

TYOLOGYINTRODUCTIONI.-Definitions.-

1.-Typology.-The doctrine of types or symbols; specifically, the doctrine that things in the New Testament are symbolized, or prefigured, by things in the Old Testament.

2.-Type.-A divinely purposed illustration of some truth.

3.-Antitype.-The reality, of which a given type or symbol is the representation. That which is foretokened, or foreshadowed, by a type or symbol.

II.-What may be used as a type.-

1.-A Person.-Adam, a type of Christ. (Rom. 5:14-18 I Cor. 15:21, 22, 47-49).

2.-An Event.-The Exodus, a type of Christ delivering us from bondage to the world. (Gal. 1:4).

3.-A Thing.-The veil of the Temple, a type of the human body of Christ. (Heb. 10:20).

4.-A Ceremonial.-The Passover, a type of the sacrifice of Christ. (I Cor. 5:7).

5.-An Institution.-The Jewish High Priesthood, a type of the High Priesthood of Christ. (Heb. 5:5, 10 6:20 7:26 8:1, 3 9:7, 11, 25 10:21).

III.-Where types are found.-

1.-Type.-Most frequently in the Pentateuch (Genesis-Deuteronomy), but found sparingly elsewhere.

2.-Antitype.-Fulfillment of the type usually found in the New Testament.

IV.-Rules for interpreting types.-

1.-Never to teach a doctrine.-Only to illustrate a doctrine taught plainly elsewhere. (Jno. 3:14 I Cor. 5:7).

2.-Types questioned.-It cannot be affirmed positively that anything is a type which is not somewhere in Scripture treated as such. There are types in Scripture which do not come under this rule, but their recognition is a matter of spiritual discernment, and cannot be established dogmatically. Joseph is acknowledged universally to be a type of Christ, but nowhere in Scripture is he declared to be such.

V.-Jesus Christ prominent in the whole Bible.-The whole Bible, from Genesis to Revelation, is about Jesus Christ. He, Himself, witnessed to it. (Luke 24:27, 44 Heb. 10:7).

1.-Old Testament.-It is not understood apart from Christ. He is the key to its interpretation.

(1).-Types.-Pictures of Christ.

(2).-Prophecies.-Predictions of Christ.

2.-New Testament.-The appearance of Jesus Christ on the earth was only a visible manifestation of a timeless purpose of which the whole Bible is the revelation.

VI.-Christology of the Old Testament.-

1.-Words of Jesus.-He divided "the things concerning Himself" into two divisions: "His sufferings" and "His glory". (Luke 24:25, 26).

2.-Words of Peter.-"The Spirit of Christ in the Old Testament writers told of 'His sufferings' and 'the glory which should follow'". (I Pet. 1:11).

TYPOLGYVII.-Development of the revelation of Jesus Christ.-

- 1.-Old Testament-----Christ of Prophecy-----Coming
- 2.-Gospels-----Christ of History-----Dying
- 3.-Acts and Epistles-----Christ of Experience-----Saving
- 4.-Revelation-----Christ of Glory-----Reigning.

VIII.-The Living Word and the Written Word.-It is the Incarnate Word (Christ) whom we worship. Except for the Written Word (Bible) we could not know Christ. It is Christ that gives value to the Bible, and not the Bible that gives value to Christ.

IX.-Important subjects found in the Bible.-

- 1.-Creation of the Universe.
- 2.-Creation of the human race.
- 3.-History of sin.
- 4.-History of Israel.
- 5.-Incarnation of Christ.
- 6.-From birth to the ascension of Christ.
- 7.-Institution and progress of the Church.
- 8.-Evangelization of the world.
- 9.-Issue of the conflict between light and darkness.
- 10.-Final facts of time (Eschatology).

X.-Seven Jehovah-names.-

- 1.-Jehovah-jireh-----The Lord our Provider-----(Gen. 22:14)
- 2.-Jehovah-rapha (M)-----The Lord our Healer-----(Ex. 15:26)
- 3.-Jehovah-nissi-----The Lord our Banner-----(Ex. 17:15)
- 4.-Jehovah-shalom-----The Lord our Peace-----(Judg. 6:24)
- 5.-Jehovah-roi (M)-----The Lord our Shepherd-----(Ps. 23:1)
- 6.-Jehovah-tsidkenu (M)---The Lord our Righteousness---(Jer. 23:6
33:16)
- 7.-Jehovah-shammah (M)----The Lord over present-----(Ezek. 48:35)

GENESIS

I.-Teaching in Genesis.-There is little preceptive teaching in Genesis. Truth is taught mainly by illustration, promises, prophecy and type.

II.-Unfolding of the Messianic promise.-

- 1.-Seed.----- (3:15).
- 2.-Abraham.---- (12:3 15:5 18:18 22:18) (Gal. 3:8,16).
- 3.-Isaac.----- (26:4).
- 4.-Jacob.----- (28:14).
- 5.-Judah.----- (49:10). (Heb. 7:14).

III.-Promises in the Abrahamic covenant.-

- 1.-Earthly blessings.-Land, wealth, be a blessing. (12:1-3 13:14-17 17:8).
- 2.-Earthly seed.-"Numerous as the dust of the earth". (13:16).
Fulfilled in the Jewish nation. (Jno. 8:33,37).
- 3.-Heavenly seed.-"Numerous as the stars of heaven". (15:5). Fulfilled in all believing Jews (Rom. 2:28,29 4:16 9:6-8), and all true Christians (Gal. 3:29).
- 4.-Spiritual promises.-"I will bless thee....and thou shalt be a blessing". (12:2 17:5-7,15,16 18:18 22:17,18) (Gal. 3:8).
- 5.-The Messiah.- (3:15).

IV.-Types in Genesis.-

1.-Of Christ.-

(1)-General types.-

- a.-Light.- (1:3-5) (Isa. 60:19 Rev. 21:23).
- b.-Sun.- (Greater light) (1:14-18).
- c.-Coats of skins.- (3:21).
- d.-Lamb.- (4:4).
- e.-Ark.- (6:14-8:19).
- f.-Ram.- (22:13).

(2)-Human types.-

- a.-Adam.- (1:26,27 2:7,8,18-25 5:1-5).
- b.-Melchizedek.- (14:18-20) (Ps. 110:4 Heb. 5:6,10 6:20-7:21).
- c.-Isaac.- (15:4 17:16-21 18:9-15 21:1-8 22:1-18 24:1-67).
- d.-Joseph.- (30:22-50:26).

2.-Of the Church.-

- (1)-Moon.- (Lesser light) (1:14-18).
- (2)-Adam.- (2:18-24).
- (3)-Eve.- (2:21-23 3:20).
- (4)-Enoch.- (5:22-24) (Heb. 11:5).
- (5)-Rebekah.- (24:15-67).
- (6)-Asenath.- (41:45).

V.-Types of Christ.-

1.-First coming of Christ.-

(1)-Light.- (1:3-5). Type of Christ, the Light of the world. (Jno. 1:4-9 8:12 9:5 12:35,36,46). God is Light (Isa. 60:19 I Jno. 1:5 Rev. 21:23).

(2)-Adam.- (1:26,29 2:7,8,15-25). Type of Christ, the last Adam. (Rom. 5:12-21 I Cor. 15:21,22,45-49). The first Adam was the head of the old creation, and the last Adam (Christ) is the Head of the new creation. (Eph. 1:22 4:15 Col. 1:18). All are either "in Adam" or "in Christ".

(3)-Coats of skins.- (3:21). Type of Christ, the Righteousness of God. (Jer. 23:6 I Cor. 1:30).

TYPOLGY

a.-Man's method of clothing.-While innocent, "they were naked and were not ashamed" (2:25). When they sinned, they saw their nakedness, and "sewed fig leaves together" (3:7). "I was afraid, because I was naked" (3:10). The covering did not satisfy their conscience. If it had they would not have been afraid (I Jno. 3:21). If their own efforts could not satisfy they must turn to God.

b.-God's method of clothing.-(3:21). Garment is a type of righteousness. (Job 29:14 Isa. 61:10 64:6 Mat. 22:11 Rev. 19:8). "Blessed is he whose sins are covered" (Ps. 32:1). The "coats of skins" were effective, because founded on the shedding of blood. Aprons involved no shedding of blood. When Adam and Eve were clothed with the skins they had no sense of nakedness, and did not hide from God.

(4).-Lamb.-(4:4). Type of Christ, the Lamb of God. (Jno. 1:29,36).

a.-Cain's offering.-A bloodless sacrifice, the fruit of his own works. (Heb. 9:22 Jude 11). Cain was a man of the world. His offering was fruit of the earth that was cursed. He was a sinner, but made no acknowledgment of it.

b.-Abel's offering.-Abel was a man of faith. Both Cain and Abel were born of fallen Adam, outside of Eden, and there was nothing to distinguish between the two until it came to the offering. The difference between the two was not the offerer but the offering. "Abel brought a more excellent sacrifice" (Heb. 11:4). He brought a sin-offering. He entered into the truth that God could be approached only on the ground of the shed blood of a spotless victim (I Pet. 1:19). There was no attempt on the part of Abel to deny his condition. He took the ground of a condemned sinner. He brought the best (Lev. 21:17-23 22:20-24 Deut. 15:21 17:1). The Lamb was the symbol of the innocence and harmlessness of Christ (Isa. 53:7 Matt. 26:53,54,63 27:13,14). In Revelation we find "the Lamb" 28 times (Rev. 5:6,8,12,13 6:1,16 7:9,10,14,17 12:11 13:8 14:1,4(2),10 15:3 17:14(2) 19:7,9 21:9,14,22,23,27 22:1,3).

(5).-Ark.-(6:14-8:19) (Heb. 11:7). Type of Christ, our refuge from judgment. (Rom. 8:1). The word "Pitch" (6:14) is the same as "atonement" in Lev. 17:11. It is atonement that delivers from judgment.

(6).-Melchizedek.-(14:18-20) (Ps. 110:4 Heb. 5:6,10 6:20-7:21). Type of Christ, our High Priest. Christ was High Priest after the pattern of Aaron, as regards His work, but after the order of Melchizedek (Ps. 110:4 Heb. 5:6,10 6:20 7:1,10,11,17,21). Aaron's priesthood was interrupted by death (Heb. 7:23). The "order of Melchizedek" refers to the unending duration of Christ's priesthood (Heb. 7:24). Melchizedek was a type of Christ in resurrection, as he presented only the memorials of sacrifice, "Bread and wine" (14:18).

(7).-Ram.-(22:13). Type of Christ, our Substitute. "The just for the unjust" (I Pet. 3:18). "For us" (II Cor. 5:21 Gal. 1:4 Eph. 5:2,25 Tit. 2:14 Heb. 9:12,24 10:20 11:40 I Pet. 2:21 3:18 4:1 I Jno. 2:2 3:16 4:9,10).

(8).-Isaac.-(15:4 17:16-21 18:9-15 21:1-8 22:1-18 24:1-67). Type of Christ, the Son.

a.-His birth.-

(a).-Predicted.-(15:4 17:16-21 18:9-14) (Isa. 7:14 Matt. 1:18-23 Luke 1:30-35).

(b).-Supernatural.-(11:30 15:2-6 17:16-21 18:9-15 21:1-7) (Isa. 7:14 Matt. 1:18-23 Luke 1:30-35).

(c).-Promised Seed.-(15:3,4 17:16-21) (Gal. 3:16).

TYPOLGY

(d).-Name given.--(17:19 21:3) "Isaac" means "He will laugh" (17:17 18:9-15 21:6) (Mat. 1:21,25 Luke 1:31 2:21).

b.-His life.-

(a).-Loved by his father.--(22:2) (Prov. 8:30 Matt. 3:17 17:5 Mk. 1:11 9:7 Luke 3:22 9:35 Jno. 3:35 5:20 10:17 15:9 17:23, 26 II Pet. 1:17).

(b).-Hated by his brethren.--(21:9-11 Gal. 4:29) (Luke 19:14 Jno. 7:5,7 15:18, 15:23-25).

c.-His sacrifice.--(22:1-18).

(a).-Only begotten son.--(22:2,12,16 Heb. 11:17) (Jno. 1:14,18 3:16,18 I Jno. 4:8).

(b).-Bore wood on which offered.--(22:6) (Jno. 19:17).

(c).-Offered up by his father.--(22:2-12 Heb. 11:17) (Jno. 3:16 I Jno. 4:9).

(d).-Submitted himself voluntarily.--(22:6-9) (Psa. 40:7,8 Isa. 53:7 Jno. 10:17,18 Heb. 10:5-7).

(e).-Obedient unto death.--(In figure). (22:6-10) (Phil. 2:8 Heb. 5:8). Isaac did not act independently of his father. Christ's life was ordered by His Father (Jno. 5:30 6:38 8:29).

(f).-Offered up upon a mountain.--Isaac on Mt. Moriah (22:2,9). Christ on Golgotha (Mat. 27:33 Mk. 15:22 Jno. 19:17), or Calvary (Luke 23:33).

d.-His resurrection.--(In figure). (22:13-18 Heb. 11:19) (Mat. 28; Mk. 16; Lu. 24; Jno. 20,21).

(a).-Raised by his father.--(22:13-18) (Jno. 5:21 Acts 2:24,30,31 3:15,22 3:26 4:10 5:30 7:37 13:23,30,33,34,37 17:31 Rom. 4:24 6:4 8:11 10:9 I Cor. 6:14 15:15 II Cor. 4:14 Gal. 1:1 Eph. 1:20 Col. 2:12 I Pet. 1:3,21).

(b).-A blessing to all nations.--(22:18) (Acts 3:26 Rom. 4:7-9 Gal. 3:9,14 Eph. 1:3 I Pet. 3:9 Rev. 19:9 20:6 22:14).

(9).-Joseph.--(30:22-50:26). Type of Christ, from birth through the Ascension.

a.-His birth.-

(a).-Supernatural.--(30:1,2,22-24) (Isa. 7:14 Mat. 1:18-23 Lu. 1:30-35).

(b).-Meaning of his name.--"He shall add" (30:24 49:22) (Isa. 9:6 Matt. 1:21,25 Lu. 1:31 2:21).

(c).-Removed reproach.--(30:23). Christ took away reproach (Isa. 42:21 Col. 2:13-15).

b.-His life.-

(a).-Loved by his father.--(37:3) (Prov. 8:30 Isa. 43:1 Matt. 3:17 17:5 Mk. 1:11 9:7 Lu. 3:22 9:35 Jno. 3:35 5:20 10:17 15:9 17:13,26 II Pet. 1:17).

