

# Typology

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Michael Hatcher, Editor

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# NATURE OF A TYPE

*Terry M. Hightower*

After Cleopas and his traveling companion were joined by a disguised Jesus on the Emmaus Road, they sadly rehearsed recent happenings relating to Him, declaring, “But we hoped that it was he who should redeem Israel” (Luke 24:21a). They ended with the possibility of His resurrection from the tomb (24:21b-24). In an almost explosive response He exclaimed:

O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he **interpreted to them in all the scriptures the things concerning himself**... And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? (24:25-27, 32).

Later on, to the apostles, He summarized His earlier specific interpretations:

These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, **which are written in the law of Moses, and the prophets, and the psalms, concerning me** (24:44).

Since we do not have His inspired development of the details, this lectureship is a marvelous, much-needed (but uninspired) attempt to fill in for that lack. Do not discount typology related to God, His people, some other reality, and especially to Christ! Learn its nature and then use it in study!

A general definition identifies a *type* as “a biblical event, person, or institution which serves as an example or pattern for other events, persons, or institutions” (Virkler 181). Ellis explains why New Testament Christians are naturally and especially interested in the nature of a type:

Typological interpretation expresses most clearly the basic approach of earliest Christianity toward the Old Testament. It is not so much a system of interpretation as a historical

and theological perspective from which the early Christian community viewed itself (84).

*Type* is borrowed from the Greek *tupos*, derived from a mark formed by a blow or impression (thus implying a figure or image). Since in recent years we have repeatedly refuted our own New Hermeneutikers in their absurd denial of the New Testament setting forth a *tupon* or “pattern” (Rom. 6:17; cf. 2 Tim. 1:13) which must be imitated today, the nature of a type becomes important in one’s hermeneutical viewpoint. We are not alone in recognizing the seriousness of this issue! Many denominational scholars point out that

when Paul spoke of “the form of teaching” which the Roman believers obeyed (Rom. 6:17), he was referring to his doctrine as a standard or pattern which they were to follow, that is, the teachings to which their lives were to correspond (Zuck 170).

Among other things, to accept the New Hermeneutic is to reject the Bible and this includes Biblical types which set out some of the most glorious teachings of Scripture to be found anywhere! In studying *tupos*, it is commonly observed as a word translated in a variety of ways: mark, figure, form, pattern, model, example (Zuck 170). (Examine such verses as: John 20:25, Acts 7:43-44, 23:25, Romans 5:14, 6:17, 1 Corinthians 10:6, Philippians 3:17, 1 Thessalonians 1:7, 2 Thessalonians 3:9, 1 Timothy 4:12, Titus 2:7, Hebrews 8:5, and 1 Peter 5:3.)

The related word *tupikos* also helps us to see the crucial relationship between the Old and New Testaments. Paul explains the inferiority or secondary nature of events, persons, and things in the Old Testament by declaring them to be “a **shadow** [Greek *skia*] of the things to come” (Col. 2:17). After citing several negative historical facts from the Old Testament in regard to Israelite behavior, Paul says:

Now these things happened unto them by way of example [*tupikos*—ASV, fn. “by way

of figure”]; and they were written for our admonition, upon whom the ends of the ages are come (1 Cor. 10:11).

In 1 Corinthians 10:6, the ASV footnote alternately translates *tupoi* as “in these things they became figures of us.” Translating the word as an adverb, most interlinears quite literally and precisely say: “Now these things typically [i.e., *typologically*—**not** as in unexceptionally or commonly!] happened to those men,” thus stressing the primary point about the typological interconnectedness of the testaments. *Skia* (i.e., shadow) is an image or silhouette cast by an object; so we see then that though Old Testament objects pointed to things yet future (i.e., chronologically), at the same time the “shadow” concept envisions the New Testament *antitupos* (i.e., antitype) pointing backwards in time to the Old Testament “shadow.”

Therefore, the antitype is the superior or higher form of the truth than was signified by the type. Peter shows that water baptism is the spiritually superior *antitupon* to the comparative *tupon* found in the floodwaters of Noah in 1 Peter 3:21. In its only other occurrence, Scripture (Heb. 9:24) uses *antitupon* not as an adjective meaning “corresponding to” but as a substantive as in the sense of counterpart or copy in congruity with the neo-Platonist usage where the word “denotes the sensual world of appearance in contrast to the heavenly world of ideas, the *authenticon*” (Earle 426).

After referencing the Old Testament priesthood, the author of Hebrews uses three related words in one verse to say that they

who serve that which is a copy [*hypodeigma*] and shadow [*skia*] of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern [*tupon*] that was showed thee in the mount (Heb. 8:5).

Two words related to *tupos* are *deigma* (used about Sodom and Gomorrah in Jude 7) and *hypodeigma* which means an example, copy, or pattern to be followed (see John 13:15; Heb. 4:11; 8:5; 9:23; Jam. 5:10; 2 Pet. 2:6).

1. The first characteristic of an official type is that of a **Correspondence**, **Similarity**, or **Resem-**

**blance** existing between the type and the antitype, but **not** in the superficial connection that may exist as in the so-called church “fathers” allegorizing methodology or as in mere illustrations. This point is evident from information cited above. As Elwell points out, in addition to the correspondence between two historical situations like the flood and baptism, the similarity could also be

between the heavenly pattern and its earthly counterpart, e.g. the divine original behind the earthly tent/tabernacle (Acts 7:44; Heb. 8:5; 9:24) (1117).

See Zuck’s comparison/similarity chart of type, illustration, and allegory (178).

2. Persons, events, institutions, offices, actions, or things in the Old Testament that are types of their corresponding New Testament antitypes had **Historical Reality** on both sides of the equation.

Types and antitypes were actual events that occurred, persons who existed, and things that were done or seen. This means that the type ought to be found in the text and that it should not be being read **into** it (i.e., eisegesis).

Not every small detail of the type will depict a New Testament truth, as man’s allegorizing imagination is so prone to somehow find. As Virkler reminds us, this of course

does not imply that there are not many points of dissimilarity as well; Adam is a type of Christ, yet Scripture speaks of significant dissimilarity as well as similarity (see Rom. 5:14-19) (183).

Ellis calls this “judgment” or “antithetic” typology (86). (Though his book is excellent overall, Zuck [175-81] fails to recognize such Old Testament Negative Types [e.g., Psa. 95:8-11; Heb. 4:3-11], calling them mere illustrations instead of seeing how they meet qualities 1-5 we are setting out in this chapter which he also maintains.)

3. As a shadow, there is a providential aspect to a type in that it must have a **Predictive** or **Prefiguring Element** to it as it looks ahead, anticipates and points to (i.e., foreshadows) the antitype (Zuck 173). While a symbol may refer to something either past, present, or future, a type always prefigures or precedes some future reality (i.e., the antitype). It is clear that typology is therefore a

form of prophecy or “analogous fulfillment” (Ellwell 1118), but not merely by means of words as in normal “predictive prophecy” with its overt verbal prediction. Instead, typology is “foretelling” by means of the correspondence between two realities—the type with the antitype. Zuck asks some pertinent questions concerning this:

Does this mean that people in the Old Testament knew that various things were types? When the Israelites killed the Passover lambs every year, did they know the lambs depicted Christ, who John the Baptist said is “the Lamb of God”? (John 1:29). Did Melchizedek know he was a type of Christ? (Ps. 110:4; Heb. 6:20).... Possibly they had some awareness that these items were typical of forthcoming realities, but it seems unlikely they had any full awareness of the relationships between the types and the antitypes (173).

Matthew 13:17, 1 Peter 1:10-12, and 1 Corinthians 2:7-16 make it unlikely they would somehow have been aware of the antitypes. From God’s vantage point of omniscience such was prospectively prophetic, but not until the antitypes were revealed was the predictive element retrospectively evident to humanity.

Secondarily therefore, there is also an Apologetic Aspect to be found in the nature of type-antitype (2 Pet. 1:21; Isa. 42:9; 41:21-23; 48:3-5). As a young man, James Braga (132-33) says doubts began to creep into his mind whether the Bible was really the Word of God, but when he started reading Scripture for two-and-a-half hours every week beginning in Genesis, he reached Exodus 12. He saw in the account of the Passover a

perfect foreshadowing of Jesus Christ, the Lamb of God. When I saw the picture of God’s sinless lamb depicted so clearly in the Book of Exodus, I realized that no human mind could have drawn such a perfect analogy—so many hundreds of years before Christ came into the world—between the Passover lamb and the Lord Jesus Christ.... Seeing Him, my every doubt vanished forever.

No one who honestly studies the Predictive or Prefiguring Element in Scripture can ever be convinced that the Bible is not inspired in a verbal, plenary way, especially under the conditions and over the time it was written. This adds greatly to

the already strong overt Bible predictive prophecies found therein. When liberal theologians prejudicially discard any element of prediction, including typology, they are arrogantly rejecting ways which Christ Himself used with the Word in teaching the Gospel (e.g., Mat. 11:2-5 with Isa. 35:5-6).

4. The antitype must be **greater than** and **superior** to the type, so in typology there must be an **Increase, Heightening, Escalation, or Amplification**. Paul lays down this principle in proclaiming:

So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven (1 Cor. 15:45-47).

Therefore, Christ is seen as superior to Aaron, David, Jonah, Melchizedek, Moses, Noah, and all other outstanding Old Testament personages (Heb. 1:1-4). He is the ultimate Prophet, Priest, and King! The Lord’s redemptive work is greater than that of the Passover (1 Cor. 5:7) and all of the Old Testament blood sacrifices put together (Heb. 5:9; 9:1-10-28; 10:4, 10)!

His church far exceeds Noah’s ark, the cities of refuge, or any other Old Testament comparison (1 Pet. 3:20; 2 Pet. 2:5; Eph. 3:10; 5:23-32; Acts 20:28). The Father’s sacrifice of His Son was superior to Abraham’s willingness to sacrifice Isaac (John 17:21-26; Mark 15:34), and Christ’s becoming obedient to the Father even to His death on the cross far transcended the raising up of the serpent in the wilderness (John 3:14-15; 12:32-33).

“Look for antitypes to be on a higher plane than the types” (Zuck 174) by seeking this superiority in the Scripture text itself. Per Braga (132), since the type is given to us to illustrate or draw out attention emphatically and vividly to the antitype, it is best “to avoid basing any doctrine upon a type.”

5. In the nature of a type, there is evidence of **Divine Design**, or what Johnson regards as Old Testament narrative accounts being written “in a form indicating the outworking of God’s purposes and promises in history” (208). Character-

istics of God's divine purpose "find expression in the record of the historical instance of fulfillment" (Johnson 208). In other words, it is a designed-by-God resemblance! Zuck is correct in arguing that the

type was designed in such a way that it carried a likeness to the antitype, and likewise was planned by God to be the "fulfillment" and heightening of the type (174).

As we noted earlier regarding the apologetic aspect:

Since centuries separated most of the types from their antitypes, it obviously required God's planning to have the types depict or picture the antitypes (174).

Brown noted Bob Smith's composite definition:

I see a type as being a **premeditated resemblance which God has built into the Bible and history to illustrate and teach truth—to make it easier to grasp than if it were only stated in prosaic and propositional terms** (62).

"Adequate evidence must exist to prove that **God designed one thing or person to represent another**" (Brown 66), but must affirmation from Deity be formally stated? Some exegetes are prone to see a type "behind every bush," classifying as types anything that bears a resemblance to something later. In reaction to this and in a bit of informed "name-calling," there are lists of those who require types to have **explicit** or "innate" specification in the New Testament. Certainly if a type is "in so many words" named, we must accept it. Others of us accept these, but would add

in those which through very careful exegesis can be inferred from **implicit** Biblical statements. We all should oppose acceptance of mere illustrations or speculative allegories, and agree that Scripture must in some way indicate that an item is typical, but this can be done in the same way we use the rest of Scripture:

explicitly and implicitly. Immediate and remote (i.e., analogy of faith) context remain the best sources of discrimination between types and antitypes (cf. Virkler 186).

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### QUESTIONS

1. How does Luke 24 relate to this lectureship?
2. Why should NT Christians be especially interested in Typology?
3. How do New Hermeneutikers relate to *tupos* and related words?
4. What is *judgment* or *antithetic* typology?
5. Why and how is there an apologetic aspect to this subject?

# INTERPRETATION OF TYPES

*David P. Brown*

## INTRODUCTION TO THE STUDY

The study of *types* comes under the general heading of figurative language. Hence, one must be familiar with the general rules that pertain to the interpretation of said language.

Typology, however, has its own set of rules of interpretation because of its very nature. Although types fit into the more general category of the “figurative,” it differs from other such language. Thus, a correct understanding of the nature of this kind of language is necessary.

## THE RULES FOR THE INTERPRETATION OF THE TYPES OF THE OLD TESTAMENT

Before getting into the specific rules for the interpretation of said types, it is important once again to emphasize that the true rules for the interpretation of the Bible in general and types in particular are not the invention of man. In fact, this is the first and foremost rule that undergirds the whole study of Biblical Interpretation.

The principles of interpretation, as to their substantial and essential elements, are no invention of man, no product of his effort and learned skill; nay, they can scarcely be said with truth to have been discovered by him. They are coeval with our nature.

...From the first moment that one human being addressed another by the use of language down to the present hour, the essential laws of interpretation became, and have continued to be, a practical matter.

...The person addressed has always been an interpreter in every instance where he has heard and understood what was addressed to him.... It is a law of their rational, intelligent, communicative nature.... Interpretation, then, in its basis [sic] or fundamental principles, is a native art, if I may so speak. It is coeval with the power of uttering words. It is, of course, a universal art: it is common to all nations, barbarous as well as civilized (Terry 173-74).

This point is made just here because at this time there are those within the Lord’s church who are affirming that the church of Christ has followed rules of interpretation that are outdated and, according to some *scholars* (?), were never correct. These apostates do not like the fact that man is by his nature a rational being; and that the normal human being in his daily living automatically induces and deduces in the natural decision making process. Such is done because it is the natural way man functions in coming to any definite conclusion about anything. In giving man His medium of communication regarding the salvation of the human race, God has accommodated man as He created him a rational human being capable by his very nature of communication through language (signs of ideas, vehicles of thought). Man, therefore, researches the Bible in the same way he studies any medium of communication. He approaches the study of it as the rational creature God made him to be and, thereby, employing his faculties to understand (draw certain definite conclusions) from the words (vehicles of thought) that God has given in the Bible. Those persons who fight against induction and deduction as the means whereby one studies the Bible to come to the truth regarding salvation are simply upset because God made them as He did. Hence, they oppose the “law of rationality” which states “that man ought to justify his conclusions by adequate evidence.” However, because they cannot fully deny their rational nature, they (in the very process of attempting to rebel against and overthrow what they have determined to be an erroneous approach to the interpretation of the Bible) try to come up with **adequate evidence to justify their conclusion! Because they are rational beings they cannot attempt to uphold one view and oppose another without acknowledging (at least by implication) the law of rationality.** To attempt to

deny their rational nature and the decision making process flowing therefrom makes them closely akin to certain other irrational persons who by their keepers are sedated and placed in padded cells where the consequences of their insanity cannot trouble sane people.

Regarding our present study of types and their antitypes, one must have adequate evidence to justify his conclusion in determining when a thing or person is a type in the Old Testament (such would be true of typology in general) and just what it typifies in the New Testament. Thus, the rules concerning types must be understood and correctly applied if one is to ascertain what God intended for man to comprehend from this kind of figurative language.

Having noticed and emphasized this first general fact or rule of Biblical Hermeneutics derived from man's own state of being, the particular rules for understanding Old Testament types will now be studied. To introduce these rules, the following question is set forth. How does one know that a person, thing, event, or office is the type of another? The Scriptures themselves reveal the essentials that make one thing or person the type of another.

1. In Romans 5:14-20 and 1 Corinthians 15:45-49 the Holy Spirit reveals Adam to be "the figure of him that was to come" (Rom. 5:14). Adam is revealed to be the type of Christ only in that he holds the headship of the human race. Herein is the likeness of Adam and Christ. On the other hand, the inspired Paul cites more points of unlikeness between Adam and Christ than points of agreement. Furthermore, Paul clearly points out that Christ is greater than Adam (1 Cor. 15:22; Rom. 5:21). Concluded from this study is: (a) the native ability of man to learn by comparing and contrasting is taken for granted by God and expected to be automatically employed on the part of the reader, (b) the two beings compared must share notable points (or a point) of resemblance, or as in Adam and Christ, points of dissimilarity, and (c) the type (Adam) is less honorable than the antitype (Christ).

2. Beyond the mere likeness and unlikeness of Adam and Christ is the fact that God, in His infinite wisdom, designed Adam to typify Christ and Christ to be the antitype of Adam. The Holy Spirit is the one who declared Adam to be "the figure of him that was to come" (Rom. 5:14). Such an inspired declaration demands the conclusion that the type and antitype must have been preordained by God and, therefore, by Him designed to have a part in informing man regarding certain particulars within the scheme of redemption.

3. Notice that Adam prefigured a future person (Christ); thus, the type points to a future antitype. Herein is noted a particular kind or form of prophetic revelation. God designed Adam to accomplish various things—one of them being to prophesy in a certain way of the Christ. In other words, Adam was designed to foreshadow the Christ.

From this study three rules may be deduced for determining when a thing or person in the Old Testament is a type. (1) It is necessary that there be significant points of comparisons and/or contrasts between the two. (2) Adequate evidence must exist to prove that God designed one thing or person to represent another. (3) The thing or person must foreshadow or predict something in the future.

The following quotation from Dungan is given because it summarizes so well the basic rules for the interpretation of types:

"It is necessary to remark, concerning types—

(1.) *That the original meaning of the word is not that which is generally found in the Scriptures.*—It does not generally mean to strike, nor yet the result of striking. We say that we have seen a horse's foot in the clay, when we have only seen the impression of his foot, which would be the type, but when we take the track of the foot for the foot, we really have just the opposite of the foot. So if a man should strike his fist into a ball of putty, he would leave there, not his fist, but the type of it. Though this is not the meaning it generally has in the Bible, yet to remember this original import will be of service in the interpretation of types.

(2.) *We must never expect the type and the antitype to be the same*, for that would not be type and antitype, but identity. We shall find, therefore, that it is utterly impossible to find something in the antitype that is analogous to every feature of the type, or that the type has perfectly prefigured the antitype.

(3.) *Let us remember that for one purpose* generally the type has been selected, and, finding that purpose, the application will be easy.

(4.) *It must foretell something*.—When it is a representation of a present truth or duty, it is a symbol, and not a type.

(5.) It must not simply happen to represent something in the future, and therefore do as an illustration—*it must have been intended to represent that thought or fact when it was given*. It must be as old in design as the antitype it presents.

(6.) *The Scriptures should be made to interpret them*, as far as possible; and with such definition we must be content.

(7.) While we are *always safe in calling anything a type that is so denominated in the word of God*, it is not necessary to suppose that we are *limited to these statements*. It would not be reasonable that they should have gone through the whole Bible, and descanted upon every type.

(8.) As in the interpretation of symbols, the *similarity between type and antitype* will lead, in most cases, to the true meaning.

(9.) *Any thing, to be a type, must have been a real person, thing, event, or office*.—Not so with the symbols. All the visional symbols were unreal—they were seen by assisted or superhuman sight—they were not present, though they appeared to be. But the type is real. Adam was a type of Christ; so were the sacrifices from the foundation of the world; the kings, priests, and prophets, in that they were anointed; the serpent in the wilderness, Solomon and Joshua, etc. These were as real as the Saviour.

(10.) *The antitype is always superior to the type*.—If this were not the case, there would be no reason in the type. The type is always visible at the time it is given, because it is material; but the antitype contains divine or spiritual thought. However, many times there are two or more of them in one line, and one seems to look to another as its ful-

fillment; yet they are all looking to the final object for their meaning.

(11.) *Sometimes figurative language is employed in giving a typical event*. The figure should be treated as it would be if given under any other circumstances.

(12.) *The rules for the interpretation of symbols apply as well to types*. They have several features in common. In so far as the type becomes a prophecy, history should be carefully examined, that we may have all the facts on both sides (Dungan 295-96).

## CLASSIFYING OLD TESTAMENT TYPES

Having studied how a thing or person is a type, it is needful to note that Old Testament types are divided into five different classes.

### Persons As Types

Continuing as earlier with Adam (type) and Christ (antitype), it is obvious from Romans 5:14 that Adam was a type of Christ because he was the first man and thereby the head of mankind. The Holy Spirit declared Adam so to be and employed him accordingly in Romans 5:19 and 1 Corinthians 15:45.

**Melchizedek** typified the Christ (Gen. 14:18-20; Psa. 110:4; Heb. 5:5-10; 6:20; 7:1-17). He held the offices of priest and king simultaneously.

**Moses** stands out as one of the great Old Testament types of Christ. God made Moses to be the savior, leader, prophet, lawgiver, and mediator to the children of Israel (Deu. 18:15-19). Luke, the inspired New Testament historian, records the words of the apostle Peter as the Holy Spirit caused him to reveal that Christ is that prophet (antitype) “like unto” Moses (Acts 3:22-24).

A full discussion of the multitudinous events in the life and work of Moses that God appointed to be types pertaining to the salvation of mankind under the Christian System cannot be undertaken here. A brief listing taken from Kendrick’s work of some of these events is now noted:

- a. Deliverance of Israel
- b. Nature of Israel’s bondage
- c. Israel’s numbers in Egypt
- d. How the Israelites came to believe in Moses
- e. The relationship of testimony to faith

- f. The nature of the miracles worked by Moses
- g. The effect of their faith in Moses
- h. Etc. (138-52).

**David** was a type of Christ (Acts 13:33-35; Isa. 9:6-7). In being king, David was a model for his nation to follow.

**Elijah** foreshadowed John the Baptist (Mal. 3:1, 4:5-6; Isa. 40:3-4; Mat. 3:1-3; Luke 1:17; Mat. 17:10-13).

### Institutions As Types

The **sacrificial system** of the Old Testament typified the offering of Christ “as a lamb without blemish and without spot,” who was “once offered to bear the sins of many.” It was the sacrificing of animals wherein was the shedding of their blood which was ordained by God to make atonement for sinful men under the Law of Moses (Lev. 17:11; 1 Pet. 1:19; Heb. 9:28).

The inspired writer to the Hebrews made it clear that the Sabbath typified the child of God’s everlasting rest in heaven (Heb. 4:9).

Foreshadowing the New Testament truth that God has appointed a way of escape from the eternal death awaiting all those who die in their sins, was the provision for the cities of refuge under the Law of Moses into which the manslayer could escape (Num. 35:9-34).

All of the annual feasts of the Jews represented various ideas of the salvation God would provide man through Christ (Exo. 12; 1 Cor. 5:7; Lev. 23:15-16; Acts 2:1-38; Luke 4:16-21). To illustrate this point we shall now study the three chief festivals of the Law of Moses.

**The Passover** was observed on the evening of the first month (Abib). It was a memorial of Israel’s deliverance from Egyptian bondage. A lamb was slain, its blood was sprinkled with hyssop on the door post and lintel, and then roasted and eaten by the offerer and his family. Moses specified that after God chose a holy city, the Passover must be observed there only (Deu. 16:5-6). This feast was typical of the crucifixion of Christ. Thus, said crucifixion is the antitype (1 Cor. 5:7).

The feast of **Unleavened Bread** was to commemorate the difficulties of the rushed escape

from Egypt. The absence of leaven symbolized sincere consecration to God. It involved the offering of the first fruits of wave-sheaf on the second day (16<sup>th</sup> of Abib). There was also a burnt offering given with the sheaf. Also counting as Sabbaths and requiring more burnt offerings (two bullocks, one ram, seven lambs, and a sin offering of one goat) was a holy convocation on the 15<sup>th</sup> and 22<sup>nd</sup> of Abib. Only unleavened bread was to be eaten during this week. This feast typified the resurrection of Christ. Please notice that the feasts of Passover and Unleavened Bread ran “back to back” in their observance and were celebrated as one feast.

**Pentecost** or **Feast of Weeks** was observed on the sixth of the third month (Sivan). This was 49 days after the offering of first fruits on the second day of Unleavened Bread. It was to dedicate to God the first fruits of the wheat harvest. The observance involved a holy convocation which counted as a Sabbath, a wave offering of two loaves of leavened wheat flour, a burnt offerings (seven lambs, one bullock, two rams), a sin offering (he goat), a peace offering (two male lambs), and an additional burnt offering and sin offering at the convocation itself (Num. 28:27). This feast typified the coming of the Holy Spirit and the establishment of the New Testament church.

The **Feast of Tabernacles** or **Booths** was observed on the 15<sup>th</sup> through the 22<sup>nd</sup> of the seventh month (Tishri). It was to commemorate the wilderness wandering and for the people to rejoice in the completion of all the harvests. Involved in the rituals on the 15<sup>th</sup> and 22<sup>nd</sup> (both counted as Sabbaths) were numerous burnt offerings of bullocks, rams, lambs, and a goat (Deu. 29). Such, no doubt foreshadowed the blessings and privileges of the church of Christ (Zec. 14:16; Eph. 1:3).

The whole of **the Tabernacle worship** was typical of the New Testament worship of the Lord’s church (Heb. 9:9-10). In fact, the Tabernacle itself stood for God’s presence among His people. Of course it was a type of the greater tabernacle—the church of Christ wherein God dwells today (2 Cor. 6:16; Eph. 2:19, 22).

1. The Altar of **Burnt** Offering represented the death of Christ (Exo. 38:1-7; Heb. 7:26-27; 9:11-16; Rom. 3:24-25; 5:8-9).

2. The **Laver** typified New Testament baptism (Exo. 29:4-9; 30:17-21; Lev. 8:6-7; Heb. 10:19-22; Tit. 3:5; Acts 22:16; Col. 2:10-12; Gal. 3:26-27; 1 Cor. 12:13).

3. Within the **Holy Place** of the Tabernacle was located the Table of Shewbread, the Candlestick, and the Altar of Incense.

a. The **Table of Shewbread** represented the Lord's Supper of the New Testament Church (Exo. 25:23-30; 37:10-16; Lev. 24:5-9; 1 Cor. 10:16-21; 11:23-30; Acts 20:7).

b. The **Candlestick** typified God's Word (Lev. 24:1-4; Exo. 25:31-40; 2 Tim. 3:16-17; Psa. 119:105).

c. The **Altar of Incense** signified prayer in the Lord's church (Exo. 30:1-9; Rev. 5:8-9; 1 Tim. 2:8; Acts 2:42).

d. Since all of these types are found in the **Holy Place** of the Tabernacle, it is concluded that the Holy Place is typical of the church.

4. The **veil** that separated the Holy Place from the Most Holy Place typified death (Exo. 26:33; Heb. 10:20).

5. Within the Most Holy Place was the **Ark of the Covenant**; and on the top of this was located the **Mercy Seat**. Such was typical of Heaven and the throne of God (Exo. 25:10-22; Heb. 9:4, 8, 24; 6:19-20).

6. Realizing just what is typified in the **Most Holy Place**, the conclusion is drawn that it represents **Heaven**.

### Offices As Types

All of the prophets, priests, and kings of the Old Testament foreshadowed some specific work accomplished by the Christ. All of the prophets of the Old Testament were **mediums through which God spoke to man**; thus, they were types of the Christ (Heb. 1:1-2). The priests, the high priest in particular, typified Christ (4:14; 9:12). Hebrews 7:2 reveals that Melchizedek who was king of **righteousness** and king of **peace** was typ-

ical of the Christ who is "the King of kings and Lord of lords" (1 Tim. 6:15).

Every prophet, priest, and king was anointed to show that God had appointed them to their office. The very word *Christ* means "anointed one." Before any of the aforementioned performed the duties of their office, they became a christ, or anointed one. Jesus Christ (**Savior Anointed**), therefore, is the name that is above every name that is named (Phi. 2:9-10) because in Him is found the antitype or true prophet, priest, and king. All of these Old Testament types were anointed with oil, but the Christ was anointed with the Holy Spirit (Luke 3:21, 22-4:18; Acts 10:38; Psa. 2:6; Heb. 4:14-16; 9:4, 12).

### Events That Are Typical

Paul's inspired words declare that the events of the Old Testament in God's dealing with the world and His people were types given for the benefit of persons living under the Christian system (1 Cor. 10:1-11). More particularly in this passage he enumerates the types and antitypes involved in God delivering Israel from Egyptian bondage.

1. The **slavery** of the Jews in Egypt is a type of man's bondage in sin.

2. As **deliverer** Moses is a type of our deliverer, the Christ.

3. The **miracles** of Moses **confirmed him** to be God's deliverer for the Israelites and a type of Christ, who, Himself, was confirmed to be our deliverer by the miracles that He did (John 20:30-31).

4. The Israelites' **baptism** unto Moses in the cloud and in the sea is a type of New Testament baptism which "doth also now save us" (1 Pet. 3:21; Acts 22:16).

5. Their **wanderings** in the wilderness is a type of our life in the church in the wilderness of this present world.

6. As God's people of that day **sinned after being saved** from Egyptian bondage and thereby failed to reach the land of promise, so it is that members of the Lord's church understand from this type that they too can so sin after being saved as to be lost eternally (1 Cor. 10:5-11; Gal. 5:4).

7. The Israelites' crossing of the Jordan river is a type of the Christian's death.

8. Canaan-land is a type of heaven.

In these types one notes that material and temporal things typify spiritual and eternal things and, therefore "are written for our admonition" (1 Cor. 10:6-11).

### HERMENEUTICAL PRINCIPLES TO BE USED IN THE INTERPRETATION OF TYPES

Toward the beginning of this chapter we studied how one could determine from the Scriptures when a thing, person, office, or event was a type. Having learned how to identify a type in the Bible, there is the need to learn the **principles** for the interpretation of such figurative language. As was noted previously in this study, types have their own particular God-given nature and purpose and must be interpreted accordingly. Also, some of the same principles that are employed in identifying a type are involved in interpreting it.

1. The careful Bible student will closely note the resemblance between the type and antitype. For example, the account of the brazen serpent of the wilderness wandering of the Israelites (Num. 21:4-9). One is not left to his own devices in understanding the significance of said serpent. In John 3:14-15 Jesus clearly reveals that He is the anti-type of the brazen serpent. Notice the points of comparison of this type to its antitype:

Type	Antitype
The brazen serpent was lifted up upon a pole.	Christ was lifted up upon the cross.
The brazen serpent was ordained of God to represent the fiery serpents that bit the people.	Christ was made in the likeness of sinful flesh (Rom. 8:3; Gal. 3:13).
To be saved from death caused by the bites of the fiery serpents that were sent among them because of their sins, the children of Israel were to look upon the brazen serpent.	To be saved from the sin brought about by the bite of that old serpent the devil, man must in faith and obedience look to the crucified Christ to be saved (Heb. 5:9).

These **analogies** are quite obvious and are sufficient to accomplish the necessary instruction intended by the Divine design. To go further in analyzing the serpent and Christ would be to tread on the ground of the "far-fetched" and get into supposition rather than the obvious plain points of comparison.

2. Obvious differences in the type and antitype must be taken into account. It will also be noted that the antitype is always superior to the type. In Hebrews 3:1-6 Moses is selected by the Holy Spirit as a type of Christ in that he was faithful in all of his house (Num. 12:7). This is not, however, the main point that the inspired writer desires to get over to his readers. The superiority of Christ is the needed message that must be understood by the recipients of the epistle. Two points of Christ's superiority are given.

a. Moses was certainly to be honored, but he was only a part of the house in which he labored. Jesus, however, is worthy of the complete and ultimate praise and glory because He is the builder of the house in which Moses labored.

b. Moses was a servant in the house, but Jesus is worthy of greater honor than Moses because He is faithful as the "only begotten Son" of God's house.

This same approach is employed more extensively by the inspired writer regarding the Levitical priests and Christ. In Romans 5:12-21 Paul uses this contrasting method regarding Adam and Christ to accomplish his desired goal as was done in the aforementioned contrast of Moses and Christ.

3. It is through the revelation of the New Testament that students today are able to understand the meaning of the Old Testament figurative language including the types. The people under the Old Testament economy did not fully understand how God would deal with man regarding his redemption (1 Pet. 1:9-12). An excellent example of this ignorance is related to us in the conversion account of the Ethiopian eunuch (Acts 8:30-35). Only by the preaching of Christ was the eunuch able to understand the meaning of Isaiah 53 as to its completion.

## CONCLUSION

This chapter was not meant to be a detailed, exhaustive study of Biblical typology. It does, however, set forth the basic principles of what a type is and how to interpret the same.

It is past time that brethren learn that it takes intense consistent effort to be godly Bible students. After over a fifty years of studying and teaching the Bible and related subjects, it has been my sad experience to learn that many brethren are not going to get past the most fundamental matters of learning how to ascertain Bible authority. Such is true simply because too many brethren possess little respect for the authority of God's Word in the first place! Shameful, indeed, is this situation calling for such remarks, but one cannot deny reality (Hos. 4:6; 1 Tim. 4:3-4; Heb. 5:11-14).

