paul encourages us: "let your speech be always with grace, seasoned with salt." Our speech will be seasoned with salt if our hearts and our minds are seasoned with salt. If our hearts and minds are purified by the Word of God and we are hiding His Word in our hearts then we using the spiritual salt that preserves us and prevents us from falling into corruption. Leaven is

representative of the corruption of the world. The things of Satan are worldly pleasures and desires. These separate us from God and prevent us from finding the salt that preserves us.

We now look at the Peace Offering. It was a sweet savor offering. In the peace offering, the offerer, the priest, and God are fed by it. Each one is satisfied. The offering represents the body of Christ, including His thoughts, His walk, His strength, His affections. Our part in the role as the offerer is simple. We offer the Peace Offering in acknowledgment of His wonderful blessings, and praise of His mercy and grace. We find joy in sharing in the feast of the offering with our Father in Heaven. The priest offers up the Peace Offering as a fulfillment of the law. Christ offered Himself up as a sacrifice for man to fulfill His Father's will. Christ as priest, finds food and satisfaction not only in His own blessed and perfect offering. He feeds also on the offering of His Church that recognizes His majesty and His right to represent us as offering and priest.

We now come to the Offerings that are not of a sweet savor. They are the sin and trespass offerings. In these offerings we see sin confessed, sin judged, sin requiring sacrifice and bloodshed; yet sin atoned for, blotted and pardoned. In the sin offering we see sin exceedingly hateful and exceedingly evil before God; yet it is shown to have been perfectly met by sacrifice, perfectly born, perfectly judged, and perfectly atoned for. The sacrifice was to be unblemished, spotless, pleasing in God's eyes. Christ is the perfect Lamb of God who took our sins upon His shoulders. Although there can never be joyfulness in sin, it is through the sin offering that we find forgiveness and communion with God.

The Sin Offering differed from that of the burnt, peace and meat offerings in that the entire offering was not burnt upon the altar. Only the fat and the inwards were burnt upon the altar, the rest was taken outside of the camp and burnt on the ground. This signified the putting out of the filthy flesh that brought on the sin. Christ, our sacrifice, was cast out that we might draw nigh. He who had never been out of communion with the Father, endured, for a brief time the hiding of His Father's face. The burning of the fat and the inwards represented the perfectness of the sacrifice, and the inward suffering of the sacrifice. Christ, the perfect Lamb, suffered ridicule, rejection, and was an outcast among his own children did not recognize Him.

There are four groups of people who were required to offer a sin offering. The first was the priest. The sinful acts of the priest although inexcusable because of his office and his knowledge of the law was forgivable. He would offer a young male bullock without blemish. He would lay his hand upon the head of the sacrifice, solemnly confess his sin before God thereby transferring his sin to the sacrifice. The priest then kill the bullock before the Lord. The anointed priest then would take the bullock's blood and bring it to the tabernacle of the congregation. He would dip his finger in the blood and sprinkle it seven times before the Lord. This signified the putting away of the pollution of sin. He then poured the rest of the blood at the foot of the altar. This signified the pouring out of his soul in true repentance.

The next sin offering was an offering of the whole congregation. The congregation would offer a young bullock as well. The bullock would be brought before the tabernacle of the congregation. The elders would lay their hands upon the head of the offering as representatives of the people. In doing so they transferred the sin of the congregation to the offering and also accepted the responsibility of guiding the people back to the path of righteous living. The blood was sprinkled before the veil as with the priest. Then some of the blood was put upon the horns of the altar. In doing so, the people swore that if they did not depart from the sin that they had committed, the

putting of the blood upon the horns would bind the sin tighter to them. The rest of the blood would be poured at the foot of the altar as before.

We now look at the sin offering of the ruler. The sin of the ruler would not be as signification as that of the priest or the congregation therefore he would offer up an offering of a male goat without blemish. He would then follow the same steps as that of the congregation in offering up the sacrifice. When he had completed the task of offering the sacrifice the sin would be forgiven. The last sin offering was that of the common people. The common person could offer up a female goat or a female lamb without blemish as a sacrifice for the sin that they had committed. They then would follow the same steps as that of the congregation and the ruler. Once completed the individual would be forgiven. The most important idea concerning the sin offerings is the condition of the heart when offering up the sacrifices. If one came with an unrepentant heart the sacrifice was useless. If one came with a heart filled with sorrow and grief for the sin/sins they had committed, they would receive forgiveness.