(b).-Sent by his father.--(37:13). In the Gospel of John mention is made 42 times that Jesus was sent of God.

a'.-Hated by his brethren.--(37:4-11) (Lu. 19:14 Jno. 7:5,7 15:18, 15:23-25 Gal. 4:29).

b'.-Conspired to slay him.--(In figure did). (37:18-24,26,31,32) (Ps. 2:1-3 Mat. 12:14 26:59 Mk. 3:6 14:55 Jno. 11:47-53 18:14).

c'.-Garments stained with blood.--(37:23,31-33) (Isa. 63:1-3 Lu. 22:44).

d'.-Cast into a pit.--(37:20-24) (Matt. 27:57-60 Mk. 15:42-46 Lu. 23:50-53 Jno. 19:38-42).

e'.-Came out of the pit alive.--(37:28) (Matt. 28:1-8 Mk. 16:1-8 Lu. 24:1-12 Jno. 20:1-10).

f'.-Sold for money.--(Ps. 105:17). Joseph sold for 20 pieces (37:28). Jesus for 30 pieces (Zech. 11:12,13 Mat. 26:15

TYPOLGY27:3,9).(c).-During his rejection.-a'.-Endured temptation without sin.-(39:7-12)(Heb. 4:15).b'.-Suffered innocently.-(39:13-19)(II Cor.5:21 I Pet. 1:11 2:21,23 3:18 4:1,13 5:1).c'.-A prisoner.-(39:20-41:14 Ps. 105-18-20)(Mat. 26:47-57 Mk.14:43-46 Lu. 22:47-53 Jno. 18:1-13).d'.-Delivered from prison.-(41:14-36 Ps. 105:20) (Mat. 28:1-8 Mk. 16:1-8 Lu. 24:1-12 Jno. 20:1-10).e'.-Exalted to a throne.-(41:37-45 Ps. 105:21,32) (Mk. 16:19 Lu. 24:50,51 Acts 1:9-11 2:33-35 5:31 7:55,56 Eph. 1:20Phil. 2:9 Col. 3:1 I Tim. 3:16 Heb. 1:3 4:14 8:1 9:24 10:12 12:2 I Pet. 3:22 Rev. 3:21).f'.-Supplied a starving world with bread.-(41:45-57) (Jno. 6:26-58).g'.-Mediator.-(41:45-57) (I Tim. 2:5 Heb. 8:69:15 12:24).2.-Second coming of Christ.-(1).-Sun.-(Greater light). (1:16). Type of Christ, the Sun of Righteousness (Mal. 4:2 Mat. 17:2 Acts 26:13 II Cor. 4:6 I Tim. 6:15,16 I Pet. 2:9 Rev. 1:16 21:23).(2).-Ark.-(6:14-8:19 Heb. 11:7). Type of Christ, our refuge from judgment. (Rom. 8:1).a.-The Flood.-(6:1-8:22). Type of The Great Tribulation (Dan. 12:1 Joel 2:2 Mat. 24:21,22 Mk. 13:19,20).b.-Cause of the Flood.-Wickedness of man (6:2,5,11 Mat. 24:38 Lu. 17:27). Evil had reached the climax.c.-God determined to destroy man.-(6:7,13,17 7:4).d.-The Ark a refuge.-(6:14-22 7:1-5 Heb. 11:7). Into the Ark, "Thou and thy house (6:18 7:1). "The Lord shut them in"(7:16 Mat. 25:10). They were "vessels of mercy" (Rom. 9:23). There will be preserved through The Great Tribulation a remnant of Israel, who will turn to Christ after the rapture of the Church. This is typified by Enoch's translation before the Flood. (5:22-24 Heb. 11:5).e.-The wicked were outside the Ark.-They were "vessels of wrath" (Rom. 9:22). The day of grace was over. The same hand that shut Noah in shut them out. The Word of God was rejected (II Pet. 2:5). "Until the Flood came" (Mat. 24:39 Lu. 17:27).f.-As in the days of Noah.-(Mat. 24:37-39 Lu. 17:26,27). Once the earth was destroyed by water" (II Pet. 3:6), but "the next time by fire" (II Pet. 3:7).(3).-Isaac.-Type of Christ in His relation to the Church.a.-Disappeared for a season.-(22:19-24:62)(Jno. 16:16-22).b.-Marriage.-(24:1-67) (Eph. 5:25-32 Rev. 19:6-9 21:9).(a).-Bride selected by his father.-(24:1-6) (Mat. 22:1-14 Lu. 14:15-24 Jno. 6:44 Eph. 1:4).(b).-Invitation brought by a third person.-(24:10-56) (Jno. 16:7-15). The servant is a type of the Holy Spirit.(c).-Isaac went out to meet his bride.-(24:62-67) (Jno. 14:1-3 I Thes. 4:13-17 II Thes. 2:1).(d).-A Gentile bride.-(24:10,15,23,24,47) (Mat. 10:11-15 22:8-10 Lu. 14:21-24 Acts 13:46 18:6 Rom. 11:11 Eph. 2:11-22 3:1-6 5:25-32).(4).-Joseph.-(30:22-50:26). Type of Christ, from the Rapture to the Revelation.a.-Disappeared for a season.-(37:28-45:4) (Jno. 16:16-22).

TYOLOGY

b.-Went into a far country.--(37:28) (Mat.24:14 Lu. 19:12).

c.-A Gentile bride.--(41:45) (Mat. 10:11-15 22:8-10 Lu. 14:21-24 Acts 13:46 18:6 Rom. 11:11 Eph. 2:11-22 3:1-6 5:25-32).

d.-Revealed himself to his brethren.--(45:1-4) (Zech. 12:10 13:6 Mat. 26:64 Mk. 14:62 Lu.22:69). Israel received great prosperity (45:5-47:12) (Rom. 11:15).

VI.-Types of the Church.-The mystery of the Church was not revealed to the Old Testament prophets. Mystery (Rom. 11:25 16:25 I Cor. 2:7 15:51 Eph. 1:9 3:3,4,9 5:32 6:19 Col. 2:2 Rev. 10:7).

1.-Moon.--(Lesser light). (1:16). It derives its light from the sun. The source of light is hidden from view. The world sees Him not, but the Church sees Him. The Church is responsible to reflect the light of the absent sun to a dark world (Mat. 5:14-16 Rom. 2:19 13:12 II Cor. 3:18 Eph. 5:8 Phil. 2:15 I Thes. 5:5).

2.-Adam.--(2:18,21-23). Type of Christ, the Bridgeroom of the Church. (Mat. 9:15 25:1,5, 25:6,10 Mk. 2:19,20 Lu. 5:34,35 Jno. 3:29 Eph. 5:25-32 Col. 1:18,24 Rev. 19:7).

3.-Eve.--(2:21-23 3:20). Type of the Church, as the bride of Christ. (II Cor. 11:2 Eph. 5:25-32 Col. 1:18,24 Rev. 19:7-9). Eve was created when "A deep sleep came upon Adam" (2:21). As she was part of Adam, so are we part of Christ (Eph. 5:30). As God did not leave the first Adam without a bride, so He is providing a bride for the last Adam.

4.-Enoch.--(5:22-24 Heb. 11:5). Type of the Rapture of the Church. (Jno. 14:1-3 I Thes. 4:13-17 II Thes. 2:1). Before the judgment on the world. "The blessed hope of the Church" (Tit. 2:13). "Enoch, the seventh from Adam" (Jude 14) did not die, but the other six did (5:5,8,11, 14,17,20).

5.-Rebeckah.--(24:15-67). Type of the bride of the Son. In Chapter 22 the son is offered up (rejection of Christ); in Chapter 23 Sarah is laid away (setting aside of Israel). If Israel had walked with God they would have continued in the place of separation, but they did not do so. They crucified the Lord of glory, and rejected the testimony of the Holy Spirit. Paul was raised up to be a minister of the mystery hid in the counsels of God (Eph. 3:7). In Chapter 24 we see the servant going forth to get a bride for him who was, in figure, raised from the dead. The mystery of the Church is composed of both Jew and Gentile (Eph. 2:15), forming one body. The Holy Spirit would not use a Chapter of 67 verses to show a family matter. It contains deep truth (Rom. 15:4).

(1).-The oath.--(24:1-9,37-41). The call and exaltation of Rebekah was founded on the oath between Abraham and his servant. Rebekah was not aware of this, though she was in Him" (Eph. 1:4). "Called, justified and glorified" (Rom.8:29,30). All founded on the eternal purpose of God. His Word, and His oath, were ratified by the resurrection and ascension of the Son. The oath between Abraham and his servant had for its object the providing of a wife for the son. The father's desire for his son led to Rebekah's position. The position of the Church is based on the desire of the Heavenly Father for His Son. "The King made a marriage for His Son" (Mat. 22:2). If we are brought into blessing it is because of the Son. The Church will share the glory of Christ (Jno. 17:22-24). Christ is the Head (Eph. 1:22 4:15 Col. 1:18 2:19), and the Church is the body (Eph. 4:12 5:23 Col. 1:18,24) and the bride (Rev. 19:7 21:2,9 22:17).

(2).-The testimony.--(24:33-49).

a.-Of the servant.--He revealed the father and the son.

TYPOLGY

He spoke of the riches of the father, and that all of it had been given to the son. With this testimony he sought a bride for the son. By telling of Isaac the servant sought to attract Rebekah. All of the riches of Isaac would belong to her, also.

b.-Of the Holy Spirit.-He testifies of Christ (Jno. 15:26).

"All that the Father has is Mine" (Jno. 16:14,15). By telling of Jesus the Holy Spirit draws us to Christ.

(3).-The result.-

a.-To Rebekah.-(24:54-60). Her decision to go took her affections from all of her surroundings. She was ready to leave all and follow (24:57,58 Ps. 45:10). If she believed herself to be the object of such a position she could not remain in her present associations. She could not refuse without despising the offer. She had never seen Isaac, but she believed the testimony of the servant, and she received the earnest of it (24:53).

b.-To the Church.-By accepting the invitation of the Holy Spirit to go to meet the Bridegroom, believing the testimony of the Holy Spirit (Jno. 16:15), we receive the earnest of the full inheritance (II Cor. 1:22 5:5 Eph. 1:13,14).

6.-Asenath.-(41:45). Gentile bride of Joseph during the time of his rejection.

TYPOLGYEXODUSI.-Persons.-1.-Moses.-

(1).-Type.-Christ, our Deliverer. (3:10 Acts 7:35) (Isa. 61:1,2 Lu. 4:18 Rom. 11:26 Gal. 1:4 I Thes. 1:10).

(2).-Ways in which he is a type.-

a.-Chosen of God.-(3:10 Acts 7:34,35) (I Pet. 2:4).

b.-Rejected at first appearing.-(2:11-14 Acts 7:23-28).

c.-During rejection gains a Gentile bride.-(2:21).

d.-Accepted at second appearing.-(4:31) (Zech. 12:10 13:1 14:8,9).

e.-Became Leader and Intercessor.-(3:10 32:31-34) (Rom. 8:27 Heb. 7:25 9:24 I Jno. 2:1).

2.-Aaron.-

(1).-Type.-Christ, our High Priest. (28:1) (Heb. 2:17 3:1 4:14,15 5:1,5 7:26 8:1,3 9:7,11,25 10:21).

(2).-Ways in which he is a type.-

a.-Divine appointment.-(28:1 Heb. 5:4) (Heb. 5:5,6).

b.-Only the High Priest could make atonement.-(Heb. 9:7)

(Rom. 5:11).

II.-Events.-

1.-Crossing the Red Sea.-(Chapter 14). God's presence in trial is better than exemption from trial.

(1).-Type.-Christ's death, delivering us from the world. (Gal. 1:4). The crossing of the Red Sea was to them what the cross of Christ is to us.

(2).-Narrative.-

a.-Pharaoh pursued.-(14:5-9). No human help was permitted of God to reveal Himself in the salvation of His people and in the overthrow of the enemy.

b.-Israel complained.-(14:11,12). The people failed when the trial came. It was an attitude of unbelief in magnifying the difficulties.

c.-Moses answered.-(14:13,14). The attitude of faith in the presence of trial. The flesh wants to do something. "Cease from works" (Isa. 26:3 Heb. 4:10).

d.-God commanded.-(14:15). Where? The flesh gives no answer. With God's command is His enabling. "Lift up the rod" (14:16)

e.-Crossing the Red Sea.-The sea parted (14:21). The waters were a wall (14:22, 14:29). They went over on dry ground (14:16,21,22,29 15:19).

2.-Manna.-(Chapter 16).

(1).-Type.-Christ, the Bread of Life. The wilderness food of the believer. (Jno. 6:26-58). Manna "came down from Heaven" (16:4). Christ "Came down from Heaven" (Jno. 6:33,38 6:50,51,58).

(2).-Narrative.-

a.-Israel murmured.-(16:2,3,9 Num. 11:6). They forgot their deliverance at the Red Sea. "In heart they turned back" (16:3 Acts 7:39). The natural man cannot relish the bread from heaven, but is always yearning for Egypt.

b.-God promised.-"Rain bread from heaven" (16:4,12). There is a contrast between "The flesh pots, leeks and onions" (13:8 Num. 11:4,5) and "angel's food" (Ps. 78:25).

c.-God provided.-(16:13-16). It was "to prove them" (16:4). They needed to be weaned from Egypt (16:3), and -- enjoy the

TYPOLGY

bread from heaven (16:4).

(a).-Where find.- "On the dew" (16:13,14 Num. 11:9). They must gather before the sun came up (16:21).

(b).-When find.-Daily for six days (16:4,5,19-27). Fresh every morning. Yesterday's manna will not suffice for today. There was none on the Sabbath (16:22-30). But some must see (16:27). They did not prize the Sabbath as God's gift (16:29) nor keep it as a Law (Num. 15:32-36).

(3).-Memorial in the Ark.-(16:32-34). While they partake of the milk and honey in Canaan Israel must not forget that which had sustained them in the wilderness. A pot, containing a man's daily portion (omer or 3 1/2 pints) was to be laid up before the Lord. It was a memorial of God's faithfulness in providing for His redeemed people.

3.-Smitten Rock.-(17:1-7).

(1).-Type.-

a.-Rock.-Christ (I Cor. 10:4), through whom we have salvation by grace.

b.-Water.-The Holy Spirit. We could not drink until the Rock was smitten (Jno. 7:39). "The well of water" (Jno. 4:10,14) and "the rivers of water" (Jno. 7:38).

(2).-Ways in which it is a type.-

a.-Israel unworthy.-(17:2-4) (Eph. 2:4,5).

b.-Free.-(17:6) (Jno. 4:10,14 Rom. 6:23 Eph. 2:8).

c.-Abundant.-(17:6) (Ps. 105:41) (Rom. 5:17,20 II Cor. 4:15 I Tim. 1:14 Tit. 3:6 I Pet. 1:3 II Pet. 1:11).

d.-Near.-(17:6) (Deut. 30:11-14 Rom. 10:6-8).

e.-Must appropriate.-(17:6) (Isa. 55:1 Jno. 7:37).

(3).-Narrative.-

a.-Israel murmured.-(17:2,3). Two questions were raised in their murmurings: "What shall we eat?" (16:3), and "What shall we drink?" (17:2). They were insensible to all of His gracious dealings. They had just seen the manna from heaven, and now are ready to stone Moses (17:4). "Evil heart of unbelief" (Heb. 3:12).

b.-Moses prayed to God.-(17:4).

c.-God answered.-(17:5,6). "Go before the people.... take the rod....smite the rock". Each time they murmured it brought forth fresh displays of God's grace.

III.-Things.-

1.-Burning bush.-(3:2-5). Type of Israel, in the fire, but not consumed. Whether it was in Egypt, in the wilderness, or in their present distress, because God is there (Dan. 3:20-27).

2.-Leaven.-

(1).-Type.-Evil working quietly, subtly and completely.

(2).-References.-(12:15,19,20,34,39 13:3,7 34:25) (Lev. 2:11 6:17 10:12 23:17 Hos. 7:4 Amos 4:5 Mat. 13:33 16:6,11,12 Lu. 12:1 13:21 I Cor. 5:6-8 Gal. 5:9).

3.-Anointing oil.-(25:6 30:23-33 31:11 35:8,28 37:29 39:38).

(1).-Type.-The Holy Spirit for service. It is founded on Christ (Ps. 45:8). He was conceived of the Holy Spirit (Mat. 1:20), anointed with the Holy Spirit (Isa. 61:1 Mat. 3:16 Mk. 1:10 Lu. 3:22 4:18 Jno. 1:32,33 Acts 10:38). He gave the Holy Spirit (Mat. 3:11 Mk. 1:8 Lu. 3:16 Jno. 1:33 Acts 2:33 10:44 19:6 Tit. 3:5,6).

(2).-Composition.-(30:23,24).

a.-God's order.-Principal spices. Shekel is 1/2 ounce (Heavy), or 1/4 ounce (Light).

TYPOLOGY

SWEET INCENSE

"And the Lord said unto Moses, 'Take unto thee sweet spices, stacte, onycha and galbanum. These sweet spices with pure frankincense. Of each there shall be a like weight, and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.'" (Ex. 30:34,35). "And thou shalt put it before the veil that is by the Ark of the Testimony, before the Mercy Seat that is over the Testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning. When he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." (Ex. 30:6-8).

Fire was necessary in burning incense. It cost something to burn incense. Some want to praise God, but they shun the sacrifice. If we want to know the sweetness and depth of a life of praise we must be willing to follow Jesus, even if it means sacrifice and suffering. The ingredients were three:

STACTE. It is obtained from shrubs or a small tree. It was a sort of gum that exuded drop by drop. It is a picture of the grace of Jesus, which is something that we do not have to force, for it gives freely.