But thanks be to God that there is that faithful minority of persons who love God and His Word

and are, therefore, willing to take the time and put forth the necessary mental effort to learn how to "rightly [divide] the word of truth" (2 Tim. 2:15). Having said these things, we must call to mind the fact that such has always been the case throughout man's history. Therefore, we must not be discouraged in our own pursuit of the truth by such a lack of love and zeal for God that we fail to do what is necessary on our part to come to the knowledge of the truth of the Bible which includes this most interesting and rich study of Biblical types (Rom. 15:4; John 12:48).

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## QUESTIONS

1. Discuss the rules for the interpretation of types.
2. How did God under the Patriarchal and Mosaic dispensations prefigure and foretell certain basic and fundamental truths of Christianity?
3. What is the "Law of Rationality"?
4. What Old Testament system typified our Lord's sacrifice revealed in the New Testament?
5. What did Terry mean when he wrote, "The principles of interpretation are no invention of man..." but "They are coeval with our nature"?

# ADAM

*John West*

## INTRODUCTION

There are various persons or objects in the Old Testament which correspond to things in the New Testament. They are often called “types” and “antitypes.” Webster’s online dictionary defines *type* as “a person or thing (as in the Old Testament) believed to foreshadow another (as in the New Testament).” The type in the Old Testament is the mere shadow of the antitype to come in the New Testament. For many years, it has been explained by the following phrase: “The New Testament is in the Old Testament concealed and the Old Testament is in the New Testament revealed.” Thus, the types in the Old Testament are revealed in the New Testament.

There are several figures in the Old Testament that are types of Christ. One good example of this is Adam. Passages in the New Testament point to Adam being a type of Christ. In one passage Paul wrote:

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 (Rom. 5:14).

Adam was that “figure” (type) of “Him” (Christ) who was to come.

## BOTH ADAM AND CHRIST CAME INTO THE WORLD BY A MIRACLE

Adam was created by a miracle.

And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Gen. 2:7).

God, through a miracle, formed man’s body from the dirt and made him a living soul. Moses further records:

This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and

called their name Adam, in the day when they were created (5:1-2).

Man was made in the likeness of God (1:27). Adam was also called the “*son* of God” because he was the first son of creation (Luke 3:38).

Christ came into this world by a miracle. The prophet Isaiah wrote:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, And shall call his name Immanuel (Isa. 7:14).

Matthew referred to that prophecy when he wrote of the coming of Jesus. The birth of Christ was a miracle because He was born of a virgin. An angel appeared to Mary to announce that she would give birth to the Son of God. Mary asked the angel:

How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1:34-35).

Jesus, like Adam, was also called the son of God (Luke 1:35); He was the only begotten Son of God (John 3:16).

## THE FIRST AND SECOND ADAM

And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven (1 Cor. 15:45-47).

The first Adam was physical and of the earth (“earthly”) until God breathed into his nostrils the breath of life, thus making him a living soul. The second Adam, Christ, was spiritual (the Lord from heaven).

Adam transgressed God’s law when he ate of the tree of the knowledge of good and evil. As

a result of this transgression, sin came into the world and physical death passed upon all men. Paul wrote:

For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive (15:21-22).

We do not inherit Adam's sin—but rather the consequences of physical death because of his sin. Prior to his sin Adam had the right to the tree of life in the garden. After he sinned, Adam was sent from the garden and not allowed to eat of it anymore (Gen. 3:22-24). Although we do not inherit Adam's sin from birth, man sins when he transgresses God's law (1 John 3:4). Paul said, "For all have sinned, and come short of the glory of God" (Rom. 3:23). All who have transgressed God's law are sinners.

Christ, in contrast, was a quickening spirit. He was Deity come in the flesh (John 1:1-3). While Adam brought physical death, Jesus brought spiritual life and the resurrection from the dead. John wrote:

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? (11:25-26).

Jesus lived a perfect life to become the perfect sacrifice to save man from his sins. The purpose of the coming of Christ was to redeem man from his sins (Eph. 1:7). All who obey Jesus will be made alive (spiritually) in Christ (1 Cor. 15:22).

### **BOTH ADAM AND CHRIST ARE THE HEADS OF FAMILY**

Adam was the head of the physical family. When Adam was created there was no one for him. "And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). God caused a deep sleep to fall upon Adam and from his side, God took a rib and made woman (2:21-22). After their sin, God told Eve:

I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee (3:16).

The husband, therefore, is the head of the family as following the pattern God set for the first family. Paul later wrote Timothy and said:

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression (1 Tim. 2:12-14).

The first family bore the name of the head. Moses wrote:

This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created (Gen. 5:1-2).

Eve bore the name of her husband, "and called their name Adam" (5:2).

Christ is the head of the spiritual family, the church. When Christ first started His earthly ministry, the church was not yet established, but He prophesied the coming of the church after His ascension to heaven. (Mat. 16:18). Christ died on the cross for the church, and, in His death, His side was pierced, and the blood that was shed purchased the church (Acts 20:28). Both Adam and Christ had their sides opened for their brides. Christ's death on the cross gave Him the right to be head of the spiritual body, the church. Paul wrote to the Ephesians and said that as the husband is the head of the wife, Christ is the head of His church (Eph. 5:23). The church was then established on the first Pentecost following the resurrection and ascension of Christ (Acts 2). Members of the church bear the name of her head. "And the disciples were called Christians first at Antioch" (11:26).

When Eve was created for Adam, they became a family. After making them in His image, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). In keeping with God's commands, "Adam knew Eve his wife," and she bore Cain, then later Abel (4:1-2). Adam and Eve were created by a miracle, but the children born to their union came through a natural birth. Un-

like the creation of Adam and Eve, the children were born as infants. They were not full-grown but had to develop physically, mentally, and spiritually.

The church was created for Christ and those who obey the Gospel are part of God's family. Just as Adam and Eve bore children into their family, the church is to bear fruit (John 15:5). Paul wrote the Romans and said:

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

Those who obey the Gospel are born into the body. The new birth is a spiritual birth that puts one in Christ and His church (John 3:3, 5; 1 Cor. 12:13). A person is not born full-grown in the church but is a babe in Christ and desires the milk of the Word (1 Pet. 2:2). The Hebrews' writer stated:

For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil (Heb. 5:13-14).

Adam was given just one bride. God intended for marriage to be between one man and one woman. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). He was to cleave unto his wife, not wives. God's plan

from the beginning has always been one man for one woman for life.

Christ was given just one bride. Jesus said:

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it (Mat. 16:18).

Notice the singularity of the church in "my church." Jesus built only one church and is the head over her (Eph. 5:23-25). The church is the bride of Christ, and God never intended for there to be more than one spiritual bride. Man today, through spiritual adultery (Jam. 4:1-6), has created that which God never authorized or sanctioned. Christ's bride is to be a chaste bride, thus only for Him (2 Cor. 11:2).

### CONCLUSION

The types in the Old Testament point to greater lessons in the New Testament. The comparisons and contrasts between Adam and Christ teach great lessons for us today.

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 (Rom. 5:14).

We can take these lessons and learn our responsibility to God, Christ, and His church.

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### QUESTIONS

1. What is meant by Adam being a "natural man"?
2. What is meant by the "second being from heaven"? (1 Cor. 15).
3. What did Adam bring upon mankind by his disobedience?
4. What did Adam's transgression cause God to do to him?
5. Which Adam will bring eternal life?

# MELCHIZEDEK

*Lee Moses*

Perhaps no Biblical figure is shrouded in more mystery than Melchizedek. The writer to the Hebrews observed that matters concerning Melchizedek are “hard to be uttered” (5:11) or “hard of interpretation” (ASV). Melchizedek’s historical record spans all of three verses:

And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all (Gen. 14:18-20).

The jarring nature of the account, its brevity, and the description of Melchizedek spawn numerous questions: From where did Melchizedek come? Who were his parents? How did there come to be a “priest of the most high God” in a pagan land? For what people did he mediate in his priestly function? Who authorized his priesthood? Who else, if anybody, was in his priestly lineage? What became of his particular priestly office? How much longer after his interaction with Abram did Melchizedek die? No direct answer is given to these questions in this passage, nor in the rest of Scripture. However, the apparently undeveloped character of this bit role in the life of Abraham suits him perfectly for a far more significant role in Scripture and in God’s scheme of human redemption—his role as a type of Christ’s priesthood.

## THE LORD HATH SWORN

Psalm 110 has been called “The Pearl of Messianic Psalms.” It is an appropriate appellation, as the psalm identifies several key functions of the Messiah/Christ to come, and is the most-quoted psalm in the New Testament of Christ. Within this psalm, it is said of the Christ, “The LORD hath sworn, and will not repent, Thou *art* a priest for ever After the order of Melchizedek” (110:4). Hebrews 5:5-6 plainly affirms that this

verse indeed refers to the Christ. It is the first direct Scriptural reference to the priesthood of Christ; and, surprisingly enough, His priesthood is said to derive from the order of the shadowy Melchizedek.

These words doubtlessly came as a shock to the initial Israelite readers and hearers of this psalm. The priesthood they knew was the Levitical priesthood, and they would not have easily envisioned God ordaining a future priest of a descent other than Levitical. However, the Christ, as a descendant of David and thus of the tribe of Judah (Mat. 1:1-16), would be ineligible for the Levitical priesthood (Heb. 7:13-14). Additionally, there would be ways in which Melchizedek’s priesthood would typify Christ that the Levitical priesthood would not.

That the Christ would be “after the order of” Melchizedek stresses that He would be **after the pattern of** Melchizedek as well as Melchizedek’s successor (*NET Bible*). Melchizedek and Christ hold a type/antitype relationship. That the Lord had “sworn” and would “not repent” when He made this declaration stresses how firmly and unchangeably this was decreed by God centuries before it came to pass.

Not only would it have been surprising to hear that the Christ was to be a priest after the order of Melchizedek, it would have been surprising even to hear that the Christ was to be a priest at all. This was a role not yet typically associated with the Christ. Charles Hodge identifies three components of a priest’s office: (1) Acting for other men in things pertaining to God. Men guilty of sin are deprived of access to God, thus necessitating a priest, (2) Offering gifts and sacrifices for sins, and (3) Making intercession for the people (2:464). One can find other functions of the Levitical priests, but Christ would not be a Levitical priest. The Lord had sworn that He would be a priest after the order of Melchizedek.

### A BETTER PRIESTHOOD

A key word in Hebrews—if not the key word of Hebrews—is *better*. The entire book is a treatise demonstrating that the new covenant of Christ is *better* than the old Mosaic covenant. Chief among those reasons the new covenant is better is its better priesthood. William Moorehead identifies “The Two Great Priests of the Old Testament” as Aaron and Melchizedek, adding, “Of the two, Melchizedek was the greater” (2440). There are several contributing factors making the Melchizedekan priesthood better than the Levitical priesthood.

Melchizedek was, at least as far as the Bible records, “Without father, without mother, without descent” (Heb. 7:3). Contrariwise, “They [the Levitical priests] truly were many priests” (Heb. 7:23). While relatively few of the Israelites were privileged to serve as priests, the number of Levitical priests down through the centuries of Israel’s history grew into a rather large number. It would be impossible to name all those priests—they have faded altogether from history. It is much easier to name the priests of Melchizedek’s order: Melchizedek and Jesus Christ. A place in this priesthood is far more extraordinary than a place in the Levitical priesthood.

As exclusive as Melchizedek’s priesthood has been, it is also remarkable for its inclusivity. The designation *Hebrew* was reserved for Abraham and his descendants (cf. Gen. 14:13; 39:14; Exo. 2:6; 1 Sam. 4:6). All the Levitical priests were Hebrews. However, Melchizedek was not. As such, he “represented a non-Jewish, a universal priesthood” (Westcott 125). Jesus Christ Himself, as High Priest of His priesthood, derives from Hebrew/Jewish stock. However, the other priests of His priesthood—that is, all Christians—come from all nations (1 Pet. 2:9-10; Rev. 5:9-10).

Melchizedek’s interactions with Abraham signify a superior priesthood. Scripture records that Melchizedek blessed Abraham (Gen. 14:19-20). Later Scripture, commenting on that very event, asserts, “And without all contradiction the less is blessed of the better” (Heb. 7:7). Thus, Melchizedek is better—of higher status, more prominent, higher in rank—than Abraham (Bauer 566). The

Israelites highly esteemed their progenitor Abraham (cf. Isa. 41:8; 51:2; John 8:33, 39, 53). They understood their preeminence in God’s eyes and their blessings from Him were dependent upon the fact that God specifically chose Abraham. They also held high regard for the Levitical priesthood. However, Melchizedek’s interactions with Abraham also signify Melchizedek’s superiority over the Levitical priesthood:

Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.... And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him (Heb. 7:4-10).

The Levites’ right to take tithes of the other tribes demonstrates their exalted position in the nation of Israel. However, Abraham’s giving of tithes to Melchizedek acknowledged his own subordination to him. Much more, then, are the progeny of Abraham—including the Levitical priests—subordinate to Melchizedek.

Many other aspects of Christ’s Melchizedekan priesthood underscore the fact that it is indeed a better priesthood.

### A PERPETUAL PRIESTHOOD

The Lord swore regarding the Messiah, “Thou *art* a priest **for ever** after the order of Melchisedec” (Heb. 5:6). There is no Biblical record of Melchizedek’s death or of his priesthood ending. Thus, a priest “for ever” would be a priest “after the order of,” or “after the **manner** of,” Melchizedek (Brown, Driver, and Briggs 184; Kohler and Baumgartner). As such, the Hebrews’ writer affirmed that Melchizedek, “having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Heb. 7:3). For Melchizedek, of course, this was

only in a figurative sense. Melchizedek was neither superhuman nor God incarnate. However, Jesus fulfilled the type literally. Peter preached the inescapability of Christ's resurrection: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24).

Christ's immortality, and the subsequent perpetuity of His priesthood, clearly makes His an unparalleled priesthood:

And they truly were many priests, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:23-25).

The fact that Christ's priesthood is a perpetual, Melchizedekan priesthood is inextricably linked with the Christian's heavenly hope:

Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec (6:19-20).

### A ROYAL PRIESTHOOD

Melchizedek is simultaneously described as "priest of the most high God" and "king of Salem" (Gen. 14:18). *Melchizedek* literally means, "My king is righteousness"; so he was not only priest of the Most High God, he was also **king** of the most high God. He concurrently served a priestly function and a royal function, a duality rarely found in Scripture.

Of the Messiah it was prophesied:

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 (Zec. 6:13).

Such could not be said of any Israelite priest—they were not descended from David, and thus had no right to the throne (1 Kin. 11:36; Psa. 132:11). Neither could any Davidic king rightly perform the priestly functions, as Uzziah learned

the hard way (2 Chr. 26:16-21; cf. Exo. 28:1; Num. 16).

Not only were priests and kings separate in lineage, they tended to diverge in viewpoints. Kings were concerned with governing nations and waging wars; priests, ideally speaking, were concerned about spiritual matters. Melchizedek was "the king of Salem" (Gen. 14:18), in all likelihood a reference to Jerusalem (Kohler and Baumgartner; Brown, Driver, and Briggs 1024; Holladay 373). So he reigned in what would be Israel's holy city. Furthermore, *Salem* literally means "peace." The Hebrews writer wrote that Melchizedek was "first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" (Heb. 7:2). Kings were generally known by their warfare, but not Melchizedek. The kings mentioned in Genesis 14 all warred against each other. All, that is, except Melchizedek. He presents a picture of serenity, spirituality, and hospitality in a war-torn chapter. Similarly, Jesus is "The Prince of Peace" (Isa. 9:6). "He is our peace" (Eph. 2:14-17).

The Jewish Qumran community (known for the Dead Sea Scrolls), familiar with the prophecies of the Messiah's priestly and royal roles, were convinced that **two** messiahs were to come, one a Levitical priestly messiah and one a royal Davidic messiah. They could not conceive of the priestly and royal roles converging in one person. However, in Jesus Christ the two roles indeed converged (Mat. 1:1; 2:2; 27:11; Heb. 2:17-3:1), just as they had in Melchizedek. The impossibility for any Levitical priest to be anointed king provides another respect in which Melchizedek is a clearer type of Christ than is the Levitical priesthood.

### CONCLUSION

Regarding Melchizedek, the Hebrews writer urges readers to "consider how great this man was" (7:4). Although Melchizedek's appearance in Biblical history is hazy, that haziness ultimately makes clear his perfect typification of Christ: "There are clouds, but they are the dust of the Saviour's feet" (Henry Thorne; qtd. in Lockyer 187). Of all that could be said of Melchizedek,

nothing cements his greatness more than his ability to typify the matchless Son of God so aptly. One does well to “consider” Melchizedek’s greatness today, because such consideration will inevitably point one to Christ. Just as Melchizedek blessed Abraham, so Jesus Christ blesses those who are spiritual heirs of Abraham through faith in Christ (Rom. 4:8-24; Gal. 3:6-16, 29).

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### QUESTIONS

1. What is the significance of Melchizedek’s simultaneous role as both priest and king?
2. In what ways is Melchizedek a clearer type of Christ than is the Levitical priesthood?
3. What are some differences that can be observed between Melchizedek and the other kings mentioned in Genesis 14? Do these differences contribute to Melchizedek’s appropriateness as a type of Christ?
4. Some claim that Melchizedek was an angel, or even an incarnation of Deity—how can we know this is untrue? (Hint: See Hebrews 7:4).
5. Some religious groups claim that their “priests” are ordained into the order of Melchizedek—why is this claim untrue and inappropriate?

# ABRAHAM

*Jerry C. Brewer*

## INTRODUCTION

In various ways throughout the Bible, God not only willed His will to man, but demonstrated it in type as well. One example is His clothing of Adam and Eve who had made themselves aprons of fig leaves. Demonstrating what Jeremiah would later say, “O LORD, I know that the way of man *is* not in himself: *It is* not in man that walketh to direct his steps” (Jer. 10:23) and what Paul wrote, that, “without shedding of blood is no remission” (Heb. 9:22), God fashioned “coats of skins and clothed them” (Gen. 3:21). This was God’s demonstration that man could not properly clothe himself spiritually—that his spiritual covering had to come from God through the shedding of innocent blood—the animals had to die for their skins to cover Adam and Eve.

Man’s first physical clothing was typical of the spiritual clothing God purposed to provide through His Son as a “Lamb slain from the foundation of the world” (Rev. 13:8). Thus, God always presented His scheme of redemption in “type” before making it plain by revelation. It was always typically there, but not understood by man until it was revealed. So stated the apostle Paul:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.... Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth (1 Cor. 2:9-10, 13).

The Old Testament is full of types, demonstrating the scheme of redemption revealed in Jesus Christ. Among those is Abraham, the topic of this lesson, who was typical in various ways. We shall explore two of those.

## ABRAHAM AS A TYPE OF GOD

As the father of the Hebrew race and the Israelite nation, Abraham typified God as the Father of Christians who are “a chosen generation...an holy nation, a peculiar people” (1 Pet. 2:9). As Abraham’s physical progeny and the nation of Israel proceeded from Isaac, the son of promise, who was miraculously conceived (Gen. 17:15-21; 18:10-14), so God’s spiritual progeny proceeds from Jesus Christ, God’s only Begotten Son, miraculously born of a virgin (Isa. 7:14; Luke 1:26-38).

Being careful not to duplicate another lesson on the sacrifice of Isaac, we will touch briefly on that event in Genesis 22, in considering Abraham as a type of God. In that account, Abraham stands typically in God’s place in that he was willing to sacrifice “thy son, thine only *son*, Isaac” (Gen. 22:2). Isaac was not the only son Abraham had. How, then, could God call him “thine only *son*?” Because Isaac stood in relation to Abraham the way Jesus stands in relation to the Father. Abraham had many sons by Keturah and his concubines, as well as Ishmael by Hagar, but he fathered a **special** people through his son, Isaac, who was his “only begotten” by the barren Sarah. God is the Father of the human race, and all mankind are His children in the flesh through Adam (Luke 3:38). However, only Christians are His special people through His Only Begotten Son, Jesus Christ, by the virgin Mary. Abraham was willing to sacrifice Isaac, the promised son (Gen. 22:3), and God willingly gave His Only Begotten Son, the promised seed (Gal. 3:16), for the sins of the world (John 1:29; 3:16).

## ABRAHAM AS A TYPE OF GOD’S PEOPLE TODAY

Abraham was typical of all who are faithful to God in our present age—the obedient child of God today.

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. 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. So then they which be of faith are blessed with faithful Abraham (Gal. 3:6-9).

Paul further said “that he might be the father of all them that believe...who also walk in the steps of that faith of our father Abraham” (Rom. 4:11-12). The faithful today walk in the steps of faithful Abraham of whom Paul wrote, “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (4:3). Notice the phrase, “Abraham believed God.” That Abraham believed **in** God is without question, but his faith was not “faith only” in God’s existence. He **believed God**, which meant he was willing to take God at His Word and do what God commanded him. It is that kind of faith which God requires of men today. Not a mere belief that God exists, but a willingness to do what God says.

Abraham demonstrated that kind of faith when he was called from Ur of the Chaldees. God told him: “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee” (Gen. 12:1), and Abraham, “believing God,” left his native country. Paul wrote that, “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed” (Heb. 11:8). To “believe God” is far more than simply believing **in** God. Like Abraham, it is to hear God, believe God, and do what God commands. All who do that today walk in “the steps of that faith of our father Abraham” and, as Abraham’s faith was perfected by works (Jam. 2:22), so ours is perfected by obeying God in works which He ordains for us.

Abraham was a nomad with no permanent dwelling place.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out,

not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker *is* God (Heb. 11:8-10).

When Abraham “went out,” he left everything to follow God. He was typical of Jesus’ followers today, of whom He said:

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life (Mark 10:29-30).

Abraham had never seen the place to which he was going, but every step he took to Canaan was by faith in God’s Word, typical of all today who “walk by faith, not by sight” (2 Cor. 5:7). He was a sojourner in the land of promise and, even in that land, considered himself a pilgrim upon the earth.

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. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city (Heb. 11:13-16).

Jesus said, “If any *man* will come after me, let him deny himself, and take up his cross, and follow me” (Mat. 16:24). The first thing one must do in following the Lord is to willingly deny self. His own wants, desires, ambitions—everything—must take a backseat to his devotion to the Lord, and that must be done willingly. God forces no one to serve Him, but desires those who desire Him—those who “hunger and thirst after righteousness” (5:6). Of such a follower was Abraham typical. As a creature of free will, a Christian may

choose to go back into the world from whence he came. That was the choice of many of Jesus' disciples: "From that *time* many of his disciples went back, and walked no more with him" (John 6:66). However, Abraham was steadfast, and of him Paul wrote:

And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned (Heb. 11:15).

In his comments on that verse, Robert Milligan wrote:

If they had desired to return to Ur of Chaldea, or to Haran, there was nothing to prevent their doing so. They had not been banished from their father-land, nor have we any reason to think that God would have so interfered as to prevent their return. He always prefers a willing service. And hence the Apostle argues that these Patriarchs might all have returned to Chaldea had they been so minded. But none of them ever showed any desire to do so. "Abraham in particular," says Macknight, "considered the very thought of

returning into Chaldea as a renunciation of his interest in the promises of God" (Gen xxiv. 5-8) (312).

### CONCLUSION

In his devotion to God, his humility, his deep, abiding faith in God's promises, his life pilgrimage, and in embracing the unseen through faith, Abraham is not only a type of the faithful of God, but a stellar example for us today. Abraham's earthly pilgrimage was made in hope, as ours is today. He "looked for a city which hath foundations, whose builder and maker *is* God" (Heb. 11:10) and, like him:

we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal (2 Cor. 4:18).

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### QUESTIONS

1. How are some other ways, other than those discussed above, that Abraham could be considered a type?
2. What did Abraham mean when he told Isaac, "God will provide himself a lamb for a burnt offering" (Gen. 22:8)?
3. How does Abraham's faith relate to Paul's statement that, "we walk by faith, not by sight" (2 Cor. 5:7)?
4. How is Abraham a type of Christians today, in light of Romans 4:11-12?
5. Abraham had faith in God, but he did not have "faith **only**." How does his life prove that?

# ABRAHAM'S SACRIFICE OF ISAAC

*Paul Vaughn*

The most influential book in the history of mankind is the Bible. It is the most valuable book in the world. Therefore, the Bible should be studied with respect not only for the written page but with respect for God.

All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Tim. 3:16-17).

There are numerous internal evidences to established faith in God's Word. One of those evidences is the study of prophecy. Another evidence that encourages and builds trust in the Bible is the study of typology. *Typology* is a study of types and shadows in the Old Testament—types that point to the antitype in the New Testament. Perhaps the simple definition of a *type* is “a living prophecy guided by the hand of God finding its completion in the antitype in the New Testament.” It is extremely important to understand that the antitype is always greater than the type. There is a danger in the study of typology that must be noted. Students of God's Word must never twist the Scriptures to their own prejudices. In the study of typology, one must not try to force every verse in the Old Testament as being a type. Those who desire to force Scriptures to mean something it does not only impedes the wonderful faith-building lessons God has given in His most marvelous book, the Bible. Studying Old Testament types and New Testament antitypes requires respect for the written Word. Each student must use sound exegesis of the passages and have an abundant amount of common sense. This study will be limited to the type of Abraham offering of Isaac to the antitype, the sacrifice of Jesus at Golgotha.

## THE BACKGROUND OF ABRAHAM OFFERING ISAAC

God had promised Abraham (God changed his name to *Abraham*, “father of many nations,” from *Abram*, “exalted father,” in Genesis 17; so he will be referenced as Abraham in this chapter) that He would make him a great nation (12:1-3). Abraham's and Sarah's son of promise, Isaac, came at a very old age for the couple (18:1-11; 21:1-5; Heb. 11:8-12). Isaac's birth brought them great pleasure and joy. It was through Isaac that the promises of God would be established. When Isaac was a boy, God commanded Abraham to take his son of promise and sacrifice him in “the land of Moriah” (Gen. 22:1-2).

Abraham obeyed, and nothing is said of the thoughts of Abraham during this process except Abraham's statement to Isaac that “God will provide for Himself the lamb for a burnt offering” (22:8). In Hebrews, the inspired writer gives to all more insight into Abraham's heart.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*, of whom it was said, “*In Isaac your seed shall be called*,” including that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense (11:17-19).

Abraham understood that God would keep His promises, and if Isaac was to be offered, He would raise him from the dead. Abraham's faith in God stands as an example for all to emulate.

## ABRAHAM'S OFFERING OF ISAAC

The parallels between Abraham's offering of Isaac and the sacrifice of Jesus will strengthen the faith of every lover of truth. Gaddys Roy said:

There is no place where the Bible says that Isaac is a type of Christ. Yet, there are some striking similarities and resemblances which we can study with great profit (25).

Just because the offering of Isaac is not stated explicitly does not change the implication of Abraham's offering of Isaac as a type to the antitype of Christ's sacrifice on Golgotha.

### The Beloved Son

Abraham offered his beloved, uniquely-born son, in the land of Moriah. Isaac's birth was beyond the natural law of nature. Sarah should not have been able to have a child. She was beyond the age of childbearing when Isaac was born.

And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which *was* behind him.) Now Abraham and Sarah were old, well advanced in age; *and* Sarah had passed the age of childbearing (Gen. 18:10-11).

God set aside the laws of nature so Sarah could have a son.

God offered His beloved, uniquely-born Son, at Golgotha, Calvary. Mary was a virgin when Jesus was born. She should not have been able to have a Son according the laws of nature. God set aside the laws of nature for Jesus to be born.

*"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"* which is translated, "God with us" (Mat. 1:23).

Abraham's offering his son Isaac was a shadow, type to the antitype of Jesus' birth to Mary. Therefore, the offering of Isaac was a living prophecy; it was about two thousand years to the sacrifice of Jesus. This should be a strong faith builder in the mind of any seeking of truth!

### Carrying of Wood

Isaac carried the wood that was to be offered in the sacrifice.

So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together (Gen. 22:6).

Jesus carried the wood, the cross on which He was to be offered as a sacrifice. "And He, bearing His cross, went out to a place called *the Place of a Skull*, which is called in Hebrew, Golgotha" (John 19:17).

Isaac carrying the wood was a shadow of the type to the antitype of Jesus carrying the wood, His cross. God's actions in the sacrifice of Isaac was pointing to a greater sacrifice of Christ Jesus, His Son. The power of God in using typological events in the Bible is some of the strongest evidence of the Bible being inspired of God (2 Tim. 3:16-17).

### Resurrection from the Dead

All of the thoughts going through Abraham's mind are not given in the Old Testament. The writer of Hebrews gives very valuable information as to Abraham's mind-set in offering of Isaac.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*, of whom it was said, "*In Isaac your seed shall be called*," concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense (Heb. 11:17-19).

The command from God to sacrifice Isaac was not expected by Abraham because Isaac was his son of promise. However, Abraham obeyed God in taking Isaac to the land of Moriah, willing to follow through to the command given him. Abraham's faith stands out because he reasoned "that God was able to raise him from the dead."

The words of the writer of Hebrews are implied in Abraham's statement to the young men who accompanied him and Isaac. "And Abraham said to his young men, 'Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you'" (Gen. 22:5). Isaac was as good as dead, in the mind of Abraham, when God stopped him when he stretched forth his hand to slay his son. Abraham in a "figure" received his son back from the dead.

Jesus is God's Son of promise. Isaiah prophesied of the coming Son, born of a virgin.

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel (Isa. 7:14).

Matthew quoted Isaiah speaking of the virgin birth of Jesus (Mat. 1:22-23).

It was prophesied throughout the Old Testament of Jesus' suffering, death, and His resurrection from the dead (Psa. 22:1, 6-8, 14, 18; Isa. 52:13-53:12; Psa. 16:9-10). Abraham believing that God would raise Isaac from the dead, figuratively, is the type of the antitype of God, literally, raising Christ Jesus from the dead.

### CONCLUSION

The evidence of typological events in the Old Testament pointing to the greater antitype in the New Testament is extremely significant to every student of God's Word. The study of types and antitypes encourage faith in the all-powerful God. God is in control and works all things out to His will.

The Bible is God's Word for mankind. It will build faith that leads to obedience. "So then faith *comes* by hearing, and hearing by the word

of God" (Rom. 10:17). In studying types and antitypes, one can see the mighty hand of God working in the lives of man. Christian evidence is the confirmation that God is God, and there is none more powerful. The unity of the Bible and prophecy, including the study of type and antitype, should be the force that would turn the minds of wayward men from an indifferent attitude toward God to one of trusting in the objective truths found in the Scriptures. Truth is attainable, and one can "know the truth, and the truth shall make you free" (John 8:32). Type and antitype prove that the Bible is the revelation of God and capable for all to understand!

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### QUESTIONS

1. Please explain why it is important for the Bible student to have respect for God and His Word.
2. What is the danger in studying types and antitypes?
3. What is the background of Abraham offering Isaac?
4. What did Abraham believe that God would do when he sacrificed Isaac?
5. Abraham understood that God would keep His promises. What promises do we have from God? How will those promises help us to be faithful?
6. What are the evidences that the Bible is the revelation of God?

# MOSES

*Geoff Litke*

The Old Testament provides a rich tapestry on which God's scheme of redemption is fully displayed for any who care to know salvation. One of the many threads in that tapestry is typology. Through this, God showed the better things of the New Covenant while still revealing the old. In that picture, one figure above all would find a place of prominence—the man Moses. Moses, the great deliverer of Israel, powerfully typifies the Christ, the deliverer of the church from sin (Eph. 5:23).

The Gospel accounts of the New Testament mention Moses' name no fewer than thirty times. Following His resurrection, Jesus met two disciples on the road between Jerusalem and Emmaus. During this encounter, Jesus taught the disciples about His fulfillment of the Old Testament (Luke 24:27). Herein lies an invitation to search the Scriptures to find reference to Jesus and His place in the salvation of man.

Not everyone in Israel completely missed the revelation of Christ in the Old Testament. In contrast to the men on the road, Philip went to tell Nathanael of Jesus, saying, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). Many, thoroughly acquainted with the Law, did fail to see. Jesus rebuked the Jerusalem Jews who rejected Him saying, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (5:39). He continued saying, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (5:46-47). This clear statement not only invites the hearer to seek and find The Messiah in the writings of Moses, but actually implies that a failure to do so repudiates everything Moses wrote.

Moses, likewise, invited the reader to look for the anti-type of himself. In the book of great sermons rehearsing the law, Moses revealed that

another would come as a prophet. This prophet would not be any prophet. There were prophets before Moses, and many would come thereafter, but this one would be different, as Moses was different. Moses said:

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well *spoken that* which they have spoken. 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. 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 (Deu. 18:15-19).