The last of the Old Testament offerings is the Trespass Offering. The Trespass Offering was offered not for sin against God but sin against neighbors as well. The sin or trespasses are described as "violently taking", "deceitfully getting", and "swearing falsely about that which is found". We see in the Trespass Offering not a particular sin but a particular act against a neighbor. In the offering we see not only a life laid down, but the value of the trespass, according to the priest's valuation of it, was paid in shekels of the sanctuary to the injured party. Then in addition a fifth part was added to the sum. In the Trespass Offering we get full restitution for the original wrong. Christ paid our debt to the Heavenly Father in full when He died upon the cross. When we think of this we should not only be overwhelmed with the guilt of our trespass but also of the wondrous mercy and grace of God.

When we look at the offerings as a whole, we see that the offerings were to bring union with God once again after sin had separated us. We have union with our Heavenly Father through Christ. We are identified with Him in His shame and His joys; in His death and His burial and His resurrection. In the offerings we see that sacrifice does not make any greater but it makes us more like Christ who sacrificed much to do His Father's will. Through the offerings man was brought into a more intimate relationship with God. Through the offerings man was made more aware of his weaknesses and the need to look to God not only for forgiveness but also for strength to overcome sin. Through the offerings we clearly see Christ standing in for us even though we did not deserve His intervention. We must thank God each and every day for the loving and willing sacrifice that was made for all mankind that we might have the opportunity to receive the gift of salvation.

The Law of the Offerings was an intriguing book that presented the offerings in a way that I had never thought of them before. The picture the author paints of Christ as the meek and willing sacrifice opens my eyes to the importance God places on each soul. Mankind does not deserve forgiveness but God is willing to forgive. Mankind does not deserve mercy but God is merciful. Mankind does not deserve eternal life but eternal awaits those who are willing to themselves to God wholly and completely. I enjoyed reading The Law of Offerings. The author placed me at the scene and allowed me to actively participate in mind.

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BEHOLD THE LAMB OF GOD

ADAM'S LAMB Genesis 3	ABEL'S LAMB Genesis 4	ISAAC'S LAMB Genesis 22	PASSOVER LAMB Exodus 12	LEVITICAL LAMB Leviticus 16	BAPTIST'S LAMB John 1	PHILIP'S LAMB Acts 8	PETER'S LAMB 1 Peter 1	JOHN'S LAMB Revelation 5:22
The innocent lamb dying to provide the covering for man's shame.	The required lamb which makes believers acceptable.	The God-provided lamb given as substitute to men of faith.	The lamb slain to provide protection to those under his blood.	The perfect lamb without blemish that atones for sin.	The sin-bearing lamb that removes men's sins.	The Messianic Lamb that justifies many.	The foreordained Lamb without blemish that redeemed us.	The glorified Lamb that is worthy of worship.
THE INNOCENT VICTIM	THE ACCEPT-ABLE OFFERING	THE SUBSTITUTE OF GOD	THE PROTECTOR	THE ATONER	THE SIN-BEARER	THE JUSTIFIER	THE REDEEMER	THE GLORIIFIED
We have gone astray. He laid on Him the iniquities of us all. (verse 6)	It pleased the Lord to make His soul an offering for sin. (verse 10)	He was stricken and smitten of God. (verse 4)	He was cut off for the transgressions of My people. (verse 8)	He was wounded, bruised and beaten for us. (verse 5)	He bore away their iniquities. (verse 11)	He was humiliated, and dumb before His slaughter. (verse 7)	He was without violence or deceit in His mouth. (verse 9)	He was given a portion with the great and the strong. (verse 12)

ISAIAH SAW ALL THESE (Isaiah 53:6-12)

"A suffering Lamb that ransoms the believers."

Jesus is the foretold sacrificial Lamb of God for the individual (Cain and Isaac), for the family (Adam - passover), for the Church (Peter and Philip), for the world (The Baptists and John).

Are you washed in the blood of the Lamb? (Revelation 7:14). Is your name written in the Lamb's Book of Life? (Revelation 14:4). Do you follow the Lamb? (Revelation 14:4).

Appendix 1

George L. Fauli
1980