ONYCHA. Obtained from a certain shellfish in the Red Sea. The shell was ground into a very fine powder, and, when fire was applied to it, there was fragrance. It was used in the incense for sweetness and fragrance. Some say they are willing to go through anything for Jesus' sake, but if it means grinding they shrink back. So they hold back and God is hindered and limited in what He wants to do in, for and through, them. Only through the grinding process can the sweetness of Christ be manifested through us. If it means grinding we should say, "Have Thy way, Lord." When a rose is crushed it brings forth more fragrance than before. This grinding process will bring forth more of Christ's sweetness, grace and love in our lives. What made this shellfish in the Red Sea sweet? It was because of what it had for food. It fed on certain sea plants. If we are to have a useful life we must be careful as to what we feed upon, in a spiritual sense. Some feed upon gossip and slander, and, when it gets stale, they warm it over. We will never live a life of praise if we feed on such.

GALBANUM. This was chosen, not for sweetness or fragrance, but for its strength. Moses was commanded to take each in equal quantity. God knows what we need. If we let Him have His way He will send what we need, not too much to sweeten us so that we become weak. He wants us to have the strong faith to stand against the enemy. He knows the storms and trials that we need, the bitter things.

It was to be a perpetual incense. Our lives are to be filled with perpetual praise.

TYPOLOGY

FRANKINCENSE

In the religious ceremonies conducted in the Tabernacle the use of Frankincense was prominent. It was one of the combination of spices placed morning and evening on the burning coals upon the Golden Altar of Incense. When laid on the fire it gave a white cloud of smoke, which, ascending, gave fragrance to everything in the Tabernacle. Some of the sweet odor clung to the garments of Aaron as he ministered, and remained with him long after his priestly duties were ended.

I.-It is a symbol of spiritual worship.-Whether we view it on the Golden Altar, or examine it as an essential element in the Levitical Meat Offering, or ponder its obscure relationship with the Bride in the Song of Solomon, or consider its practical significance as one of the gifts brought by the Wise Men to the infant Jesus, we are led to conclude that, as a type, it is intimately connected with the devotions of God's people.

The Psalmist compares sincere worship with the burning of incense in the Holy Place at evening: "Let my prayer be set before Thee as incense, and the lifting up of my hands as the evening sacrifice." (Ps. 141:20) God, Himself, desires no sweeter perfume than the adoration from pure hearts ascending to the sanctuary in Heaven. The Throne in Heaven is surrounded by its fragrance (Rev. 8:4), and the celestial courts are filled with its odor. Can anything be more precious to the Lord than the worship of those who can come to Him in spirit and in truth?

II.-Without the action of fire the frankincense was useless.-A shapeless piece of black resin, brittle to the touch, and repugnant to the taste, its appearance would arouse no admiration. Too light for the sling of a shepherd, too plain for the maiden's necklace, it might easily be tossed aside and trampled under foot. A careless examination could never reveal its true value, or arrive at a proper understanding of its use. Only when placed in the fire was its hidden virtue made known, and then, as the substance was consumed, a perfumed cloud arose to diffuse its fragrant blessing upon him like a holy benediction.

Christian worship is like that. The prayer and praises which are pleasing to God are those which come from lives consumed in the fire, lives so cleansed and purified that their prayers always reach the Throne.

Let the nature of this fire be clearly understood. Spiritual fire has been associated with flaming zeal, with bitter trial and with physical demonstration. The fire through which our lives must pass for the purifying of our worship is none of these. John the Baptist said, "He shall baptize you with the Holy Ghost and fire." (Mat. 3:11). The fire mentioned in that reference applies neither to our experiences of persecution at the hand of the world, nor to the burning testimonies given under the quickening of the Holy Spirit. It refers to the separative work of the Holy Spirit in the believer. As fire burns, and changes the appearance of things, so the Spirit consumes the flesh in a yielded life until self is crucified and the Divine image is produced.

It is true that "the blood of Jesus cleanses from all sin." The work of the Spirit is to remove the motives which lead to sin. His re-

TYPOLOGY

proof is laid with earnestness upon our hearts when carnal desires arise, upon our minds when disquieting thoughts would enter, and upon our lips when foolish words would find utterance. In this capacity the Holy Spirit is ever leading us away from the influences of the flesh into the place of bridal relationship with Jesus. No greater emphasis could be given to this truth than that of Paul, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16). Our worship will never be pleasing to God if it is done in the flesh. If we assume a pious attitude, and yet restrain the refining operation of the Spirit within us, our devotions will be as purposeless as the work of the Levitical priest who would place the incense upon a fireless Altar. It is not enough for us to grasp the truth of cleansing from sin. We must know the necessity of living above those natural inclinations which all too frequently induce us to sin. It is when we permit ourselves to be led through this spiritual fire of separation that the sweet savor of frankincense ascends from our hearts to the Throne of God.

III.-Sincere worship is typified by frankincense in the Meat Offering.-(Lev. 2:1). Of great significance is the statement in Lev. 2:11, "No honey shall be included in any offering made by fire." "No honey.... but frankincense." Honey is sweet and attractive in its natural state, but when subjected to the fire, it soon becomes corrupt and useless. Frankincense, apparently of little worth in the hand of the priest, becomes wondrously fragrant when deposited on the fire of the Altar.

God does not want worship that is simply natural. Professional piety and superficial praise may impress men, but they grieve the heart of God. Our walk with Him will not be in an atmosphere of natural sweetness. There must be times in our lives when we must cleave with purpose of heart to the Lord though He lead us with our choicest treasure to the place of sacrificing it, as Abraham with Isaac. It is comparatively easy to achieve victory in revival campaigns, and to pray down the blessing of Heaven upon crowded altars. Often tears flow as we unite in the singing of some inspiring hymn. It is only natural for us to be moved in the joy of such fellowship, and to be quickened by the Spirit as we praise the Lord. Such offerings are beautiful. But are they honey or frankincense? The fire will tell. It is when we leave the presence of God's people, when the last prayer has been made, the last song has been sung, and we pass out of the Church into the busy life, that the fire of the Holy Spirit is applied to our hearts to reveal to us how real were the decisions we made during the period of worship. Our conduct in the crowded bus, our conscientious effort when working for another, our patient attitude in the office when lashed by the tongue of some unsaved Supervisor, these are the things of Divine ordination which reveal the depth or shallowness of our communion with God.

Both honey and frankincense are sweet, the one to the taste (honey), and the other (frankincense) to the smell. But frankincense is sweet only after it has passed through the fire.

TYPOLGY

- (a).--Pure Myrrh-----500 shekels
- (b).--Sweet cinnamon-----250 "
- (c).--Sweet calamus-----250 "
- (d).--Cassia-----500 "
- (e).--Olive oil-----one hin, or 6 quarts

b.--Not make any like it.--(30:32,33). It is vain to try to imitate, or counterfeit, the fruit and power of the Holy Spirit.

(3).--Use.--a.--Correct.--

(a).--Anoint the Tabernacle and its furniture.--(30:26-29).

(b).--Anoint Aaron and his sons.--(30:30).

b.--Incorrect.--

(a).--Put upon man's flesh.--(30:32). The blood comes first. First be born again (Jno. 3:3-7), and then the oil (the Holy Spirit) comes upon the blood (Jno. 7:39 Acts 19:2 Eph. 1:13). None of the fruits of the Spirit, nor the power of the Spirit, can be produced by the flesh.

(b).--Put upon a stranger.--(30:33). "The natural man understands not the things of the Spirit" (I Cor. 1:18,23 2:14).

(4).--It was fragrant.--(30:23).

4.--Sweet incense.--(25:6 30:34-38 31:11 35:8,28 37:29 39:38 40:5).

(1).--Type.--Christ, our Intercessor. (Rom. 8:27 Heb. 7:25 9:24 I Jno. 2:1).

(2).--Composition.--a.--God's order.--

(a).--Spices.--(30:34).

a'.--Sweet spices.--Stacte, Onycha, Galbanum.

b'.--Pure frankincense.--

(b).--Equal weight.--(30:34). Perfections of moral excellencies of Christ are in due proportion. No one quality predominating.

(c).--Beaten very small.--(30:36). As fine flour. Indicating suffering.

b.--Not make any like it.--(30:9,37). Evil of disobedience is seen in Nadab and Abihu (Lev. 10:1,2).

(3).--Use.--

a.--On altar of incense.--(30:1,6-9,36 40:5).

b.--Fire from altar of Burnt Offering.--(Lev. 16:12,13 Num. 16:46).

(4).--Fragrant.--(30:34,35,37).

IV.--Ceremonies.--

1.--Passover.--(11:1-12:51).

(1).--Type.--Christ, our Redeemer. (I Cor. 5:7 I Pet. 1:18,19). One of the most distinctive and comprehensive types of our Redeemer in the Old Testament.

(2).--Ways in which it is a type.--

a.--Lamb without blemish.--(12:5) (Jno. 8:46 18:38 19:4,6 I Pet. 1:19).

b.--Lamb slain.--(12:6) (Rev. 5:6,12 13:8).

c.--Blood applied.--(12:13,23 Heb. 11:28) (Heb. 9:13,14 12:24 I Pet. 1:2).

d.--Flesh eaten.--(12:8-11) (Jno. 6:51-56).

(3).--Origin of Passover.--

a.--Need of man.--Condition of the people in bondage and suffering. There is a similarity between their condition and the con-

TYPOLGY

dition of sinners in bondage to Satan.

b.-Grace of God.-In God's grace and purpose to deliver. We are indebted to God's grace for deliverance from sin.

(4).-Ritual.-

a.-Time.-

(a).-Of the year.-(12:2,18 13:4 23:15 34:18 Deut. 16:1). First month.

(b).-Of the month.-

a'.-Tenth day lamb chosen.-(12:3).

b'.-Fourteenth day lamb slain.-(12:6,18 Num.

9:11).

b.-Sacrifice.-

(a).-Lamb chosen.-

a'.-Male of the first year.-(12:5).

b'.-Without blemish.-(12:5) (Jno. 8:46 18:38

19:4,6 I Pet. 1:19).

(b).-Lamb slain.-(12:6) (Rev. 5:6,12 13:8). Redemption was founded on the shedding of the blood of the lamb. The slain, not the living, lamb (12:13,23). Christ's obedient life did not make the atonement. It was His death (Heb. 9:22 I Pet. 2:24).

(c).-Blood applied.-(12:7,13,23 Heb. 11:28) (Heb. 9:13,14 12:24 I Jno. 1:7 I Pet. 1:2). The difference between the Egyptians and the Israelites (11:7) was the difference between death and life, and the determining factor was the sprinkling of the blood of the lamb. The difference between the unsaved and the saved is faith in the atoning blood of Christ. There was nothing to be added to the blood on the lintel and sideposts, nor to the blood on the mercy seat, nor to the blood of Christ shed on the cross. The blood alone is a perfect salvation (12:13,23 Heb. 10:10,14 I Jno. 1:7).

(d).-Flesh of the lamb eaten.-(12:8-11). The first aspect of the Passover was the shedding of the blood of the lamb. The second aspect was feeding on the lamb. This is the type of Christ as the food of the believer (Mat. 26:26 Jno. 6:51-56).

a'.-In one house.-(12:46). One sacrifice and one Church. Each house was a local expression of the whole Church gathered around one lamb. The Church is one.

b'.-No bone broken.-(12:46 Num. 9:12) (Ps. 34:20 Jno. 19:36).

sodden.

c'.-Roast with fire.-(12:8,9). Not raw, nor

d'.-Eaten with:

a".-Unleavened bread.-(12:8). Leaven is emblematic of evil. No evil can be tolerated if we desire to have fellowship with God. If an Israelite failed to put away leaven he was cut off from Israel.

b".-Bitter herbs.-(12:8). We cannot enjoy communion with the sufferings of Christ without remembering what rendered the suffering necessary. He suffered for us (Isa. 53:5). We want to have fellowship with Christ in suffering (Phil. 3:10). As He suffered for our sins we are to die to sin (Rom. 6:6 Gal. 2:20 6:14). This involves much that is bitter to us. It calls for self-denial, self-renunciation, and mortification of the flesh (Col. 3:5).

e'.-None remain until the morning.-(12:10 Num. 9:12). All true fellowship is linked with an accomplished redemption.

c.-Preparation for departure.-(12:11,30-39). Prepared to leave behind the land of death and darkness, and move toward the

TPOLOGY

Land of Promise. They were a redeemed people, a separated people and a pilgrim people.

- (a).-Loins girded.-(12:11). Prepared to go on a journey.
- (b).-Shoes on feet.-(12:11). Prepared to leave.
- (c).-Staff in hand.-(12:11). Emblem of a pilgrim people in the attitude of leaning on something outside of themselves.
- (d).-Eat in haste.-(12:11,30-39). Sudden removal.
- d.-Who partook of the Passover.-
- (a).-Israelites.-(12:47,49). All who believed and obeyed God in making the necessary provision in the slain lamb and the sprinkling of the blood. The New Testament parallel is, "those who believe" (Jno. 3:16).
- (b).-No stranger.-(12:43-45,48,49). Yet if the stranger would become circumcised he could partake. The sentence of death is written on man's nature before the blood of Christ is applied.
- e.-Result.-Salvation from death, the guilt of sin, and deliverance from bondage.

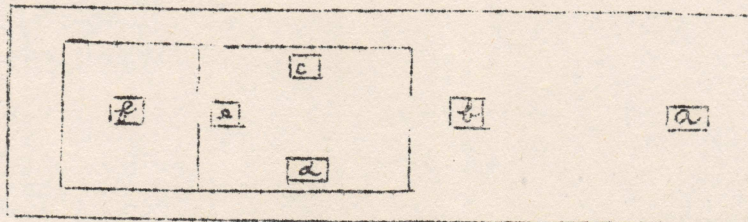
2.-Consecration (ordination) of the High Priest.-(Chapter 29).

- (1).-Washing with water.-(29:4). Aaron typifies what Christ is really, holy. The ceremonial washing represents the action of the Word of God (Jno. 15:3 17:17 Eph. 5:26 Jas. 1:18 I Pet. 1:23).
- (2).-Anointing with oil.-(29:7 Ps. 135:1,2). Typifies anointing with the Holy Spirit. Aaron was anointed before the blood was applied, because he typifies Christ, who was anointed with the Holy Spirit before He shed His blood. The sons of Aaron, typifying believers, were not anointed until after the blood had been applied. (29:20,31).

V.-Institutions.-

1.-Tabernacle.-(25:8-40:33). The importance of the revelation of the Tabernacle is seen in the preparation for it. The first thing that God communicated to Moses was His purpose to have a Sanctuary, or dwelling place, in the midst of His people (25:8). It was to be the dwelling place of God on earth, and His visible glory was to be there (40:34-38). There He met with the people in the person of the High Priest (25:22). He was a type of the Person and Work of Christ, in whom God dwelt among men (Jno. 1:14).

- (1).-Diagram of the Tabernacle.-
- a.-Altar of Burnt offering.-
- b.-Laver.-
- c.-Table of shewbread.-
- d.-Candlestick.-
- e.-Altar of incense.-
- f.-Ark of the covenant.-



(2).-Type.-"Things in the heavens" (Heb. 9:23) (Heb. 8:1-5 9:11,12,23-26 10:11-14). Jesus was the Antitype of all of these types, the "substance of which they were the shadow" (Heb. 8:5 10:1).

TYPOLGY

(3).--Articles of furniture.--(25:10-30:10)(35:3-40:33). These are deeply significant, and we need the Holy Spirit to give their true meaning. "The natural man" cannot interpret "things in the heavens". The One who gave the pattern is the One who can give the interpretation. Chapters 25-30 forms a distinct section in the Book, and is divided into two parts: 25:1-27:19 begins with the Ark of the covenant within the veil, and ends with the Brazen Altar. God's Throne of judgment (Ark) comes first, and, last of all, the place where He meets the sinner (Brazen Altar). The Ark and Brazen Altar present two extremes. Man, in and for, himself, did not approach the Ark to meet God, for "the way into the holiest of all was not yet made manifest" (Heb. 9:8). But God could meet the sinner at the Brazen Altar. Justice could not allow the sinner in, but Mercy could bring God out. 27:20-30:38, mode of man's approach unto God, a privilege and responsibility of one, who, as priest, was permitted to draw near to God.

a.--Outer Court.--(Articles of brass).--

(a).--Altar of Burnt Offering.--(27:1-8 38:1-7 40:6, 29). Type of the Cross, on which Christ made atonement.