Without question, Jesus was "That Prophet." After raising the widow's son at Nain, the people recognized that He was a prophet from among them (Luke 7:16). Many were looking for "That Prophet." The Pharisees inquired of John to know the nature of his work if he were not "That Prophet" (John 1:25). Those who saw Jesus feed the multitudes in the wilderness declared Jesus to be "That Prophet," and, although insincere, they went on to establish the connection between Him and Moses (6:14, 31). If any of the foregoing references were not enough to convince one that Jesus of Nazareth fulfilled Moses' proclamation about a future prophet "like unto him," consider the following. First, the apostle Peter, preaching at Solomon's Porch, taught that Jesus was "That Prophet" (Acts 3:20-23). Second, Stephen clearly made the case regarding Jesus being "That Prophet":

This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did

God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us (Acts 7:35-38).

By this, Stephen summarized the Typology of Christ and Moses: (1) both were prophets, (2) both were rulers and judges, (3) both were miracle workers, and (4) both were deliverers.

Jesus' place in the Bible as a prophet should not be understated (Mat. 17:5). Jesus Himself said:

Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? (John 5:45-47).

Therefore, Christ is a prophet, a lawgiver, and the final judge in fulfillment of Deuteronomy 18 (2 The. 1:7-9; 2 Cor. 5:10).

Christ was a prophet like unto Moses by virtue of His early life. Like the Egyptian oppression of Moses' birth, Jesus was born during a time of Roman domination. Moses escaped the executions decreed by Pharaoh. Similarly, following the birth of Jesus, King Herod sought Him so he could kill Him (Mat. 2:2-12). God instructed Joseph in a dream to go to Egypt to escape and thus fulfilled prophesy that God called His Son out of Egypt (2:13-15). After Herod's first plan failed, he had all of the children two years old and under murdered.

Moses, as a type of Christ, also renounced the privilege of Egypt (Heb. 11:23-27). This picture typifies Christ who left heaven for the salvation of His people as is set forth in Philippians (Phi. 2:5-9). Both men endured similar experiences in the preparation of their ministry. Both men

knew fasting for forty days (Exo. 24:18; 34:28; Mat. 4:2). Both men spent time in the wilderness (Exo. 3; Mat. 4:1-11).

While many prophets performed miracles, not all did. John the Baptist was clearly a prophet, but the Bible explicitly says he performed no miracle (John 10:41; Luke 7:28). God provided Moses with the miracles necessary to confirm His message to Pharaoh and the elders of Israel (Exo. 4:2-9, 28-31). The plagues also served as a confirmation of the message. Christ's first miracle turned water to wine, undoubtedly referencing the first plague of turning the Nile into blood (John 2:9; Exo. 7:17).

Moses stood before the Red Sea with arms outstretched and the sea divided so the children of Israel could walk through on dry ground. Christ, likewise, had power over the sea; on one occasion walked upon it (Mat. 14:22-33), and on another occasion He silenced it with a simple command (Mark 4:39). Many other miracles could be discussed, but miracles characterized the ministry of both men (John 20:30-31).

Jesus' fulfillment of Deuteronomy 18 is not only found in the fact that He is like unto Moses but also "from the midst of thee" and "of thy brethren" (18:15), signifying He would also be an Israelite (Gal. 4:4). Ironically, people reject Christ for precisely this reason. Christ could identify with His people (Heb. 2:14-18; 1 Tim. 2:5).

Aside from the constant murmurings and occasional attempted mutiny in the wilderness, the children of Israel rejected Moses when he initially tried to deliver them. Stephen rehearsed this in Acts 7:25-28:

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? (cf. Exo. 2:11-14).

Likewise, Jesus was rejected by His brethren (John 1:11; 5:40, 7:5; 6:41-43).

The most striking way Moses' work as a prophet differed from that of any other was his unique relationship to God. God distinguished Moses in this way saying:

And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? (Num. 12:6-8).

On another occasion, Moses asked God to see His glory and God granted his request allowing Moses to see His back. This was more than any mere prophet would experience, God underscored the personal relationship He had with the man Moses (Exo. 33:17-23).

Jesus was in fact God in the flesh. Jesus announced Himself in the role of "That Prophet" by virtue of this relationship with the Father (John 1:14). Jesus was with God (1:1-2). The similarity and difference between Moses and Jesus is born out as John wrote:

For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him* (1:17-18).

While the law and Moses were a part of God's work in bringing the Christ (Gal. 4:4-7), Jesus was truth, the fulfillment of all things, and knew the Father in fullness.

Moses, like Jesus, was a lawgiver and a mediator of a covenant. The prophets of the Old Testament called men to faithfulness under that covenant, but Jesus and Moses each introduced new

covenants: Moses the Old (Jer. 31:31-33) and Jesus the New. Paul wrote concerning the Old Covenant:

Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one (Gal. 3:19-20).

The Hebrews' writer explained how Christ is a better mediator of a better covenant, based on better promises (Heb. 8:6; 9:15). Christ can serve as the perfect mediator, as partaker of the nature of both parties (1 Tim. 2:5).

Moses is known as the great deliverer of Israel, and Christ is the Savior of the world. Moses brought the children of Israel out of Egyptian bondage (Exo. 3:7-10) while Jesus brought deliverance from the bondage to sin (Rom. 6:17-18; 8:3). Jesus is the Savior of the church (Eph. 5:23), and those who have been baptized into Christ the Lord adds to the church (Acts 2:47; Gal 3:26-27; Rom. 6:3-5).

As a type to this plan of salvation explained in the New Testament, those who were in bondage to Egypt needed to hear Moses' words, forsake Egypt, and pass through the Red Sea. By this they were baptized into Moses and became the church in the wilderness (Acts 7:38). The apostle Paul gave a clear picture of Moses as a type of Christ, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1-2).

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All Scripture quotations are from the King James Version unless otherwise indicated.

**QUESTIONS**

1. What two New Testament sermons establish Christ as the fulfillment of Deuteronomy 18?
2. How were Moses' miracles different from the miracles of other prophets?
3. What distinguished Christ's ministry from that of John the Baptist in the eyes of the people?
4. What qualifies Christ as the perfect Mediator between God and man?
5. What made Moses' ministry different than other prophets besides the fact that he gave a law?
6. What was the point of deliverance from Egypt, and how does it relate to the point of deliverance from sin?

# JOSHUA

*John West*

Joshua, a man of faith in the Old Testament, stands out as a great leader. He was first mentioned in Exodus 17:9, when he was told by Moses to fight against Amalek. As a result of his and Moses' faithfulness, God gave a great victory to Joshua that day. Joshua was also given the privilege to be the only man allowed to go with Moses to Mt. Sinai (24:12-14); he was allowed to go further up the mountain than the elders.

Because of the continual sins of Israel, Moses led God's people through the wilderness for forty years on their march to the promised land. During that time, Joshua distinguished himself as a faithful man of God and a leader when he and Caleb brought a positive report of the land God promised to give them (Num. 13:26-28). The ten spies' reports were negative, but Joshua and Caleb assured them that the land could be taken with God's help. Joshua grew and was ultimately appointed to the leadership of the children of Israel at Moses' death.

Although Joshua is not specifically mentioned in the New Testament as a type or figure of Christ, his life is a parallel to Christ. This lesson will compare the life of Joshua with the life of Christ.

## **JOSHUA: A TYPE OF CHRIST IN NAME**

Both Joshua's name in the Hebrew and Jesus' name in the Greek mean "savior." Joshua's name was given by Moses. "These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua" (13:16). Joshua's name is significant because he led the Israelites into the land of Canaan and became their deliverer.

When the angel appeared to Joseph concerning Mary, he said, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mat. 1:21). Jesus' sole purpose on the earth was to seek and save the lost (Luke 19:10). Luke recorded, "Nei-

ther is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Jesus died to give all mankind the opportunity for salvation.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:7-9).

## **JOSHUA: A TYPE OF CHRIST IN DIVINE APPOINTMENT**

In Numbers 27, God told Moses to go up into the mount Abarim and view the land that He promised to give to the children of Israel (27:12). God also told Moses that after he viewed the land, he would die in the mountain because of his disobedience in the desert of Zin (27:13-14). Moses asked God to appoint a man to lead the children of Israel into the land of Canaan.

And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient (27:18-20).

God could have chosen other men to lead, but he chose Joshua. Joshua stood out because of his faithfulness and thus received a Divine appointment from God. In Joshua 1, God speaks to Joshua and tells him, "as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee" (1:5).

God appointed His son Jesus Christ to come to this earth to die for the sins of all mankind. He could have sent an angel, but He sent the best heaven had to offer. Paul wrote, "But when

the fulness of the time was come, God sent forth his Son, made of a woman, made under the law” (Gal. 4:4). John 3:16, the “golden text” of the Bible, reveals that God gave His “only begotten Son” to save man. Jesus said:

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak (John 12:48-50).

Christ’s appointment made Him prophet, priest, and king, which gave Him authority from God over all (Mat. 28:18). God made Christ a king and a ruler for the salvation of our souls. Isaiah prophesied of the coming of the kingdom of Christ when he wrote:

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. Of the increase of *his* government and peace *there shall be* no end, Upon the throne of David, and upon his kingdom, To order it, and to establish it with judgment and with justice From henceforth even for ever. The zeal of the LORD of hosts will perform this (Isa. 9:6-7).

Christ is not just a king; He is **the** king. Paul called him “the King of kings, and Lord of lords” (1 Tim. 6:15). When Paul wrote the Philippians about the exalted Christ, he said:

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father (Phi. 2:9-11).

### **JOSHUA: A TYPE OF CHRIST IN HUMILITY**

Throughout Joshua’s life, he served God with humility, just as he had served Moses (Exo. 33:11). After Moses’ death, Joshua led God’s people with humility. When the Lord magnified

Joshua in the sight of the children of Israel, he remained a humble, steadfast servant of God (Jos. 3:7; 5:13-15). Joshua was humble in his service because he was a man of the Word. He relied on God’s Word for guidance (1:7-8).

In like manner, Jesus’ life was exemplified by His humility. Paul describes the humility of Jesus in Philippians when he wrote:

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

Christ sacrificed everything and humbled Himself to come to this sinful earth, as a human, to save man. Jesus came, not to seek glory on earth, but to do the will of His Father in heaven. His humility of service to God is seen through the Gospel accounts of His life. John recorded one such example when he wrote:

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me (John 5:30).

Christ ultimately humbly submitted to the death on the cross. Christ is the greatest example of humility for all mankind.

### **JOSHUA: A TYPE OF CHRIST IN LEADERSHIP**

Joshua was a great leader of the children of Israel, and his leadership was rooted in his faithfulness to God (Jos. 1:7). He was obedient to all of God’s law, not just the parts he wanted to follow. Joshua meditated on God’s law “day and night,” as God commanded him (1:8). Joshua not only studied it, he also applied it to his life. It is not enough to just hear God’s Word; it must be put in to practice (Jam. 1:21-25). Joshua ultimately led the children of Israel to the land of Canaan. When the children of Israel came to the River Jordan, they camped there three days. “And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among

you” (Jos. 3:5). Joshua wanted them to prepare themselves for crossing the Jordan and going to battle at Jericho. His leadership is seen when commanding the priests to take the ark of the covenant and to step into the swollen waters of the Jordan. When they did, the waters dried up, leaving a dry crossing for Israel. On the other side of the flooded Jordan, Joshua was given instructions from God about taking and destroying Jericho. Joshua did exactly as God commanded, and Jericho was destroyed. Joshua’s leadership was noised throughout all the land. “So the LORD was with Joshua; and his fame was *noised* throughout all the country” (6:27). With God’s help, Joshua triumphed in the conquest of the pagan nations in Canaan.

Jesus Christ came to save mankind and establish His church, thus making Him the greatest leader of all time. Isaiah the prophet said, “Behold, I have given him *for* a witness to the people, A leader and commander to the people” (Isa. 55:4). When Jesus began His ministry, He chose twelve apostles. He led them for three years during His ministry, preparing them to lead once He ascended back to the Father. Jesus showed His leadership during His ministry as He went about teaching others. Jesus referred to Himself as the “good shepherd.” “I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:11). A true shepherd leads His sheep in places of safety (Psa. 23). The leadership example Jesus left for His followers would encourage them to stay faithful in their service and would give them strength to face the trials that would plague them as they lived among the heathens of the world.

### LESSONS LEARNED

There are many lessons to be learned from the study of Joshua and his likeness to Christ. First, the names of both Joshua and Jesus are important

because of their meaning. The name *Christ* is also important, and we must wear the proper name today. Christians bear the name of our Savior (Acts 11:26). It is not a hyphenated name such as Baptist-Christian, Methodist-Christian, etc. We are to be Christians only and only Christians. We honor and glorify the name of the One who died for us on the cross (1 Pet. 4:16). Second, we must live a life of humility. Paul taught the Philippians a lesson on humility and gave Christ as the example (Phi. 2:3-8). James also wrote, “Humble yourselves in the sight of the Lord, and he shall lift you up” (Jam. 4:10). Throughout the New Testament, Christians are taught humility (Mat. 18:10; Luke 14:11; Rom. 12:3, 17-21; 1 Cor. 10:12; Col. 3:12; Jam. 4:5-6; 1 Pet. 5:5-6; etc.). Third, Christians are to set the example for others to see Christ in us. We have the responsibility to teach others the Gospel to lead them to Christ (Mat. 28:18-20; Mark 16:15-16). Our lives must be lived in accordance with His Word so the world can see Christ through us. We also need for man to be the head of his family and lead his family in a life of faithfulness, and we need qualified men in the church to lead the church as elders. Leadership is thus a big responsibility in the life of the Christian.

### CONCLUSION

Joshua typified Christ in his name, appointment, humility, and leadership. He was a faithful servant of God and led Israel into the promised land. Under his leadership, Israel enjoyed the blessings of God because their willingness to follow Joshua’s leadership. We need to follow the example of Joshua and Christ and pattern our lives after their examples of faithfulness.

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All Scripture quotations are from the King James Version unless otherwise indicated.

**QUESTIONS**

1. What does Joshua's name mean?
2. Who appointed Joshua to his work?
3. Who did Joshua rely on for his guidance?
4. How did Christ exemplify humility (Phi. 2)?
5. What did God tell Joshua to do in Joshua 1 that would help him lead Israel?

# DAVID

*Gene Hill*

## INTRODUCTION

The *American Heritage Dictionary* defines *type* in its fifth definition as

A figure, representation, or symbol of something to come, as an event in the Old Testament that foreshadows another in the New Testament.

Examples are very helpful and even at times crucial to our understanding of an idea or principle. Have you ever heard, “it tastes just like chicken,” or, “it sounded just like a freight train”? Of course, an example is not the thing itself, or it would not be an example.

From the *International Standard Bible Encyclopedia* (hereinafter ISBE):

The New Testament writers use the word “type” with some degree of latitude; yet one general idea is common to all, namely, “likeness.” A person, event or things is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called type and antitype; and the link which binds them together is the correspondence, the similarity, of the one with the other (4:3029).

Since others will be dealing in a more in depth manner with definitions, this will be sufficient for this effort. A point of prime importance to a proper understanding of the study of typology is how one views the inspiration of the Bible. A detailed discussion is beyond the scope and space for this effort, but the proper view is that of plenary verbal inspiration (Hill 248-256).<sup>1</sup>

Through a study of David as a type of Christ the antitype, we will have a deeper understanding of the total ministry of Christ.

## KINGS OF ISRAEL

God’s ideal will for Israel was for them to be unique among the nations, to be governed by Jehovah through the Law He gave to Moses (Num. 23:9; Deu. 33:28; Exo. 19:5-6). However, God

being omniscient and seeing down through time (Isa. 42:9; 46:9-10; 48:3; Dan. 2:28), knowing that Israel would reject His rule (1 Sam. 12:12-19), provided a law to govern that occasion (Deu. 17:14-20). When Israel did demand a king, God told Samuel it was a rejection of His rule and not a rejection of the prophet (1 Sam. 8:4-9).

The Lord reveals to Samuel:

“Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines. For I have seen my people, because their cry has come to me.” When Samuel saw Saul, the LORD told him, “Here is the man of whom I spoke to you! He it is who shall restrain my people.” (1 Sam. 9:16, ESV).

James Hamilton tells us that we are informed that (1) kings were to be anointed as princes over Israel, (2) save them from enemies, which in this case were the Philistines, (3) and to “restrain” (ESV) or “reign over” (KJV) the people. This makes Israel’s kings to be God’s agents of deliverance (13-14).

As the narrative progresses, Saul is anointed (10:1), saves Israel from the Ammonites (11:1-15, Jonathan defeats the Philistines, 14:1-31), and when the people eat meat with the blood, Saul restrains them by having them slaughter the meat as the law requires (14:33-34) (13).

We see a similar expanding pattern in David. David was anointed three times: the prophet anoints him in private (1 Sam. 16:13), the men of Judah anoint him king over Judah (2 Sam. 2:1-4), and eventually the elders of Israel anoint him as king over all Israel (5:3). David fulfilled his three-fold role as king. He slew Goliath (1 Sam. 17:48-51), two hundred Philistines (18:27), and God delivered the Philistines into David’s hand (2 Sam. 5:17-25; 8:1). He also served as a restraint to all those that initially followed him

when he was being pursued and hiding from King Saul (1 Sam. 22:2; 24:4; 26:8). He punished those that were lawless (2 Sam. 1:1-16). He likewise had the murderers of Ishbosheth slain (4:1-8). David's refusal to accept evil behavior and to bring swift justice restrained any further such behavior. "Righteousness exalteth a nation: But sin *is* a reproach to any people" (Pro. 14:34).

Jesus was likewise anointed when the Holy Spirit descended upon Him at His immersion by John the Immerser, which fulfilled prophecy (Luke 3:21-22; Isa. 11:2; 42:1; 61:1). Jesus was, as David, one who saved His people from the enemy (Mat. 1:21; John 1:29; Acts 5:31). Jesus accomplished this by binding the strong man (Mat. 12:21-29) and being resurrected from the grave (Acts 2:24, 29-36). He would also finally defeat the sting of death for all (1 Cor. 15:20-28; 2 The. 1:8; Rev. 19:11-21). Finally, Jesus restrained His people over whom He reigned (John 14:15; Rom. 6:1-6, 16-18; 7:14-8:16).

There is another interesting connection between David and Jesus, and that is between the meaning of David's name and the manner in which God describes His Son. According to the ISBE, the meaning of David's name is "beloved" or "beloved of Jeh" (2:790). The voice from heaven names Jesus as beloved twice (Mat. 3:17; 17:5). David was a man after God's own heart because of his faithful, obedient behavior (1 Sam. 13:14; Acts 13:22; John 3:16; 6:38; Luke 22:42).

The career of David and the life of Christ bear numerous parallels. Both came from humble beginnings—David from being the son of Jesse from Bethlehem and Jesus from the young Mary and His *step*-father Joseph the carpenter (Mat. 13:55; Mark 6:3).

They both served as shepherds. David was a shepherd protecting his sheep.

And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither (1 Sam. 16:11).

David looked at Goliath as just another enemy that, with God's help, he would dispatch (1 Sam.

17:31-36, 49). In the same manner Jesus is our shepherd.

Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant (Heb. 13:20).

When the prophets spoke of the coming Messiah, they used the imagery of David as king and shepherd. Jeremiah said:

But they shall serve the LORD their God, And David their king, whom I will raise up unto them (Jer. 30:9).

Ezekiel said:

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.... And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them (Eze. 34:23; 37:24)

David had been long dead when these prophets wrote. David died about 1015 BC. Jeremiah wrote about 606 BC and Ezekiel 587 BC. The references therefore, must be used typically in application to the one who fulfilled those prophecies. Just as David put his life in danger for his flock, Jesus died to preserve His flock. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11, 27-29; Isa. 53:6; 2 Cor. 5:21; 1 Pet. 2:23-25).

David was anointed by Samuel and ruled Israel for forty years (1 Sam. 16:13; 2 Sam. 5:4; 1 Kin. 2:11). Jesus was anointed by the Holy Spirit to reign over spiritual Israel (Mat. 3:16-17; 16:18-19; 28:20; John 18:28-37; Acts 10:38; Col. 1:13-14). Jesus did in fact succeed the throne of David (Acts 2:30-31; Luke 1:30-33).

David's reign came to an end when he died. However, the reign of Jesus will not end until His return in judgment. His reign will continue until He has put all His enemies under His feet. "For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death" (1 Cor. 15:25-26). When He comes again He will return the kingdom back to the Heavenly Father.

Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power (15:24).

### ENDNOTE

<sup>1</sup> Another book profitable for further study is by W. Gaddys Roy. *Types and Shadows*. Montgomery, AL: Southern Christian University, 2004.

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### QUESTIONS

1. Define type.
2. What part does one's view of inspiration have in the study of types?
3. When Israel demanded a king, what was God's statement to Samuel?
4. What was the threefold responsibility for Israel's kings?
5. As God's anointed, how did Jesus fulfil the king's threefold responsibility?

# JONAH

*Daniel Denham*

One of the most fascinating figures in the Bible is Jonah, the son of Amittai. He was a prophet of God in the Northern Kingdom of Israel in the 8<sup>th</sup> century BC. during the reign of Jeroboam, the son of Joash, often called Jeroboam II (2 Kin. 14:25). The time period was one of general prosperity for Israel, due possibly in part to the influence of Jonah, especially in the king's court. He advised Jeroboam II in his campaign against their northern enemy, Syria, under Ben-Hadad. Sin, however, was still rampant in Israel, especially because of Jeroboam the son of Nebat's (Jeroboam I) continuing abomination in the worship of the golden calves he had introduced at Dan and Bethel.

Jonah is most remembered for his being swallowed by a great fish before he would finally submit to carry out his mission to the Assyrian capital of Nineveh to announce God's overthrow of that city. His message that the city would fall in "forty days" had an effect that produced repentance from the king of Assyria down to the lowest of her people, much to the prophet's personal dismay. Jonah was a Hebrew patriot who earnestly desired the destruction of Nineveh rather than the city's inhabitants being spared by God's forbearance and mercy. However, his life is remarkable in other ways associated with these events.

He, as with a number of Old Testament characters, was a type (*tupos*) of Christ. A type was a shadow of the real thing or person, called the anti-type (*anti-tupos*). A type could be virtually anything—a person, a thing, or even an event. It foreshadowed and forespoke by its existence and peculiar nature of something or someone who was yet to come and to accomplish something similar and yet superior to that accomplished by or in the type. Jonah holds such a relationship in Divine revelation to Jesus Christ. There are three basic typological connections between the two.

## **JONAH WAS A TYPE OF CHRIST AS A PROPHET OF GOD**

Jonah, as with all of the prophets of God in the Old Testament, foreshadowed the coming of the ultimate Prophet—the One who in the highest sense was the True Prophet of God, for even the Old Testament prophets spoke by means of His Spirit (1 Pet. 1:11). The prophetic office in ancient Israel was given not only to reveal God's Word to the nation, but to point to the coming of Jesus Christ, the True Prophet (Heb. 1:1).

The specific nature of the work of the prophet is captured in the Hebrew word *nabhi*, most often used with that idea. The term basically means "a spokesman." It referred to one who spoke on behalf of another (cf. Exo. 7:1). This same basic idea is carried by the Greek word *prophetees*, from whence we have the word prophet itself. While these terms had their more secular uses, in the Scriptures they take on an application to a special class of God's servants in ancient times. The word *ro-eh* was also used occasionally to describe a prophet as a "seer." This alluded to the ability to foresee future events. The principal function of a prophet of God was to be a spokesman for God—a *mouthpiece*, if you please (cf. Jer. 1:9-10). God placed His words in the mouth of the prophet by inspiration (2 Tim. 3:16-17). They were "holy men of God" who spoke by the impulsion of the Holy Spirit (2 Pet. 1:19-20).

The prophetic gift was what uniquely qualified one to serve as a prophet or even as a prophetess, though the work and authority of the latter were more limited. This gift entailed two key aspects of the prophetic office. (1) The prophet served as an inspired preacher. This is sometimes described as being a *forth-teller* referring to the telling forth of God's Word on everyday matters. (2) The prophet, as noted, also served as a *fore-teller*. A prophet of God could fore-see and thus speak of future

events—sometimes of things relatively close at hand but also just as often of events far distant from his own day, and even, at times, of multiple events in the same discourse.

In Deuteronomy 18:15-17 Moses declared to Israel that God would raise up a Prophet from among themselves like unto Moses, and he reminded Israel of how they had asked that Jehovah not speak to them directly as He had from Mt. Sinai at the time of the giving of the Law of Moses. He stated to them that God said: “They have well *spoken that* which they have spoken” (Deu. 18:17—KJV). He would thus speak through the medium of His Prophet! In Acts 3:22-23 Peter applies this passage ultimately to Jesus Christ. He is that great Prophet like unto Moses whom the people are to “hear in all things” (Mat. 17:5; Heb. 1:1; Col. 3:17).

The text of Deuteronomy 18 also anticipates the establishment of the prophetic office in ancient Israel, and, in so doing, the typological relationship between the Hebrew prophets and Christ. Moses gives the tests for a true, faithful prophet of God (Deu. 18:20-22). Thus, Moses turns his attention from the great Prophet like unto himself to those who would serve in the prophetic office in ancient Israel until that Prophet would come! Jonah, as part of the long line of prophets of God under the former economy, served by his very person and work to remind Israel of the coming of the One about whose special status Moses had spoken.

### **JONAH WAS ALSO A TYPE OF CHRIST AS CONCERNED HIS PREACHING**

While this flows from the relationship that existed between Jonah and Jesus relative to the prophetic office, it is of special mention here due to the Lord’s own comparison between the two regarding the preaching of God’s Word. Jonah was charged with preaching “the preaching that” God bid him to preach (Jon. 3:3). Though unwilling when first commissioned to go to Nineveh and though still unhappy with the task due to his understanding of God’s merciful nature, Jonah carried out his mission to Nineveh. Jesus Christ, contrastingly, carried out His mission to “seek and to save that which was lost” (Luke 19:10) with a humble and

obedient heart (John 6:38; Phi. 2:5-9; Heb. 5:8-9). Nevertheless, both indeed proclaimed the Word of God!

Jesus Himself made the comparison between them. He said, “The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah *is here*” (Mat. 12:41). Often the distinctions between the type and the anti-type are as significant as the similarities. In this case, Jesus is the superior of Jonah: thus making the refusal to obey the Lord’s preaching by the Jews of His generation even more heinous. Even the hardened and bitter men of Nineveh repented “at the preaching of Jonah,” which more literally should be rendered, “into the preaching of Jonah,” i.e., to receive the blessing of forgiveness implicit within it. Jonah came reluctantly to the men of Nineveh bringing a message that spoke principally of doom, and they repented. Jesus came willingly to those of His generation speaking a message of both forgiveness and coming judgment, but they would not repent.

### **JONAH WAS A TYPE OF CHRIST REGARDING THEIR PERSONAL PLIGHTS**

Jonah’s attempt to flee from Jehovah by means of a ship of Tarshish (which referred to a relatively large ship then capable of ocean travel from the Phoenician colony of Tartesus on the coast of Spain) ended with Jonah being cast overboard into the mouth of a great fish prepared by God. Jonah spent “three days and three nights” in the belly of the fish crying out day and night for deliverance from his predicament. Amazingly, Jonah was obviously preserved by the power of God from being digested. After the “three days and three nights,” he was vomited out upon dry land by God’s grace, and then finally set about to carry out his reluctant mission trip to Nineveh.

When questioned repeatedly for a sign by the unbelieving scribes and Pharisees as proof of His Deity, Jesus responded:

An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three

days and three nights in the heart of the earth  
(Mat. 12:39-40).

With these words, Jesus announced the length of time in which His body would be in the tomb upon His death. He also implicitly declared that He would subsequently rise from the dead. It was then both a prophecy and a challenge to these hardhearted Jews. His fulfillment of the prophecy by His resurrection would be more than sufficient proof of His Deity.

Paul wrote later that Jesus was “declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead” (Rom. 1:4). The exact time-frame of “three days and three nights” would serve as a marker in history of the resurrection. Jesus thus prophesied of the precise moment in time in which He would rise from the dead.

To be buried for so long required that Jesus’ physical body be preserved. Further, like Jonah, He would also experience some measure of sorrow and mental anguish, but unlike the rebellious Hebrew prophet, the suffering was not due to His own sins. The words then anticipate His time of sorrow and suffering for the sins of the world. A dark valley He would have to tread up Calvary’s way. The heartache and anguish of His crucifixion would precede His time in the tomb. Yet He did not perish. Though His body was in the tomb, His Spirit was in Paradise of Hades—in Abraham’s Bosom—with all those who had been faithful to God under Patriarchy and the Mosaic system (Acts 2:22-36; cf. Luke 16:19-31). Though buried, His body did not see corruption: being evidently preserved by the power of the Almighty (Acts 2:31).

The scribes, the Pharisees, and the chief priests would be powerless to stop it. Not even the might of the Roman army and the special military guard set by permission of Pontius Pilate at the request of the Sanhedrin could stop it. **He arose!** The thrilling words of the heavenly messenger to the women at the tomb in Matthew 28 thus are in part: “He is not here; for He is risen as He said” (Mat. 28:6).

It is my studied opinion that Jonah was literally “three days and three nights” in the belly of the great fish, and thus also that the body of Jesus was literally “three days and three nights in the heart of the earth”: thus making His prophecy’s fulfillment even more spectacular and impressive. With the crucifixion of Christ occurring on the 14<sup>th</sup> day of Nisan, His passing occurring the 9<sup>th</sup> hour (our 3:00 PM), and then a hasty burial about sundown just as it began to turn to the 15<sup>th</sup> day, which would be the day of Passover and a high Sabbath, this would signal the start of the time reckoning for the “three days and three nights.”

From the burial of Christ until His resurrection on the first day of the week would then mark out His time “in the heart of the earth.” This would entail then a Wednesday crucifixion. (**Note:** For more discussion and documentation on this subject, see my article “The Identity of the Day of Christ’s Death” in the August 1980 issue of *Defender* at the following link: <http://www.bellviewcoc.com/Defender-PDF/1980-Defender.pdf#page=62&view=Fit>.)

## CONCLUSION

Jonah, the son of Amittai, was a fascinating Old Testament character from whom we can learn many important lessons, but nothing more importantly than we learn from his role in the Scriptures as a type of Christ. At least three outstanding points of comparison exist in that type/anti-type relationship between him and Jesus.

1. Jonah was a type of Christ as a prophet of God.
2. Jonah was a type of Christ as a preacher of God’s Word
3. Jonah was a type of Christ regarding their personal plights.

The Bible is rich in its use of typology to convey wonderful messages of encouragement, edification, and admonition. This is one of the ways we learn from the things written aforesaid (Rom. 15:4).

## WORK CITED

All Scripture quotations are from the New King James Version unless otherwise indicated.

### QUESTIONS

1. What is one of the ways discussed in our lesson as to how we learn from the Old Testament precious truths about Jesus Christ?
2. What was a ship of Tarshish?
3. What parallels do we see in the plight of Jonah in the belly of the great fish and that of Christ in His death, burial, and resurrection?
4. What are some differences we see in the way in which Jonah and Jesus each reacted to their respective missions?
5. What was the primary function of a prophet of God?

# HOSEA

*Doug Post*

## HISTORICAL BACKGROUND

**H**osea means “salvation” (*Joshua* and *Jesus* derive from the same word), signifying him as a kind of “savior” to his people. Not only was Hosea a faithful prophet, but he was a powerful type of Christ, especially as it relates to love toward sinners. His prophetic ministry takes place during the time of the expansion of the Assyrian empire in the eighth-century. Israel went into Assyrian captivity in 722 BC. Since Hosea does not speak of these events, it seems likely his prophetic ministry ended prior to 722 BC. Between the death of Jeroboam II and the fall of Samaria, Israel had seven wicked kings. While the focus of his message was directed at the Northern Kingdom, his message encompassed the entire people of God.

In Hosea 1:1 we read:

The word of the LORD that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

Hosea’s prophetic work began when the “word of the LORD” came to him during the reign of seven kings. Of these seven kings, five are listed here in our passage. A couple of the ones that followed Jeroboam did not reign very long, which may be why Hosea left them out. Five of these seven kings are said to have continued in the sin of the first Jeroboam. The inspired Record states the same thing about these kings: 2 Kings 14:24, 15:9, 15:18, 24, 28, and 17:21-23:

And he did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin (2 Kin. 14:24).

What was this terrible sin that Jeroboam I committed that caused Israel to sin (14:16)? He was guilty of several things, which are found in 1 Kings 12: He instituted the worship of golden

calves (12:28), he then changed the place of worship from Jerusalem to Bethel and Dan (12:27-30), he appointed priests that were not from the tribe of Levi (12:31), he changed the time of the feast of tabernacles (12:32), and he devised all of this in his own heart, according to his own desires, not God’s (12:33). In the New Testament, worshiping God according to how one wishes is called “will worship” (Col. 2:23), which is “self-willed or self-imposed” practices.

Between the reigns of Uzziah and Hezekiah (in Judah), there reigned seven kings in Israel: Jeroboam II, Zachariah, Shallum, Menahem, Pekahiah, Pekah, and the last king is, ironically, named Hoshea (in Hebrew the names *Hosea* and *Hoshea* are the same). Therefore, we get an understanding of the length of Hosea’s prophetic ministry. Since the prophet Amos, an older contemporary of Hosea, also prophesied during the reign of Jeroboam II (which ended around 747 BC), most scholars place Hosea’s prophetic work from the period of the 740s BC to about 725 BC. The listing of the kings of the Southern kingdom, along with the reference to Jeroboam II, helps determine the approximate duration of Hosea’s prophetic ministry in Israel as being anywhere from the 760s BC to just prior to 722 BC.

God communicated His Will through the prophets, which is the meaning of the phrase “the word of the LORD that came unto to Hosea” (Hos. 1:1). God spoke through the prophets (Heb. 1:1) by means of His Spirit (2 Pet. 1:20-21; cf. 1 Pet. 1:10-12). Moreover, all of the prophets can be divided into two categories: (1) **Writing Prophets** such as Isaiah, Hosea, Amos, Daniel, and Malachi, and (2) **Non-Writing prophets** such as Gad (1 Sam. 22:5), Nathan (1 Chr. 17:1), and Elijah (1 Kin. 18:36). Coincidentally, there are also “anonymous prophets” in the Old Testament such as the unnamed prophet in Judges 6:7-10.

## OUTLINE AND SUMMARY OF HOSEA

Three identifiable themes are evident: (1) God suffers when His people are unfaithful to Him. (2) God never condones sin. (3) God seeks reconciliation. The book may be divided into two sections: (1) Chapters 1-3 discuss Hosea's marriage to a promiscuous woman named Gomer, a metaphor for the relationship of Israel with God in which Israel was guilty of "spiritual adultery." It is also here that God makes an indictment or brings a "lawsuit" against Israel. (2) Chapters 4-14 are the "oracles against Israel as a nation and as God's people."

God commanded Hosea to take a wife from among the people of whoredom—those who live in fornication and adultery. Hosea married Gomer, who was quite young, and she bore three children. Gomer began to walk the way of her heritage, leaving Hosea for her lovers. Even though she had left him and was living in wickedness and shame, Hosea continued to provide corn, wine, oil, and money for her. Gomer thought these gifts were from her lovers and she praised them. Soon she was brought down to poverty, shame, and loneliness, and was to be sold on the block as a common slave. Hosea loved her yet, and he went to the marketplace and bought her for the price demanded and took her home to be his wife, no more to leave.

### Part I—Chapters 1-3

As the **figurative** wife, Israel's moral condition is depicted. God had committed to her the honor of His name, but she committed spiritual adultery (1:2-3). The names given to the prophet's children tell us a number of things about the effect of Israel's sin, giving us insight to how God saw His people:

- *Jezreel* (1:4-5) means "God sows." A reminder that God never condoned the sin of Jehu (2 Kin. 10:1-14), and God did not forget.
- *Lo-Ruhamah* (Hos. 1:6) means "no pity or no mercy," signifying God's mercy does not continue indefinitely, but judgment would come.

- *Lo-Ammi* (1:8-9) means "not my people," showing that Israel would cease to be God's peculiar people.

Here we learn of both God's grief at Israel's sin and His unchanging love, as demonstrated by His willingness to take her back. Hosea 2:23 is interpreted in Romans 9:26 as referring to the conversion of the Gentiles. Next, the wife of Hosea is bought back (Hos. 3:1-3). Then follows two prophetic statements:

For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim.... Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days (3:4-5).

### Part II—Chapters 4-14

This section concerns the oracles against Israel as their specific sins are enumerated. The Lord said, "My people are destroyed for lack of knowledge" (4:6), explaining that they had "forgotten the law of thy God" (4:6). Jehovah spoke boldly, signifying that Israel had insulted His holiness and outraged His love. He delivered a heavy indictment against Israel. Embedded in Part II is the conclusion depicting the conversion and blessing of Israel (13:14-14:9). It begins with the prediction of coming judgment, which was fulfilled when Israel was carried away to Assyria. Judah continued to survive for more than a century and a half, but then she fell. A remnant of Judah returned to Palestine, but Israel did not. The book closes with a description of the day that is coming when Israel and Judah, at the verge of destruction because of iniquity, will return unto the Lord and experience His healing (14:4-9).

### TYPOLOGY OF HOSEA—A TYPE OF CHRIST

The main theme of the book also makes the prophet Hosea a type of Christ:

Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine (Hosea 3:1—KJV).

The Lord put Hosea through this unusual experience to demonstrate His grace, love, and

mercy to His people, all of whom have sinned, “for all have sinned and fall short of the glory of God” (Rom. 3:23). We did not love Him, but He loved us with an “everlasting love” (Jer. 31:3). The apostle Paul put it this way:

For when we were still without strength, in due time Christ died for the ungodly... But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (Rom. 5:6, 8).

Even the apostles allude to Hosea 1:10 as having to do with the Messiah (1 Pet. 2:10; Rom. 9:25-26).

There are multiple parallels between the lives of Hosea and Jesus. As Hosea was called to go and take a wife of adultery (Hos. 1:2), so was our Lord (Eph. 5:25-33; Jam. 4:4), reconciling His own back to God (2 Cor. 5:18-19). As Hosea paid the price demanded to redeem a slave for his unfaithful bride (Hos. 3:2), so did Jesus (Lev. 17:11; Heb. 9:22). Finally, just as the amazing, adultery-forgiving love of God portrayed in Hosea was available to Gomer, if she only turned away from her adultery and went to Hosea (Hos.

3:3-5), so it is that the amazing, adultery-forgiving love of God in Christ is available to us if we only turn away from our adultery and go to Jesus (John 3:16; Luke 5:32; 13:1-5; 15:1-10; 17:3-4; 24:44-49).

Moreover, in Hosea 11:1, God says, “out of Egypt I called My son.” Matthew 2:15 tells us that this was fulfilled when, after Mary, Joseph, and Jesus had fled to Egypt, God sent an angel to call His Son, Jesus, out of Egypt (2:19-20). In Hosea 1:7, God promises that He would save His people by the Lord their God—not by bow, sword, war, horses, or horsemen. Of course, God has saved His people by the Lord their God, fulfilling this prophecy. Just as those to whom Gomer was enslaved demanded a price, so our sins demanded blood and death (Lev. 17:11; Heb. 9:22; Rom. 6:23). Like Hosea, Jesus has saved His people through His redemptive work upon the cross.

#### **WORK CITED**

All Scripture quotations are from the New King James Version unless otherwise indicated.

#### **QUESTIONS**

1. When did Hosea prophesy and for how long?
2. What does the phrase, “The word of the LORD that came unto Hosea,” imply?
3. How is the person of Gomer a metaphor for Israel?
4. How did God view Israel based upon names of Hosea’s children?
5. In what ways is Hosea like Jesus?

# THE COURT

*Gene Hill*

The study of types in the Bible is an important study simply because the Bible itself identifies the existence of types. “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” (Heb. 9:24). However, Wayne Jackson says there are some reasons why caution in this study is important.

First, the extravagant speculations of earlier typologists have left a bad taste for the study in the minds of many; they feel it has been discredited.

Second, the spirit of religious liberalism has silently assaulted the thinking of some. They thus tend to dismiss the supernatural elements of the Scriptures, and since typology relates to prophecy, it has been similarly discarded. The Bible itself, however, makes it quite clear that types are a vital component of Jehovah’s redemptive plan.

The obvious solution then, is to simply be as careful as possible when seeking meaning in symbols.

In studying types, Moorehead tells us, under the heading “Classification of Types”:

Another thing in the study of types should be borne in mind, namely, that a thing in itself evil cannot be the type of what is good and pure. It is somewhat difficult to give a satisfactory classification of Biblical types, but broadly they may be distributed under three heads: (1) Personal types, by which are meant those personages of Scripture whose lives and experiences illustrate some principle or truth of redemption. Such are Adam, who is expressly described as the “figure of him that was to come” (Romans 5:14), Melchizedek, Abraham, Aaron, Joseph, Jonah, etc. (2) Historical types, in which are included the great historical events that under Providence became striking foreshadowings of good things to come, e.g. the Deliverance from the Bondage of Egypt; the Wilderness Journey; the Conquest of Canaan; the Call of Abraham; Deliverances by the Judges, etc.

(3) Ritual types, such as the Altar, the Offerings, the Priesthood, the Tabernacle and its furniture. There are typical persons, places, times, things, actions, in the Old Testament, and a reverent study of them leads into a thorough acquaintance with the fullness and the blessedness of the word of God (3029).

The court of the Temple, or outer court, falls under point number three, being a ritual type and a typical place. Since the Hebrews’ writer tells us that the Tabernacle was a figure from above, we are justified in seeking meaning.

The Tabernacle (Exo. 15:17; 25:8-9, 40) and the Temple (1 Chr. 28:11-19) were both divinely planned with accompanying specific commands that the plans for each were to be strictly followed (Exo. 25:40; 1 Chr. 28:11-12, 18-19). One of the purposes would be that these structures were to be typical of the original heavenly structure and for them to be valid, it had to be accurate in construction to be factually typical. If the construction was accurate, it would be typical. One could even draw a parallel between the proper construction of the Tabernacle and the Temple to that of the church (Mat. 16:18).

First the Tabernacle and then the Temple, were the places in which God was to dwell in the midst of Israel (Exo. 15:17; 25:8-9). The Holy Place and the Holy of Holies are dealt with in other lectures and will not be addressed here. For one to get into the Holy Place in the Tabernacle, one had to enter the outer court, which had the Altar of Burnt Offering (40:28-29), and then walk past the Laver to get to the entry to the Holy Place (30:18-21; 40:7, 30-33). These two items were for sin sacrifice and purification, and both were in the outer court. Everything used in service to God must be sanctified by, or through, blood (Heb. 9:11-14, 15-22; 10:9-10, 19-22). For the priests to approach God they had to be sanctified through proper use of the altar and laver.

In the Temple, God's dwelling place was the most Holy Place (Lev. 16:2; 1 Kin. 8:6) which was typical of the Heavenly Throne Room (Heb. 6:19-20; 9:8, 24). Only the High Priest entered there on one day each year (Exo. 30:10; Heb. 7:27; 9:7). The Holy Place where all sanctified priests could enter, was typical of the church (Acts 15:16-17; 1 Cor. 3:16; 1 Tim. 3:15).

### THE COURTS OF THE TEMPLE

In constructing the Temple, Solomon built two courts: the inner court (1 Kin. 6:36) separated from the outer court by three rows of hewed stone and a row of cedar beams, also called the court of the priests (2 Chr. 4:9a); and an outer court called the great court (4:9b). It is to this outer court that we now turn our focus.

The outer wall of the Tabernacle and the walls for the Temple and the courts served the purpose of separating the holy from the profane. A demonstration of a distinction between the sacred and the mundane. It is the case that the Levitical priests had other priestly duties that took them away from service in the Tabernacle or the Temple. One example is that of inspecting a house that may have an outbreak of leprosy (Lev. 14:33-53). They had to go out into the world to conduct such services.

The Great Court appears to be typical of the world in which we as members of the royal priesthood live and conduct our daily business (1 Pet. 2:9-12). Peter tells us from where we came and what we were not. We were in darkness and were not a people; we did not have mercy. However, He called us out of the darkness in which we resided and gave us mercy making us His people (Col. 1:13-14; Tit. 2:13-14; 2 The. 2:13-14). We find here a description of the condition in which the people of the world, the Great Court, find themselves.

Those populating this Great Court are described by Paul in Ephesians 2:11-22. They are

without Christ and aliens with no hope (2:12). Likewise, their understanding is darkened, alienated from the life of God, spiritually ignorant, and blind (4:18). He further informs us of the consequence of such a world view in Romans 1:18-32. When one does not have Jehovah, the Lord God, directing his path, the condition one finds himself in is a rapidly deteriorating situation.

What part do we as the "royal priesthood" play in this outer court? Jesus provides us some insights in Matthew 5:13-16. Salt is a preservative and Christians are to be of such character that we influence the society with which we interact to righteousness. As light we show forth truth and reflect Christ to draw people to Christ (John 3:19-21; 10:16).

As a city, governed by Christ's Law, we draw those to us that are looking for a life ruled by Divine law and order (Rom. 16:17-18). We show people the practical, daily application of truth lived out.

Our lives are lived on a daily basis in this outer court. Paul said as much to the Corinthian church:

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world (1 Cor. 5:10).

The church is in the world, but the world is not to be in the church. "For what have I to do to judge them also that are without? do not ye judge them that are within?" (5:12).

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- All Scripture quotations are from the King James Version unless otherwise indicated.
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### QUESTIONS

1. What important place does the study of typology have in understanding the Bible?
2. What two reasons does Jackson give for people not studying Biblical types?
3. What is the importance placed on accurately building the Tabernacle and Temple?
4. What is the typical significance of the Most Holy Place? Of the Holy Place?
5. What does the Outer Court typify?

# THE HOLY PLACE

*Geoff Litke*

From its earliest pages, the Bible demonstrates the importance of a respectful approach to God and separation from worldly people. The account of Cain and Abel shows the consequences of a lack of reverence ultimately resulting in Cain's departure from God. The entire recorded life of Noah reveals the blessing of separation from an ungodly world (1 Pet. 3:21). Following Noah's departure from the Ark, he made worship a priority. Along with so much of the rest of the Bible, the Tabernacle of the Old Testament (later the Temple) embody these two principles.

The Tabernacle must have been a spectacular thing to see, built with the most precious materials, and arrayed in bright colors (Exo. 25:1-8). The colorful walls of fine linen walls, the top with red-dyed skins, and the fixtures all made of gold and silver would impress those approaching God as to the glory of the occasion (Exo. 26). The Tabernacle traveled in the middle of the camp of Israel, with the pillar of the cloud by day and fire by night, signifying God's presence among them. Later, the Temple took the place of the Tabernacle with essentially the same fixtures and function, although it differed with its expanded dimensions, multiplied furniture, and solid materials (1 Kin. 6-7; 2 Chr. 2-4).

The outer court of the Tabernacle represented the world with its need for sacrifice and cleansing, while the Most Holy Place (inside the tabernacle proper) represented heaven where Christ presented Himself as the perfect sacrifice for sin (Heb. 9:12, 24). The Holy Place, between the two, represents the church in today's age. Those, having sacrificed on the altar and washed in the laver, could enter into the Holy Place to enjoy the blessings of fellowship with God. As much as the Most Holy Place was divided from the Holy Place, so was the Holy Place divided from the world. A study of the separation of the God's people, and the blessings of fellowship as they relate to the Holy Place would greatly benefit any-

one seeking to grow in his understanding of the church.

Beyond the fact that one must have performed certain acts in the outer court to enter into the holy place, the only ones allowed to do so were the Levites. The Levites camped closest to the tabernacle in the order given for the camp (Num. 1:52-53). Only Aaron and his sons were to minister in the Holy Place as priests, but the Levites were given to assist and serve them in the tabernacle (18:1-7; Heb. 9:6-7). The Levites would be responsible for tending to and transporting the various parts of the tabernacle according to their family (Num. 1:50-51). The service of the priesthood in the Temple was essentially the same as the tabernacle.

The apostle Peter, writing about the separation and difference between the church and the world, brought forth two of the elements of the typology of the Temple when he wrote:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.... But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light (1 Pet. 2:5, 9).

First, the church as the anti-type of the temple would not be comprised of stones nor tent walls, but the members of the church itself are the stones. When the apostle Paul wrote his second letter to the Corinthian church, he referenced this same idea as an exhortation to be holy or separate from the world, saying:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in

them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18).

Paul was drawing from the very texts where the instructions on the tabernacle were given. Under the Old Testament, the strangers were clearly excluded from the tabernacle, but in the New Testament all can be God's spiritual house and royal priests through Jesus Christ (Eph. 2:14-21; Heb. 3:6).

Second, Peter taught that the church comprised the royal priesthood of God. Following Christ's death, the Old Law was nailed to the cross (Col. 2:14). The restrictions on the priesthood were done away therewith (Heb. 7:11-14). The new priesthood will not offer the sacrifices prescribed in Moses' law, but instead will present themselves as living sacrifices (Rom. 12:1-2) and offer the fruit of their lips in the sacrifice of praise (Heb. 13:15). Following the perfect sacrifice of Jesus Christ, there is no need for a priesthood of men to stand between God and His church. "For *there is one God, and one mediator between God and men, the man Christ Jesus*" (1 Tim. 2:5).

The Holy Place is also like the church in that it is the only way to enter into the Most Holy Place or its anti-type, heaven. The typology here is quite clear. There was one door into the Holy Place and one door to the Most Holy Place. Jesus Christ is the savior of the body (Eph. 5:23). The body is the church (1:22-23). All of God's saved are in the church (Acts 2:47). Those who have obeyed the Gospel in being Scripturally baptized for the remission of sins were baptized into Christ (Gal. 3:26-27). Only those in Christ can enjoy the spiritual blessings therein (Eph. 1:3).

Just like there are spiritual blessings in Christ, shadows of those blessings could be found in the Tabernacle. Each of the furnishings in the Tabernacle represented an aspect of the blessings of fellowship with God through His Son (Rom. 5:1-2). The Tabernacle and later the Temple faced east and were laid out accordingly (Num. 3:38;

Exo. 27:9-18). Inside the Holy Place were three furnishings: the Table of Shewbread on the north side (40:22), the Candlestick on the south side (40:24), and the Altar of Incense centered before the veil and entrance into the Most Holy Place.

The Table of Shewbread measured two cubits long, one cubit wide, and one-and-a-half cubits high; it was made of acacia wood overlaid with gold. The table had a highly decorative rim of gold running along its edge and would have been a striking piece of furniture.

Upon the table there were placed twelve cakes each Sabbath (Lev. 24:5-9), along with dishes, utensils, an incense bowl, and flagons of pure gold (Exo. 25:23-30). The bread would be arranged in two rows with six cakes on each row and frankincense on each row. Aaron and his sons were permitted to eat bread at the end of each Sabbath, but they were required to eat the bread within the Holy Place. Later, during the time of Solomon's temple, there were ten tables (2 Chr. 4:8).

The bread on the table essentially represents God's providence for His children. While there are physical promises to the Christian (Mat. 6:33), the greater blessings are God's Word and Christ Himself. Christ showed the superiority of the life-giving Word, quoting Deuteronomy (Mat. 4:4; c.f. Deu. 8:3). Christ went on to declare Himself the bread of life (John 6:3).

The Table of Shewbread represents the sustaining power of God's Word and the Christ. In the New Testament there is no Sabbath observation, but on the first day of the week Christians come together to have communion around a table with bread also (Acts 20:7; 1 Cor. 11:23-24). The fellowship picture in the Lord's Supper can be seen in the Shewbread also.

The Lampstand, fashioned out of a single talent of gold, had six branches extending off of its main stem. The central stem and six branches terminated in bowls for a total of seven lamps (Exo. 25:31-39). The lamps were to be lit in the evening and snuffed out each morning by the priests (Lev. 24:3). The lamps provided light within the Holy Place through the darkness of night.

Many commentators believe the Lampstand represents the people of God and, more specifically, Christians in the church. This conclusion finds its basis in Revelation 2:12-20 and 2:5. The slight discrepancy being that the candlesticks there represent congregations and not individual Christians. Nevertheless, the concept of God's people being light fits the teaching of the New Testament (Mat. 5:14-16; Phi. 2:15).

God's Word frequently employs the figure of light for revelation. This may be the anti-type of the Lampstand. Some question the use of the seven candlesticks in this regard, but it typifies the fullness of revelation which would come in the New Testament age in contrast to the limited revelation of Moses' day (John 1:17; 2 Cor. 3:12). The Psalmist made a solid connection between light and the word saying, "Thy word *is* a lamp unto my feet, And a light unto my path" (Psa. 119:105, cf. 119:130; 2 Cor. 4:4). Finally, in keeping with the concepts of blessings in the Holy Place and separation from the world, Paul used the figure of light both referring to God's Word and His people.

Be not ye therefore partakers with them. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light (Eph. 5:7-13).

The Altar of Incense stood as the centerpiece in the Holy Place of the Tabernacle.

The Altar of Incense, like the other furniture, was made of acacia wood overlaid with gold. Like the Table of Shewbread, the altar also had a crown. Finally, the altar had horns similar to the altar of the outer court (Exo. 30:1-5).

The Lord made a critical distinction between the outer court altar and the Altar of Incense:

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD (30:9-10).

The incense of the Holy Place is a type of the prayers of the saints. Even before the New Testament, the Psalmist said:

LORD, I cry unto thee: Make haste unto me; Give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee *as* incense; *And* the lifting up of my hands *as* the evening sacrifice (Psa. 141:1-2).

The apostle John, in Revelation, saw this figure wherein its explanation was given:

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

As beautiful and full of wonder the tabernacle must have been, Christians today enjoy the reality of what that old tabernacle typified (Heb. 9:11).

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All Scripture quotations are from the King James Version unless otherwise indicated.

### QUESTIONS

1. What was the significance of the Tabernacle's location in the camp of Israel?
2. Who are the priests under the New Testament system?
3. Who was authorized to eat the Shewbread?
4. What is the significance of seven lights on the candlestick?
5. What were the two services of the Altar of Incense?
6. What is the significance of the Holy Place in contrast to the Outer Court?

# THE HOLY OF HOLIES

*Lee Moses*

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope (Rom. 15:4).

This learning might come in typical ways, such as learning from the positive and negative examples of human conduct found in the Old Testament. This learning also might come in typological ways, as one learns what Old Testament types teach about their New Testament antitypes.

“What justifies understanding the Bible typologically...is the conviction that God is always the same” (Hanson 784). Indeed, He is, and a study of typology can reaffirm that truth as well as providing valuable insight into the nature of God and the New Testament dispensation. In the Old Testament, God was said to dwell in the innermost chamber of the tabernacle, and later of the temple, known as the “most holy place,” literally, “the holy of holies.”

## THE MOST HOLY PLACE

Just as “the song of songs” (Song of Sol. 1:1) refers to a song surpassing other songs, so “holy of holies” (Heb. *qodesh haqqodashim*) is a Hebraism (the superlative genitive) which describes a place possessing a holiness exceeding the holiness of any other similar “holy” place. The King James Version’s “most holy place” (“holiest of all” in the New Testament) accurately conveys this thought. That this place is called “the holy of holies” further emphasizes the superlative and singular holiness of the tabernacle’s inner chamber. However, its holiness is more than a matter of words. True holiness always is.

The first “holy place” of the Israelites was Mount Sinai. It was where the Lord revealed Himself to Israel.

And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to your-

selves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount (Exo. 19:11-13).

God is perfectly holy, and, as such, where God dwells is holy. No man can take lightly the notion of approaching the most high God in any place He abides. Sometime prior to the aforementioned event, the Lord revealed Himself to Moses at the same mountain (3:1ff). As Moses drew near to behold the burning but not burnt bush in which God appeared, the Lord said, “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground” (3:5).

*Holiness* implies something that is “withheld from ordinary use, treated with special care”; “that which is set apart for the service of Yahweh” (Naudé 877; *Expository Dictionary* 493). Holiness then suggests “commanding respect, awesome, treated with respect, removed from profane usage” (Kohler and Baumgartner). At least from an earthly perspective, holiness is atypical. For the Israelites, atypical sights pointed out an atypical place—a holy place. All that took place at Mount Sinai leading up to the Lord’s arrival there—the restriction against approaching the mountain, the instructions for the people to wash their clothes, the thunder and lightning, the thick cloud upon the mount, the fire and smoke, the sound of the unusually loud trumpet (Exo. 19)—all this emphasizes the holiness of the occasion and of the place where God would temporarily dwell.

After departing from Mount Sinai, the Israelites would never again encamp at that place which had been the dwelling-place of God. Instead, they were commanded to build and bring with them a portable Divine dwelling: “And let them make me a sanctuary; that I may dwell among

them” (25:8). This dwelling was, of course, the tabernacle. It and its furnishings were to be constructed according to very precise instructions given by God Himself (Exo. 25-27). In later centuries, God reluctantly granted to the kings of Israel their wish to build God a more permanent dwelling in the form of the temple. Yet, God still held the prerogative to determine how it was to be built (cf. 1 Chr. 28:11-19).

It is noteworthy that the instructions for the construction of the tabernacle and related items (Exo. 25-31) and the record of the construction itself (Exo. 35-40) are interrupted by the account of the Israelites’ sin with the golden calf (Exo. 32). In that sin, the people desired a visible representation of God to accompany them as they traveled through the wilderness:

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him (32:1).

How ironic that God was providing for that visible reminder during Moses’ *delay!* How sad and tragic when God’s people convince themselves that perverted worship fills a need that God’s true worship cannot supply! What the Israelites needed for their worship would be supplied in the tabernacle worship.

Entering into the tabernacle, and, later, the temple, was a privilege from which the vast majority of Israelites were excluded. Any non-priest who dared approach it was to be put to death (Num. 1:51; 3:38). Only the priests were privileged to enter into the tabernacle. However, not all priests were privileged to enter into the holy of holies. Only the high priest held that authority, and that only once per year:

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the veil before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat (Lev. 16:2).

The “holy *place*” here spoken of is not the first chamber of the tabernacle proper which is commonly called the holy place. “Within the veil” refers to the curtain that separated the chamber where other priests were allowed from the chamber where they were not. Also, the mercy seat was located in the holy of holies.

Now when these things were thus ordained, the priests went always into the first tabernacle [i.e., the holy place], accomplishing the service *of God*. But into the second [tabernacle; i.e., the most holy place] *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people (Heb. 9:6-7).

The construction and layout of the tabernacle stressed the holiness of the most holy place.

The use of metals—gold, silver, and copper—are carefully graded in terms of their proximity to the Holy of Holies (Childs 537).

The veil between the holy place and the holy of holies stood as both a literal and representative divider. It represented the unrevealed mysteries of God’s plan that remained during the Mosaic dispensation (Deu. 29:29) (Winton 131). It served as a reminder that sinful men cannot abide in the presence of a holy God (Psa. 5:4-5; Hab. 1:13). It represented the lack of access granted to God by means of the Law of Moses. This inaccessibility especially stung non-Jews. If priests, other than the high priest, were excluded from going beyond the veil; if non-priestly Israelites were excluded from even approaching near the veil; how much less could Gentiles expect to access that which lay within the holy of holies? Under the Law of Moses, Gentiles

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 (Eph. 2:12).

Compared to the holy place, the holy of holies was sparsely furnished. Nevertheless, the most holy of the furnishings were found there.

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will com-

mune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel (Exo. 25:21-22).

The “testimony” that would be placed in the ark would be the two tablets on which God would engrave the ten commandments (34:1; Deu. 9:11; 10:5). Also, the “book of the Law”—apparently the scrolls containing Genesis through Deuteronomy—was placed either inside or next to the ark:

Take this book of the law, and put it in the side of [by the side of—ASV] the ark of the covenant of the LORD your God, that it may be there for a witness against thee (31:26).

The Israelites had violated and would repeatedly violate that Law; thus, the tablets and scrolls of the Law would serve as constant reminders to the people that they stood condemned as sinners by that Law (cf. Rom. 3:19-20). Yet, they would also be reminded that the Law was to be their guide (Pro. 6:23).

Also within the ark would be Aaron’s rod that budded—a reminder that God had chosen Aaron and his male descendants as priests throughout the Mosaic dispensation (Num. 17:1-13) and a reminder to respect God’s delegated authority (Num. 16-17). The golden pot of manna placed inside the ark would remind the people that the God who sustained the Israelites in the wilderness would continue to sustain them (Exo. 16:32-34). The failure to regard the ark of the covenant as holy would result in suffering and death (1 Sam. 5:8-12; 2 Sam. 6:3-7).

Covering the ark was the mercy seat. On either end of the mercy seat was a carved cherub, between which the Lord dwelt (1 Sam. 4:4; Psa. 80:1; etc.). Only the sprinkling of blood upon that mercy seat could procure God’s mercy (Lev. 16:14-16). Yet, even in that fearsome, most holy place in which God dwelt, mercy was found closest to God.

No earthly light shone in the holy of holies. The candlestick remained behind in the first chamber of the tabernacle. For the most holy

place, the glory of God was sufficient (Winton 132).

### THE TRUE HOLY OF HOLIES

There was nothing intrinsically holy about the ground on which the holy of holies stood, nor in the curtains or walls surrounding it. It was only made holy by the presence of God:

Within the Biblical sphere...holiness attaches itself first of all, not to visible objects, but to the invisible Jehovah, and to places, seasons, things and human beings only in so far as they are associated with Him (Lambert 1403).

However, God could only dwell in an earthly place in a representative sense. Even as he celebrated the completion of the temple’s construction, Solomon asked:

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? (1 Kin. 8:27).

The Mosaic tabernacle—even the holy of holies—was never the true tabernacle of God: “For Christ is not entered into the holy places made with hands, *which are the figures of the true*; but into heaven itself” (Heb. 9:24). The holy of holies constructed and revered by the Israelites was only a “copy” or “representation” (Bauer, et al. 90-91) of the true Holy of Holies—heaven itself. This abode of sinlessness and crystalline perfection has remained the true dwelling of God. Yet, the Israelite holy of holies instructs men concerning the nature of the true Holy of Holies.

As the Old Testament holy of holies was hidden and unseen to all but the high priest, so is the true Holy of Holies to all but the High Priest who has entered (Heb. 9:24). He who dwells in the true Holy of Holies is to be feared:

For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is a fearful thing to fall into the hands of the living God* (10:30-31).

For our God *is a consuming fire* (12:29).

There may be no literal ark there, nor the scrolls and tablets of the Law inside it, yet God remains a God of Law. He holds men account-

able by an absolute standard, and He will finally and eternally condemn those who fail to conform their lives and their souls to that standard (Rev. 20:11-15). Yet, as God dwelt in the Mosaic holy of holies in closest proximity to mercy, so He is “rich in mercy” (Eph. 2:4a), offering those riches to all who will receive them (2:4b-7).

God’s dwelling place holds indescribable beauty. The Mosaic holy of holies was constructed of the finest materials available, yet they cannot compare with the materials found in the true Holy of Holies (Rev. 21:10-21). As D. R. Dungan emphasizes in his discussion of types, “The antitype is always superior to the type” (361).

How sad it is that many fail to see that God no longer dwells in earthly structures. Muslims face Mecca to pray, as though God still made an earthly location His special abode. Mormons view Salt Lake City and other key cities in their history as holy. Modern-day Jews view the Western Wall (“Wailing Wall”) as holy. Even professed Christians will speak of the “holy land” and various “holy sites.” However, to find the Most Holy Place today, one must raise his eyes upward.

### APPROACHING THE HOLY OF HOLIES

Despite the fearsomeness of the King behind the veil, a Christian can come to the King’s throne in confidence (Heb. 4:15). This is because the Christian’s High Priest has entered into the Holy of Holies and made the necessary atonement:

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.... For by one offering he hath perfected for ever them that are sanctified.... Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; 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 (Heb. 10:12-22).

The literal veil of the temple, forbidding access to the holy of holies, was torn in two at the death of Christ (Mat. 27:51). Access previously forbidden was now openly granted; not to Aaronic

priests, nor even to Israelites, but to people from all nations who would have their “hearts sprinkled from an evil conscience” and their “bodies washed with pure water”—that is, those who would have the blood of Christ applied inwardly via baptism outwardly (cf. Rom. 6:3; 1 Pet. 3:21). Thus, the rending of the veil also signified the abrogation of the Law of Moses, which had clearly prohibited access to all but the Levitical high priest. This access was only made possible by the death of Christ (Eph. 2:15; Col. 2:14). The Hebrews’ writer speaks of the *veil* through which Jesus entered the Holy of Holies as “his flesh.” Jesus had assumed flesh in His incarnation, and the destruction of His body made possible access to the true Holy of Holies: “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:13).

Paul spoke of Jesus:

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 (Rom. 3:25).

The Greek word for the aforementioned *propitiation* (*ilastērion*) only occurs one other time in the New Testament, and it is translated **mercy seat**:

And over...[the ark were] the cherubims of glory shadowing the mercyseat [*ilastērion*]; of which we cannot now speak particularly (Heb. 9:5).

With “boldness,” “in full assurance of faith” (10:19, 22)—these are just a couple of the expressions used to emphasize the confidence with which a Christian can approach the Holy of Holies. This applies to public worship, private prayer, family devotions, or any other Scriptural way in which a Christian might “draw near.”

Although Christians may confidently approach the Holy of Holies, this does not mean they may do so haphazardly. While expanded access has been granted, one must not let himself be deluded into thinking that the true Holy of Holies is somehow **less** holy than the Mosaic holy of holies. The Levitical priests and all that pertains to the tabernacle

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 (8:5; cf. Exo. 25:9, 40).