(b).--Laver.--(30:18-21 38:8 40:7,11,30-32). Type of Christ, our Cleanser. Aaron and his sons were to wash their hands and feet at the laver (40:31). Typical of the purity necessary for priestly functions, and fitness for service and worship. "Made of lookingglasses" (38:8). We can never form a clear view of our own condition (Jas. 1:23,24), but the Word of God does reveal it to us (Heb. 4:12,13 Jas. 1:25).

b.--Holy Place.--(Articles of gold)

(a).--Table of Shewbread.--(Food)

a'.--The Table.--(25:23-30 37:10-16 40:4,22).

b'.--The Shewbread.--(25:30 40:27 Lev. 24:5-9).

Type of Christ, the believer's food. Twelve loaves emblematic of twelve tribes. For seven days the bread was presented before the Lord, after which it was replaced by others. It became the food of the priests.

(b).--Candlestick.--(Light)(25:31-39 37:17-24 40:24, 25). Type of Christ, our Light. (Jno. 1:4-9 8:12 9:5 12:36,46). The priests needed light as well as food. We have both in Christ. In the Candlestick there is no mention of anything but "pure gold", of beaten work. Christ suffered. The seven branches indicate the perfection of light.

(c).--Altar of Incense.--(30:1-10 37:25-28 40:5,26,27).

Type of Christ, our Intercessor. The position of the true believer is at the Altar of Incense. There was incense on the Altar (30:1,7-9 Lev. 16:12,13), but it is "pure incense" (30:37,38), and pure fire from the Altar of Burnt Offering (Lev. 16:12,13).

c.--Holy of Holies.--(Most Holy Place)(Articles of gold).

(a).--Ark of the covenant.--(25:10-22 37:1-9 40:3,20, 21)(Num. 10:33 Deut. 31:26 Josh. 4:7 Judg. 20:27 I Sam. 4:3 II Sam. 15:24 I Ch. 17:1 Jer. 3:16 Heb. 9:4).

a'.--Type.--The presence of God.

b'.--Material.--

a".--Acacia wood.--Type of the humanity of Christ.

b".--Gold.--Type of the Deity of Christ.

c'.--Contents.--

a".--Tables of the Law.--(25:16,21 40:20 Deut. 10:2,5 I Kin. 8:9,21 II Ch. 5:10 Heb. 9:4). Type of Christ, in His life fulfilling the Law (Mat. 5:17). God's purpose was to keep the covenant unbroken in the midst of an erring people (25:16). Deut. 10:5

TYPOLGY

Heb. 9:4). The first Tables were broken (32:15-19). The Ark could not contain broken Tables, so the second Tables were given (34:1-4 Deut. 10:1-5).

b".-Pot of Manna.-(16:32-34 Heb. 9:4). Type of Christ, the Bread of Life, and wilderness food of His people.

c".-Aaron's rod.-(Num. 17:10,11 Heb. 9:4). Type of Christ, the resurrection.

d'.-Use.-Type of God's Throne. That it was a "Throne of grace" (Heb. 4:16) was due to the Mercy Seat, sprinkled with the blood of atonement, which answered the claims of Divine Justice. (25:22 Num. 7:89).

(b).-Mercy Seat.-(25:17-22 26:34 37:6 40:20 Lev. 16:2,13 Num. 7:89 I Ch. 28:11 Heb. 9:5). Type of Christ, in His death, a propitiation for our sins (I Jno. 2:2). The word "propitiation" is the same as "Mercy Seat". God came and made propitiation at the Mercy Seat, because the Tables of the Law unbroken were beneath. In the Ark and Mercy Seat we see Christ in His Person and Work, and in His death, making propitiation for all who will believe.

2.-High Priesthood.-(27(28,29),30). Chapters 28 and 29 cut in two the revelation of the Tabernacle. The Holy Spirit, who is the author of the Word of God, makes no mistakes. The two chapters (28,29) in between, contain the revelation of the Priesthood.

(1).-Position.-

a.-Aaron.-Type of Christ.

b.-Aaron's sons.-Type of believers, first of Israel (19:5,6), then of the Church (I Pet. 2:9), and each individual member (Rev. 1:6 5:10).

(2).-Garments.-(Chapter 28). Type of the varied perfections and services of Christ, our High Priest.

a.-Ephod.-(28:6-30 39:2-21). Inseparably connected with it were the "shoulder pieces" (strength of priest's shoulder), and the "breastplate" (affection of priest's heart). He was wholly devoted to the interests of those whom he represented.

(a).-Material.-

a'.-Fine linen.-(28:5 39:2). Type of righteousness (Rev. 19:8).

b'.-Gold.-(28:5,6 39:2,3). Type of Christ's Deity. Gold wire was woven in, indicating union of Christ's Deity and manhood.

(b).-Colors.-

a'.-Blue.-(28:5 39:2). Type of Christ's Heavenly origin and character. He was "the Lord from Heaven" (I Cor. 15:47). Though He was man He walked in uninterrupted consciousness of His dignity, and that He belonged to Heaven (Jno. 3:13). He never forgot from whence He came, where He was, or where He was going (Jno. 13:3).

b'.-Purple.-(28:5 39:2). Type of Christ's royalty. "Born King of the Jews" (Mat. 2:2 Jno. 18:37). He offered Himself to the Jewish nation as their King, but was rejected. "Before Pilate He witnessed a good confession" (Mat. 27:11 Mk. 15:2 Lu. 23:3 Jno. 18:33-37 I Tim. 6:13). On the cross was the inscription, "KING OF THE JEWS" (Mat. 27:37 Mk. 15:26 Lu. 23:38 Jno. 19:19). Earth disowned Him, but Heaven owned Him as King. (Rev. 11:15 12:10 15:3 17:14 19:16).

c'.-Scarlet.-(28:5 39:2). Type of Christ's sacrifice.

(c).-Engraved stones.-

a'.-On the shoulder pieces.-(28:7-14 39:4-7). (Strength). The names of the twelve tribes were on the stones. They

TYPOLGY

were borne on the shoulder (strength) of Aaron, the High Priest, before the Lord. The people were represented before God in the person of the High Priest. Christ, our High Priest, bears us on His shoulder (Isa. 9:6). We are upheld by His strength.

b'.--On the breastplate.--(28:15-29 39:8-21).

(Affections). The High Priest bore the judgment of the congregation before the Lord, and communicated the judgment of the Lord to the congregation. On the breastplate was the Urim and Thummim (Lights and perfections) (28:30 Lev. 8:8). It was for the communication of the mind of God in reference to various questions. In the appointment of Joshua (Num. 27:21); concerning Levi (Deut. 33:8); Saul inquired of the Lord (I Sam. 28:6); Ezra (Ezra 2:63 Neh. 7:65). The believer is on Christ's heart (Heb. 4:14). The implication to Christ is clear, who, by His Word and Spirit, communicates to us the mind of God (Jno. 12:49,50 15:15 I Cor. 2:10).

(d).--Girdle.--(28:8 39:5). Symbol of service.

Christ was the Servant of the Lord. (Isa. 42:1).

(e).--Robe.--(28:31-35 39:22-26). It was "all of blue" (28:31 39:22), indicating the heavenly character of our High Priest. On the hem of the robe were "pomegranates" (28:33,34 39:25,26), symbol of fruit, and "Bells" (28:33-35 39:25,26), symbol of testimony. "Their sound was to be heard outside" (28:35) when the High Priest was before the Lord. Our High Priest has passed into the Heavens, and we know that "He ever liveth" (Acts 2:1-4,33).

(f).--Mitre.--(28:36-38 39:30,31). On a plate of gold on Aaron's forehead were the words, "HOLINESS TO THE LORD". "On his forehead that they might be accepted" (28:38). Type of the essential holiness of Christ. His holiness is ours.

3.-Three Tabernacles.-

(1).--In the wilderness.--(25:8). Desire---Israel only.

(2).--With them.--(Ezek. 37:27,28). Prophecy---Nations. Took Israel from among the nations, cleansed them, and put them in the land given to them.

(3).--With men.--(Rev. 21:3). Realization---Humanity. Purified Heaven and earth by fire (II Pet. 3:12), a new Heaven and earth (II Pet. 3:13 Rev. 21:1), with the people of God (Eph. 1:3,10 Col. 1:19,20).

TYPOLGYLEVITICUS

I.-General observations on the Offerings.-Some think that there is nothing of spiritual value to us in the Sacrificial System in the Old Testament. But "they were written for our learning" (Rom. 15:4). Why the Sacrificial System? Offerings had been acceptable to God before without regard to an appointed place. The Sacrificial System was instituted for a people already in covenant relation with God. They were a redeemed people.

1.-Two classes of offerings.-(Chapters 1-7). There were five (5) offerings, divided into two classes, Sweet Savour and Non-Sweet Savour. All offerings (drink, heave, thank, wave and wood) belong to the five main offerings: no matter whether they are for the priest, worshipper, nation, ruler or congregation; no matter whether the offering is bullock, sheep, goat, dove or pigeon. The offerings, in themselves, did not satisfy God, or put away sin (Heb. 10:4). The Importance lay in what they symbolized. Each one had its particular meaning, and expressed some conception of Christ's Person and Work. We see not only Christ, but the believer in Christ.

(1).-Sweet Savour offerings.-God in Christ approaching man. They set forth the acceptableness of Christ to God, and are atoning. The sinner is presented to God in all the acceptableness of Christ's perfections (Eph. 1:6). Only the perfections of Christ are in view.

a.-Burnt offering.-(Chapter 1). That which Christ is to God. Christ, as a man, exhibiting full devotion to God.

b.-Meat offering.-(Chapter 2). That which Christ is to man. Christ, as a man, exhibiting full devotion to man.

c.-Peace offering.-(Chapter 3). Christ our Peace (Isa. 9:6 Eph. 2:14-17). What Christ is to the new-born soul.

(2).-Non-Sweet Savour offerings.-Man in Christ approaching God. Christ is taking the sinner's place. They set forth the whole demerit of the sinner laid upon Christ, so that Christ is presented to God in all the unacceptableness of the sinner. Because of this God's wrath falls on Christ instead of the sinner. Our guilt was borne by Christ (Isa. 53:5,6 II Cor. 5:21 I Pet. 2:24).

a.-Sin offering.-(Chapter 4). Sets forth what Christ is to the sinner, atoning for our sin. In presenting the Sin Offering the worshipper brought an offering, something to die in his place. We see both the justice and mercy of God, His determination to punish sin, and His disposition to forgive sin.

b.-Trespass offering.-(Chapter 5). Sets forth what Christ is to the sinner, forgiving his trespasses (II Cor. 5:19 Eph. 2:1 Col. 2:13).

2.-Variety of offerings.-

(1).-Symbolical aspect of Christ's character and work.-Ox (strength), sheep (submission), goat (identified with sin), dove (harmless), flour (evenness of character).

(2).-To meet the ability of the offerer.-(Lev. 5:7,11 12:6 14:21,22,30,31).

3.-Some observations.-

(1).-Objects connected with the ritual.-

a.-Altar of Burnt Offering.-Hollow box, foursquare in shape, with grating through which the ashes fell. It had four corners, on which were four horns. It stood inside the enclosure opposite the entrance. It was the center of the Sacrificial System. On it were offerings, considered as food for the Lord, as the Altar was His Table (Ezek. 41:22 44:16 Mal. 1:7,12). The idea of a Table is seen through-

TYPOLGYLEVITICUS

ing and sacrifice for out all of Scripture. When Jethro visited Moses he took a burnt offering to God, and Aaron and all the elders of Israel came, to eat bread with Moses' father-in-law before God (Ex. 18:12). When God made a covenant with the children of Israel at Sinai, Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up into the Mount, and saw the God of Israel...and did eat and drink (Ex. 24:9-11). It was impressed upon the people that access to God was not by natural approach, because sin had erected a barrier, to be overcome only by obedience to God. This was not by man's obedience, but by the obedience of Another. Man must come God's way, and that was by means of the Altar of sacrifice and by Priesthood.

b.-Altar of Incense.-In the Holy Place. Aaron, the High Priest, offered on it incense morning and evening.

c.-Ark of the covenant.-In the Holy of Holies, behind the veil. It was the symbol of the Throne of God. Inside it were the Tables of the Law. On it was the Mercy Seat. Above the Mercy Seat were two cherubims looking down on the blood-stained Mercy Seat.

(2).-Persons connected with the ritual.-

a.-The worshipper.-Approach was only through the High Priest.

b.-High Priest.-Once in the year he represented in his person the entire nation. There are two classes of persons, the High Priest and the worshipper. In the Anti-type we have but One Person, Christ, representing the offerer, the offering and the High Priest.

(3).-Order of the offerings.-(Chapters 1-7).

a.-First arrangement.-God begins with the Burnt Offering and ends with the Trespass Offering. He leaves off where man begins. Out from God to us, and in from us to God. In either case it begins and ends with Christ. If we begin with the Burnt Offering we see Christ on the cross doing the will of God making atonement. If we begin with the Trespass Offering we see Christ on the cross bearing our sins and putting them away.

The Peace Offering is in the center. On the one side we have the Burnt Offering and the Meat Offering, God approaching man. On the other side we have the Sin Offering and the Trespass Offering, man approaching God. In the Peace Offering in the center we have communion. In it Christ sets a Table, and spreads a feast, which is Himself. He has provided it in the Burnt Offering and the Meat Offering, but no one is there to partake. He takes it upon Himself to provide the guests. This He does in the Sin Offering and the Trespass Offering. In this arrangement we see Christ effecting reconciliation between man and God.

b.-Second arrangement.-The Peace Offering is not in the center but at the end. It is a consummation. It is this for which God waits, for which Christ died, for which the whole creation groans, and for which the Church prays (Isa. 32:17).

4.-The blood.-Symbol of life surrendered, a life offered up, a life laid down. The shed blood makes atonement.

5.-The ashes.-Symbol of death. Removed to a clean place.

6.-The fire.-Supernaturally kindled.

(1).-Consumed offerings.-

a.-Abel.-(Gen. 4:4 Heb. 11:4).

b.-Moses.-In the wilderness. There came fire out from before the Lord (Lev. 9:24).

c.-Gideon.-Fire rose up out of the rock (Judg. 6:21).

d.-David.-On Mt. Moriah God answered by fire from Heaven.