The New Testament pattern is certainly not identical to the Old Testament pattern, but a pattern has been given, nonetheless (Acts 20:7; 1 Cor. 16:1-2; 1 The. 5:17-18; Mat. 6:9; Eph. 5:19).

How thankful ought the Christian to be for the right to approach the Holy of Holies and for the One who made that access possible!

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 (Heb. 9:24).

### ENTERING THE HOLY OF HOLIES

Christ's entrance into the true Holy of Holies not only gives Christians the right to "draw near"—it gives them the hope of entering that place themselves. The Hebrews' writer speaks of

the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus (6:18-20).

Whither Jesus entered is heaven, and He entered "for us." Just as His resurrection provides Christians assurance of their own resurrection (1 Cor. 15:20), so Christ's ascension to heaven provides a "sure and steadfast" hope likened to a firmly grounded anchor.

Mankind is blessed to live in a world created by God. However, this world is not holy. Sin has stained this world and has disturbed every aspect of life on earth. Sorrow, pain, sickness, and death are everyday realities of earthly existence—ultimately because of sin. Nothing confined to the earth is certain. So what true hope can any man or woman find on earth? "For here have we no continuing city, but we seek one to come" (Heb. 13:14).

The apostle John saw and described that wonderful place to come, no longer a small chamber of ten cubits cubed, but a **city** adorned with

splendor and crowned with perfection (Rev. 21-22). He wrote:

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. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:3-4).

There no more will anyone endure sin or its consequences.

However, for one to maintain his hope of entering the Holy of Holies, he must take heed lest he "draw back unto perdition" (Heb. 10:39). Indeed, now is the time to "draw near."

### CONCLUSION

The holy of holies found in the Israelite tabernacle and temple provides an appropriate picture of heaven, God's dwelling place. The severe restrictions placed on accessing the holy of holies should generate tremendous appreciation for the access granted Christians to heaven—in approaching it now, and entering it when the world is no more. However, it is crucial that one is found holy in Christ Jesus if He hopes to enter the heavenly Holy of Holies. True holiness is more than just a matter of words—it always has been.

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### QUESTIONS

1. What made the holy of holies holy? What made it more holy than the holy place?
2. How can an Omnipresent God be said to "dwell" in any one place (cf. Psa. 139:7-10; Jer. 23:23-24)?
3. What does the holy of holies typify? In what way(s) is this seen?
4. Why is it remarkable that the Hebrews' writer speaks of Christians approaching the Holy of Holies "boldly" and "in full assurance of faith"?
5. What made possible the expanded access to the Holy of Holies under the New Testament?

# PRIEST

*Doug Post*

## INTRODUCTION

The Old Testament reveals three offices that served as types: *prophets* (1 Kin. 19:16), *priests* (Exo. 28:41), and *kings* (1 Sam. 10:1). Of course, Hebrews 1:1-3 teaches that all three offices are applied to our Lord Jesus Christ. He is our **Prophet** as seen by His being God's spokesman for us (Acts 3:22), **Priest** in that He by Himself purged our sins (Heb. 3:1), and **King** when He sat down at the right hand of God (Rev. 17:14). Likewise, there is a secondary application to Christians as being **prophets** in that they are non-miraculous preachers and teachers of God's Word (Mat. 28:19-20; 1 Pet. 4:11), **priests** (1 Pet. 2:9), and **kings** (Rev. 1:6; 5:6; 20:6). In fact, New Testament Christians are referred to as a *spiritual house*:

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Pet. 2:5).

This same *spiritual house* is referred to as God's *temple* (1 Cor. 3:16-17), His one *body* (Eph. 1:22-23, 4:4; cf. 1 Cor. 6:19), and His *church* (Col. 1:18; 2 Cor. 6:16). While many "types" are found in God's Word, the focus of this study will deal with the typology of "priest." **Priest** also applies to Christians because it describes our role and responsibility based upon our relationship with God.

## PRIEST—HISTORICAL BACKGROUND

The Hebrew word *kohen*, meaning "priest," refers to one who approached God (or his gods as in paganism) on behalf of others. The priest performed sacrificial and mediatory duties, like Melchizedek, who was a priest of the true God (Gen. 14:18), or Joseph, who married the daughter of a pagan Egyptian priest (41:45). The pagans had their priests (1 Sam. 5:5; 6:2; 2 Kin. 10:19; 2 Chr. 34:5). Under the Patriarchal Dispensation of the Old Testament, we learn that the fathers of

each household served as priests (Gen. 8:20-21; 22:12-13; Job 1:5). The Old Testament priest is a type, shadow, foreshadowing, precursor, or that which points to the New Testament concept of priest. It must be noted that there has, throughout world history, existed a commonly held concept of a priest, among both God fearers and pagans, demonstrating a commonly held belief in God or gods. In the Semitic and non-Semitic regions of the Fertile Crescent existed both monotheistic and polytheistic nations, including Mesopotamia, Sumeria, Assyria, and Egypt. The people of these lands were expected to worship and serve these deities, which necessitated a priesthood, because priests were understood to be the mediators between man and his God or gods. History and archaeology reveal the world-wide phenomenon or commonality of the belief in a Power or powers greater than man, which demanded a priestly mediator (Hoerth 67).

## PRIESTLY HOLINESS AND PURITY

While reference is made to priests throughout the Pentateuch, any detailed discussion of *priest* must include its primary source document—Leviticus. Leviticus deals with matters of special concern regarding the jurisdiction of priests, the sanctuary, its system of sacrifices, and the distinctions between holy and profane—purity and impurity.

- Chapters 1-7 deal with the sacrificial system.
- Chapters 8-10 recount the installation of Aaron as high priest and his descendants as the priestly clan within Israel.
- Chapters 11-15 speak to the dietary system and laws.
- Chapter 16 describes the procedures to be followed on the Day of Atonement.
- Chapters 17-27 deal with holy living.

The Hebrew word for *holy* means "separate," and that which is *separate* is "holy," made distinct

from the common. While God is intrinsically holy, He can impart holiness, sanctifying persons, places, and things, especially as they relate to a relationship with Him. Anything outside this relationship-realm was unholy or profane (common). Holiness demanded separation for the purpose of serving God. It involved voluntarily separating one's self from anything that threatened holiness. The preservation of holiness (sanctification) depended upon following the rules and safeguards (works) God provided to Israel and her priests.

The principle of *holiness* is certainly demonstrated by the priesthood of the Old Testament:

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office (Exo. 28:1).

The office of priest was automatically, by God, designated as "holy":

Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy (Lev. 21:8).

The priest was separated for a role different than the rest of the people, especially since he was God's mediator. Even the dress of the priest was to be separate (Exo. 28:2-5). The priest was separated to offer sacrifice on behalf of the people and, by attending to the various aspects of the Divine service, served as a conduit to bring down God's blessings to His people.

And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace (Num. 6:22-26).

On the other hand, when considering the **camp of Israel**, we find the area outside the *camp* was considered profane (Exo. 33:16-17; Num. 21ff). It had a certain degree of holiness within itself. Anything impure or corruptible was removed and taken out. Of the sin-offering, Spurgeon wrote:

You know that when the High Priest offered the sin-offering, because it typified sin, it was so obnoxious to God that it might not be burned upon the great altar, but it was always burned outside the camp, to show God's detestation of sin and His determination not only to put it away from Himself, but also to put it away from His Church (2).

Outside the camp of God's people was considered a place of defilement, uncleanness, impurity, corruption, filthiness, pollution, contamination, condemnation, punishment, rejection, and reproach. Nothing good was outside the camp (Exo. 29:14; Lev. 4:12, 21; 6:11; 8:17; 9:11; 10:4-5; 13:46; 14:3, 39-45; 16:27; 24:11, 14, 23; Num. 5:2-4; 12:10-15; 15:32-36; 19:3-10; 31:13, 19; Deu. 23:10-12; 1 Kin. 21:13; 2 Chr. 33:15).

### PRIEST, BLOOD, ATONEMENT

Even among the priests, there were levels/degrees of holiness. For instance, like concentric circles, as one moved deeper into the sanctuary (of the tabernacle, temple) and into the holy of holies, so did not the demand of holiness, and this is where the separation of high priest from priest comes in. Only the high priest could enter the Holy of Holies (see Lev. 21). Therefore, holiness increased as physical proximity to God increased. In similar fashion, movement toward the tabernacle or temple, into the outer courtyard—the outer enclosure of the sanctuary—bears a slightly higher degree of holiness. It was accessible only to Israelites who were pure. The sanctuary proper, which is in closer proximity to God, bears a still higher degree of holiness: it was accessible only to the priests, who are said to be the holy ones within Israel. Then the inner part—the Holy of Holies, is accessible only to the holiest member of the nation, the high priest.

Similar "concentric circles" of holiness are associated with the demarcation of days and time. Certain days, like the Passover were set apart and demarcated from non-sacred or common days and time. The Sabbath was considered *holier* than most "holy days." However, the holiest day was the Day of Atonement (Yom Kippur), also known as the "high day" (John 19:31). The Day

of Atonement was separated from all other days, because it was on this most **holy day** that the most **holy person** (high priest) would enter the most **Holy of Holies**, performing the most **holy ritual** upon the most **holy object**—the mercy seat of the ark (Lev. 16:13-14). The blood that was sprinkled was **holy** because it came from the sacrifice that was **holy** or set aside.

For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul (17:11).

Blood represents life, and the blood of the sacrifice, as assigned by God, was the spiritual cleansing agent, if you will, that purified or cleansed the sinner from his sins.

### NEW TESTAMENT PRIEST AND HIGH PRIEST

Like the parables of our Lord, we cannot demand or expect types to provide us a view or explanation for every part of the corresponding antitype, because the function of a *type* is to serve as a “shadow of good things to come” (Heb. 10:1; Col. 2:17). Nonetheless, we have get a clearer understanding of the New Testament priest from pictures provided us from the Old Testament priest. There are two occupants serving as priests of God under New Testament law today—Christians (the church) and Jesus Christ.

#### Christians—The Church

Under the New Testament order, or Christian Dispensation, Christians are referred to as priests. Peter writes: “But ye *are* a chosen generation, a royal priesthood, an holy nation” (1 Pet. 2:9; cf. Rev. 1:6, 5:10, 20:6). God, by His grace, chose the Levites from among the eleven tribes, just as it was by His grace that He called Abraham from Ur. When we consider Levi, there was nothing to commend him to God. He was a violent man and a murderer (Gen. 34:24-30). In addition to a blessing, Jacob pronounced a curse upon both Simeon and Levi:

For in their anger they slew a man, And in their selfwill they digged down a wall. Cursed *be* their anger, for *it was* fierce; And their

wrath, for it was cruel: I will divide them in Jacob, And scatter them in Israel” (49:6-7).

Yet, God chose Levi out of all the tribes to be the only tribe from which priests could come to serve Him (Deu. 18:5). This ought to be a reminder that God has called us “out of darkness into his marvellous light” (1 Pet. 2:9). That we have been called by His Gospel (2 The. 2:14), and “delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son” (Col. 1:13).

We, too, have been **chosen** and/or **predestinated** to be “in Christ” (Eph. 1:4-5). God predetermined that all the chosen or elected would be those who would be “in Christ,” but to get into Christ is up to the individual (Gal. 3:26-27; cf. Mark 16:16; Acts 2:38). God has not elected or predestined anyone to believe, repent, or be baptized. On the contrary, those who obey (Heb. 5:9; cf. Acts 2:38; Rom. 10:15-17) are then added to His church or kingdom (Acts 2:47). No one is individually elected to salvation or into the church, where salvation is (Eph. 5:23). Instead, God predetermined a certain class of people to be saved. Those who submit to the conditions that appropriate God’s grace, are those who are saved and added to the church of Christ. These are the elect and no other person is. God is omniscient and already knows who will and who will not submit and accept His grace. Those unwilling to accept the conditions of His Gospel of grace (Acts 20:24), are those not chosen or elected.

Moreover, like the priests and Levites, Christians have also been *separated* or *sanctified* for worship and service to God. Like the priests of old, we, too, are to be holy, which is predicated upon our own volition and determination as Peter declares: “Because it is written, Be ye holy; for I am holy” (1 Pet. 1:16; cf. Lev. 11:44). The imperative of this passage destroys the Calvinistic concept of “election” showing us that Christians must, of themselves, by their own will power, become holy. This is a command, not a promise. Therefore, God desires that we be holy, but He will not force us to be so.

Serving as a priest under Old Testament law required obedience. They had very stringent stan-

dards of behavior and ritual purity (see Lev. 21). Nadab and Abihu, priests and sons of Aaron, disobeyed God Who immediately struck them down (10:1-2). Later, the sons of the high priest Eli “treated the offering of the Lord with contempt” and were also judged (1 Sam. 2:12-17). As priests today, Christians must also obey God (Heb. 5:9; 1 John 2:3-6, 5:3; cf. John 14:15; Mat. 7:21; Luke 6:46). Jesus said that it was the Word of God that **sanctifies** or **makes holy** (John 17:17), which is equivalent to one who abides in Christ’s Word (8:31). The Holy Spirit, through Paul, says that Christians can be holy in God’s eyes: “If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel” (Col. 1:22-23).

### Christ Our High Priest

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:14-16).

Defection! Jewish converts were abandoning New Testament Christianity, returning to Moses and Old Testament Judaism. Encouraging them to put their faith—complete faith—in Christ, the Hebrews’ writer shows how that their faith was *incomplete* due to disobedience or “unbelief.” The context of the above quote reaches back to Hebrews 3:7. The Holy Spirit warns against hardening their hearts through **disobedience**, which is unbelief, and to remain steadfast to the end (3:7-4:13). Nevertheless, the Jews of old fell into unbelief (4:1-3). Using their forefathers as an example, the Hebrews’ writer demonstrates that these Jewish converts were following the same pattern of unbelief. Like their forefathers, they had no “endurance” (cf. 12:1-2). Faith involves obedience (2:1-4; 5:9; 11:1-40) and diligence (4:11; cf. 11:6), without which no one can enter into “His rest.” The same context tells us the Word of God is a piercing, revealing sword (4:12). It can cut the hardest of hearts, causing

them to remain faithful, or it can become a sword of execution for the disobedient, and no Christian, having gone into “unbelief” will escape the scrutiny of God (4:13).

The church of Christ must be on guard against unbelief because the good news has been proclaimed to them in the same way that it was proclaimed to Israel (4:1-3; cf. v. 11b). The typological correspondence is made prominent for the sake of the parenthesis, and the heightening is obvious. (We cannot find any better typological exegesis on which to base our proclamation.) (Goppelt 172).

Now we come to the text quoted previously. The New Testament (Covenant) is greater than the Old, having greater promises (Heb. 8:6). The Hebrews’ writer has already proven Christ is greater than the angels and that He is indeed the Son of God (1:6-14), having ushered in a far better covenant over which Christ has all authority (2:1-8). He was appointed by God to be both “Apostle and High Priest,” having far greater glory than even Moses (3:1-6). Jesus, as our high Priest, has passed into heaven. Even here we see the “concentric circles” of holiness and authority:

For Hebrews, and for the entire NT, “heavenly” signifies a more direct contact with God, consequently, not earthly and temporal, but abiding and invisible, like God is.... It is not because it belongs to a better part of this world that Christ’s heavenly service as priest is more exalted than Levitical service (Heb. 4:14; 7:26), but because it is nearer God” (Goppelt 167).

Christ is the superior High Priest. Unlike the earthly priests of old, He offered a one-time sacrifice of Himself, which no earthly priest could do (Heb. 10:5-14). He is not ashamed to call us His brothers (Psa. 22:22; Isa. 8:18; cf. Heb. 2:12) and can sympathize with us, because He was tempted in every way a human can be tempted, but never sinned (4:15). This is significant, because of the fact that He has experienced both sides, Divine and human. As a human He did not sin but experienced the pain of the human experience, thus He is able to be merciful to us. With His own blood is He ever willing to cleanse us from all our sins, based upon our willingness to be cleansed

through our obedience (1 John 1:7-9, 2:3-6). The fact that He is the holiest and purest, to be our High Priest. He does not bring a sacrifice for His own sins before He can approach God, because He is sinless, and is already in the presence of God. While earthly priests were closer to God than the rest of the Jews, Jesus has passed into heaven and is actually in the presence of God the Father. This makes Jesus a far superior intercessor (1 Tim. 2:5).

This argument should have been most appealing to some of these defectors. The fact that there is a continued need for personal obedience does

not negate the fact that there is sin among God's people. However, if there is there is sin, there is always a remedy for that sin—the gracious forgiveness of our High Priest, Jesus Christ (1 John 2:1-2).

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### QUESTIONS

1. What are the implications with almost every culture in ancient, world history having priests?
2. What one book describes, in detail, the work and role of the priest?
3. Explain what is meant by “concentric circles of holiness”?
4. In what ways is the Christian priesthood similar to the Jewish priests?
5. Explain the context of Hebrews 4:14-16. How does obedience play a role in having complete faith in Christ as High Priest? Why were the Jewish Christians leaving Christianity, and how were they following the pattern of their forefathers?

# PROPHET

*Michael Hatcher*

## INTRODUCTION

A study of typology is an interesting study as is a study of the prophets. Since types are discussed elsewhere in this book, we will forgo a discussion of such here. In discussing typology in relationship to the prophets, we are primarily discussing how they typify the Messiah. However, in the study of prophets, the prophetic office was an anointed office (1 Kin. 19:16) and as such it is essential in a study of Messiahship.

## DEFINITION

There are basically seven terms (or phrases) found in the Old Testament regarding prophets. (1) *Nabi* (translated “prophet”) which is used over 300 times and probably has the derivation of “to bubble up” or “pour forth.” It expresses one who is filled, inspired with a message he must proclaim. While not used in Jeremiah 20:9, this verse beautifully expresses the idea. (2) *Roeh* (translated “seer”) is from a verb meaning “to see.” It carries the idea of one who sees what ordinary men cannot see and possibly alludes to visions and dreams that a prophet experiences. (3) *Chozeh* is from a verb that also means “to see” or “to gaze at.” It, like *roeh* stresses the idea of seeing more than the ordinary man can see. In considering these three words, *nabi* stresses the proclamation while *roeh* and *chozeh* stress the reception of the message.

(4) *Man of God* stresses the prophet’s relationship with God which includes his choice by God and his obedience to God. (5) *Man of the Spirit* or *spiritual man* stresses his relationship with the Spirit and also his reception of the message. (6) *Servant (of Jehovah)* is a phrase used for people other than prophets, but, as it relates to the prophets, it is one who faithfully carries out God’s Will on earth. (7) *Messenger (of Jehovah)* stresses that he is sent by God to do His Work. It can also suggest the idea of interpreting God’s Will to His people.

The English word comes from the Greek *prophetes* (προφήτης) which is made up of the root word meaning “to speak” and the prefix meaning “forth.” Thus, a prophet is one who speaks forth. To summarize these words, a prophet is one whom God places His words into the prophet’s mouth and the prophet speaks those words. While we often associate a prophet as being a foreteller, the prophet is actually a forth-teller (telling forth the words God put in his mouth). However, being a foreteller was often a part of being a forthteller.

## NATURE OF THE PROPHETS

There are some characteristics that stand out with the prophets that should be considered. First is that they were always **conscience of God’s authority** in dealing with man and man’s obedience to God. They knew God’s Word but they also knew how to properly apply it to man’s situation.

They were men of **prayer**. Often they had to be because of the loneliness imposed upon them from the leaders and the people. They were alone and thus would often be found in prayer. Prayer brought consolation to them during difficult times.

These men were **uncompromising**. They were not swayed by public opinion or the threats of harm from others whether they be kings, princes, the people, or false prophets. They were not popular nor did they seek the approval of man. Thus, they were often threatened and persecuted, but that would not stop them from prophesying what God gave them. They were fiery in their preaching, never mincing words so the people never misunderstood what they were saying. Some have correctly observed that at times they were even ferocious in their attack upon evil, which is certainly justified in a study of their language. They might not have liked it, but they definitely understood it.

The prophets always **contended earnestly for the Truth**. When false prophets would proclaim their error, they would boldly proclaim the falsity of it and teach the truth. They would do so even amidst persecution and threat of death. Their message was often repented or perished, and because people love sin, they rebelled against the prophet. However, God's prophets always stood firm no matter the cost.

They were **morally above reproach** in the life they led. God summed up the sad state of the people of these times by saying, "the land hath committed great whoredom, *departing* from the LORD" (Hos. 1:2). Yates would state, "In all the long line of genuine prophets we do not find a single breath of criticism of the moral life of any one of them. Each lived a separated life" (4). This certainly gives us hope that we can also live upright lives in a cesspool world. While there are numerous other characteristics of these great men, these are some of the characteristics that prefigure Christ.

### CHRIST THE GREAT PROPHET

These prophets were types of the great Prophet of God, Jesus the Christ. God said to Moses:

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 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 (Deu. 18:18-19).

This statement to Israel from God through Moses prior to Israel entering the promised land is fulfilled in Christ. While it might have had secondary application to the Old Testament prophets because God would place His words into their mouth, and when the people refused to obey, God did require it of them; the primary application was to Jesus the Christ. It also sets forth the aspect that Moses prefigured Christ (another lesson in this series) in the prophetic office specifically. In this prophecy, God is going to put His words in the prophet's mouth so the prophet would speak all that was commanded. A

second important part of this is the fact that God would require it of those who did not listen to the prophet.

In speaking to the Israelites at Jerusalem, Peter refers to Moses' prophecy:

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people (Acts 3:22-23).

Peter applies this which Moses said to Jesus as being that Great Prophet through whom God would speak and require retribution of those who do not heed His Word.

Notice what Jesus said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49). *Of* is from a word showing the source of departure. Jesus was not the source of origin of His message, but He was speaking the words the Father gave Him. The Father was putting the words into Jesus' mouth. Thus, the Hebrews' writer states, "God...Hath in these last days spoken unto us by *his* Son" (Heb. 1:1-2). Jesus would say:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself (John 7:16-17).

We can come to know that Jesus' words were not His own but the Father's, and knowing His teaching, we can obey it. He reiterates this same idea numerous times throughout His ministry (John 8:26; 14:10; 15:15; 17:8; etc.).

It is also prophesied that the one who does not hear that prophet would be destroyed from among the people. Again, listen to Jesus as He says:

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day (12:48).

Paul taught that Jesus would come "in flaming fire taking vengeance on them that know not

God, and that obey not the gospel of our Lord Jesus Christ” (2 The. 1:8). We will be judged by the words of Christ (that great prophet) and those who fail to continue to obey them will be punished.

Just like the prophets of old, Jesus was always conscience of the authority of God as previously noted. He was a man of great prayer, often spending the entire night in prayer to the Father, and He would also teach His apostles to pray. He was morally above reproach as He “did no sin, neither was guile found in his mouth” (1 Pet. 2:22). Our Lord never compromised the truth and always called others to obey God’s law. Likewise, He condemned those who failed to live it. He would expose the error of the scribes, Pharisees, Sadducees, and/or anyone else. While it caused Him to be hated and finally wrongfully executed, He always stood unflinchingly for God and right. Also, He condemned such men in no uncertain terms, so much so that one time His apostles came to Him telling Him the Pharisees were offended (Mat. 15:12). Instead of backing up and apologizing, He said:

Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch (15:13-14).

#### APPLICATION TO THE APOSTLES

Jesus instructed the apostles to wait in Jerusalem till they be endued with power from on high. That power was the baptism of the Holy Spirit for the purpose of revelation (revealing God’s Word to man) and confirmation (confirming the spoken Word). In Jesus’ prayer to the Father, He prays, “As thou hast sent me into the world, even so have I also sent them into the world” (John 17:18). The Father had sent the Son into the world as His prophet (speaking the Father’s Word) and He was now sending them with the same word. He had previously told them:

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that

shall ye speak: for it is not ye that speak, but the Holy Ghost (Mark 13:11).

Thus, God was placing into their mouth His Word, and when they spoke they were being God’s prophets. We also observe this in Jesus’ conference with the apostles in John 14-16. The Spirit would come to them to teach them all things, bring all things to their remembrance that He had said, guide them into all truth, and show them things to come (14:25-26; 16:13). Therefore, when they spoke, they were being God’s prophet in speaking the mind of God as revealed by the Spirit (1 Cor. 2:7-13).

We would also apply this to those whom the apostles laid hands on to impart miraculous gifts. This distinction of the apostles and those having the apostles lay hands on is found in Ephesians 3:5. The mystery of Christ was revealed to the “apostles and prophets by the Spirit.” Here the prophets are those who are speaking and writing God’s message (the mystery of Christ) by inspiration of God. They are New Testament prophets whom the apostles had laid hands on to impart the spiritual gift of prophecy (1 Cor. 12:10; Eph. 4:11).

#### SECONDARY APPLICATION TO CHRISTIANS

Some good brethren will deny such application to Christians. However, in a non-miraculous way, we are to speak forth God’s Word. God will not place His Word directly into anyone’s mouth today, yet He does indirectly through the Scriptures. While Jesus gave the apostles the Great Commission, it indirectly applies to us as well as to them. Just as they were to go into all the world preaching God’s Word (which was given to them directly by the Spirit), we are to go into the entire world preaching the Word of God (which we have indirectly in the New Testament). Paul gave Timothy, and all, the admonition: “Preach the word” (2 Tim. 4:2). Peter stated that when we speak, we are to “*speak* as the oracles of God” (1 Pet. 4:11). It is to be God placing His Word, the Scriptures, in our mouth. This in no way is advocating a miraculous activity (as with the prophets of old and with the Messiah), but sim-

ply a call for Christians to be speaking God's Word and only that Word.

### CONCLUSION

A study of the Old Testament prophets is a study that many need to consider. We can learn so much from them, but we also learn a great deal

about our Lord as He is the original and they are but the shadow.

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### QUESTIONS

1. Discuss the basic Hebrew words for prophet and how they apply.
2. Discuss the basic Greek word for prophet and how it applies.
3. What is a prophet's basic function?
4. Is foretelling the future a part of a prophet's mission?
5. Discuss how Jesus fulfills every aspect of being God's prophet.

# KING

*Wayne Blake*

## INTRODUCTION

The office of king is not new; it is shown all throughout history as a prominent figure in each group of people or country. The king was the supreme ruler, and to cross him was treason or death! The king was able to make laws, take up taxes, command enlistment of men into the military, as well as enter into treaties and live a pretty cushy life. He would take wives that would, many times, be a political move that would bring peace or treaties between two nations. He was his own man, and if not faithful to God, could be very evil in his ruling of the people. He would not show weakness, nor would he allow people to push him to do anything that he did not want to do in the first place. Kings would build elaborate palaces, with gold, jewels, and fine linen strewn about. Kings would, many times, bring religion into their reign, with many idols displayed throughout the kingdom. This is where the saying, "Live like a king," comes from.

Through the Bible, we are introduced to many such kings. Some were good; some were bad. The introduction of kings into Israel did not happen until later with Saul, David, then Solomon. The people had decided they were not happy with living under a Theocracy and wanted to be like all the other nations around them (1 Sam. 8). They had rejected God as their ruler and wanted a man to rule over them, and God allowed this to happen. The people got what they wanted. This was the beginning of the people rejecting God as their ruler and allowing the influence of man to cause them to sin.

As we take the time to discuss kings, we will look at their characteristics, and then as we look at the antitype, we will see there are similarities and also glaring differences.

## DISCUSSION

The king was one who would, at times, take his throne by force, by birth, or appointment.

One group of people would take over a land, and the leader (many times of the military) would take that throne and declare himself king. This would make for some interesting times for the people as there seemed to always be someone willing to challenge the king for his throne. In some occasions, one was born into royalty. The heirs of the king would be groomed to take over for their father. Other occasions would bring a victory over a warring nation; then the winner of the battle would appoint who would rule that nation or kingdom.

Jesus is the antitype of kings. He is called the King of kings (1 Tim. 6:15; Rev. 17:14; 19:16). There is no king above Him. We seek to be ruled by Him and Him alone over any other who might be called a king. We want to be led by Him because He is not one who lives a lush life living off the backs of slaves. He does not require of us more that we can handle. He does not want us to desire any other king. We can be at peace with Jesus as King. We can know that our ruler rules in the best interest of **all** who are part of His kingdom.

The king is one who is fallible. He makes mistakes and sins, he rules with an iron fist, he will make us do his will or have us killed or put in prison. There are none who will be able to escape his wrath if we will not follow his laws and do as he commands. The human side of the king will bring us to points in his reign that will be confusing, can be misunderstood, and can be a heavy burden. However, Jesus rules to show man the way to salvation and heaven. He is the one that is called the Potentate, the Messiah, and Son of God (1 Tim. 6:15; John 1:41; 2 John 3). He is not human only; He is 100% God and 100% man; He did no sin (Mat. 1:23; Heb. 1:3-8; 4:15). He does not make mistakes, or sin, and His rule over us is voluntary on our part (John 10:27; 14:15; 15:14). We have freewill; therefore, we choose to

follow Him or not. His commands and promises are easy to understand and follow (Mark 13:23). Through an earthly king we have no way to heaven, but, through our King, we have a way to be with Him forever (Mat. 25:20-23).

An earthly king rules over an earthly kingdom. He builds a place for himself to dwell, and it is his home as well as a place to do business. The King has a heavenly home, He rules over the kingdom, the church (Mat. 16:18; John 18:36; Eph. 1:22; Col. 1:18). This is not a physical building; He reigns in Heaven. The church (the members) are those who meet each week to worship, but that happens all over the world and not at a central location. This is different than rule under the Law of Moses when people met in Jerusalem.

The earthly king has subjects. They are slaves and freemen who, by fear or misplaced trust, follow their king—sometimes even to the point of sin. Their allegiance is not always to the king but to the kingdom. Under the King of kings, we have the privilege to follow and submit to Him. He died for **our** sins and has given us the ability to be friends with God again (John 15:14-15; Rom. 5:10; Eph. 2:15). The worldly king will not care to be friends. The relationship between the king and his subjects is nothing more than a dictatorship. With Jesus we can become friends and willingly serve Him because He wants and maintains that relationship as long as we continue to serve Him.

The earthy king is honored and even adored because he is a great strategist, he has great armies, or he rules with such terror. Our King rules from the point of love and selflessness, traits He showed while on earth (Rom. 5:6-11). The king can rule because many fear death and will do all to save their own lives. Jesus reminds us that we are not to fear those who have the power of life or death but Him who has power to destroy the soul (Mat. 10:28). We initially fear God because of what He can do in sending us to Hell. We want to be in Heaven for all eternity, not separated from God and our King for our unwillingness to submit and obey.

Earthy kings have, at times, an attitude of selfishness and absolute unwillingness to submit

to anything or anyone. The subjects of the King see that their King is one that all kings will submit to and bow before:

For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God* (Rom. 14:11-12).

That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father (Phi. 2:10-11).

This is why we follow the King of kings and Lord of lords. He is going to get the respect and honor due Him, either in this life or the judgment.

The king of the world will submit laws and govern as he sees fit. The King of kings only rules by the laws of God (John 17:8ff). Jesus came speaking the words of the Father and not His own. So when one submits to the words of Christ, those words are from the Father. We have been given the words that will bring salvation and, upon submitting to them, will receive salvation from our sins. The earthly king cannot give words but those of his own. The king's words then are not able to save our souls and give us a place in heaven. So the king of the world is limited in what he can do as a king.

The earthly king is in power because of money and people willing to stand behind him and uphold him as king. Our King is our King because He is our Savior and was willing to die for us (not because of money, land, or any of the things this world has to offer). He willingly bore our sins upon the cross (3:16). We cannot receive our place in Heaven based upon our wealth, prestige or power, but upon our willingness to obey the will of our King (Mat. 6:33ff). Only upon accepting Him as our king will we receive a home in Heaven.

## CONCLUSION

The king of this world is temporal, fallible, and rules with an agenda not always in keeping with the will of God. Our King on the other hand,

willingly and humbly, submits Himself to God and shows, by His example, this is the best way for us to follow Him also. We cannot place our soul in the hands of world leaders (Rev. 2:10). We must be faithful to the point of death! They are not always seeking what is the best for us and

cannot give us the one thing only our King can—eternal life! May we all seek to follow our King and Him alone as we continue to live in this life.

### **WORK CITED**

All Scripture quotations are from the King James Version unless otherwise indicated.

### **QUESTIONS**

1. Discuss the difference between fallible and infallible; give examples.
2. Why is Christ considered the “King of kings”?
3. Discuss reasons why the Israelites wanted a king instead of trusting in God.
4. Discuss how materialism has caused many to not be concerned about spiritual matters.
5. Discuss what will happen to a nation or kingdom when they trust only in their leaders and not in God. How is that relevant today?

# TYPICAL PLACES

*Jess Whitlock*

*Type* is derived from the Greek word *tupos*, which is variously defined as “a type, figure, pattern, et al.” This word is found sixteen times in the New Testament. It is variously translated in the King James Version:

- print (John 20:25)
- figure (Acts 7:43; Rom. 5:14)
- pattern (Tit. 2:7; Heb. 8:5)
- fashion (Acts 7:44)
- manner (Acts 23:25)
- form (Rom. 6:17)
- example(s) or ensample(s) (1 Cor. 10:6, 11; Phi. 3:17; 2 The. 3:9; 1 Tim. 4:12; 1 Pet. 5:3)

Three other Greek words enter into the discussion: *skia* rendered “shadow” in Hebrews 10:1; *parabole* rendered “figure” in Hebrews 9:9; and *hupodeigma* rendered as “copies” or “patterns” in Hebrews 9:23.

Types are object lessons or word pictures by which God taught His people concerning His great grace and love toward us. It is safe to say the type will be physical or material, whereas the antitype is always spiritual in nature. For anything to be considered a type, it must have been a real person, event, thing, or office. The antitype will always be superior to the type—i.e., Melchizedec, Moses, David, Nehemiah, Solomon, Zerubbabel, and a host of others serve as types of the Christ.

Brother Gaddys Roy wrote:

The Hebrew writer tells us that the law of Moses foreshadowed good things to come (Hebrews 10:1). That being true, all need to study the types and shadows of the Old Testament (Introduction).

## **THE BONDAGE IN EGYPT AND MAN'S BONDAGE IN SIN**

Paul said:

For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace *be*

upon them, and mercy, and upon the Israel of God (Gal. 6:15-16).

Mercy and peace are pronounced upon all those governed by God. In context, Paul has identified the church as being “the Israel of God.” We are the seed of Abraham, since Paul wrote, “And if ye are Christ’s, then are ye Abraham’s seed, heirs according to promise” (3:29). God has always had His people, and He still does today.

All have marveled at the account of Joseph in Genesis 42 - 50. Then a most unusual thing happened, when “there arose a new king over Egypt, who knew not Joseph” (Exo. 1:8). Israel drifted into slavery. Remember, that while Joseph lived, the Israelites could have left Egypt at any time. However, they lingered until they were made to be slaves. See the lesson?

Soon after the establishment of the Lord’s church, the new Jerusalem, false practices and teachings reared their ugly heads:

- a Presiding Elder (AD 110)
- the use of “holy water” crept in (AD 120)
- the doctrine of “penance” was the next digression of note, which added to the “coffers” (AD 157)
- there was a desire to replace Scriptural baptism (immersion—Acts 8:34ff; Col. 2:12; Rom. 8:34ff) with sprinkling, which was termed “clinical baptism” (AD 251)
- the first human creed (AD 325)
- Mass offered only in Latin (AD 394)
- the rite of “extreme unction” (AD 588)
- the doctrine of “purgatory” which is discussed in Titus 5:19 (AD 593)
- “Big Papa,” as a universal head of the church (what happened to Christ?—Eph. 1:22-23; Col. 1:18), Pope Boniface III was declared the first Pope in AD 606)
- Pope Vitalian introduced the first mechanical music into the worship of the

corrupted church, which was quickly removed due to objections (AD 668)

- the doctrines of “transubstantiation” was added in AD 1000 and “celibacy” in AD 1015
- the practice of selling indulgences (which is simply a “License to Sin”) began in the early 1100s because the corrupted church needed large sums of money.

The list of departures goes on and on as the warning had been sounded forth by inspired men (2 The. 2:3-12; 1 Tim. 4:1-3; 1 John 4:1). All the apostasy resulting in the corrupted Roman Catholic Church did not happen overnight. It was very gradual. Have you noticed that today when a group of elders are ready to depart from God’s Divine pattern it is not done overnight? Many times the elders are going to discuss it, study the Bible, and pray about it. Watch out! Nine times out of four that means the decision has already been made to abandon the Word of the living God. That is why we have entire congregations practicing “elder reaffirmation,” “the leading of the Holy Spirit separate and apart from the Word,” “mechanical instrumental music in worship,” acceptance of *social* drinking and dancing, “Holy Spirit baptism,” etc. Just as Israel voluntarily accepted bondage in Egypt, so must we. Paul asks:

Know ye not, that to whom ye present yourselves *as* servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Rom. 6:16).

None are forced into Satan’s service nor the service of the Lord. “And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve” (Jos. 24:15). Man makes the choice of his own volition each day to serve either Satan or the Lord. John admonishes us to “love not the world” (1 John 2:15ff).

### **A LEADER OUT OF EGYPTIAN BONDAGE AND A LEADER OUT OF SIN**

Moses was born amidst a bleak and dismal background as Hebrew babes were being put to death. God preserved the life of Moses in that God had chosen him to be the “deliverer” of the Israel

of God from the bondage of Egypt (Exo. 3:8-10). Again, we have all thrilled to read of the burning bush account (Exo. 3) where God instructs Moses to return to Egypt with His directive: “Let my people go!” Moses performed miracles, wonders, and signs as God’s chosen leader to deliver the people of God out of the bondage of Egypt and take them to the land of promise (Exo. 7ff; John 1:17; Heb. 3:1-6; 11:23-28). Moses is presented as a “type” of Christ, the “second Moses.”

Christ was born amidst a bleak and dismal background as Jewish babes were being put to death. Christ was likewise preserved in a miraculous manner by His Father. God had determined that mankind stood in need of a “deliverer” from sin and the consequences of sin. “But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8). In like manner Christ would be a leader and Deliverer to man out of the bondage of sin! Like Moses Christ performed miracles, wonders, and signs (Acts 2:22ff).

### **THE CHURCH IN THE WILDERNESS AND THE CHURCH TODAY**

To enter the church in the wilderness (wandering for 40 years), required an obedient faith. It was necessary for Israel to turn away from Egypt and to march three days to the Red Sea. At the water’s edge, they were fearful because of the approaching Egyptians. Israel was not delivered from Pharaoh until they crossed through the Red Sea, “and were all baptized unto Moses in the cloud and in the sea” (1 Cor. 10:2; cf. Exo. 13-14). The walls of water were on either side and the cloud overhead. They did not sing the song of deliverance (Exo. 15) until they were baptized!

To enter the church of my Lord today requires an obedient faith. A faith that will not obey is a faith that will not and cannot save! Paul spoke of his apostleship stating that it was through Jesus that he “received grace and apostleship, unto **obedience of faith** among all the nations” (Rom. 1:5). At the close of the Roman correspondence he said that “the commandment of the eternal God, is made known unto all the nations unto **obedience of faith**” (16:26). Without that

“obedience of faith” one is not a member of the church for which Christ died! As those Israelites had to turn from Egypt, today, one must turn from sin in repentance (Luke 13:3-5; Acts 2:38; 3:19; 17:30; 2 Pet. 3:9). Faith alone or repentance alone will not cause one to be delivered from sin. One must also be baptized into the name of Christ **for the remission of sins** (Acts 2:38). Your song of “deliverance” cannot be offered until you arise from the waters of baptism (Mark 16:16; Rom. 6:3-4; Acts 2:38; 22:16; Gal. 3:26-27; etc.).

And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing (Acts 8:39).

That rejoicing was his song of “deliverance.”

### **MOSES UNTIL THE JORDAN AND CHRIST UNTIL THE RIVER OF DEATH**

After the Israelites crossed the Red Sea they stood as a liberated people, the people of God. God provided for their every need for 40 years, i.e., food, water, and clothing that did not wear out. Yet, they were tried and tested during the entire time. They wanted to go immediately to the land of promise. Man is not permitted to direct his own way. “O Jehovah, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jer. 10:23). The time of the “church in the wilderness” was not at all a *rose garden*, far from it.

When baptized into Christ, many Christians are tempted to sit down and wait for the heavenly reward. Alas, the wandering in the church is not a *rose garden* either.

Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days (Rev. 2:10).

These words were penned to Christians in the church at Smyrna. We must “set [our] affection on things above, not on things on the earth” (Col. 3:2—KJV). The late brother Eldred Stevens lamented that too many Christians are miserable because they are too fond of their Christianity

to enjoy sin and too fond of sin to enjoy their Christianity.

### **MANY LOST THEIR INHERITANCE, AND MANY TODAY WILL LOSE THEIRS**

Crossing the Red Sea was no assurance of the inheritance of Canaan. “Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness” (1 Cor. 10:5). Paul tells us that those things were for our example. Let us remember that out of 605,300 men above the age of 20 years that left Egypt for the land of promise, that only two (Joshua and Caleb) entered that land. These things were “written for our admonition” (10:11).

Simply saying, “I was baptized into Christ,” is not a guarantee of that heavenly home! Hebrews 3:12 warns: “Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God.” The late brother J. D. Tant, the pioneer preacher, sounded forth the warning: “Brethren, we are drifting!” It is no longer a case of drifting, “brethren, today we are apostatizing!” Some have drifted so far that they can no longer see the shore (the pages of Holy Writ). Still, many deny that apostasy is even possible. The Scriptures warn and prove the reality of apostasy:

**Ananias Fell**—Acts 5 shows that he was active in the church (5:1-2), lied to Holy Spirit, and was executed (5:3-5), along with his wife (5:6)

**Paul Could Fall**—1 Corinthians 9:27 is Paul’s acknowledgment that he could fall

**Obedience Is Needed**—2 Peter 1:4 tells us those who had escaped must add the Christian graces

**Simon Fell**—Simon was saved (Acts 8:13; cf. 2:38), but he fell from grace (8:22-23)

**Take Heed**—“Wherefore let him that thinketh he standeth **take heed** lest he fall” (1 Cor. 10:12)

**All Liars are Fryers**—(Rev. 21:8). Have you heard any political promises this election year?

**Scriptures**—Countless warnings against falling, examples of those who fell, and exhortations

**You Can Fall**—All know of brethren who have fallen (Acts 8:22; Jam. 5:16; 1 Pet. 3:20-21)

Paul wrote to brethren saying, “Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace” (Gal. 5:4). He did not say they might or could fall, but they were fallen!

The “bondage of sin” is worse than the “bondage of Egypt.” The “Red Sea” stood between the Israelites and freedom, and “Baptism” stands between the sinner and salvation. To enter the “Church in the Wilderness” was no assurance of the inheritance, and to be in the “Church of Christ” is no assurance of a heavenly home! Let us be found faithful (Rev. 2:10). Let us be ready.

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All Scripture quotations are from the American Standard Version unless otherwise indicated.

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### QUESTIONS

1. How does the bondage in Egypt compare to man’s bondage in sin?
2. In what ways are the church in the wilderness and the church today alike?
3. Consider the departures that led to the corrupted church (Roman Catholicism), and what departures do we see in the Lord’s church today?
4. How would you give an answer (1 Pet. 3:15) to someone who contends that it is impossible for a child of God’s to fall from grace?
5. In what way did the Israelites crossing the River Jordan compare to our crossing what is referred to as “the river of death”?

# TYPES OF BAPTISM

*Harrell Davidson*

There are many claims as to types of baptism that we are not so sure about. In some research for this topic we found some that claimed almost every form of cleansing under the Law of Moses was a reference to baptism. There may be a reference to, but not a type of, since baptism is an immersion—a dipping and not some method under the law of purifying something with washing it with water. The way Peter describes this in 1 Peter 3:21 will dispute these notions. He wrote:

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.

“Not the putting away of the filth of the flesh” denies that this is a cleansing method like taking a face cloth and washing one’s face. We all do that in a day’s activities and many times so for some. This is not what Peter is talking about. He refers to baptism with the words “like figure” and points to the subject with 1 Peter 3:20 where he wrote:

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Therefore, it cannot be denied that the type he is referring to was the flood we read of in Genesis 6:14 where Noah was told to build an ark and given specific instructions as to how to build it, including the materials that must be used in order for, in order to obtain, salvation of his family from the ravages that others would face who were not prepared.

The salvation of which we speak came about through the grace of God. The thoughts and imaginations of the heart of man was only evil continually, “But Noah found grace in the eyes of the LORD” (Gen. 6:8). It is the same grace of God that saves today. Paul wrote: “For by grace are ye saved through faith; and that not of yourselves: *it*

*is* the gift of God” (Eph. 2:8). God owed Noah nothing as well as He owes us nothing. He is not obligated to us in any way. He makes salvation possible through His Only Begotten Son, but He does that out of love for our souls (John 3:16)—and by His grace (cf. Eph. 2 cited above).

Noah did as God commanded, going into the ark as God directed, and the rains came of which the world had never seen it rain before. The Hebrews’ writer would say:

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 (Heb. 11:7).

Noah’s actions proved his faith in what God said.

The water of the flood covered all the places of the earth even to the highest peaks of the mountains and the family of Noah was saved by the water that floated the ark. The water coupled with his faith saved him and his family.

The world was lost in sin in the time of Noah. While the flood destroyed mankind, it did not destroy sin, for sin started immediately after the ark came to rest on the mountain. The answer to sin had not been made known to mankind and would only be made known centuries later under the command of Jesus Christ. Jesus was sent to undo what started in the Garden of Eden nearly four thousand years before His time. Jesus commanded baptism (Mark 16:15-16; Mat. 28:19-20). We today are under these orders if we are to be saved from our sins.

The water that saved Noah and his family saves us today. Some might immediately say that we believe that water saves, but that is not a correct assertion. It is faith that saves when we comply with what the Lord commands. If the Lord had commanded baptism in honey or buttermilk someone might say that those substances saves, but that also would be incorrect. It is a demonstration that we

believe what the Lord has commanded and in that train of thought water saves. If He commanded to stand on one's head to be saved, we would do it to the best of our ability because He commanded it. Did not Noah have faith? Indeed, he did, and it led to his salvation.

Furthermore, Peter wrote that it was not the taking of a bath or a washing of the face, for he said it was not the putting away of the filth of the flesh, but an interrogation—answer of a good conscience—of the soul. Water baptism is a soul-washing by the hand of God made possible by the death of Christ and His shed blood on Calvary. It is through the action of baptism that we apply the blood to our souls. All of those saved in New Testament times as well as today have been baptized into Christ for the remission of their sins (Acts 2:38); there is no exception as only those saved in the ark were in the ark and not on the outside. Those outside perished in the flood through the lack of obedience to God. They perished in the water while those who obeyed were saved. Those today who fail to apply the blood, through obedience to the command of our Lord, will also be lost.

Another type of baptism is outlined in 1 Corinthians 10 where Paul wrote:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea (10:1-2).

All were baptized to Moses! Some use this as an argument against baptism being immersion. Notice the reading that they were baptized “in the cloud and the sea.” It was not merely the sea. There was the sea on both sides and the cloud above. They were immersed and this is what the word *baptidzo* translates—immersion. In the cloud and in the sea! One person said that only the Egyptians were baptized. This is pure folly! They did not live following their *baptism*, but one who is baptized into Christ lives a new life and does not die physically in the pool of water. They were drowned—not baptized. This calls attention to something that we need to understand. Some think that, because baptism is in water, that all

there is—the water. Those who believe in salvation by faith only refer to us as those who believe in water salvation. That is not so! Pharaoh and his soldiers were immersed in the Red Sea, but they were not baptized. Certain things accompany baptism before it is baptism and without that it is not baptism. Water is the element in which baptism takes place, but water is not baptism. There are some things that are requisites before one can be buried and raised up out of the water in baptism. Until these things are present it is not baptism.

The Israelites were baptized by Moses in the Red Sea, but that was by faith. Hebrews 11 says it was by faith that they passed through the Red Sea. They were following Moses, obeying God's commands that He gave Moses. If you go back to Exodus 14 you will hear Moses say, “stand still, and see the salvation of the LORD” (14:13). In Exodus, we have the song of redemption. It is not recorded in chapters 13 or 14, but after they were baptized in the Red Sea. When this happened they became separated from Egypt. From henceforth they are to be led by Moses as He was led by God. This is the same idea that we have in baptism.

We are baptized into Christ where we become united with identified with Him. We are to follow Him wherever He leads. Wherever Moses was led by God, in the cloud or pillar of fire, that is where they were to go. It did not matter what time of the day it was. When the cloud stopped, they stopped and when it moved, they moved until finally they came over into Canaan. When we are baptized, we move at Christ's direction. When He says go, we go. When He says stop, we stop. Unless we are doing that, we did not understand what we committed ourselves to when we were baptized. We need to learn where He wants us to go, what He wants us to do, and where He wants us to stop, because we are identified with Him, He becomes our Leader and our Master. He becomes our Lord, and He is the Light and we are to follow that light wherever it goes. We must follow that light wherever it takes us.

#### WORK CITED

All Scripture quotations are from the King James Version unless otherwise indicated.

**QUESTIONS**

1. Is water baptism or is baptism in water?
2. May the untaught be baptized scripturally?
3. If one is not willing to repent, is baptism effective, or is it only getting wet?
4. Must one believe with all his heart that Jesus is the Son of God?
5. How many more types of baptism are in the Old Testament?

# NOAH'S ARK

*Wayne Blake*

## INTRODUCTION

Very few alive today have not heard something about Noah's Ark. Like all things regarding salvation though, many do not realize the significance of the ark nor its lessons that teach something to us today. Noah was a faithful man who did all that God commanded him to do (Gen. 6:8, 22). Because of his faithfulness, Noah was told to prepare the ark, because God's longsuffering had passed and it was time to clean the earth of its sinfulness.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh; yet his days shall be an hundred and twenty years. 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. 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. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them (6:1-7).

The world then, not unlike today, had reached a point where it was inventing ways to sin and disobey God. God then commanded Noah to prepare:

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt

thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them (6:14-21).

The only way to be saved from the flood was to be in the ark. Those who were not willing to repent and prepare were going to be destroyed. The ark was a place of safety when death threatened all. In the end, we know that only Noah and his family were saved in the flood by being in the ark as God had commanded them (7:7). Multitudes of people (the great majority) were lost in the flood both physically and spiritually.

We look to the New Testament and see that, like the ark, there is a vessel that has been prepared and we must be in it or we will be lost physically and spiritually. That vessel is the New Testament church. "The end is near" is the same message we are to proclaim today! That message is told to us over and over by Jesus as well as the apostles. As we look at this, we will see that, like Noah, we also must be vigilant because the world is coming to an end.

## DISCUSSION

Salvation is something man has needed since the first sin was committed (Gen. 3). God gave

a promise that salvation would be given through the coming Messiah (3:15). From that point to this very day, Christ is the one who brought salvation to this world, and only by accepting Christ will man be saved from his sins (Acts 4:12). The ark was the vessel that saved man in Noah's day, and the church is the vessel that saves man in our day.

The ark had one door that all the animals and humans were to enter in, and there was no other. God then shut that door Himself and kept Noah and his family safe until the flood waters had receded (Gen. 7:16; 8:16). In the same fashion, the church today has only one door, and that door is Jesus Christ (John 14:6). Like the ark, mankind cannot get into the church by another door, window, or any other thought of man; the door is the only way in or out! Doors are mentioned many times in the Bible to represent the way in or out. The door is spoken as one of escape and exclusion. It is an escape from the cares and sin of the world and excludes those who will not submit to the will of God (Mat. 7:13-14, 21-23).

The ark was a place of refuge and safety. The ark was covered "within and without with pitch" (Gen. 6:14). It was thoroughly watertight; so it was a perfect shelter. No matter how hard it rained or how high the waters rose, all inside the ark were secure. God closed the door, shutting them in which protected them through the time they were on the ark (7:16). Today, in the church, we are secure. We are in the church by submitting to the Gospel, and we are added by God (Acts 2:47). We have salvation through faith and are kept by the power of God today (1 Pet. 1:5).

The ark represents that absolute obedience to God is demanded if man is to be saved. If Noah had built the ark out of anything other than what God had commanded, the ark would not have been a place of safety but a place of death. What would have happened if the ark was built out of anything other than gopher wood? As I have heard many times, the ark would have been the first submarine! The church is the same. We have the pattern, we have the commands, and when we change those, we find that we are in just a denomination all of which are man made. Jesus said

the church is His, and He alone has the authority to tell us how to enter that church and then how to remain in that church (Mat. 16:18; Luke 13:3, 5; Acts 2:38; 8:37; Rev. 2:10).

Just like the ark, the church shows the depth of God's love for mankind. God provided a way of escape from death in the ark. Sadly, only eight souls were willing to enter into it. The church is a place for all who would enter in and submit to the will of God, but few there be that will enter into it (Mat. 7:13-14). Matthew 25 records three separate accounts of people who were not ready when it was time. The five virgins, the unprofitable servant, as well as the goats on the left, all show that man is given this life to prepare for the Second Coming or death, and many will not be ready.

## CONCLUSION

The ark is the type and the church is the antitype. Lessons drawn from one can be gleaned from the other. The Old Testament ark took time to build and people were given time to prepare, but in the end, they did not take to heart what Noah proclaimed, and they were kept from safety and salvation. In the New Testament ark, the church and ultimately salvation is offered to all, yet, sadly, many will refuse it.

Jesus came teaching and performing miracles among a group of people one day, and a young ruler came up and asked a simple question: "What good thing shall I do, that I may have eternal life?" (Mat. 19:16). And Jesus replied:

Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions (19:17-22).

He was not willing to do what he was told to do and, because of that, he would not have eternal life.

On the day of Pentecost, Peter and the eleven were preaching, and they were asked the same type of question: “Men and brethren, what shall we do?” (Acts 2:37). They were told to repent and be baptized, and salvation would be theirs. Many people today are asking these same questions and the answer, if from God alone, is to obey the Gospel and you will be saved (which is the same thing

Peter stated). All across this land today people are meeting in arks that were not built to God’s specifications, calling themselves all kinds of unscriptural names, and practicing in religions that are not found in the Bible—the handbook of God. All will be at the Day of Judgment, but not all will be saved because they chose to climb aboard a submarine and not the water-safe ark!

### WORK CITED

All Scripture quotations are from the King James Version unless otherwise indicated.

### QUESTIONS

1. Why is it significant that God closed the door to the ark?
2. What lesson can we learn about the judgment in light of what we learn from the ark?
3. Discuss how God authorizes a particular action and give examples.
4. How does the ark, as a place of safety, compare with the New Testament church?
5. Discuss the difference between Noah’s obedience and the *obedience* of King Saul in 1 Samuel 15.

# PASSOVER

*Harrell Davidson*

Our country has been struck with many tragedies from time to time. We have had leaders assassinated, and gangsters have once roamed the streets of some of our great cities. There was September 11, 2001 (hereafter 9/11), attack that shook America down to our very core from which we today still try to recover and are aware of some of the dangers we face from people and nations that do not like Americans. Can you recall in all of these events there being as great a major change? We are aware that great changes have been made in almost all ways of life after 9/11. It is much harder to fly through our “friendly skies” as one we did. We know changes have been made, and we keep on adjusting due to the strength of the enemy. However, we are talking about big major earth-shattering change, one that would even change the calendar! Suppose someone came along after 9/11 and said your year or calendar is changing. This will no longer be September (9/11), but this will now be January. What would we think of such?

Much of Genesis tells the story of Joseph, one of Jacob’s sons. The one that was sold by his brothers to some traders that carried him away to Egypt where finally he was put in charge of all the land. Next to Pharaoh, there was no one greater than Joseph in Egypt. His father and brothers back home, comprising of only seventy souls, began to be in want—hunger—and they turn to Egypt and thus unknowingly to Joseph for help.

Joseph brought them to Egypt and gave them the best of the land; they had the favor of Pharaoh. They had the favor of Pharaoh for most all of those years until there arose a Pharaoh that knew not Joseph (Exo. 1:8).

Moses then becomes the leader of the children of Jacob; his name had even been changed to Israel so from thence we read of the children of Israel. They had grown from the seventy souls to become one of the greatest nations ever abid-

ing in a foreign nation. There were 603,550 (Num. 1:46) and these were only able-bodied men twenty years old and upward that were counted. They could not be infirm; they had to be ready for war or whatever else was before them. They had to be ready for great changes in their lives that was to last perpetually.

Pharaoh had made their tasks unbearable and the cry of the oppression went up before God, and He heard their cry of agony and despair. God tells Moses of changes that are now to be made in behalf of the people.

By the hand of Moses and Aaron a series of plagues were brought against Pharaoh and the Egyptians. One of those was the plague of frogs. There were fogs everywhere, from the cooking chambers that were used to bake bread to the bedroom; there were frogs everywhere, and the people could no longer stand them. Pharaoh asked Moses to get rid of the frogs, and Moses asked when. Pharaoh said tomorrow. One more night with the frogs! The last plague would be the most significant one however. It would be a plague that would cause great loss of life of both man and beast, and there would be a cry heard throughout the land (Exo. 11:6).

The pass over (12:13, 23; 15:16) would cause a change in the calendar. We would prefer that we not group these two words together as quickly as we do by saying Passover, but pause a moment and say pass over. This seems to be the essence of what God is saying and what is recorded in the Scriptures already mentioned. No, the writer does not believe that it is unscriptural if we do not, but at least observe the emphasis. This writer does not pretend to know what month it might have been the day before the pass over, but we do know that this event changed the course of history that would lead to a change in the course of man’s soul later in time. The first pass over was symbolic, though not known to the children of Israel at that time.

God had plans for His answer to sin that originated in the garden in Genesis 3.

Pass over required the children of Israel to take a lamb that was pure, one without spot or blemish (Exo. 12:5). No bones could be broken. Moses commanded, "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" (12:46). Pass over was to be perpetual.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever (12:14).

Therefore, there was great preparation for this occasion.

In the writer's mind, the fall of the nation into captivity was due in part to not participating in the pass over. From the time of the Judges to Hezekiah there was no pass over kept, but Hezekiah caused it to be kept. However it was in the wrong month. The Law of Moses forbade this (Deu. 16:2-8). Josiah came along and kept the feast like no other. He did it on the right day of the right month. In either case, Hezekiah or Josiah, the feast did not linger on. There is a spiritual flaw in us when we fail to obey God's law whether we are talking about those under the Law of Moses or the New Covenant. We have those today who claim to be Christians, but fail many times to come together and worship God on the prescribed day in the prescribed way. This amounts to a spiritual weakness, and no good can come from this kind of activity.

### ONE ANTI-TYPE

Read Isaiah 53 and notice the pronouns. These are personal pronoun *he*. One day the lamb

would not be of the flock of sheep or goats but a *he*—not an animal, but a person. From the time of the first pass over until the last pass over God had arranged and foretold His Lamb. John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29) speaking of Christ. Man was providing the lamb in every other pass over, but God is furnishing this Lamb, His Only Begotten Son! Peter wrote of this in 1 Peter 1:18-19:

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; But with the precious blood of Christ, as of a lamb without blemish and without spot.

Therefore, my sins can be washed away in the blood of the Lamb of God (1:22-23). This puts God's stamp of approval on the Gospel and faith in the atoning blood. Robes were made clean in the blood of the Lamb of God (Rev. 7:9-11, 14).

In Revelation 22:3 there is no more curse. This is the last time the word is used in the Bible. The first time it was used was in Genesis. The blood of the Lamb of God makes the difference.

Paul wrote, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:7). In the first pass over the blood had to be applied to the door post and the lintel (Exo. 12). In this last Passover the blood must be applied to the soul, and if it is not there, there will be a cry greater than that in Egypt in the long ago.

### WORK CITED

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**QUESTIONS**

1. How many types does one find in the pass over of Exodus 12 and other Old Testament passages?
2. Was the lamb of Exodus to be boiled or roasted?
3. Is the Lord's Supper an anti-type of the pass over?
4. Would children ask what the pass over meant?
5. Might children ask what meaneth the Lord's Supper, and if the answer is yes, what would one say?

# OLD TESTAMENT SACRIFICES

*Terry M. Hightower*

At one point in 2004, we needed to sell 27 little pygmy goats to move back to Texas from Florida. Okay, I admit it, my wife and I were so attached to these cute, *warm-blooded* creatures that this was emotionally disturbing. As my wife will tell you, I would even provide warmth for them during those snow-covered, frigid, blizzards so common in the Sunshine State. The ones under a year-old were especially adorable, and we searched for a buyer for all 27 who would **not** kill them! No kidding (pun intended), we particularly did not want to sell them to any person desiring to slit their throats and **eat** them as a religious rite or ritual. Yes, we were practicing “religious profiling” in looking over prospective purchasers! Since He made us both, it is clear that God is acutely aware of such instinctive feelings we humans possess, especially toward mammals of the kind mentioned as demonstrated in Nathan’s “set-up” (i.e., entrapment) of David (2 Sam. 12:1-6).

The prophet Nathan uses the normal and proper feelings of affection and concern for non-human creatures to show King David his sinful condition (2 Sam. 12:1-6) by means of a little pet lamb. While other verses allow the eating of sheep for food, including religious services (in which our Lord participated—e.g., Exo. 12:5-11; Luke 22:13-15; Mark 14:12-18), this incident draws off of a common, normal interest and love which the followers of God can have toward all creatures great and small in choosing to make some our pets (Hightower “Ecology” 337).

While most of us can handle a cereal or grain offering to the Deity, the question we all ask ourselves is simply this: “Why did God require man to use meek, guiltless, submissive animals for the repulsive, ugly, unpleasant task of sacrifice to Him? Doesn’t He care about the innocent?” We know the sacrifices and offerings brought to Jehovah by the worshippers of that Old Testament dispensation were to express their devotion,

thanksgiving, and/or the need for forgiveness, but why couldn’t or didn’t the omniscient Lord find another way or type of offering to be brought as the physical expression of their inward devotion?

As Samples affirms:

In our current social climate, where many people consider extensive animal rights to be moral necessities, the sacrifices described in the Bible can be misinterpreted as barbarous acts of cruelty. But this perception is far from the actual truth.... I personally think that many people in our time have a sentimental rather than a realistic view of animals.

In another place (Hightower “Morality” 128-63), I set forth a detailed Biblical worldview concerning the nature of animals. Later on, in a basic defense of true Bible ecology (“Ecology” 321-43) pantheistic secularists were critiqued including my explanation that with “Deep Ecologists, even land has intrinsic rights as in Christopher Stone’s *Should Trees Have Standing?: Towards Legal Rights for Natural Objects*” (“Ecology” 335) with a Swiss ethics panel extending the “false idea of equality between animals and humans all the way out to vegetation!” (“Ecology” 335). Before anyone decides that antagonizing fruit-cake (pun intended) Eco-Freaks is the reason God demanded plant and animal sacrifices, we should carefully examine the Biblical presentation of the **Divine** explanation. If these offerings anticipated or foreshadowed the ultimate sacrifice of the Messiah (Heb. 7-10), does this not imply and point to the fact that Jesus’ death was necessary to forgive us? Yes, and since God is God, that settles it whether I believe it or not! You see, to truly define *sin*, we must go to the very nature of God as the Supreme Authority (1 John 3:4; Rom. 4:15), and this includes honoring His holiness (Psa. 97:2).

Atheist philosopher Bertrand Russell not only found fault with Christ in connection with the wicked destruction of the Gadarene swine (Mat. 8:28-34), but (horror of horrors!) he found atro-

cious moral error in the cursing by Jesus of the roadside fig tree (Mark 11:19-24; Mat. 21:18-22). Due to stupidity and/or disinterest in spiritual matters, Russell therefore went on to put some other people known to history **above** our Lord! However, did the God/Man do wrong by putting human welfare above animals and plants? What would the demoniac (Mark 5:15-20) from whom the demons were cast out say? or the apostles who so desperately needed to see not only Christ's power (Acts 2:22), but also a magnificent visual-aid lesson about individuals and a nation professing fruit, but bearing none? Before we criticize Deity, we best remember how He rebuked Israel's similar behavior (Eze. 18:29), for Yahweh is "of purer eyes than to behold evil, and that canst not look on perverseness" (Hab. 1:13). As Mohler points out:

Once we knocked our species off its pedestal, it was only logical that we would come to see fauna and flora as entitled to rights.... The most tragic dimension of all this is that a culture increasingly ready to euthanize the old, infanticize the young, and adamant about a "right" to abort unborn human beings, will now contend for the inherent dignity of *plants*. Can any culture recover from this? (qtd. in Hightower "Ecology" 336).

**No!** To recover we must go back to the Deity's essence and character. As sovereign over His creation (Col. 1:16), Deity has a right to use creatures in any way that is consistent with His plan for the benefit of humanity. In spite of His love and His "not wishing that any should perish, but that all should come to repentance" (2 Pet. 3:9; cf. Eze. 18:23, 32), He almost forces us to think about Ultimates. God has strongly signified and emphasized by means of the Old Testament sacrifices that: (1) humans are of more value than any other species—as confirmed by Jesus Himself (Mat. 6:26), (2) man ought to center his entire existence (Rom. 12:1-2) around (and with a daily dependence upon) Jehovah for life, clothing, and food (including those who make a living serving in official ministerial capacities—cf. 1 Cor. 9:13-14), and (3) we must realize just how bad sin really is in His objectively accurate, omniscient viewpoint by His requirement of some personal,

emotional actions involving innocent creatures pointing to Jesus (2 Cor. 5:20-21; Heb. 9:12-14). This involves recognition of the final sacrifice made by both Father and Son to take care of our sin problem (John 3:16; 17:3, 8, 21-26; Heb. 9:26; 5:7-9; Phi. 2:5-11). God is high and holy with the wicked being an abomination to Him (Pro. 3:32); so

if everyone is to go to heaven finally, whether they choose it or not, then life is only a kind of game and men mere pawns that are all put back into the box at the end (Bales 84).