TYPOLGYLEVITICUS

- e.-Solomon.-On Mt. Moriah. Fire came down from Heaven (II Ch. 7:1-3).
- f.-Elijah.-On Mt. Carmel. Fire fell (I Kin. 18:23-25,38).
- (2).-Appearance in fire.-
- a.-Adam and Eve.-In Garden of Eden. Flaming sword (Gen. 3:24).
- b.-Abraham.-Smoking furnace and burning lamps (Gen. 15:9, 10,17).
- c.-Moses.-In the wilderness. Bush burned with fire (Ex. 3:2,3). On Sinai. Like devouring fire (Ex. 24:17).
- d.-All Israel.-Pillar of fire (Ex. 13:21,22 40:38). The Lord appeared on Mt. Sinai in fire (Ex. 19:18 Deut. 4:11,36).
- e.-Elijah.-East of Jordan. Chariot of fire and horses of fire (II Kin. 2:11).
- f.-Isaiah.-Live coal from off the Altar (Isa. 6:6,7).
- g.-Ezekiel.-Fire infolding itself (Ezek. 1:4). Like burning coals of fire (Ezek. 1:13).
- (3).-Judgment.-God is a consuming fire (Deut. 9:3 Heb. 12:29). A fire goes before Him (Ps. 97:3). He rebukes with flames of fire (Isa. 66:15).
- a.-Sodom and Gomorrah.-Rained...fire from Heaven (Gen. 19:24 Lu. 17:29). Smoke as of a furnace (Gen. 19:28). Turned cities into ashes (II Pet. 2:6). Vengeance of eternal fire (Jude 7).
- b.-Nadab and Abihu.-Fire from before the Lord destroyed them (Lev. 10:2). (Num. 3:4 26:6). Type of substitution, in worship and service, of self-will for the Word of God, and fleshly expedients for Divine power.
- c.-Taberah.-Fire of the Lord burned among them (Num. 11:1-3).
- d.-250 men.-There came out fire from the Lord (Num. 16:35 26:10).
- e.-50 men.-There came down fire from Heaven (II Ki. 1:10,12,14). Wilt Thou that we bid fire come down from Heaven as Elijah did (Lu. 9:54).
- f.-Future.-Refiner's fire (Mal. 3:2). God is a consuming fire (Heb. 12:29).
- (a).-AntiChrist.-Beast slain, body destroyed, and given to the burning flame (Dan. 7:11). Cast alive into the lake of fire (Rev. 19:20 20:10).
- (b).-False prophet.-Cast alive into the lake of fire (Rev. 19:20 20:10).
- (c).-Satan.-Into everlasting fire (Mat. 25:41). Devil...wast cast into the lake of fire (Rev. 20:10).
- (d).-Angels.-Into everlasting fire prepared for the Devil and his angels (Mat. 25:41).
- (e).-Earth.-Reserved unto fire (II Pet. 3:7). Elements melt with fervent heat (II Pet. 3:10,12).

II.-The Five Offerings.-

1.-Burnt Offering.-(1:1-17 6:8-13). This offering stands at the beginning and is the most important.

(1).-Type.-Christ offering Himself without spot unto God (Heb. 9:14 I Pet. 1:19). This offering was wholly for God. All was to be burned upon the Altar. Jesus was wholly for God. He fulfilled His complete duty as man to God. It was complete obedience, "Lo, I come to

TYPOLGYLEVITICUS

do Thy will" (Ps. 40:6-8 Heb. 10:5-9) was His life motto. Let the will of the Father be what it may, Christ came to do it. "But that ye may know that I love the Father, and as the Father hath given Me commandment even so I do" (Jno. 14:31). "Obedient unto death" (Phil. 2:8). "He steadfastly set His face to go to Jerusalem" (Lu. 9:51). "The cup which My Father hath given Me shall I not drink it" (Jno. 18:4). His was truly a sweet savour offering (Eph. 5:2).

a.-Atoning.-"It shall be accepted for him to make atonement" (1:4). The Burnt Offering gives us the Godward aspect of the atoning work of Christ. The idea of the Sin Offering does not appear in the Burnt Offering. It is not according to human guilt, but the perfection of Christ's surrender to God.

b.-Substitutionary.-"It shall be accepted for him"(1:4). Christ was accepted for us.

(2).-Ritual.-

a.-Of the herd.-(1:2-9). Bullock. The ox is a symbol of patient endurance and unremitting toil. The Gospel of Mark presents Christ as "the Servant of the Lord".

(a).-What the offerer does.-He must have an approach offering.

a'.-Male without blemish.-(1:3). Male signifies virility and strength; Without blemish necessary to be accepted. Type of Christ offering Himself for the perfect accomplishment of the will of God. He had no weakness or imperfection (Heb. 9:14 I Pet. 1:19). As a child, "That holy thing" (Lu. 1:35), "Increased in wisdom and stature, and in favor with God and man" (Lu. 2:52); as an adult, "Which of you convinceth Me of sin" (Jno. 8:46). He never had to repent or to confess sin.

b'.-Voluntary offering.-(1:3). "Offer it of his own voluntary will" (1:3). The worshipper must bring the sacrifice. The Burnt Offering does not typify Christ in life but in death. "Therefore doth My Father love Me, because I lay down My life" (Jno. 10:17,18).

c'.-Present offering at the door of the Tabernacle.-(1:3). "Before the Lord". It was an offering of acceptance in which God could take delight. It was an approach offering. None could ever enter the presence of God without it.

d'.-Lay hand on head of the offering.-(1:4). Symbolizes full identification. The offerer and the offering become one, and this oneness secured for the offerer all the acceptance of his offering. "It shall be accepted for him"(1:4). The believer is identified with Christ (Heb. 2:11 10:10,14), and "accepted in Christ"(Eph. 1:6). It is not a question of what the worshipper is but what the offering is.

e'.-Kill the bullock.-(1:5).

f'.-Flay the offering.-(1:6). Remove skin in order that all that was within might be revealed. Everything open to inspection. Only in the Burnt Offering was this done.

g'.-Cut it in pieces.-(1:6), No blemish outside or inside.

h'.-Wash inwards and legs.-(1:9). Inwards (motives) and legs (walk) cleansed by washing (Word of God). As they had no natural purity and virtue they had to be washed to express the purity of Christ.

(b).-What Aaron's sons do.-They represented the Church as the priestly house. Aaron's sons typify Christ's house (Heb. 3:6). "Behold, I and the children that Thou hast given Me" (Heb. 2:13).

TYPOLGYLEVITICUS

Aaron's sons do not represent convicted sinners but worshipping saints.

a'.--Sprinkle blood upon the Altar of Burnt Offering.--(1:5). Redemption is through the blood (Eph. 1:7).

b'.--Put fire on the Altar.--(1:7).

c'.--Lay wood in order on the fire.--(1:7).

d'.--Lay the pieces of the sacrifice upon the wood.--(1:8). The head (intelligence) and the fat (vigor), God's portion, were burned on the Altar.

e'.--Burn all on the Altar.--(1:8,9 6:9,12,13).

The head and the fat (1:8), the inwards and the legs (1:9). All was for God. Of some sacrifices the priest partook, of some the offerer partook, but this was all consumed upon the Altar, exclusively for God. This act rendered typically, what Christ is really, pure both inwardly and outwardly. The fire takes up to God that which is well-pleasing to Him. It is a sweet savour (1:9). The fire was never to go out on the Altar (6:12,13).

f'.--The ashes.--(6:10,11). Taken to a clean place outside the camp.

b.--Of the flock.--(1:2,10-13). Sheep, unresisting and submissive (Isa. 53:7), and so was Christ (Heb. 7:26); goat, always associated with sin.

(a).--What the offerer does.--

a'.--Male without blemish.--(1:10).

b'.--Kill it on side of Altar northward.--(1:11).

c'.--Cut it in pieces.--(1:12).

d'.--Wash inwards and legs.--(1:13).

(b).--What Aaron's sons do.--

a'.--Sprinkle blood upon the Altar.--(1:11).

b'.--Lay the pieces in order upon the wood.--(1:12).

c'.--Burn all upon the Altar.--(1:13).

c.--Of fowls.--(1:14-17). Turtledoves or young pigeons. Harmless (Mat. 10:16 Heb. 7:26).

(a).--What the offerer does.--(1:14).

(b).--What the priest does.--

a'.--Bring it unto the Altar.--(1:15).

b'.--Wring off its head.--(1:15).

c'.--Wring out blood at side of Altar.--(1:15).

d'.--Cast crop and feathers on east side of Altar.--(1:16).

e'.--Cleave it.--(1:17).

f'.--Burn all upon the Altar.--(1:15,17).

2.--Meat Offering.--(2:1-16 6:14-18).

(1).--Type.--Christ's perfect manhood. It presents "the man Christ Jesus" (I Tim. 2:5). As the Burnt Offering is a type of Christ in death the Meat Offering is a type of Christ in life as He lived on earth. He was the only perfect man who walked this earth, perfect in thought, word and deed. The Pharisees met His withering rebuke (Mat. 23), yet the Samaritan woman (Jno. 4:7-29), the woman who was a sinner (Lu. 7:36-50), and the woman taken in sin (Jno. 8:3-11) were treated tenderly. He had benevolence, "Give ye them to eat" (Math. 14:16), and economy, "Gather up the fragments" (Jno. 6:12). His hand was open to need, but closed to waste. To Joseph and Mary, "How is it that ye sought Me" (Lu. 2:49), yet "He was subject to them" (Lu. 2:51). To Mary at the wedding feast, "Woman, what have I to do with thee" (Jno.

TYOLOGYLEVITICUS

2:4), yet on the cross He committed her to the care of John (Jno. 19:26, 27). In the first statement He separated Himself as a Nazarite to do His Father's will, but in the latter He gave expression to the tenderness of a perfect man. His power was omnipotent (Heb. 1:3), His wisdom infinite (I Cor. 1:30), His riches unsearchable (Eph. 3:8) and His sympathy perfect (Heb. 2:18). "He is all in all" (Col. 3:11).

(2).-Ritual.-a.-Ingredients included.-

(a).-Fine flour.-(2:1,5,7). Type of evenness and balance of His perfections. No lumps. Fine flour was the basis of the Meat Offering. No coarse grain, no lumps, nothing uneven, unequal or rough. There was no unevenness in Christ's disposition or character. Men are strong in some traits of character and weak in others, but not so with Christ. He had neither strong nor weak points, but perfect balance of every virtue and attribute. He was never ruffled by circumstances, never retraced His steps, and never had to recall His words. He is in contrast to the first Adam, "who was of the earth earthy" (I Cor. 15:47). He is in contrast to Moses, "the meekest man on earth" (Num. 12:3), yet he "spake unadvisedly with his lips" (Num. 21:10 Ps. 106:33). He is in contrast to Peter, whose zeal and energy were too much for the occasion (Jno. 18:10), and a cowardice which shrank from reproach (Mat. 26:69-74). He is in contrast to John, "the disciple whom Jesus loved" (Jno. 20:2 21:7), who was, at times, intolerant (Lu. 9:49,54). He is in contrast to Paul, who uttered words that he had to recall (Acts 23:3). Fine flour is processed grain, which has been bruised and ground, sifted, and subjected to the action of fire. Christ was bruised for our iniquities" (Isa. 53:5), and He suffered, His "strength being made perfect in weakness" (Heb. 5:8 II Cor. 12:9).

(b).-Oil.-Type of the power of Christ's ministry.

Oil was used in two ways:

a'.-Mingled.-(2:4,5,7). Christ was "conceived by the Holy Spirit" (Mat. 1:18,20 Lu. 1:35). "Oil makes the face to shine" (Ps. 104:15). He gives "oil of joy for mourning" (Isa. 61:3).

b'.-Anointed.-(2:1,2,4,6,15). Type of the anointing of Christ by the Holy Spirit for service (Isa. 61:1 Mat. 3:16 Mk. 1:10 Lu. 3:22 4:18 Jno. 1:32,33 Acts 10:38). The anointing of Jesus before He entered on His public ministry was of great significance to His work as "Servant of the Lord" (Isa. 42:1). He "came to do His Father's will" (Ps. 40:6-8 Heb. 10:5-9), which was "teaching, preaching and healing" (Mat. 4:23 9:35), and "by the Spirit of God casting out demonds" (Mat. 12:28 Lu. 11:20).

"Oil was not to be put upon man's flesh" (Ex. 30:32). It was not for the old nature, but for the new creation. We are prone "to run before we are sent" (Jer. 23:21 Zech. 2:4), and act in the energy of the flesh. Much which looks like power is simply activity.

(c).-Frankincense.-(2:1,2,15). Type of the fragrance of Christ's life in God's sight (II Cor. 2:15). There was a fragrance to the life of Christ which ascended up to God as sweet incense. Christ did all for, and to, the glory of God (2:2). Every thought, word and deed sent forth fragrance which went up to God. The fire brought forth the fragrance. It was so in the Antitype. The more He was tried the more fully it was manifest that, in His manhood, there was nothing that could not ascend as an odor of a sweet smell to God.

(d).-Salt.-(2:13). Type of the incorruption of Christ's life. Salt was inseparable from the Meat Offering (2:13 Ezek. 43:24). A "covenant of salt" (Num. 18:19 II Ch. 13:5) expressed the

TYPOLGYLEVITICUS

character of the covenant that nothing could alter it. Salt preserved from corruption (II Ki. 2:20,21 Mat. 5:13). "Our conversation is to be seasoned with salt" (Ik. 9:49,50 Lu. 14:34 Col. 4:6). The words of Christ, the Perfect Man, were not merely "of grace" (Lu. 4:22), but pungent (Lu. 4:23-29). They "marvelled at His gracious words" until He "seasoned them with salt", which was needed to preserve from the corrupting influence of national pride, and then they attempted to kill Him. His "words of grace" had drawn the multitude after Him (Lu. 14:25), but when He added salt by showing the results of following Him (Lu. 14:26-33), they were not so anxious to follow. "All things are ready" (Lu. 14:17) was grace, but "forsake all" (Lu. 14:26,27) was salt.

(c). - Fire. - (2:2,3,9,11,16 6:17). Type of Christ tested in suffering.

b.- Ingredients excluded.-

(a). - Leaven. - (2:11 6:16,17). Absence of leaven is a type of Christ sinlessness. Leaven is a type of sin, and a symbol of corruption (Ex. 12:15,19,20,34,39 13:3,7 34:25 Lev. 2:11 6:16,17 10:12 23:17 Mos. 7:4 Amos 4:5 Mat. 13:33 16:6,11,12 Lu. 12:1 13:21 I Cor. 5:6-8 Gal. 5:9). Leaven was excluded from the Meat offering. There was not to be anything sour, or which puffs up, or expressive of evil, in that which typified the manhood of Christ. In Him was nothing savoring of sourness, nothing of exalting Self, and nothing of evil. There was no leaven in His thoughts, words or deeds. He was sinless (II Cor. 5:21 Heb. 7:26), and spotless (I Pet. 1:19).

(b). - Honey. - (2:11). Absence of honey was a type of Christ's Heavenly character. Honey is a symbol of that which is naturally sweet and attractive. Christ was not so to the natural man (Isa. 53:2). His attractiveness was due to His constant touch with God. Absence of honey symbolized absence of selfishness and pride (Prov. 25:27). While honey is naturally sweet it sours under the action of fire. Honey had no place in the Meat Offering nor in the Antitype. Jesus gave nature its proper place. To Mary, "Wist ye not" (Lu. 12:49), "Women, what have I to do with thee" (Jno. 2:4). Mary's human relationship to Christ had no claims on merely natural grounds. She could not be saved by virtue of being the mother of Jesus. Natural claims were not allowed to interfere with His mission. "Thy mother and brethren stand without" (Ik. 3:31-35) but He did not abandon His work to respond to the call of relatives.

c.- Mode of preparation.-

(a). - By the action of fire. - There were various grades, fine flour of unleavened cakes, baked in the oven, or cakes baked in the pan, or cakes baked in the frying pan, or ears of grain beaten and dried by the fire.

a'. - Baked in the oven. - (2:4). It had to be baked in order to be palatable to God or man.

a". - Unleavened. -

b". - Mingled with oil. -

c". - Anointed with oil. -

b'. - Baked in the pan. - (2:5,6).

a". - Unleavened. -

b". - Mingled with oil. -

c". - Anointed with oil. -

c'. - Baked in the frying pan. - (2:7).