However, we know that life is no mere game from God's Word!

Sacrifice and sacrificing originated with Adam and Eve, but their man-derived provision of loin-cloths of leaves to cover themselves was inadequate, while God's was sufficient. (Is there not a Christocentric principle here?) We are not sure how much they knew about how Genesis 3:15 would be fulfilled, but have you ever wondered how Adam and Eve felt when they understood (3:7, 21) that some innocent animals had to die because of their sin? I dare say Cain did not get emotionally overwrought about *sacrificing* to God "of the fruit of the ground" (4:3), but how did Abel, though knowing it was by true acceptable faith (Heb. 11:4), likely feel in killing and offering his helpless, live young lambs "and the fat thereof" (Gen. 4:4)? Abel's sacrifice "recognized" the just penalty for sin—death—and God's gracious provision of a substitute much more like Himself.

When Noah built an altar and "took of every clean beast, and of every clean bird, and offered burnt-offerings" (8:20), how could he have done this in a cold, rote, ritualistic way—and was he supposed to? We are told that it was a pleasing "sweet savor" to God (8:21) with the importance of the sacrifice's aroma not being the smell, but rather what the smell represents: **the substitutionary atonement for sin** (cf. Exo. 29:18, 25; Lev. 1:9, 13). The same is true regarding the grain offering (2:1-2). These are to be viewed as types, for Paul reveals Christ as the ultimate propitiation: "walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sac-

rifice to God for **an odor of a sweet smell**" (Eph. 5:2). In contradistinction to our Lord and despite the fact that they are directly written about animals (and even plants), on sixteen different occasions in Leviticus this aroma or sweet smell is mentioned. Since such was "written aforetime... for our learning" (Rom. 15:4; cf. 1 Cor. 10:11), then question is: "Have **you** studied Old Testament sacrifices closely in relationship to your Savior and asked what can they tell you about Him and the Father?" Abraham, Isaac, and Jacob followed Noah's sacrificial model in their offerings.

If the Jews of Jesus' time knew anything at all about sin, they knew it was an expensive business with a seemingly endless annual cycle of animal sacrifices. The Old Covenant rests on a shocking sea of blood! In addition to the Patriarchy, it has been estimated that especially in the years of the Mosaic law that millions of animal sacrifices were made. The reason?

For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life (Lev. 17:11).

We ask: "Shall not the Judge of all the earth do right?" (Gen. 18:25). Will our holy (Isa. 6:3; 1 Sam. 2:2) God dilute the seriousness of His commands by "just forgiving it without penalty" which would compromise His own holiness? *Holiness* and its cognates appear about 131 times in Leviticus; so here God (in type) answers **no!** The question centers on how the just God, whose face is set against sin, can forgive man; so Paul answers similarly in the New Testament antitype:

being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth *to be* a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus (Rom. 3:24-26).

So, God's passing over the sins of Old Testament individuals was not because of a lack of jus-

tice, but because Christ was to come and make that redemption "picture" (i.e., type) actual:

to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace (Eph. 1:6-7).

The justice demanded by God was maximally accomplished in Him! This was parallel to and a magnification of the Old Testament Day of Atonement wherein one goat brought temporary forgiveness by reason of the life taken and the scapegoat removed sin far away from the people (Lev. 16:15-22). God's

display of the Attribute of Righteousness in His indignation against sin on the Cross, was rendered needful by God's pretermission [to let pass unnoticed or *overlook*—Acts 17:30] of sins in earlier ages, in order to vindicate Him from apparent indifference to moral evil (Bales 80).

Samples helps us here by offering a Biblical view of animals:

Biblically speaking, creatures derive their existence and their purpose for being directly from their Creator. Creatures have no independent existence or rights apart from their Creator. Creatures, by definition, therefore lack total autonomy (complete independence and freedom). According to Scripture, animals were created by God ultimately to serve [H]is purposes. Often those divine purposes directly involve helping human beings.

Theologically speaking, God used animal sacrifices as a precursor of Jesus Christ's ultimate sacrifice (Hebrews 7:27). Animal sacrifices illustrated the idea of a substitute that suffers wrath or punishment on the account of another's offense. Jesus Christ is the perfect substitute who suffers the wrath of God in the place of sinners (Isaiah 53:4-5; 2 Corinthians 5:21; 1 Peter 3:18). Animal sacrifices served God's purpose in teaching God's people [and us] about redemption. And that is a very important purpose indeed.

God desired to impress the awful reality of sin on the heart of man. Leviticus 1-7 gives the most detailed description of the five main types of Old Testament sacrifices or offerings provided for Jew-

ish worship: the burnt offering (1; 6:8-13; 8:18-21), grain offering (2; 6:14-23), peace offering (3; 7:11-34), sin offering (4; 5:1-13; 6:24-30; 8:14-17; 16:3-22), and the trespass offering (5:14-19; 6:1-7; 7:1-6). Each involved certain elements, had a specific purpose, and can be broadly categorized as either voluntary or mandatory offerings. The doctrines of propitiation and expiation carry the idea of a “covering” for sin, but the

idea is not to indicate that sin never occurred, but rather, to cover it over before God, to remove its power to come between God and man (Simmons 25).

The burnt (Heb. *ascend*) offering, a voluntary act of worship to express devotion or commitment to God, was also used as an atonement for unintentional sin. To teach Israel that their sinfulness required a continual atonement and consecration, this was done daily every morning and evening (Exo. 29:38-42; cf. 1 John 1:7-9). The elements from the person’s herd or flock (Lev. 1:2) were a bull or a ram **without blemish** (cf. 1 Pet. 1:19-20; 2:21-23; Heb. 9:13-14; Eph. 5:27), with the meat, bones, and organs to be totally burnt as God’s portion. Fowls were allowed to those who could not afford a bullock or ram (Lev. 1:14-17), implying that Jesus entered life through a poor family (Luke 2:24). Thus, the type of offering was dependent upon the giver’s **financial ability** (cf. 1 Cor. 16:2). The Levites received the hide as remuneration (Lev. 7:8). Paul cites this principle (1 Cor. 9:13-14), though it is no doubt easier for people to relate preacher pay to a dumb ox (9:8-11). This was **personal** in that one had to first put his hand on the animal’s head (Lev. 1:4) so as to identify that the animal was taking his place in atoning for his sin. Away with the **false** notion that “all that counted in the Old Testament was rote, ritualistic, unfeeling worship, but Jesus changed all that”! (Cf. Psa. 51:16-17, 19; 40:6-8; Hos. 6:6; Mic. 6:6-8; Amos 5:21-22; Heb. 10:5-7).

The second voluntary offering, the grain, bread or cereal offering from the harvest of the land was the only type that required no bloodshed. Whether as raw ingredients or cooked, it was composed of fine flour mixed with oil, salt, frankincense (no

honey or leaven!), a handful was burned by the priest to God with the rest going to Aaron and his sons (Lev. 2:1-10). No set amount of grain was required, but people were free to give what they personally desired (cf. 2 Cor. 8:11-12). Both burnt and grain offerings were also accompanied with drink offerings (Gen. 35:14; Exo. 29:40; Num. 15:4-6, 10; Luke 22:20; John 19:34). Paul applied this metaphor to describe his own service (Phi. 2:17; 2 Tim. 4:6; Rom. 12:1). The purpose of these offerings was to worship God and to express thanksgiving in recognition of His **provision** and **unmerited goodwill** (Joel 2:18-19; Isa. 28:28-29; 55:1; Mat. 6:8, 11, 25-33; Jam. 1:17). Can you discover the lessons in the superior antitype Who said: “I am the bread of life: he that cometh to me shall not hunger, and he that believeth in me shall never thirst” (John 6:35; cf. 6:26-40)?

The third voluntary offering (Lev. 3:1-17) was the peace (i.e., shared/fellowship) offering. The modern idea of a conciliatory gift is when a man who offends his wife visits the florist with the thought that bringing home flowers will help “smooth things over” by pleasing her or making her less angry. The Old Testament meaning involved: (1) saying “thank you” for deity’s unsought generosity, (2) joyful worship in faith and love by putting it with a sought for or fulfilled pledge (Deu. 12:6; Psa. 22:25; 61:1-5, 8; 116:12-14; 1 Sam. 1:11, 24-28) to say, “I have no resentment and I’m holding nothing back in paying my vow to You!” and (3) an hour of dire need wherein prayers for help and/or thanksgiving for God’s deliverance were appropriate (Jud. 20:26; 21:4). This consisted of any unblemished animal from the worshipper’s herd, and/or various grains or breads. Once the sacrifice was done it was followed by a shared meal (Deu. 12:18; 16:11). Once again the personal touch was required with the worshipper putting his hand on the creature’s head as he slit its throat at the door of the tabernacle of meeting (3:2). With the grotesque sights and sounds involved in this, how could one minimize the seriousness of human sin and guilt and distort the perfection of Divine justice (Lev. 7:30)? The high priest was given

the breast and the one officiating the right foreleg (7:28-36), but the offerer was given much of the meat to have a meal of celebration (7:15-21) to express his gratitude of heart to God. Various kinds of bread were offered (and finally kept by the priests). The vow, thanksgiving, and freewill offerings were all peace offerings.

The fourth offering, a **mandatory** sin/guilt offering (4:1-35), was designed to deal primarily (Num. 15:27-30) with unintentional sin (e.g., ones of ignorance, weakness, or accidental matters). It involved either a young bull, male or female goat, a lamb, or two doves (or pigeons). As He does concerning Christ (Acts 3:13-17), notice that God still required this even when sin was committed ignorantly! It could cleanse from defilement and also necessitated the **personal hand** of the participant. The type (i.e., value) and sex of the creature depended on the identity and financial situation of the giver. When the **priest** or the **congregation** sinned, the blood was sprinkled seven times before the veil representing the need for completeness of Christ's sacrifice which Christ forever opened (Mat. 27:51; Heb. 6:19; 10:19-20; Num. 19:1-4), and some of it was placed on the horns of the altar of incense. The rest of the blood was poured out at the altar's base.

The guilt or trespass offering is hard to distinguish from the sin offering (Lev. 4-5; 5:1-19), and was primarily concerned with restitution or repayment (5:16-18). It might come from the herd, flock, fowls, or it might be a meal offering if the one guilty could not afford even the fowls. This penalty emphasized **the harm done** by the guilty party to the innocent party whereas the sin offering emphasized **the sin committed**. The restitution required was designed to help regulate social relationships or conduct between fellowmen and was restricted to one animal: a ram without blemish (5:15). Someone who took something illegally was expected to repay it in full plus 20% of the value in addition to this expensive ram with the money paid (5:16), determined by the officiating priest. This animal was a valuable offering and was to teach God's people that transgression was costly. The guilt offering was also prescribed for cleansing a leper (Lev. 14), having

sexual relations with the concubine of another (19:20-22), and for renewing a broken Nazarite vow (Num. 6:1-21). The Hebrew of Isaiah 53:10 declares Christ as the eventual "trespass-offering" which would not only bear the sinner's penalty but make reparation (i.e., restoring the sinner to right standing with God). Therefore, this offering pointed to the costliest sacrifice of all—the priceless Lamb of God who would take away the sin of the world.

As we have shown, the various types of Old Testament sacrifices brought out different-needed (i.e., practical) aspects in regard to the human worshipper and his God at the time of the Patriarchal and Mosaic Codes. This included and was especially reiterated in the millions of gallons of demanded **animal blood**, but the ultimate in meaning was not brought out until Christ's bloody death (i.e., antitype) on the cross so we might truly have remission of our sins. Though "it is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4), yet now it is possible through the crimson Lamb of God (John 1:29). From His thorn-crowned bloody brow (Mat. 27:29-30), bleeding scourge-torn back (27:26), red nail-pierced hands and feet (Luke 23:33; John 20:25), to when "a spear pierced his side, and straightway there came out blood and water" (19:34), Jesus "made purification of sins" and "sat down at the right hand of the Majesty on high"! (Heb. 1:3).

But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every *man* (2:9).

He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth....and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due?* (Isa. 53:7-8).

The wonder is, how can humans shed tears over the death of a finite little lamb or goat, but fail to see the magnificence in "Jesus paid it all,

All to him I owe, Sin had left a crimson stain,  
He washed it white as snow”? The thief next to  
Christ taunted Him: “Art thou not the Christ?  
Save thyself and us” (Luke 23:39). Though Je-  
sus had Divine omnipotence at His disposal, He  
stayed on the cross by Divine appointment. The  
sacrifice demanded it!

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### QUESTIONS

1. How do we know that God is acutely aware of the normal affection felt by humans toward animals?
2. In what two miracles of Christ did atheist Bertrand Russell find fault, and how did he “ground” such criticism as to it being objective moral error?
3. What is the Biblical view of animals?
4. What “social aspect” was involved in the guilt or trespass offering?
5. What are four sources of blood from Christ’s sacrificial body?

# THE SABBATH

*Daniel Denham*

The subject of the Sabbath is one of great interest to many people, especially those misguidedly holding to present-day Sabbath observance, and is of great significance relative to the study of Biblical typology. It is indeed a type of something that ought to be of great importance to every person, especially to members of the precious body of Christ.

Let us then turn our attention to a brief study of the Sabbath focusing primarily on its function in the Scriptures and Hebrew life as a type. Its role in Divine revelation is both stunning and sublime.

## THE INSTITUTION OF SABBATH OBSERVANCE

The institution of Sabbath observance is seen in Exodus 16 in connection initially with the provision of manna in the Wilderness of Sin. The people were instructed to gather their manna for each of the first six days in the week. On the sixth day they were to gather a double portion. Whereas when they had attempted to gather more on the other days the manna began decomposing and became infested with maggots the next morning, God preserved the extra portion for use on the seventh day, which was the Sabbath. Thus, Moses said to the people:

“This *is what* the LORD has said: ‘Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’” So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. Then Moses said, “Eat that today, for today *is* a Sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, the Sabbath, there will be none” (Exo. 16:23-26).

Some of the people, nonetheless, went out to get more and found none in the field on the Sabbath as the Lord had said. It was repeated to the

people that they were to rest on the Sabbath day, and so they rested (16:27-30).

## THE PURPOSE OF SABBATH OBSERVANCE

Later the Sabbath observance was encapsulated in the Law of Moses as part of the Ten Commandments. Israel was charged to “remember the Sabbath day, to keep it holy” (20:8). Moses explained what this entailed and why:

“Six days you shall labor and do all your work, but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it” (20:9-11).

It should be noted that *rest* and *Sabbath* in our English versions are cognates coming from the same root, as the Sabbath was to be a day of “rest.”

Thus, the Sabbath was given to Israel as a day of rest to commemorate the seventh day of the creation week, on which day the Lord rested after completion of His six-day creative work.

## THE LIMITATION OF SABBATH OBSERVANCE

It also should be observed that there is no evidence that God bound Sabbath observance on any other nation or group of people than the ancient Israelites. The most commonly appealed-to text to try to prove from the Scriptures the universality of Sabbath observance in ancient times is Genesis 2:1-3, wherein Moses noted that God blessed and sanctified the Sabbath due to His resting on the seventh day.

If Genesis were written prior to the events of Exodus 16 and 20, the statement could easily be a prolepsis with Moses simply reporting in the Genesis account what actually would occur at

Mt. Sinai not long after the writing of Genesis. The greater likelihood is that Genesis was written concurrently with the events or even after the events in Exodus 16 and 20, possibly during the Wilderness Wanderings, so the statement merely records in Genesis as an aside the fact of what had already occurred in those key events. At any event, there is nothing that demands the idea of a universal obligation for Sabbath observance in the Genesis account.

While Jesus observed the Sabbath because He lived under the Law of Moses as a Jew, He did not bind its observance upon the church any more than He did the obligations of every Jewish male to present himself three times at the Temple in Jerusalem before the Lord each year. If one is going to bind one part of the Law of Moses, he is obligated to keep all of it (Jam. 2:10). This would also include the manner in which the Sabbath would have to be observed even relative to advanced food preparation, travel, acts of worship, etc.

Also, while Jewish Christians were permitted to observe the Sabbath in some limited ways for a time, to win their countrymen to Christ, they were not bound by the Law of Moses (cf. 1 Cor. 9:19-23; Rom. 7:1-4). The early church's primary day of worship was "the first *day* of the week" (Acts 20:7; 1 Cor. 16:1-2), which was also known as "the Lord's Day" (Rev. 1:10). The term *kuria-kos*, which is translated as "Lord's," appears but one other time in Sacred Scripture and that with special reference to "the Lord's Supper" (1 Cor. 11:20), which as noted from Acts 20:7 was always observed on "the first *day* of the week." In patristic literature reflecting the early practice of the church, the phrase "the Lord's day" came to be synonymous with our Sunday.

### THE TYPOLOGY OF THE SABBATH

Some have falsely concluded that the Sabbath observance was a type of Sabbath observance for the Christian Dispensation, while others who hold to the false doctrine of Premillennialism affirm that the Jewish Sabbath typified Sabbath observance which is supposedly to occur in a literal, material 1000-year reign of Christ on earth. Both fail on two key points. (1) There is no text

that affirms either view. (2) The antitype is always greater than the type. In each of these views, the type and the antitype are the exact same in every respect. The type and antitype in each is simply Sabbath-day observance.

The first view also suffers from the fact that the early church did not observe the Sabbath as their day of worship, as already noted. The latter view fails also on the ground that the theory of Premillennialism, upon which it rests, is false. The kingdom is not future, but has already been established (Mat. 16:18-19; Acts 2:29-36, 47; Col. 1:12-13; Rev. 1:6, 9).

The Jewish Sabbath actually is a type of the heavenly rest awaiting the righteous at the end of time. Because of their rebellion at Kadesh-Barnea, called "the provocation" (KJV) or "rebellion" (NKJV), the generation which had come up out of the land of Egypt under Moses was doomed to wander in the wilderness for some 40 years and not enter into the land of promise (Heb. 3:7-19; Num. 14:1-38). Among the men numbered to go to war, only Joshua and Caleb were allowed to enter because of their faithfulness to God. However, the Hebrews' writer by inspiration focuses upon the larger picture—the rebellion of the people of God. God had promised them rest in Canaan, but due to their disobedience they were not allowed to enter into that rest (*katapausin*).

Hebrews 3:7-11 quotes God's words to David from Psalm 95:7-11, which closes with the solemn declaration of Jehovah, "So I swore in My wrath, 'They shall not enter My rest'" (Heb. 3:11). In some special way the Israelites typified God's people under the New Testament. This included their deliverance from bondage, their journey through the wilderness, and ultimately their intended arrival into a place of rest. All the way through God by means of the events, observances, and practices associated with the Hebrew people to the very border of Canaan-land testified beforehand by type and shadow of the journey for those who would be His people in the New Testament dispensation in this "vale of soul making."

From the Passover in Egypt, through the baptism of Israel in the cloud and in the sea by the

Red Sea crossing, down to Sinai, the giving of the Law of Moses, the institution of the priestly system, the construction of the tabernacle, the following of the Rock, and every other event leading up to the southern border at Kadesh-Barnea, God pointed to another journey that the whole world would have opportunity to make to reach ultimate rest! The exhortations of Hebrews are given to Christians in particular to remain faithful to God, to be obedient. Observe:

Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called “*Today*,” lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, while it is said: “*Today, if you will hear His voice, Do not harden your hearts as in the rebellion.*” For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses? Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief (Heb. 3:12-19).

It is instructive to note that the text equates *unbelief* and *disobedience*. When one disobeys God, he is guilty of unbelief. It is patently absurd to hold that one can properly believe in Christ without believing what He says and obeying it (cf. Luke 6:46).

The chapter break is somewhat unfortunate in as much as the thought introduced in chapter 3 continues into chapter 4 to its conclusion. The text reads:

Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*. For we who have believed do enter that rest, as He has said: “*So I swore in My wrath, ‘They shall not enter My rest,’*” although the works were finished from the foundation of the world (Heb. 4:1-3).

The argument is relatively simple. As it is the case that God promised for someone or ones to enter into His “rest” (*katapausin*), and as they failed to enter into it due to disobedience, then the rest remains **open**, even as the verb *kataleipomenees* (“remains”—NKJV, “it abides open,” etc.) indicates. However, its occupancy is contingent on **faithfulness**. The original auditors of the promise failed to enter because their hearing of the Word was not mixed with faith—faith that took God at His Word and did what He commanded them to do! Though they heard the Gospel or “good news” in a promissory sense, the ancient Hebrews in the wilderness let the blessing slip from their grasp.

Also, even though the works of God in this respect had been completed since the foundation of the world, i.e., since the time of the completion of creation, they failed. It was available to them, but they did not receive it because of their stubborn unbelief.

That the time of the completion by God of the works of creation is contemplated is seen in the following statement:

For He has spoken in a certain place of the seventh *day* in this way: “*And God rested on the seventh day from all His works*”; and again in this *place*: “*They shall not enter My rest.*” (4:4-5).

As God had completed His work in creation and now rested, so they had the opportunity to rest with Him, but forfeited it through unbelief. Their failure leaves the way clear for others to enter and thus receive the promised blessing. God’s Word will not fail. The promise will be realized.

The argument is thus completed in Hebrews 4:6-10:

Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, “*Today*,” after such a long time, as it has been said: “*Today, if you will hear His voice, Do not harden your hearts.*” For if Joshua had given them rest, then He would not afterward have spoken of another day. There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God *did* from His.

The Hebrews under Joshua did not receive their rest, because of their disobedience. It was not a failure on Joshua's part, but theirs. However, because of that failure, the rest remains available to us.

The Sabbath-day typified that rest, mutely but efficiently pointed to it. It is not Sabbath observance in the Christian dispensation that it pointed to, as it is the case that the Christian dispensation already existed when Hebrews was penned (cf. 1:1-2), and this rest was still being looked forward to here as something to be received in the future. Hebrews goes on to stress that heaven is the focus and place of the Christian's rest (3:1; 10:34; 11:16; 12:22-23; 13:14). Rest indeed is

promised for the faithful child of God (Mat. 11:28-30; 2 The. 1:3-10; Rev. 14:13).

### CONCLUSION

Thus, the text closes with an exhortation to remain faithful (Heb. 4:11-13). Obedience is absolutely essential to our going to heaven (Mat. 7:21; Heb. 5:8-9; Jam. 1:21-22; Rev. 22:14). Nothing else will suffice.

We have looked briefly at the institution, purpose, and limitation of Sabbath observance and have examined the typology of the Sabbath. Let us take the lessons learned and strive to be faithful so we can enter that promised rest.

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All Scripture quotations are from the New King James Version unless otherwise indicated.

### QUESTIONS

1. What is the meaning of *Sabbath*?
2. To whom was Sabbath observance given as a religious duty?
3. Give at least two reasons why Sabbath observance was never made a universal duty?
4. What is the *rest* spoken of in Hebrews 3-4?
5. Summarize the argument made by the Hebrews' writer as to why the rest is still available to us today.

# WILDERNESS WANDERINGS

*Paul Vaughn*

## INTRODUCTION

The religious world is in a state of confusion, evolution, and political correctness. The attitude of political correctness influenced many Christians to be reluctant in opposing error, and this has undermined the possibility for many to know objective truth. It is as the Israelites were in the days of the judges: “In those days *there was* no king in Israel; everyone did *what was* right in his own eyes” (Jud. 21:25). When men turn their backs on Christ Jesus, the King of kings (1 Tim. 6:15), they soon turn to their own devices, rejecting truth. God’s Word is true and is attainable for all to know! “And you shall know the truth, and the truth shall make you free” (John 8:32). It must be understood that God’s Word is truth (17:17), whether it is believed or not. The study of typology will help the student of the Bible see, know, understand, and obey truth. “Sanctify them by Your truth. Your word is truth” (17:17).

There are many representations of types in the Old Testament. Typical persons, typical things, typical offices, typical events, and typical institutions are good examples to study. In this chapter the types that will be studied were in the Wilderness Wanderings.

## THE BACKGROUND OF THE WILDERNESS WANDERINGS

The Israelites had been in captivity in Egypt for four hundred years. It was under God’s instructions that Moses came back to Egypt with the goal of freeing the Israelites from the bondage of slavery (Exo. 3:1-22). God worked mighty wonders in Egypt, through the ten plagues, proving that He is God and that Pharaoh must free His people.

The final plague was the death of the firstborn of all in Egypt except the Israelites. They were saved by the blood of a lamb applied to the door posts and the lintel of their houses (11:1-12:30). Thus, the Exodus began and the Israelites, under

Moses’ leadership, put physical slavery behind them.

When God commanded Moses to send out men to spy out the Land of Canaan, it was on their return that Israel refused to trust God and not enter the land He promised. Therefore, everyone, except for Caleb and Joshua, who were over twenty years old would die in the wilderness (Num. 13:1-14). It took forty years of the wilderness wandering for that wicked generation to die.

During the Wilderness Wanderings, God set up many typological events pointing to the antitype fulfillment in the New Testament. It is at this time that some of those typological events will be studied.

## THE JOY OF SALVATION CAN BE LOST

One of the most important lessons to learn from the Wilderness Wanderings is not to follow the example of Israel in hardening our hearts against God. The children of Israel had to place their trust in God to enter the land flowing with milk and honey, but they did not and received condemnation for their evil hearts.

And the LORD spoke to Moses and Aaron, saying, “How long *shall I bear with* this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me. Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will do to you: The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in. But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised. But *as for* you, your carcasses shall fall in this wilderness. And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidel-

ity, until your carcasses are consumed in the wilderness. According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, *namely* forty years, and you shall know My rejection. I the LORD have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die'” (Num. 14:26-35).

In Psalm 95, the Israelites were encouraged to worship God in humility and reverence with obedient hearts trusting in Him as the true God who is sovereign over all. Psalm 95 references the Israelites in the Wilderness Journey as an example not to follow (Psa. 95:7-11). The Hebrews' writer quotes Psalm 95 and applies it to Christians in danger of not trusting God (Heb. 3:7-19).

Christians are God's people and this blessing is not irrevocable. They can leave their blessings behind by not being faithful to the Lord (Gal. 5:4; 2 Pet. 2:20-22). The warning to be faithful illustrates the danger of apostasy very powerfully.

The Israelites unfaithfulness in the wilderness served as a type to the antitype of Christians not being faithful in the Christian Age to keep from apostasy. Every Christian is encouraged to live daily in faithful service to God.

[B]ut exhort one another daily, while it is called *“Today,”* lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, while it is said: *“Today, if you will hear His voice, Do not harden your hearts as in the rebellion.”* For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses? Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief (Heb. 3:13-19).

Those who teach that one cannot fall away from God have blinded their eyes to the evidence given in the Scriptures. A good study of type and antitype would help them open their eyes to truth. The Jews in the wilderness hardened their hearts, refusing to trust God, and they did not

experience the joy of the promised land, the type. Christians who hardened their hearts, turning from the blessings found only in Christ Jesus, will not enter the promised land, Heaven, the antitype. The joy of salvation will be lost to them.

### GOD WAS LEADING THEM

The Wilderness Wanderings teach the power of God in leading the Jews out of bondage in Egypt. The Israelites were able to leave Egypt because of God's power and love for them. After the ten plagues and the Passover feast, God led them to the Red Sea and delivered them from the hands of Pharaoh. During the wilderness wanderings, God gave them manna and quail for food (Exo. 16). He also so gave them water to quench their thirst (Exo. 17). These events are the type to the antitype of God leading sinners from the bondage of sin to the blessings in Christ Jesus.

God works only through Christ Jesus in the Christian Age in directing people from sins influence. It is written:

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds (Heb. 1:1-2).

Jesus has all authority (Mat. 18:18) and placed that authority in the Words He gave through the inspired writers of the New Testament. Jesus said:

He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day (John 12:48).

Therefore, the antitype to God leading the Israelites is God leading man to salvation through Jesus.

The only way to Heaven is by the Son of God. “Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me” (14:6). Just as the Israelites had to follow the instruction God gave Moses to enter the “Promise Land,” man today must follow the Words of Jesus to experience the blessings of Heaven—the antitype to the “Promised Land.”

### THE MANNA A TYPE OF CHRIST

As stated previously, God gave the children of Israel manna during the wilderness wanderings. The manna was to be gathered each morning for the day's food, and on the sixth day the people were to gather double amount to provide food on the Sabbath day (Exo. 16:13-35). The Israelites ate the manna for "forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan" (16:35). The manna was a type of Christ.

Jesus teaches that manna was the type (though *type* is not used in the passage, but the example is there) in John.

Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven" (John 6:32).

The bread was the type. Jesus is the bread from Heaven and gives spiritual life, the antitype. "For the bread of God is He who comes down from heaven and gives life to the world" (6:33).

Gaddys Roy gave a number of types in the manna pointing to the antitype in Christ. The manna which was from Heaven (6:31) was the type, while Jesus came down from Heaven (6:38, 62; 17:5) and is the antitype. The heavenly bread must be gathered and prepared (Exo. 16:16-23) is the type. To receive the blessing from God, Christ must be received through obedience (Mat. 7:21-27; Heb. 5:8-9); He is the antitype. The manna, the type, came by promise (Exo. 16:4), while Christ was given by promise from God (Gen. 3:15; 49:10; Isa. 7:14;) and is the antitype. The grace of God is shown in the giving of the manna (the type) and came by God's grace to the Israelites (Exo. 16:11-30; John 6:31), which is again the type. Jesus coming by God's grace for all of mankind (Heb. 2:9; John 3:16-17) is the antitype (56-57).

### MOSES STRIKING THE ROCK WAS A TYPE OF CHRIST

One of the most blatant characteristics of the Israelites was the ability to complain or murmur during the Wilderness Wanderings. They closed their eyes many times to the blessings given by

God to complain about some of the physical suffering they went through. This attitude showed a lack of trust in God and Moses, God's servant.

The need for water at Rephidim became an issue for the complaints of the people. This was not the first time for the Jews to complain, nor would it be the last.

Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but *there was* no water for the people to drink. Therefore the people contended with Moses, and said, "Give us water, that we may drink." So Moses said to them, "Why do you contend with me? Why do you tempt the LORD?" And the people thirsted there for water, and the people complained against Moses, and said, "Why *is* it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried out to the LORD, saying, "What shall I do with this people? They are almost ready to stone me!" And the LORD said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us or not?" (Exo. 17:1-7).

The rock from which the water came was the type to Christ Jesus being the antitype. In his letter to the church at Corinth, Paul established the parallel between the rock and Christ Jesus.

Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ (1 Cor. 10:1-4).

The Lord later commanded Moses to speak to the rock (Num. 20:8), but Moses struck the rock twice, and water came out abundantly (20:10-

11). The rock was struck (Exo. 5-7; Num. 20:11), the type. Jesus was struck by the Romans and crucified (Mat. 27:27-35), the antitype.

The Jews were provided water by the grace of God. They had to drink of the water to be saved, the type. All mankind are provided salvation by the grace of God, but man must obey the Lord to be saved (Mat. 7:21; Heb. 5:8-9), the antitype.

God is no respecter of persons (Acts 10:34; Rom. 2:11). God wants all men to be saved (2 Pet. 3:9; 1 Tim. 2:4). God has gone all out to save man (John 3:16); now the responsibility of man's salvation falls upon man himself. Let, none therefore, be derelict in his own responsibility and fail to drink of the water of life that freely flows for all (Roy, p. 59).

### CONCLUSION

During the past thirty-two years, as a Gospel preacher, a number of Christians have stated that they "did not need to study the Old Testament because they were New Testament Christians." Sadly, they think that was a wise proclamation. Instead, such statements of Bible boastfulness is an example of how Biblically ignorant some indi-

viduals are. It is true to be saved today one must obey the Gospel of Christ. Yet Paul wrote, "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope" (Rom. 15:4).

The study of types and antitypes builds faith in God, Jesus, the Holy Spirit, and the Bible. It encourages a more conspicuous investigation of the Scriptures. God has blessed all mankind in America today through free access to the Bible. It would be wise if more people would take advantage of this freedom and grow in the knowledge of God. Christians can learn and grow stronger in the study of Typology! Therefore, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

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### QUESTIONS

1. What did the Israelites leave behind in Egypt?
2. Please explain how the joy of salvation can be lost in the Christian Age, using the example of the Jews in the wilderness wanderings.
3. What must men do in the Christian Age to go to Heaven?
4. Please list some of the types and antitypes of the manna given to the Jews.
5. Why is it important to study the types in the Old Testament?
6. What is wrong with political correctness?

# THE SERPENT IN THE WILDERNESS

*Jerry C. Brewer*

## INTRODUCTION

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived (Num. 21:5-9).

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

The fiery serpents which God sent among the Israelites in the wilderness were punishment for their murmuring against Him and against His spokesman, Moses. The people were powerless to save themselves from this plague and came to Moses, admitting their sin and asking for relief. Upon Moses' intercession to God for the people, he was told to make a fiery serpent and set it upon a pole. When anyone was bitten, he could be healed by simply looking on the brass serpent which Moses made.