(b). - Symbol of suffering. - The process of baking suggests the idea of suffering, as it was sweet savour (2:2,9), a term not

TYPOLGYLEVITICUS

applied to either the Sin Offering or the Trespass Offering. There is no thought of suffering the wrath of God on account of sin, or substitution. The idea of "sweet savour" and "suffering for sin" are incompatible. There are three kinds of suffering:

a'.--Suffering for righteousness.--As "the servant of the Lord" Christ suffered from all that was contrary to Him. His path was rough, because of a world that was contrary to His pure nature. "He endured the contradiction of sinners" (Heb. 12:3), was misunderstood, accused, denied, betrayed, deserted, mocked, spit upon and crowned with thorns, cast out, condemned, and nailed to the cross between two malefactors. This was all at the hands of man. He suffered as the Righteous One, at the hands of man, and on God's behalf. That is one thing, but suffering instead of man, at the hands of God, is another. In life Christ suffered for righteousness, but in death He suffered for sin. During His life He walked in the light of God's countenance, but in the death on the cross God hid His face (Mat. 27:46 Mk. 15:34).

b'.--Suffering by the power of sympathy.--This unfolds to us the deepest secret of His heart. Human sorrow and misery touched Him. He felt as no other could feel. He saw people under the power of sin, sickness and disease (Mat. 8:16,17). He had no sin, sickness or disease of His own, but "He took our infirmities and bare our sicknesses" (Isa. 53:4,5).

c'.--Suffering by anticipation.--The shadow of the cross was over all of His life. It was different from His atoning sufferings (Mat. 26:36-45 Lu. 22:39-45). There was something in prospect which was not experienced before, the cup being filled for Him from which He had not tasted before. In Gethsemane He anticipated the cross, but on Calvary "He endured it" (Heb. 12:2). In Gethsemane "an angel strengthened Him" (Lu. 22:43), but on Calvary He was forsaken by His Father (Mat. 27:46 Mk. 15:34). In Gethsemane He addressed God as "My Father" (Mat. 26:39,42 Mk. 14:36 Lu. 22:42 Jno. 18:11), but on the cross as "My God" (Mat. 27:46 Mk. 15:34).

d'.--Brought to the priest.--(2:2,8 6:14).

(a).--Burn a handful for memorial.--(2:2,9,16 6:15).

(b).--Remnant for food.--(2:3,10 6:16,18). It was broken (2:6). Christ became bread for us by His death (Lu. 22:19 Jno. 6:51 I Cor. 11:24). Bread is a fit picture of that which sustains physical life. Jesus is the Bread which sustains spiritual life. He is our Bread (Jno. 6:26-58), and "we are one bread in Him" (I Cor. 10:17). In the Meat Offering we see, not only Jesus, but the process through which God puts us to make us like Jesus.

a'.--Aaron.--(2:3,10 6:16). He partakes of it.

b'.--Aaron's sons.--(2:3,10 6:16,18). The members of the priestly house also partake of it. The sons of Aaron typify all true believers. They feed upon the remnant of that which has been left on God's Table.

(c).--Eaten in the Holy Place.--(6:16). The figure of the Church feeding in the Church on Christ.

e'.--Sweet savour offering.--(2:2,9 6:15). A different kind of sweet savour from the Burnt Offering.

(a).--No blood shed.--It was all the product of the earth. It was wheat, and that which comes from wheat (flour), and that which comes from flour (bread and cakes).

(b).--Not consumed on the Altar.--(2:3,10 6:16,18).

f'.--Relation between the Burnt Offering and the Meat Offering.--The Burnt Offering was a continual offering for the people as a whole, and the Meat Offering was secondary and subordinate to the

TYPOLGYLEVITICUS

Burnt Offering. "Its Meat Offering" (Num. 29).

3.-Sin Offering.--(4:1-5:13 6:25-30). "Sin through ignorance" (4:2,13,22,27), and "hid from him" (5:2-4). Nothing more forcibly expresses man's incompetence to deal with sin than the fact of there being such a thing as "sin of ignorance". Man's ignorance of the presence of sin shows his utter inability to put it away. Sin is the root, and sins the fruit, or sin is the spring and sins the stream.

(1).--Type.--Christ our Sin Offering.

(2).--Ritual.--

a.--The priest that is consecrated.--(4:3-12).

(a).--The offering.

a'.--A young bullock.--(4:3).

b'.--Priest lay hands on.--(4:4).

c'.--Killed at the door of the Tabernacle.--(4:4).

(b).--The blood.--

a'.--Sprinkled seven times before the veil.--(4:6).

b'.--Some on the horns of the Altar of Incense.--(4:7).

c'.--Poured out at the bottom of the Altar of Burnt Offering.--(4:7).

(c).--Fat burned on the Altar of Burnt Offering.--(4:8-10).

(d).--Flesh burned without the camp.--(4:11,12).

b.--The whole congregation.--(4:13-21).

(a).--The offering.--

a'.--A young bullock.--(4:14).

b'.--Elders lay hands on.--(4:15).

c'.--Killed at the door of the Tabernacle.--(4:15).

(b).--The blood.--

a'.--Sprinkled seven times before the veil.--(4:17).

b'.--Some on the horns of the Altar of Incense.--(4:18).

c'.--Poured out at the bottom of the Altar of Burnt Offering.--(4:18).

(c).--Fat burned on the Altar of Burnt Offering.--(4:19).

(d).--Flesh burned without the camp.--(4:20).

(e).--It shall be forgiven them.--(4:20).

c.--A ruler.--(4:22-26).

(a).--The offering.--

a'.--A kid of the goats, male.--(4:23).

b'.--Ruler lay hands on.--(4:24).

c'.--Killed at the door of the Tabernacle.--(4:24).

(b).--The blood.--

a'.--Some on the horns of the Altar of Burnt Offering.--(4:25).

b'.--Poured out at the bottom of the Altar of Burnt Offering.--(4:25).

(c).--Fat burned on the Altar of Burnt Offering.--(4:26).

(d).--It shall be forgiven him.--(4:26).

d.--Any of the common people.--(4:27-5:13).

(a).--The offering.--

TYOLOGYLEVITICUSa'.--Kinds:

a".--A kid of the goats, female.--
(4:28 5:6).

b".--A lamb, female.--(4:32 5:6).

c".--Two turtle doves.--(5:7-10).

d".--One-tenth ephah (3 quarts) of
fine flour.--(5:11-13).

b'.--He shall lay hands on.--(4:29, 33).

c'.--Killed at the door of the Tabernacle.--
(4:29, 33).

(b).--The blood.--

a'.--Some on horns of the Altar of Burnt
Offering.--(4:30, 34).

b'.--Some on the side of the Altar of
Burnt Offering.--(5:9).

c'.--Poured out at the bottom of the Altar
of Burnt Offering.-- (4:30, 34 5:9).

(c).--Fat burned on the Altar of Burnt Offering.
(4:31, 35).

(d).--It shall be forgiven him.--(4:31, 35).

(3).--The Sin Offering.--

a.--Sin against God.--(4:2, 13, 22, 27).

b.--Sin through ignorance.--(4:2, 13, 22, 27 5:2-4).

(4).--The offerer.--Something is brought out in the ritual of the Sin Offering that is not seen in any other of the offerings, and that is the persons of the offerers, and their relative standing and responsibility. God is dealing with the anointed priest, the whole congregation, a ruler, and the common people. "All have sinned" (Rom. 3:23), and need the Sin Offering. This Offering gives to us the manward side of the approach to God. We see man in Christ approaching God, and it is man as a sinner that is approaching God. Guilt is measured by responsibility and responsibility by privilege (Lu. 12:47, 48). A greater weight of responsibility rests upon the priest than the congregation, and upon the ruler than the common people.

a.--The priest that is anointed.--(4:3-12).

b.--The whole congregation.--(4:13-21).

c.--A ruler.--(4:22-26).

d.--Any of the common people.--(4:27-5:13).

(5).--The offering.--

a.--A young bullock.--(4:3, 14). The offering required, and the ritual prescribed, are identical for the anointed priest and for the whole congregation, for the High Priest represented, in his person, the whole congregation. For each the offering was a young bullock.

b.--A kid of the goats, male.--(4:23). For a ruler. Represents full energy.

c.--A kid of the goats, female.--(4:28 5:6). For any of the common people. Represents weakness.

d.--A lamb, female.--(4:32 5:6). For any of the common people.

e.--Two turtledoves.--(5:7-10).

f.--Fine flour.--One-tenth of an ephah (3 quarts).--
(5:11-13).

TYPOLGYLEVITICUS(6).--What was done with:

a.--The blood.--Before we can worship God we must know that the sin question has been settled by the blood of the Sin Offering. That gives rest. When an Israelite had offered the Sin Offering he had temporary rest, because his offering was temporary. Our offering, Christ, being eternal, gives us eternal rest. As is the sacrifice so is the rest (Heb. 9:6-14). The blood of animals provided only temporary redemption, but the blood of Christ eternal redemption (Heb. 9:12).

(a).--Sprinkled seven times before the veil.--(4:6,17).

(b).--On the horns of the Altar of Incense.--(4:7,18).

It was only when the offering was for the High Priest and the whole congregation that the blood was taken into the Holy Place, and sprinkled before the veil, and put on the horns of the Altar of Incense. The reason for taking the blood into the presence of God was because God was in covenant relation with the nation.

(c).--On the horns of the Altar of Burnt Offering.--(4:25,30,34). For a ruler and the common people. The sin of the people was settled in the place of personal approach to God.

(d).--Upon the side of the Altar of Burnt Offering.--(5:9).

(e).--Poured out at the bottom of the Altar of Burnt Offering.--(4:7,18, 4:25,30,34 5:9). The place where the individual approached God, and where God met the sinner.

b.--The fat.--(4:8-10,19,26,31,35). Burnt on the Altar of Burnt Offering. It was God's portion.

c.--The flesh.--

(a).--Eaten.--(6:26). Kid of the goats, the offering of a ruler and the common people. The offering of the Priest and the whole congregation was not eaten (6:30).

(b).--Burned without the camp.--(4:11,12,21). The young bullock for the High Priest and the whole congregation. The entire animal, except the fat, was consumed without the camp. The Sin Offering was taken without the camp as something which God must dismiss from His presence. "Jesus suffered without the gate" (Heb. 13:11-13). The Sin Offering shows what Christ became for us. God hid His face from what Christ became, but His heart was refreshed by what Christ was. It expressed Christ's personal acceptance to God (4:8-10,19,26,31,35). His excellencies were not omitted even in the Sin Offering. "He was made sin" (II Cor. 5:21), yet it was God's elect, His Holy One, His pure, spotless eternal Son that was "made sin". "All of the flesh was carried forth without the camp unto a clean place, where the ashes were poured out" (4:11,12,21 6:30). This was the main feature in the Sin Offering, and which distinguished it from the Burnt Offering and the Peace Offering. It was not burnt on the Altar as the Burnt Offering, neither was it eaten by the priest as was the Peace Offering.

So absolutely did Christ on the cross take our place, so completely all of our sin was imputed to Christ, that all question of our liability was settled (II Cor. 5:21). Now the believer is absolutely identified with Christ on the Throne as Christ was identified with the sinner on the cross. "There is no condemnation on us" (Rom. 8:1), because there is no condemnation on Christ. If judgment and death of Christ on the cross are real, so are life and righteousness of the believer real. If imputation of sin was real to Christ so is imputation of righteousness to the believer real. A risen Christ declares full deliverance of the believer (Rom. 4:25).

TYPOLGY

LEVITICUS

Christ's death secured for us a city above, and separates us from a city here (Heb. 11:13-16). Now there is no consecrated spot for us on this earth. The world hated Christ, and cast Him out. "Let us go forth unto Him without the camp bearing His reproach" (Heb. 13:13). The world is still the world. "Christ is without the gate". If we walk with the rejected Christ we will be a rejected people.

(7).-Likeness between the Burnt Offering and the Sin Offering.-

a.-Sacrifice without blemish.-(4:3). No matter what aspect of Christ is considered He is ever without spot.

b.-Lay hands on the offering.-(4:4,15,24,29,33). Personal identification, and transfer of the sin of the offerer to the offering. Christ took our position, with all of its consequences, in order that we may have His position, with all of its blessings (II Cor. 5:21). On the cross He was treated as a sinner that we might be treated as righteous in the presence of God. He had imputed sin that we might have imputed righteousness. He endured the hiding of God's face that we might enjoy the light of His countenance. He endured three hours of darkness that we might have everlasting light. All that was due us was laid on Him in order that all that was due Him might be ours. Everything was against Him that there might be nothing against us. He was identified with us in death that we might be identified with Him in life. He drank the cup of wrath (Jno. 18:11) that we might drink the cup of salvation (Ps. 116:13).

When the worshipper laid his hands on the head of the offering it ceased to be a question of what the worshipper was but what the offering was. If the offering was accepted so was the offerer accepted. It was identification. The offering was treated according to the desert of the offerer. The act of laying on of hands constituted them one.

c.-Killed at the door of the Tabernacle.-(4:4,15,24,29,

33). Jesus took our place in death (Rom. 5:8).

d.-Fat burned on the Altar of Burnt Offering.-(4:8-10,

19,26,31,35).

(8).-Difference between the Burnt Offering and the Sin Offering.-We need a type to present Christ to us as the One delighting to do the will of God (Burnt Offering), and a type to present Christ to us as the One whose holy nature shrank from the consequences of imputed sin (Sin Offering). The more fully we understand Christ's devotion to God (Burnt Offering) the more fully we understand His abhorrence of sin (Sin Offering). The Sin Offering alone represents Christ uttering, "If it be possible let this cup pass" (Matt. 26:39 Mk. 14:33 Lu. 22:46). He was under the shadow of the cross, with its shame, its curse, and the hiding of God's face, yet "Thy will be done".

<u>Burnt Offering</u>	<u>Sin Offering</u>
Sweet savour offering-----	Non-sweet savour offering
Offering voluntary-----	Offering not voluntary
Flayed-----	Not flayed
Cut into its pieces-----	Not cut into its pieces
Inwards and legs washed-----	Inwards and legs not washed
Burned on Altar of Burnt Offering----	Burned without the camp
All burned on the Altar of Burnt Of-fering-----	Fat burned on the Altar of Burnt Offering
Blood on Altar of Burnt Offering----	Blood sprinkled before the veil
Blood not on horns of Altar of Incense-----	Blood on horns of the Altar of Incense

TYPOLGYLEVITIGUS

Blood at side of Altar of Burnt Offering--Blood at bottom of Altar of Burnt Offering
 Christ met Divine demand-----Christ met human need
 Christ accomplished the will of God-----Christ bore the sins of man
 Christ precious-----Sin odious
 The cup which the Father hath given Me----Let this cup pass
 What Christ is-----What sin is
 What Christ was-----What Christ became
 Christ offered Himself to God-----Christ took the sinner's place
 Sons of Aaron introduced-----Sons of Aaron not introduced

(9).--Result.--

a.--Expiatory.--(4:5-7, 16-18, 25, 30, 34).

b.--Substitutionary.--(4:3, 4, 14, 15, 23, 24, 28, 29, 32, 33).

"For us" (Isa. 53:1-12 II Cor. 5:21 Gal. 1:4 Eph. 5:2, 25 Tit. 2:14 Heb. 9:12, 24 10:20 11:40 I Pet. 2:21 3:18 4:1 I Jno. 2:2 3:16 4:9, 10).

c.--Efficacious.--(4:20, 26, 31, 35 5:10, 13). "It shall be forgiven him (them)"

4.--Trespass Offering.--(5:14-6:7 7:1-10). See man in Christ approaching God.

(1).--Type.--What Christ is to the sinner, forgiving his trespasses (II Cor. 5:19 Eph. 2:1 Col. 2:13).

(2).--Ritual.--A Trespass Offering was made if the person found that he had done wrong in his relation to God, or if he had sinned against his fellow man. There is more in the Divine order in the Trespass Offering than at first appears. If a man sinned against God he offered sacrifice first and then made restitution. If a man sinned against man he made restitution first and then brought sacrifice (Mat. 5:21-26). When God was sinned against the blood of atonement was made prominent. When man was sinned against restitution was made prominent. Wrong done to fellow man hinders communion with God, and communion is restored only on ground of atonement. Restitution alone does not avail. The injured man may be satisfied, but God is not satisfied.

a.--If sin is against God.--(5:15-19 7:2-5) (Lev. 26:40 Num. 5:6 Deut. 32:51 II Ki. 12:16 I Ch. 21:3 II Ch. 19:10 24:18 26:18 28:13, 22 29:6 30:7 33:19, 23 Ezra 9:2, 6, 7, 13, 15 10:2, 10, 19 Ps. 68:21 Ezek. 14:13 17:20 18:24 39:23, 26 Dan. 9:7 Hos. 8:1 Mat. 15:3 II Cor. 5:19 Eph. 2:1 Col. 2:13).

(a).--The offering.--

a'.--Ram without blemish.--(5:15, 18 Num. 5:8).

b'.--Killed at the door of the Tabernacle.--(7:2).

c'.--Priest make atonement.--(5:16, 18).

d'.--Blood sprinkled upon the Altar of Burnt Offering.--(7:2).

e'.--Fat burned upon the Altar of Burnt Offering.--(7:3-5).

f'.--It shall be forgiven him.--(5:16, 18) (II Cor. 5:19 Eph. 2:1 Col. 2:13).

(b).--Restitution.--(5:16). "He shall make amends by adding the fifth part thereto". When we think of all the trespasses that we have committed against God, and that He has been wronged of His right in this world, and then contemplate the work of Christ, God has not merely received back what was lost, but He has gained. He gained more by redemption than was lost by the fall. The wrong was not only atoned for but eternal advantage has been gained (I Cor. 2:8 Phil. 2:10, 11).

TYPOLOGYLEVITICUS

10,11).

b.-If sin is against man.-(6:2-7 7:2-5) (Gen. 31:36 50:17 Ex. 22:9 Num. 5:27 I Sam. 25:28 I Ki. 8:31,32 Mat. 6:14,15 18:15,35 Mk. 11:25,26 Lu. 17:3,4). The sin against man is sin against God, also. (II Sam. 12:13 Ps. 51:4 Mat. 25:34-45 Acts 9:4 22:7 26:14).

(a).-Restitution.-(6:4,5) (Num. 5:7,8). There is the same law in "restoring the principal and adding the fifth part thereto" in transgression against man as trespass against God. Man, as well as God, is the gainer by the cross. He received back all and more. The sinner is transformed from a curse to a blessing, from a moral leper to a channel of blessing, from an emissary of Satan to a messenger of God, from darkness to light (Acts 26:18), from a thief to one who is liberal (Eph. 4:28).

(b).-The offering.-(6:6). He is guilty of trespass, and he needs to know that God has provided a sacrifice through which all transgression is forgiven.

a'.-Ram without blemish.-(6:6,7).

b'.-Killed at the door of the Tabernacle.-(7:2).

c'.-Priest make atonement.-(6:7).

d'.-Blood sprinkled upon the Altar of Burnt

Offering.-(7:2). The blood settles all questions, whether the trespass is against God or man, "sins of ignorance" or "known sin".

e'.-Fat burned upon the Altar of Burnt Offering.

(7:3-5).

f'.-It shall be forgiven him.-(6:7) (I Ki.8:31,32

Mat. 6:14 Mk. 11:25). He is forgiven, not because he feels so, but because God says so (I Jno. 1:7,9).

(3).-The trespass.-"An unlawful act committed on a person, property, or rights of another. To exceed the bounds of that which is lawful" (Webster).

a.-Sin through ignorance.-(5:15). "Wrong done in holy things which pertain to God". It is not passed over, even though done in ignorance. God can forgive, but not pass over, trespasses. It is an error to suppose that a person is safe if he has acted according to the dictates of his own conscience. Concerning human relations, the statement, "If a soul sins through ignorance" is omitted. A person could not, through ignorance, tell a lie, or swear falsely (6:2,3).

b.-Yet is he guilty.-(5:17 6:4).

c.-We need a clear perception of:

(a).-The holiness of God.-An unregenerate person cannot rejoice at the thought of the holiness of God. He may say, "God is merciful", but he cannot say, "God is holy".

(b).-Ground of the believer's peace.-The higher the conception of the holiness of God the more settled peace we have.

5.-Peace Offering.-(3:1-17 7:11-36 19:5-8) (Eph. 2:14-18).

(1).-Type.-Christ our Peace (Rom. 5:1 Eph. 2:14). The appropriate place for the Peace Offering is at the close of the offerings. When it becomes a question of the soul feeding upon Christ it must be a complete Christ looked at in every phase of His life, character, Person and work.

a.-Peace on the cross.-(Eph. 2:14 Co. 1:20).

b.-Peace after:

(a).-Sin Offering.-

(b).-Trespass Offering.-

(2).-Ritual.-The ritual of the Peace Offering was much fuller

TYOLOGYLEVITICUS

and more elaborate than that of the other offerings.

a.-The worshipper's offering.-Brought by the offerer.
God cannot enter into fellowship by proxy (7:30).

(a).-Of the herd.--(3:1-5).

a'.--Male or female.--(3:1).

b'.--Without blemish.--(3:1).

c'.--Lay hands on.--(3:2). Identification.

d'.--Kill at the door of the Tabernacle.--(3:2).

All of our blessings result from Christ's death (Rom. 8:32). Sacrifice must be offered at the appointed place, which was God's house. The Altar is the Table of the Lord, and He is feasting with man. In the Peace Offering God and men are reconciled, and meeting together to rejoice in, and feast upon, the excellencies of Christ.

e'.--Offering unto the Lord by fire.--(3:3,5).

We have a sacrifice consumed on the Altar, a modified form of the Burnt Offering.

(b).-Of the flock.--(3:6-11).

a'.--A lamb.--(3:6-11).

a".--Male or female.--(3:6).

b".--Without blemish.--(3:6).

c".--Lay hands on.--(3:8). Identification.

d".--Kill at the door of the Tabernacle.--(3:8).

d".--Offering by fire unto the Lord.--(3:9).

b'.--A goat.--(3:12-16).

a".--Lay hands on.--(3:13). Identification.

b".--Kill at the door of the Tabernacle.--(3:13).

c".--Offering by fire unto the Lord.--(3:14).

b.-Aaron's sons offering.--

(a).-Of the herd.--

a'.--Sprinkle blood upon the Altar of Burnt Offering.--(3:2).

b'.--Burn the fat upon the Altar of Burnt Offering.--(3:5).

(b).-Of the flock.--

a'.--A Lamb.--

a".--Sprinkle blood upon the Altar of Burnt Offering.--(3:8).

b".--Burn the fat upon the Altar of Burnt Offering.--(3:11).

b'.--A goat.--

a".--Sprinkle blood upon the Altar of Burnt Offering.--(3:13).

b".--Burn fat upon the Altar of Burnt Offering.--(3:16).

(3).-Relation between all of the offerings.--

a.-Burnt Offering.-----Christ offering Himself to God.

b.-Meat Offering.-----Christ the Perfect Man.

c.-Sin Offering.-----Christ satisfying for sin.

d.-Trespass Offering.----Christ satisfying for sins.

e.-Peace Offering.-----Christ our Peace.

(4).-Difference between the Burnt Offering and the Peace Of-

fering.--

TYPOLGYLEVITICUS

a.-Three-fold act.- "Flaying...cutting into his pieces... washing inwards and legs in water" is omitted.

(a).-Burnt Offering.-Christ offered Himself to, and was accepted by, God. Complete self-surrender and devotion to God.

(b).-Peace Offering.-The leading thought is the communion of the worshipper. It is not Christ as enjoyed exclusively by God, but Christ as enjoyed by the worshipper in communion with God.

b.-Character of the sacrifice.-

(a).-Burnt Offering.-Male.

(b).-Peace Offering.-Male or female. The nature of Christ, whether we see Him as enjoyed exclusively by God, or by the worshipper in fellowship with God, is the same. The reason why the female was permitted in the Peace Offering was because it was a question of the worshipper's capacity to enjoy Christ.

c.-Burning the sacrifice.-

(a).-Burnt Offering.-Priest burned all.

(b).-Peace Offering.-Priest burned part, "the fat". The best part of the sacrifice was laid on God's Table. It was the inward part, the hidden devotion to God.

d.-All taken together.-The worshipper is introduced, not as a spectator, but as a participant.

(a).-Burnt Offering.-See Christ as One whose heart was devoted to the accomplishment of the Father's will.

(b).-Peace Offering.-See Christ as One who has a place in His heart, and on His shoulder, for the worshipper.

e.-See Christ.-

(a).-Burnt Offering.-All on the Altar as a sweet savour unto God.

(b).-Peace Offering.-Not feeding alone, but in communion with other priests. Communion with God and communion with saints.

(5).-Difference between Meat Offering and the Peace Offering.-

a.-Blood.-

(a).-Meat Offering.-No blood shed.

(b).-Peace Offering.-Blood was shed.

b.-Communion.-

(a).-Meat Offering.-Christ, the Perfect Man, was acceptable to God, and we in Him (Eph. 1:6).

(b).-Peace Offering.-To have fellowship with God we must be in the light (I Jno. 1:7). The old nature must be kept in the place of death. It is not an improved old nature, but a new nature. There is a distinction between sin "in us" and sin "on us". "The blood of Christ cleanses from all sin" (I Jno. 1:7), and there is no sin on us. It is not what we are in ourselves, but what we are in Christ. The next verse says that there is sin in us (I Jno. 1:8). But we are to so walk with God that it will not manifest itself in sins. The Christian life is one of victory (Rom. 6:11). There is sin in the nature, but we must die to it. Christ died unto sin, and we died in Him.

c.-Leaven.-

(a).-Meat Offering.-No leaven (2:11). Only Christ is seen.

(b).-Peace Offering.-Leaven is present (7:13). We are seen.

(6).-Relation between Sin Offering and Trespass Offering with the Peace Offering.-

TYPOLGYLEVITICUS

a.-Sin Offering.-There is no peace until we see our sin judged. This is experienced before the Peace Offering has been offered.

b.-Trespass Offering.-There is no peace until we see our trespasses forgiven. This is experienced before the Peace Offering has been offered.

c.-Peace Offering.-After the Sin Offering and the Trespass Offering we have peace. Otherwise there is no feast (Mat. 22:11). God and man feed in fellowship. Peace was established by the blood. "It shall be eaten the same day that it is offered" (7:15). "On the third day it is an abomination" (7:18). Nothing is of value that is not immediately connected with Christ.

(7).-If the Peace Offering is for Thanksgiving.-(7:12-15). When the Peace Offering was for Thanksgiving it was necessary that it should be accompanied by a Meat Offering. It was a stipulated part.

a.-Unleavened:

(a).-Cakes mingled with oil.-(7:12).

(b).-Wafers anointed with oil.-(7:12).

b.-Leavened bread.-(7:13). In the Meat Offering which accompanied the Peace Offering leavened bread was required. It was presented as a Heave Offering to God before being partaken of by the priests (7:14). Leaven was permitted because there is sin in the worshipper's nature. The leaven of sin in the worshipper's nature is met by the blood of the sacrifice. God sees only the blood.

c.-The flesh of the sacrifice.-

(a).-Eaten the same day.-(7:15 19:6).

(b).-Not leave till morning.-(7:15).

(8).-If the Peace Offering is for a vow.-(7:16).

a.-The same day - Eaten.-(7:16).

b.-The second day - Remainder may be eaten.-(7:16 19:6).

c.-The third day.-

(a).-The remainder burnt.-(7:17).

(b).-The remainder if eaten.-

a'.-Will not be accepted.-(7:18 19:7).

b'.-Be an abomination.-(7:18 19:7).

(9).-Partakers of the Peace Offering.-

a.-Portion for God.-(3:3-5, 9-11, 14-16).

b.-Portion for Aaron and his sons.-(7:14, 31-36). The breast and right shoulder. The portions assigned to the priests were choice portions, expressing strength (shoulder) and affection (breast). All members of the priestly family were in communion with the Head. All true believers are "priests unto God" (Rev. 1:6 5:10). God has given to His Church the same object of fellowship that He, Himself, has (I Jno. 1:3).

(10).-Forbidden to partake of God's portion.-

a.-The fat.-(3:17 7:23-25).

b.-The blood.-(3:17 7:25-27 17:10-14).

III.-The Priesthood.-

1.-Consecration (ordination) of Aaron and his sons.-(8:1-36). The command (Ex. 28, 29) and the fulfillment (Lev. 8, 9). The fulfillment is in accordance with the command. The priest did not consecrate (ordain) himself. All was done for him, and by another, who was acting as God. Aaron and his sons yielded themselves (Rom. 6:13 12:1).

(1).-The Lord commanded Moses.-(8:1-5).

TYPOLOGYLEVITICUSa.-Take.--(8:2)

- (a).--Aron and his sons.--
- (b).--Holy garments.--
- (c).--Anointing oil.--
- (d).--Bullock for Sin Offering.--
- (e).--Two rams.--
- (f).--Basket of unleavened bread.--

b.-Gather the congregation at the door of the Tabernacle.--(8:3-5)(2).--Moses washed Aron and his sons with water.--(8:6)(3).--Moses brought Aron.--(8:7-12)a.-Put holy garments on him.--(8:7-9)b.-Took anointing oil.--(8:10-12)

- (a).--Anointed the Tabernacle.--8:10)
- (b).--Anointed the Altar of Burnt Offering.--(8:11)
- (c).--Anointed the Laver.--(8:11)
- (d).--Anointed Aron.--(8:12)

(4).--Moses brought Aron's sons.--(8:13-30)a.-Put holy garments on them.--(8:13)b.-Brought bullock for Sin Offering.--(8:14-17)(a).--Aron and his sons laid hands on.--(8:14).(b).--Moses:a'.--Slew the bullock.--(8:15).b'.--Took the blood.--(8:15).a".--Put on horns of Altar of Burnt Offering.--b".--Poured out at bottom of Altar of Burnt Offering.--c'.--Burned the fat on the Altar of Burnt Offering.--(8:16).d'.--Burned the flesh without the camp.--(8:17).c.-Brought the ram for the burnt Offering.--(8:18-21).(a).--Aron and his sons laid hands on.--(8:18).(b).--Moses:a'.--Slew the ram.--(8:19).b'.--Sprinkled blood on the Altar of Burnt Offering.--(8:19).c'.--Cut the ram into its pieces.--(8:20).d'.--Washed its inwards and legs with water.--(8:21).e'.--Burned the whole ram on the Altar of Burnt Offering.--(8:21).d.-Brought the ram of consecration (ordination).--(8:22-30).(a).--Aron and his sons laid hands on.--(8:22).(b).--Moses:a'.--Slew the ram.--(8:22).b'.--Took the blood.--(8:23;24).a".--Put on ear, thumb, and toe of Aronb".--Put on ear, thumb, and toe of Aron's sons.--c".--Sprinkled on the Altar of Burnt Offering.--c'.--Took the fat.--(8:25-28).a".--Put in hands of Aron and his sons.b".--Burned on the Altar of Burnt Offering.

T TYPOLOGYLEVITICUS

d'.--Waved the breast as a Wave Offering.--(8:29).

e'.--Took of anointing oil and blood.--(8:30).

a".--Sprinkled on Aaron and his sons.--

b".--Sprinkled on garments of Aaron and his sons.--

(5).--Moses commanded Aaron and his sons.--(8:31-36).

a.--Boil the flesh, and eat it with the bread.--(8:31).

b.--Remainder burn with fire.--(8:32).

c.--Remain in Tabernacle seven days.--(8:33-36).

2.--Aaron ministering.--(9:1-34).

(1).--Moses commanded Aaron and his sons.--(9:1-6).

a.--Take for self.--(9:2).

(a).--Calf for Sin Offering.--

(b).--Ram for Burnt Offering.--

b.--Command the children of Israel.--(9:3-6).

(a).--Take.--(9:3,4).

a'.--Kid of goats for Sin Offering.--(9:3).

b'.--Calf and lamb for Burnt Offering.--(9:3).

c'.--Bullock and ram for Peace Offering.--(9:4).

d'.--Meat Offering mingled with oil.--(9:4).

(b).--Today the Lord will appear.--(9:4).

(c).--The children of Israel did as commanded.--(9:5,6).

(2).--Moses commanded Aaron.--(9:7).

a.--Offer for self Sin Offering and Burnt Offering.--

b.--Offer for the people.--

(3).--Aaron offering.--(9:8-21).

a.--For himself.--(9:8-14).

(a).--Slew calf for Sin Offering.--(9:8-11).

a'.--The blood.--(9:9).

a".--Put on horns of Altar of Burnt Offering.--

b".--Poured out at bottom of Altar of Burnt Offering.--

b'.--The fat burned on the Altar of Burnt Offering.--(9:10).

c'.--The flesh burned without the camp.--(9:11).