In His conversation with Nicodemus in John 3, Jesus referred to the brass serpent that Moses erected in the wilderness, some 1,500 years before, and likened that to His crucifixion. The serpent in the wilderness was a type of our salvation today through Jesus Christ.

*Type* is not found in the Bible, but *pattern* in Titus 2:7 and Hebrews 8:5 is from the Greek *tupos*, from which we derive our English word "type." So, the serpent in the wilderness was a "pattern"—or type—of salvation through Jesus Christ. The cross of Christ is central to the scheme of redemption which God purposed. Only by blood could sins be remitted. As the Hebrews writer wrote: "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). It is the pattern of the serpent and salvation through Jesus Christ that is our focus in this lesson.

## ISRAEL'S PLIGHT IN THE WILDERNESS

The plague of fiery serpents which God sent upon Israel was of their own making. In their journey from Mount Hor to "compass the land of Edom," "the soul of the people was much discouraged because of the way" (Num. 21:4). As a result of one of their many instances of complaints against God and Moses, God provided them manna from heaven to sustain them, which never ceased until they crossed into the promised land (Exo.16; Jos. 5:12). Not content with God's care for them, they again complained, saying, "our soul loatheth this light bread" (Num. 21:5). Their punishment was brought upon themselves and they had no remedy except by Divine intervention.

## MAN'S PLIGHT TODAY

The world is lost in sin today. Paul said, "For all have sinned and come short of the glory of God" (Rom. 3:23), and "the wages of sin *is* death" (6:23). Sin came into the world through Adam (5:12), but no person subsequently inherited Adam's sin. Paul further wrote:

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression (5:14).

Of this verse, R. L. Whiteside wrote:

This does not mean that the people from Adam to Moses did not sin at all, for that would contradict other things that Paul had said, but it means that they did not sin after the likeness of Adam's sin. They were not guilty of a sin like Adam's sin. To say that they did not sin after the likeness of Adam's sin is equal to affirming that they were guilty of a different kind of sin. Adam violated a positive law; these people violated the moral law. And that was not like Adam's sin. But if the statement in verse 12, that all sinned, means that all sinned in Adam, then all did sin after the likeness of Adam's sin. Thus, in an unexpected place, we have positive proof that we are not all guilty of Adam's sin (122).

Thus, the inspired Paul makes the case that "all have sinned." Now, since this is the plight of every man from Adam to this present day, there is not a person who ever lived who could provide remission of sins for himself. That had to come from God in the Person of His Son, Jesus Christ, just as God, through the serpent in the wilderness was the only possible means of healing for Israel.

### THE REMEDY IN THE WILDERNESS

Paul said that "the preaching of the cross is to them that perish, foolishness" (1 Cor. 1:18). To Israel, that brass serpent on a pole as a snake bite cure may have seemed foolish. It would certainly be foolish today for a doctor to prescribe a look at a brass serpent as a cure for a rattlesnake bite! However, God's ways are not man's ways (Isa. 55:8). Healing by the serpent in the wilderness was neither according to God's moral law nor any scientific method. Israel's healing came by obedience to God's positive law. Neither was their healing accomplished by "grace only," although it was a simple plan. One who was bitten by a serpent **had to do something**—he had to look upon it to live. There were no exceptions to this positive law, and when he **obeyed** (looked), he was healed of the deadly bite.

### THE REMEDY TODAY

As God's power to heal in the wilderness was exerted through the brass serpent, the cross of Christ is God's power to remedy sin's deadly consequences today. "For the preaching of the cross

is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). Comprehended in the preaching of the cross is God's positive law which saves from sin. For this reason, the preaching of the cross for salvation is foolish to men, as the serpent for a snakebite remedy is foolish to medical practice.

God has two kinds of law which we describe as "positive law" and "moral law." The distinction between these is critical in understanding how God saves man, and that distinction is made clear by Benjamin Franklin.

Moral law relates to that which is right in itself, always was right, and requires things to be done because *they are right*. The things it requires can be seen to be right in the reason and fitness of things, and will be readily admitted to be right—not because any authority requires them, but because they can be seen to be right in the nature of things....

But positive divine law is of a higher order than this. It has the force to make that right which is not right in itself, and is the highest test of respect for divine authority known to man. It is also the greatest trial of faith ever applied to man. It is intended to penetrate down into the heart, and try the heart, the piety, the devotion to God. The very acts that some men have irreverently styled, "mere outward acts," "mere external performances," are the Lord's tests of the state of the heart, intended to penetrate deep down into the inmost depths of the soul, try the heart, the piety, the devotion to God. They try the faith. The man that will obey a commandment, when he cannot see that the thing commanded can do any good, or, it may be, that he can see pretty clearly that it cannot do any good in itself, does it solely through respect to divine authority; does it solely to please God; does it solely because God commands it. This has no reference to popularity, pleasing men, or to the will of man, but it is purely in reference to the will of God. This is of faith; it is piety, devotion to God. It rises above mere morality, philosophy, or the pleasure of man, into the pure region of faith, confidence in the wisdom of God, and in submission to the supreme authority—yields to it reverently when no other reason can be seen for it only that the divine will requires it. The man in his heart says, "It must be done, because the absolute authority requires it" (151-52).

In the preaching of the cross, there is no distinctive moral law attached. When the apostles preached, they did not tell their hearers to be morally good. Morality has been required of the human race since the creation, and Jesus Christ brought no new moral precept into the world. What He brought was a remedy for sin, devised in the eternal counsel of God (Eph. 1:3-11), executed at Calvary, and which requires obedience of all who would be saved eternally.

Man's failure to understand this concept is his greatest problem today. The world has the idea that moral goodness is that which justifies man before God. Nevertheless, God's moral law is not the means by which He saves from sin. One may be morally upright in every facet of his life, but a single sin he commits will stain his soul and, although he may be perfectly moral the rest of his days, that single sin can **never** be remitted by his own moral works (2:8). That can be done only through the blood of Christ, when a man hears God's positive law and "obey[s] from the heart" (Rom. 6:17).

### CONCLUSION

It was disobedience to God's positive law—not His moral law—that brought ruin to the human race (Gen. 2:16; 3:1-7) and it is obedience to God's positive law which tests man's faith and brings remission of sin. That positive law

is clearly revealed in the Bible. It requires faith on man's part in God and His Son Jesus Christ (Heb. 11:6; John 8:24), repentance of sin (Luke 13:3; Acts 2:38; 17:30-31), confession of faith in Jesus Christ as the Messiah (Rom. 10:10; Acts 8:36-37), and baptism into Jesus Christ for the remission of sins (2:38).

No one violates God's moral law by refusing to do any of those things. Adam was not immoral when he ate of the forbidden fruit, nor would any Israelite have been immoral who refused to look upon the serpent in the wilderness. Adam was given a positive law for his good in the Garden, Israel was given a positive law to save them from death in the wilderness, and God has given positive laws by which men are saved today. As the serpent was lifted up in the wilderness, so Christ was lifted up for our salvation, and no one today can be saved apart from obedience in faith, repentance, and baptism any more than an Israelite could have lived had he not looked upon the serpent in the wilderness.

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### QUESTIONS

1. What is the difference between "moral law" and "positive law"?
2. Read 2 Kings 18:1-4. How does Israel's veneration of the brazen serpent compare with that of the symbol of the cross today?
3. Was the command to Naaman to dip seven times in Jordan a moral or positive command? Why?
4. How is a positive command a test of man's faith?
5. Discuss some other commands God gave in the Old Testament that were positive.

# CITIES OF REFUGE

*David P. Brown*

## INTRODUCTION

Before getting directly into the typology of the cities of refuge of ancient Israel provided under the Law of Moses, we want to rehearse some matters that will be helpful in this study. Although taught elsewhere in this book, we repeat that, etymologically, *type* is derived from the Greek word τύπος (*typos*). It denotes: (1) the impression made by a blow; (2) the stamp made by a die. Therefore, it is a figure or an image, an example or pattern. A type prefigures some future reality. Paul, in Romans 5:14, gives Adam as a type of Christ. In 1 Peter 3:21 baptism is presented as an antitype of the flood of Noah's day. We are emphasizing that these Old Testament types are pointers, directing us to solid New Testament realities. In writing the Old Testament, the omniscient God pre-appointed certain persons, places, events, and institutions to prefigure analogous persons, places, events, and institutions in the New Testament system (Rom. 15:4).

It is important to understand that the antitype is not only a prefigurement of the type, but it is always greater than the type. In studying Old Testament types, we must know that God intended with the types He chose to point out certain persons, etc., that are recorded in the New Testament. This is a study of another way in which the Bible teaches us ultimately and finally about Jesus Christ and the things of Jesus. Thus, in obedience to Paul's directive to Timothy found in 2 Timothy 2:15, we must understand that we are engaged in learning another way the Bible communicates the truth of the Gospel to mankind.

## WHY THE CITIES OF REFUGE IN ANCIENT ISRAEL

The Law of Moses provided the death penalty for the crime of murder (Exo. 21:12). However, it also provided protection for those who accidentally killed someone or killed another in

self-defense (21:13). Consider what God commanded about this matter in Joshua 20:1-3. He commanded the appointment of six cities of refuge.

The LORD also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth *any* person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

Thus, God told Joshua to fulfill what He had commanded through Moses in Numbers 35.

The purpose of the cities of refuge was to protect the slayer who kills any person accidentally or unintentionally. Such a person needed protection against the avenger of blood. The Hebrew word for this phrase is *goel*, and in this context it means the representative from the victim's family who is charged with making sure justice is carried out against the murderer of the family member.

The avenger of blood was to locate the murderer, and if necessary, deliver him to the authorities for execution. Of course, this was provided that the testimony of two or more witnesses established the guilt of the one accused of murder (Deu. 17:6-7). It was possible and maybe highly probable that the avenger of blood could be seeking someone who was not guilty of murder but who had killed accidentally or unintentionally, the cities of refuge were established to protect the person innocent of murder.

And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them (Jos. 20:4).

When someone fleeing from an avenger of blood came to a city of refuge, he stated his case

to the elders at the city gates. It was the custom of the times for the elders to spend much time at the city gates availing themselves to the people to hear their accusations, pleas, disputes, and giving their sage advice and rendering verdicts (Pro. 31:23; 2 Sam. 15:2). Here we see that this was the place that the one who killed accidentally declared his case to the elders of the city of refuge where he had fled for protection from the avenger of blood. Following the fleeing man's explanation to the elders, the elders of the city provided him protection from the avenger of blood within the walls of the city of refuge (Jos. 20:5). Herein the man must reside to have protection from the avenger of blood.

Incidentally this arrangement helps reveal the somewhat sophisticated legal system of the Law of Moses in such matters. Notice that judgment is based on intent and premeditation of the accused. However, the avenger of blood is to make sure that no murderer escapes justice. So the Law of Moses provided for the rights and protection of the accused as well as providing a trial and a way for the murderer to be brought to justice.

And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled (Jos. 20:6).

The slayer seeking refuge in the city had to stay within the walls of it until his case was fully heard by the proper authorities and until the death of the high priest at the time of the slayer having sought refuge in the city. If the man is innocent of the crime and following the death of the high priest who was serving at the time of his having sought protection in the city of refuge, the slayer could go back to his home and be protected against the wrath of the avenger of blood.

### **TYPES AND ANTI-TYPES IN THE BIBLE**

From apostolic times the church of Christ has espoused the unity of the Old and New Testaments. Following our Lord's resurrection, He said that He was the fulfillment of Moses, the Prophets, and the Psalms: the complete Old Testament

Scripture (Luke 24:44). As many have taught down through the years, "The Old Testament in the New Testament concealed and the New Testament is the Old Testament revealed." We may in truth affirm about the whole Old Testament what Luke tells us about Philip when he started to teach the Ethiopian nobleman, beginning in Isaiah 53. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35). Indeed, one may begin with any Old Testament text and from it teach Jesus. This is the case because the Old Testament is the book of Jesus Christ. When all is said and done Jesus is the reason for the Old Testament as much as He is the reason of and for the New Testament.

In view of the theme of this lecture series and the topic about which we are herein specifically dealing, a correct typological interpretation of the Old Testament Scriptures will demonstrate further what our Lord, the eternal Word, accomplished in the fullness of time for the eternal good of the race of man. Thus, one of the ways the unity of the two testaments is upheld is by the prefigurations of the Christ in the typology that inspiration employed in prophesying of Him. Especially is this the case regarding the church Jesus built (Mat. 16:18). With the foregoing introductory material in hand, we now turn our attention to the typology of the cities of refuge.

### **TYPES OF THE LORD'S CHURCH**

There were six cities of refuge in ancient Israel. Located on the east of the Jordan River, the cities of refuge were Golan in the north, Ramoth in the center, and Bezer in the south. On the west side of Jordan there was Kedesh in the north, Shechem in the middle, and Hebron in the south (Jos. 20:7-8). These cities were so located in Israel that no one was more than about 30 miles from one of the cities.

As is the case with numerous things, people, places, and events under the Law of Moses, these cities of refuge are types or "shadow of good things to come" (Heb. 10:1) and one of the ways Moses' Law served as a "schoolmaster to bring us unto Christ" (Gal. 3:24). As pointed out previ-

ously in our study, as matters of the Old Testament, specifically from the Law of Moses, were types whose anti-types are found in the New Testament, so it is with cities of refuge. Indeed, these cities signify the very substance that is the church of our Lord which He purchased with His own blood and to which He adds of those saved in their obedience to His great Gospel (Mark 16:15-16; Acts 2:41-42; 20:28; Rom. 1:16; 5:9; 6:3-4, 17-18; Eph. 2:13; Heb. 9:12; 1 Pet. 1:18-19; 1 John 1:7; Rev. 1:5). Let us now consider meanings of the names of the cities of refuge and how those meanings help us to appreciate the body of Christ to a greater degree.

### **Kedesh**

*Kedesh* means “separate, set apart,” or “holy.” It typifies a marvelous characteristic of the church of Christ. By inspiration of the Holy Spirit the apostle Peter tells us that the church is “called out of darkness into light” (1 Pet. 2:9). Indeed, the Greek word *ekklesia*, usually translated “church,” means “called out.” The church is separated from the ways of the world. Jesus informed His apostles, “ye are not of the world, but I have chosen you out of the world” (John 15:19). It is the apostle John who explains further what our Lord meant when he wrote:

Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world (1 John 2:15-16).

Paul declared that God had delivered us out of the power of darkness and translated Christians into the kingdom of His dear Son (Col. 1:13). The apostle wrote the church at Corinth addressing them as “the church of God which is at Corinth” (1 Cor. 1:2). He reminded them that they were “sanctified in Christ Jesus, called to be saints.” To be a saint one must be “set apart,” for so the word means. When people are sanctified, the Lord adds them to His church (Acts 2:47), which church is separate and set apart. Thus, it is holy—dedicated first, foremost, and always to the faithful service of God. As Paul wrote to

the Corinthian brethren, “come out from among them, and be ye separate” (2 Cor. 6:17).

### **Shechem**

*Shechem* means “shoulder” or “support” and thus typifies a different characteristic of the body of Christ. Paul penned to Timothy that the house or family of God is “the church of the living God, the pillar and ground of the truth” (1 Tim. 3:15). The church of our Lord is primarily and fundamentally a teaching institution. As such it is not only to teach the truth, the whole truth, and nothing but the truth, but defend it as well (Eph. 3:10; Phi. 1:16; Jude 3). In so doing it “shoulders up” and supports God’s whole scheme of redemption and every component part of it.

Opposition to the truth is constant and on every hand. It comes from false teachers within the church and from worldly wisdom and unbelief of every description from without. The church is to face all those who attempt to corrupt the truth with worldly wisdom concerning God, Christ, the Holy Spirit, the Bible, the Gospel, and all truth regarding the church (1 Cor. 1:18ff; Heb. 4:2). Elders of the church must hold to

the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped (Tit. 1:9-11).

Indeed, an integral part of the faithful work of Jesus’ under shepherds is to be “mouth stoppers” of those who teach error. This is one of the ways whereby the church is kept a refuge for the saints.

### **Hebron**

*Hebron* means “alliance” or “fellowship.” There is a special sharing that only faithful members of the Lord’s church know and experience with God and one another (Acts 2:42; Eph. 1:3). To the Philippians Paul wrote, “I thank my God upon every remembrance of you...for your fellowship” (Phi. 1:3-5). This fellowship cannot exist where the brethren are unconcerned about the body of doctrine that leads, guides, and directs them. To be opposed to the doctrine of Christ is to be opposed to the fellowship that Christ’s doctrine

brings into being and sustains when people are obedient to the Gospel and continue in its guiding precepts in living the Christian life (Rom. 1:16). Paul told the Corinthian brethren, “God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor. 1:9). Of this fellowship of the saints with Christ and one another, John wrote, “But if we walk in the light, as he is in the light, we have fellowship one with another” (1 John 1:7). However, John also gave the grave warning that for the church to preserve this fellowship that Christians must:

Look to yourselves, that we lose not *those things* which we have wrought, but *that* we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds (2 John 8-11).

Clearly it is the case that impure doctrine will destroy the fellowship between the church and God, and the fellowship between the faithful and unfaithful brethren.

### Bezer

*Bezer* means “enclosure” or “fortress.” The church is to be a fortress against which the devil cannot overcome the defenders of it. Thus, we read of Paul admonition to “be strong in the Lord, and in the power of his might. Put on the whole armour of God” (Eph. 6:10). The faithful child of God should have the view that Paul expressed when he wrote to the Philippians, “I can do all things through Christ which strengtheneth me” (Phi. 4:13). This is a reality to every church member who is

stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (1 Cor. 15:58).

Every child of God is to properly use the Word of God:

For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and

spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart (Heb. 4:12).

The church ceases to be a place of refuge for the faithful when it is no longer a fortress, defending the right and opposing the wrong.

### Ramoth

*Ramoth* means “elevation” or “a high place.” The church is a high and holy hill (Psa. 2:6; 15:1). It holds a lofty place in the Divine scheme of things. Jesus loved the church and gave Himself for it (Eph. 5:25). In giving Himself for the church, Christ shed His own blood to purchase the church (Acts 20:28). Surely it is worth the purchase price. Jesus Christ and the church are one (Eph. 5:31). The church is the spiritual body of Christ (1:22-23). To make light of the importance of the Lord’s church is to make light of the price paid for it—the precious blood of Christ. The church is God’s family (1 Tim. 3:15), and, unlike some adulterous men, God has children born only into His one family. To be born of water and the Spirit is to be baptized in water into Christ for the remission of sins or to be saved (Luke 8:11; John 3:3, 5; Mark 16:16; Gal. 3:26-27; Acts 8:36; 10:47). The Lord adds the saved to His church, God’s family, even as parents through the natural procreative act add their own children to their own family. We must always see the high pedestal on which the Lord has placed His church or kingdom (Col. 1:13-14). As the apostle John wrote: “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” (1 John 3:1).

### Golan

*Golan* means “circle” or “passage.” The church of Christ needs no adjunct organization. It is complete to accomplish what God intended for her to do. Of the church, Paul wrote to the Colossians, saying:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. For it pleased *the Father* that in him should all fulness dwell; 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 (Col. 1:18-20).

The church, then, is a complete passage because in it we are reconciled to God in one body, through the cross” (Eph. 2:16).

Jesus taught:

Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it (Mat. 7:13-14).

*Strait* means a narrow hemmed in passage. In the case of the passage from earth to heaven it is restricted—hemmed in on all sides by the commandments of the Lord. One cannot carelessly enter that passage bearing the various burdens of sin. The burdens of sin will not permit one to enter in. A person must be freed from sin to fit into the passage that leads to heaven. Thus, one must obey the Gospel to be able to enter and travel the strait and narrow way, the only way to heaven.

## CONCLUSION

In seeing the church as the anti-type of the cities of refuge, we have a picture painted of the church that upholds it as that which is holy and set apart from the ways of the world, a place of spiritual support where men are once again in fellowship with God and other Christians, a fortress protecting the children of God that is God’s high and exalted place of refuge for those who have fled to Jesus for safety. It is the only complete passage for mankind that leads from earth to heaven.

In closing, it is my hope and prayer that this brief study will help increase our love for the church as that place God ordained to be the place of refuge for all those who desire to divest themselves of the burden and consequences of sin. Moreover, that it will cause us to appreciate even more the place of types and their anti-types in setting out the will of the Lord pertaining to our salvation.

## WORK CITED

All Scripture quotations are from the King James Version unless otherwise indicated.

## QUESTIONS

1. How is the church of Christ a place of refuge?
2. How is the singularity of the church seen in studying the cities of refuge?
3. What is the difference in the meaning of *strait* and *straight* as they appear in the *KJV* and are used in this chapter?
4. Discuss the origin of type and anti-type in the field of Biblical hermeneutics.
5. How did the study of the cities of refuge help you understand the church better?

# RESTORATION

*Jess Whitlock*

## INTRODUCTION

The late J. T. Marlin frequently preached, “The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed.” Wick Broomall had this to say: “A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment or antitype is found in the New Testament revelation” (533). There are myriad types and antitypes in the Word of God. The dictionary defines *type* as “a person or thing (as in the Old Testament) believed to foreshadow another (as in the New Testament)” (*Merriam-Webster*).

The printing industry has made great strides in the past half century. Back in the day, there was a time when a mold of metallic type would be inked and then pressed on the paper, to produce the image of a letter. That image was called the imprint or the antitype. Forthwith, there is the example of type and antitype—that which was the original and that which answers to it.

In the Greek New Testament, we have *tupos*, which is the basis of our English word for “type.” This word is employed by Paul in Romans 5:14 when he says Adam was “a figure of him that was to come,” i.e., the Christ.

Peter wrote of a time

when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, *even* baptism (1 Pet. 3:20-21).

The ASV has a footnote for “after a true likeness” which reads, “in the antitype.” The KJV has “the like figure” and the NKJV states “there is also an antitype.” The Greek word used by Peter is *antitupon* which corresponds to the “type.” We see there is a contrast from the lesser to the greater and from the earthly to the heavenly. There are many comparisons to persons, events, and things in God’s Word.

## “WHY IS THE HOUSE OF GOD FORSAKEN?”

As Paul discussed the experiences of Israel, he penned: “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (1 Cor. 10:6). Many men of the past typified Jesus Christ: i.e., Adam, Noah, Moses, Abraham, et al.

We can certainly add Nehemiah to that list of worthies that typified the Christ. It would be a good thing if Nehemiah’s journal could have ended with chapter twelve. Nehemiah had good success in every way in rebuilding the wall around Jerusalem, but then came problems.

In 587 BC Nebuchadnezzar had burned Jerusalem to the ground. God’s people mourned the destruction of the city and longed to return and rebuild it. In 536 BC Zerubbabel returned with 50,000 Jews and rebuilt part of the city. In 458 BC Ezra returned with 1,700 Jews to affect reform in Jerusalem. In 445 BC Nehemiah returned with an unknown number. He then rebuilt the walls of Jerusalem and worked in Jerusalem for 12 years because “the people had a mind to work” (Neh. 4:6). In Nehemiah 1, it was the twentieth year of King Artaxerxes. Upon his return to Artaxerxes it is the thirty-second year of his reign (13:6-7). Twelve years have passed. After certain days (the Scriptures do not say how long), he went back to Jerusalem. What did Nehemiah find in Jerusalem upon his return?

Let your fingers do the walking (to Neh. 13), and let the Bible do the talking. When Nehemiah had left Jerusalem to return to King Artaxerxes, everything in the city of David was headed in the right direction. The citizens were happy and had committed themselves to serve God.

However, the enemy has moved into the house of God (13:4-5). Eliashib is the high priest in charge of the storerooms in the temple. He has a close friend by the name of Tobiah, the enemy of

Nehemiah (last mentioned in chapter 6). Tobiah has moved into the very temple of God!

The Levites and the singers are working in the fields to survive (13:10). Recall the promise the people had made earlier when they stated, "We will not forsake the house of our God" (10:39)? The Levites were to be supported by the offerings of the people.

Nehemiah is upset (13:11):

Then contended I with the rulers, and said,  
Why is the house of God forsaken? And I  
gathered them together, and set them in their  
place.

That is a question of great importance both in Nehemiah's day and in our day, too. Nehemiah went away for a time, and returned to find one problem after another. In addition to all of this, the people were working on the Sabbath (13:15), the men had married foreign women (13:23-24), and an enemy had married into the house of one of the spiritual leaders (13:28).

Someone has said that Nehemiah was one-third backbone and two-thirds gristle. Nehemiah was the right man for the job. He threw Tobiah out of the house of God (13:7-8). You might say he threw Tobiah and all his belongings out into the street. He ordered the rooms of the Temple to be spiritually fumigated. Next, he rebuked the officials concerning the lack of support for the Temple (13:11-13). Three times in chapter 13 Nehemiah prays to God, "Remember me, O my God" (13:14, 22, 31). Nehemiah did not ignore the problems; he grabbed the proverbial bull by the horns and dealt with the problems.

### **"WHY IS THE HOUSE OF GOD FORSAKEN?"**

Today, the church of my Lord is the house of God, the temple of God. The Corinthian correspondence is addressed "unto the church of God which is at Corinth" (1 Cor. 1:2). Later, he wrote in this fashion: "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" (3:16)? In 2 Corinthians 6:16 Paul observed "we are a temple of the living God." First Timothy 3:15 states that "the house of God...is the church of the living God."

Is the house of God forsaken in the 21<sup>st</sup> century? When the assembly of the Lord's church is forsaken, the house of God is forsaken (Heb. 10:25). Another reason the house of God is forsaken is due to worldliness. There is far too much of an influence of the world upon the church in many places, and not enough influence of the church upon the world (Rom. 12:1-2; Tit. 2:12). The house of God is forsaken because of the unread and unstudied Bible (John 8:32; 2 Tim. 2:15; Acts 17:11; 1 Tim. 4:13; Psa. 1:2).

At the beginning of His ministry Christ had cleansed the temple (John 2:13-17). In His final week, it became necessary to cleanse the temple again (Mat. 21:13; Mark 11:17; Luke 19:46). Christ said, "My house shall be a house of prayer, but ye have made it a den of robbers" (cf. Isa. 56:7; Jer. 7:11; 22:5). But, in Luke 13:35 and Matthew 23:38 Christ no longer says "My House" or "My Father's house," rather He says: "Behold **your house** is left unto you *desolate*." Earlier, Christ had wept over Jerusalem (Luke 19:41-44). In the past, the city had rejected God's prophets (Mat. 23:37), but now she had rejected the Messiah Himself! *House* in these passages clearly refers to the temple (Jer. 12:7; Mat. 23:38). Some forty years later General Titus and the Roman armies would come against the city and the temple, leaving them "desolate." Just as Christ mourned over the condition of Jerusalem, centuries earlier Nehemiah had done the same.

And it came to pass, when I heard these words  
[the deplorable condition of Jerusalem], that  
I sat down and wept, and mourned certain  
days (Neh. 1:4).

### **"WHY IS THE HOUSE OF GOD FORSAKEN?"**

God's prophets foretold the coming of the kingdom, the church. Nehemiah went to Jerusalem (2:5-6), as did the Messiah (Isa. 2:2-4). John the baptizer referred to the coming kingdom in Matthew 3:1-2. Christ declared, "upon this rock I will build my church; and the gates of Hades shall not prevail against it" (16:18). Acts tells of the start of the church.

Inspired writers of the New Testament foretold of the coming apostasy of the church (Acts

20:28-ff; 2 The. 2:1-12; 1 Tim. 4:1-ff). Revelation was penned ca. AD 96. God's Word was soon abandoned for the doctrines of men:

- a presiding elder (110)
- holy water (120)
- penance (157)
- clinical baptism (251)
- the first human creed (325)
- rites of extreme unction (588)
- purgatory (593)
- the first Pope (606)
- instrumental music in worship (666)
- transubstantiation (1,000)
- celibacy of priests and nuns (1,015)
- selling of indulgences (1,190)
- auricular confession (1,215)
- sprinkling in lieu of baptism, etc.

From small departures, the great apostasy came to pass.

The outgrowth of that apostasy resulted in Roman Catholicism. It did not happen overnight. Apostasy is always gradual. Next came the rise of Mohammedan power (AD 570-632), the Crusades (AD 1095-1270), and the beginning of the Reformation.

Attempts to reform the major departures in Roman Catholicism were led by men like John Wycliffe (1324-1384), John Huss (1369-1415), Jerome Savonarola (1452-1498), and Erasmus (1466-1536). Martin Luther, a monk in Catholicism, nailed his 95 theses to the church house door on October 31, 1519. Ultimately, this effort resulted in the first Lutheran church (AD 1530). Henry VIII, King of England, was married six times. When the Pope would not grant him a divorce, he started the Church of England in 1535, known as the Episcopal church in America today. Another reformer, John Knox, led a movement which resulted in the Presbyterian church. The true First Baptist Church had its beginning in Holland under the leadership of John Smyth. John Wesley was a member of the Church of England. He authored a book called, *The Method of Holy Living*. His work resulted in what is known today as the Methodist church, having had its beginning in 1739. Man-made

denominations began to spread rapidly, i.e., the Mormons, Adventists, Salvation Army, Jehovah's Witnesses, Church of God, the Nazarenes, the Holiness groups, etc. Estimates of such man-made denominations in America alone range close to one-thousand entities today!

### **"WHY IS THE HOUSE OF GOD FORSAKEN?"**

The time came when men started throwing off the shackles of tradition, untruth, and denominational allegiances. Men declared, "Back to the Bible...back to Pentecost!" These men simply sought to restore the church of the New Testament, break the ground of indifference, root out the weeds of error, burn the stumps of human pride, and sow the seed of the Kingdom which is the Word of God (Luke 8:11). That seed produces today what it produced in the first century, the one church of the Lord Jesus Christ (Acts 2; 18:8; 1 Cor. 1:2). Many men in various places demanded to do away with the doctrines of men, the hierarchy of Rome, the myriad man-made churches, and a simple return to a "this saith the Lord!" (Rom. 1:16; 16:16). Thomas Campbell stated, "Let us speak where the Bible speaks and let us be silent where the Bible is silent" (John 17:20-21; Mat. 15:9; Luke 8:11).

Therefore, many make the false claim to this day that the church of Jesus Christ was "founded" by Thomas and Alexander Campbell. Thomas Campbell came to America in 1807, and his son Alexander followed in 1809. Both left the Presbyterian Church to embrace the Truth of God's Word. We have met this argument in private and public discussions, as well as through the written Word. Many in ignorance make that charge today. I often wonder why that charge is never levelled against Elias Smith, Walter Scott, Barton W. Stone, Dr. Abner Jones, James O'Kelly, and a host of others who advocated the same plea for years before Thomas and Alexander Campbell set foot in America? Brother Dub Mowery has penned, "None of those latter men started a new denomination but like Nehemiah who rebuilt the old city of Jerusalem they rebuilt the new Jerusalem in our nation, which is the church of the New Testament."

In Great Britain Robert and James Haldane were pleading for New Testament Christianity, and going back to 1521 in Switzerland, Ulrich Zwingli pleaded for a return to the Bible.

Another thing, why is the charge never levelled against our Lord Jesus Christ who promised to build His church (Mat. 16:13-18)?

### **“WHY IS THE HOUSE OF GOD FORSAKEN?”**

The Word of God has never perished from the face of the earth. Contained therein is the church of the New Testament, the kingdom that Daniel said would never cease (Dan. 2:44) after it was established. From the very beginning of Christ’s church beginning on the Day of Pentecost (Acts 2) in AD 33 until the end of time it has not, nor shall it, ever cease to be!

Yet today there are those men among us who would seek to lead the precious church of Christ into apostasy. We all know of Gospel preachers (so-called) and elderships by the score who teach the doctrines of men in bold opposition to the Word of God. Many churches today advocate salvation by faith only or grace only, the AD 70

doctrine of Max King, the reaffirmation of elders, the use of mechanical instruments of music in worship, one preacher in Texas and another in Florida actually advocate that, when a congregation withdraws from one of its members, such details should be made available to congregations all over the nation, even though there may not be a single member of those churches who know the withdrawn from brother/sister. Some advocate a form of the “sinner’s prayer” for salvation, a church for children, approval of drinking alcohol, approval of dancing, and some even advocate that Holy Spirit baptism can be received today! The sad fact of the matter is that this is not an exhaustive list. I see that my time is up, so I ask:

### **“WHY IS THE HOUSE OF GOD FORSAKEN?”**

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### **QUESTIONS**

1. Can you name three ways in which Nehemiah is a type of Jesus Christ?
2. How can we be guilty of forsaking the house of God (the church) today?
3. What were the leaders of the Reformation movement seeking to reform?
4. What were the leaders of the Restoration movement seeking to restore?
5. Beyond what is listed in this brief study, how many other departures from the pattern can you identify in the Lord’s church in the 21<sup>st</sup> century?

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