(b).--Slew ram for Burnt Offering.--(9:12-14).

a'.--Sprinkled blood on the Altar of Burnt Offering.--(9:12).

b'.--Burned on Altar of Burnt Offering.--

a".--Pieces.--(9:13).

b".--Inwards and legs.--(9:14).

b.--For the people.--(9:15-21).

(a).--Goat for Sin Offering.--(9:15).

a'.--The blood.--

a".--Put on horns of Altar of Burnt Offering.--

b".--Poured out at bottom of Altar of Burnt Offering.--

b'.--Fat burned on Altar of Burnt Offering.--

c'.--Flesh burned without the camp.--

(b).--Calf and lamb for Burnt Offering.--(9:16).

(c).--Meat Offering burned on Altar of Burnt Offering.--(9:17).

(d).--Bullock and ram for Peace Offering.--(9:18-21).

a'.--Slew them.--(9:18).

b'.--Sprinkled blood upon the Altar of Burnt Offering.--

TYPOLGYLEVITICUS

-(9:18).

(9:19,20).

ing.-(9:21).c'.-Fat burned on Altar of Burnt Offering.-d'.-Breast and right shoulder for Wave Offer-(4).-Aaron blessed the people.-(9:22-24).a.-Glory of the Lord appeared.-(9:4,6,23).b.-Fire from the Lord consumed Burnt Offering.-(9:24).

3.-Death of Aaron's sons, Nadab and Abihu.-(10:1,2). To understand the cause of their death note the last verse of the preceding chapter (9:24), which speaks of the supernatural fire consuming the sacrifice on the Altar. It was this fire, the same that consumed the sacrifice, that caused the death of the two. This same fire that consumed the sacrifice should have been used in the censers (16:12,13).

(1).-Type of:a.-Self-will for the Word of God.-b.-Fleshly expedients for Divine power.-(2).-The offense.-a.-Disobedience to a plain command.-(16:12,13).b.-Performed duty belonging only to Aaron.-c.-Two went in where only one permitted.-d.-Time when the offense was committed.-At a critical

moment in the history of Israel, at the very beginning of their covenant relation with God. There was a similar offense committed in the beginning of the early Church (Acts 5:1-12). In each case there was a signal manifestation of Divine displeasure, and it was necessary to impress a lesson on the whole nation, in the one case, and the whole Church in the other.

IV.-Leprosy.-(Chapters 13,14).

1.-Detection of leprosy.-(13:1-59). The law was elaborate and exacting.

(1).-Type.-a.-Sin.-b.-Ways in which it was a type.-(a).-Loathsome.-(b).-Incurable.-By human means.(c).-Small in its beginning.-Ultimately involving the whole body.(d).-Separates.-From man and God (13:46).(2).-Ritual.-

a.-If leprosy is in man.-(13:1-46). It is a member of the Assembly of God's people. God's camp must be kept pure, for it is His dwelling place. No leper was allowed inside of God's habitation. The priest was to be vigilant, so that what was not leprous should not be treated as such, and real leper was not allowed to escape.

(a).-Brought to the priest.-(13:2,9).

a'.-He shall look.-(13:3,5,6,10,17,20,21,25-27,30-32,34,36,39,43). Man is not capable of passing judgment on his own condition. The priest examined him with great thoroughness. There was personal observation and personal decision.

a".-If skin-deep.-(13:4,21,26,31,32,34).

The place of manifestation.

TYPOLOGYLEVITICUS

b".-If deeper than the skin.--(13:3,20,25,30). It was supposedly skin-deep, but upon investigation, he finds that it went deeper than the skin, going to the hidden springs. There is a difference between outward defect and actual sin in the members. Every form of weakness must be watched lest it become the occasion of sin.

b'.-He shall shut him up seven days.--(13:4,21,26,31).

c'.-He shall shut him up seven days more.--(13:5,33). God enters judgment slowly, but when He does condemn He acts. He can wait "seven days" and "seven days more", but there is no tolerance when it is found to be leprosy. "Without the camp shall his habitation be" (13:46).

(b).-He shall give judgment on the leper.--

a'.-Pronounce unclean.--(13:3,8,11,14,15,20,22,25,27,30,44).

b'.-Pronounce clean.--(13:6,12,13,17,23,37).

"If the leprosy have covered all of his flesh he shall be pronounced clean" (13:13). This is a paradox to all except those who understand God's dealings with sinners. The moment the sinner takes his true place before God, the sin question is settled. When the sin is unconfessed (Ps. 32:3,4), but when confessed (Ps. 32:5). Sin has tainted the whole nature, and man is hopeless in himself. It is when man acknowledges that he is unclean throughout, and confesses, that God is able to pronounce him clean.

(c).-The leper is excluded from the camp.--(13:45,46).

The holiness of God could not allow any to remain within who should be without. "God is of purer eyes than to behold evil" (Hab. 1:13). The leper's place is without, for he is unfit for communion with God or man. How long shall he remain without? "All the days that his plague is in him" (13:46). The sinner may make a good outward show but there is no communion.

a'.-Clothes rent.--

b'.-Head bare.--

c'.-Covering upon his upper lip.--

d'.-Cry, "unclean, Unclean".--

b.-If leprosy is in garment.--(13:47-59). Man's habits, the outer life.

(a).-Brought to the priest.--(13:49).

a'.-He shall look.--(13:50,51,53,55,56). The same patient investigation with the garment, as with the person. No haste or indifference.

b'.-He shall shut it up seven days.--(13:50).

Give it full time to develop. The moment that we perceive anything suspicious it should be subjected to patient investigation. We need to watch.

c'.-He shall shut it up seven days more.--(13:54). Patient waiting to see the effect of the word.

(b).-He shall wash the garment.--(13:54,58). Expressing the action of the Word of God on man's habits.

(c).-He shall rend it out.--(13:56). The Word of God produces such an effect that some things must be removed.

(d).-He shall burn it.--(13:52,53,57). Burning of the garment indicates judgment of evil, instead of trifling with it.

TYOLOGYLEVITICUS2.-Cleansing of the leper.-(14:1-57).(1).-Type.-a.-Salvation from sin.-b.-How salvation is effected.-Death and resurrection of Christ.(2).-Ritual.-(14:1-53).a.-For a leprous man.-(14:1-32).

(a).-Brought to the priest.-(14:2-4). Before he can be pronounced clean something must be done for him, a work accomplished wholly by another. The priest does all. The leper does nothing. There is no help for him in himself or from any other leper.

a'.-The priest goes forth out of the camp to the leper.-(14:3). The leper is outside the camp, in the place of separation from God and man. We see Jesus coming down from Heaven to this world. "He came to seek and to save that which was lost" (Mat. 18:11 Lu. 19:10). Jesus, as the Samaritan, "came where he was" (Lu. 10:33). God sent Him (Jno. 3:16 I Jno. 4:9,10).

b'.-The priest shall look.-(14:3). The leper submits himself to the scrutiny of the priest, and on the priest's verdict depends the status of the leper as regards the camp and congregation of Israel.

c'.-The priest shall take for the cleansing of the leper.-(14:4). The helplessness of the man, and his dependence on what is done for him, is still further emphasized by the statement, "The priest shall command to take for him". He cannot even select the means for his cleansing.

a".-Two birds, alive and clean.-b".-Cedar wood.-c".-Scarlet.-(Isa. 1:18).

d".-Hyssop.-Contrast to cedar wood. "The cedar and the hyssop" (I Ki. 4:33). Magnificence and littleness, or that which is high and that which is low.

(b).-The priest shall offer for the cleansing of the leper.-(14:5-7).

a'.-The slain bird.-(14:5). Type of the death of Christ. "Delivered for our offenses" (Rom. 4:25). "In earthen vessel over running water". Christ was "in an earthen vessel", and His death issued in life "running water". "Living waters" (Jno. 4:10, 14 Rev. 22:1). It would avail the leper nothing for the priest to come forth out of the camp, and simply look on his helpless condition. The shedding of blood was necessary before the leprosy could be removed. It was the basis of his cleansing. When that was done God could deal in grace with the leper.

b'.-The living bird.-(14:6,7). Type of Christ in resurrection. "Raised for our justification" (Rom. 4:25). Had it been possible to bring the slain bird back to life again there would have been no need of another and "living bird". It was "dipped....sprinkled....loosed".

a".-Dipped in the blood of the slain bird.- "Shall take it with cedar wood, scarlet and hyssop, and dip the living bird in the blood of the slain bird".

b".-Sprinkle the blood seven times on the leper. Sign of the completeness and thoroughness of God's dealing with sin.

c".-Pronounced clean.-

TYOLOGYLEVITICUS

d".-Living bird loosed in the open field.

The resurrection of Christ was God's seal to Christ's sacrifice on the cross (I Cor. 15:13-18). The bird took with it back into the sphere from whence it came the sprinkled blood, the token of a life laid down. The two birds typify Christ in the two aspects of His work in death and resurrection. Christ died with our sin on Him, but was raised from the grave without any sin on Him. We are in Him, dead, raised, seated with Him (Rom. 6:6-11 8:1-4 II Cor. 5:21 Eph. 2:5,6 Col. 2:10-15 I Jno. 4:17).

(c).-The leper shall.-

a'.-Tarry abroad seven days.-(14:8). Before he is received back into the camp a full opportunity is given to the congregation to see to its satisfaction if cleansing has really occurred.

b'.-On the seventh day the leper shall.-(14:8,9).

a".-Shave off all of his hair.-

b".-Wash his clothes.-

c".-Wash his flesh.-He was pronounced clean when the blood was applied, yet he must "cleanse himself" (II Cor. 7:1 I Jno. 3:3).

d".-He shall be clean.-Not made, but declared, clean.

c'.-On the eighth day he shall enter the camp.-(14:10). Resurrection day, a new life. Public restoration to social life, and the privilege of approaching the sanctuary of God with an offering.

d'.-Take for an offering.-(14:10). Not till the completion of the ritual, and the coming of the eighth day, could he bring an offering.

a".-Two he-lambs.-

b".-One ewe-lamb.-

c".-Fine flour for Meat Offering.-

d".-One log (1 pint) of oil.-

(d).-The priest shall.-

a'.-Present the cleansed man and his offering.-(14:11).

b'.-Take one he-lamb for a Trespass Offering.-(14:12-18).

a".-Killed at the door of the Tabernacle.-(14:13).

b".-Put some of the blood on the ear, thumb and toe.-(14:14). Ready to hear, ready to do, ready to go. Now hear the voice of God, hand in act of righteousness, feet walk in the way of God's commandments.

c".-Pour some of the oil in the palm of his left hand.-(14:15).

a'".-Some of the oil sprinkled seven times before the Lord.-(14:16).

b'".-The rest of the oil on the ear, thumb and toe.-(14:17). The oil is to be put upon the blood (Ex. 30:32 Eph. 1:13).

c'".-The remnant of the oil poured on his head.-(14:18). (Mat. 3:11 Jno. 7:37-39 Acts 1:5 2:4).

c'.-Take ewe-lamb for Sin Offering.-(14:19).

d'.-Take other he-lamb for Burnt Offering.-(14:19).

e'.-Offer Meat Offering.-(14:20).

TYOLOGYLEVITICUSa".-Make atonement.-

b".-The leper is clean.-See what the leper gained. He lost all defilement, and gained the atoning blood and the Holy Spirit. He was better off than he was before. Such is the grace of God.

(e).-If the leper be poor.-(14:21-31). It is still the sacrifice of the eighth day. The grace of God meets him with "Such as he is able to get".

a'.-Take he-lamb for Trespass Offering.-(14:24-29).

a".-Put some of the blood upon the ear,
thumb and toe.-(14:25).

b".-Put some of the oil in the palm of
the left hand.-(14:26).

a'".-Some of the oil sprinkled seven
times before the Lord.-(14:27).

b'".-Some of the oil on the ear,
thumb and toe.-(14:28).

c'".-The rest of the oil pour on the
head.-(14:29).

b'.-Take two turtledoves.-(14:30,31).

a".-One for a Sin Offering.-

b".-One for a Burnt Offering.-

c'.-Take fine flour for a Meat Offering.-(14:31).

b.-For a leprous house.-(14:33-53). In Canaan (14:34).

The house is a type of the Assembly. The Divine method of dealing with moral evil in the congregation.

(a).-Tell the priest of the leprous house.-(14:35).

(b).-The priest commands to empty the house.-(14:36).

(c).-The priest goes in.-(14:36-48).

a'.-He shall look.-(14:37,39,44,48).

a".-Leprosy in the walls.-(14:37,39).

b".-Shut up the house seven days.-(14:38).

b'.-Concerning the Leprous stones.-(14:40-42).

a".-Take them away.-

b".-Cast into an unclean place without the

city.-Achan (Josh. 7:24-26). Church at Corinth (I Cor. 5:13 II Cor. 7:7-12). Paul dealt with a defiled stone. He commanded the leprous stone be removed. The zealous care of Paul was rewarded. The plague was stopped, and the Assembly delivered from the defilement of moral evil. Spiritual house (Eph. 2:20-22 I Pet. 2:4-12). Pergamos (Rev. 2:12-17). Christ, the High Priest, stood in judicial attitude with respect to His house at Pergamos. He could not be indifferent to the symptoms. He was neither hasty nor indifferent, for He "gave them space to repent". If reproof was of no avail then judgment would come.

c".-Put other stones in the place of those

removed.-

c'.-Concerning the leprous house.-(14:41,42).

a".-Scraped.-

b".-Dust poured out into unclean place

without the city.-

c".-House replastered.-

d'.-If leprosy spread after being replastered.-

(14:44,45).

a".-Pronounced unclean.-

TPOLOGY

LEVITICUS

. b".-Break down the house.-

c".-Stones, timber, and mortar, taken to unclean place without the city.-

e'.-If leprosy spread not after being replastered.- (14:48). It shall be pronounced clean.

(d).-Take for cleansing of the leprous house.- (14:49).

a'.-Two birds, alive and clean.-

b'.-Cedar wood.-

c'.-Scarlet.-

d'.-Hyssop.-

(e).-Priest offers for the cleansing of the leprous house.- (14:50-53).

a'.-The slain bird.- (14:50).

b'.-The living bird.- (14:51-53).

a".-Dipped in blood of slain bird.-

b".-Sprinkle blood seven times on the

house.-

c".-Living bird loosed in the open field.-

d".-Pronounce the house clean.-

V.-Feasts (General).-

1.-What the Feasts were.-

(1).-Set (appointed) Feasts.-

a.-Passover-----Redemption.

b.-Unleavened bread---Holy walk.

c.-Firstfruits-----Resurrection, Christ, then believ-

ers.

d.-Weeks (Pentecost)--Coming of the Holy Spirit.

e.-Trumpets-----Call to, and awakening of, Israel.

f.-Day of Atonement---Sorrow and repentance of Israel.

g.-Tabernacles-----Millennial glory.

(2).-Other Feasts.-

a.-Feast of Dedication.- (Hanukkah) (Feast of Lights).

Celebrated in winter (Jno. 10:22).

(a).-Of the Altar of Burnt Offering.- (Num. 7:10, 11,

84, 88 II Ch. 7:9).

(b).-Of the Temple.-

a'.-Solomon's Temple.- (I Ki. 8:65 II Ch. 2:4

7:5).

b".-Zerubbabel's Temple.- (Ezra 6:16, 17). Res-

toration, after having been profaned by Antiochus Epiphanes. The account of this dedication is recorded in I Maccabees. Judas Maccabaeus, and his brethren, having defeated the Army of Gorgias, went to the Temple which they found profaned. The Court was full of bushes, the doors burned, the Altar profaned and the building in ruins. After weeping, they began to repair. The priests demolished the Altar which had been profaned, and erected another of rough stones. They refitted the Holy Place, put the Candlestick, Table for shewbread, and the Altar of Incense in their places, lighted the lamps, put shewbread on the Table and incense on the Altar. Then they sacrificed, and dedicated the Temple in eight days, with all of the solemnity that the circumstances would allow. After that Judas Maccabaeus made it a law that the Feast of Dedication should be kept yearly for eight days, in the month Kislev (November-December).

TYPOLGYLEVITICUS

(c).--Of the walls of Jerusalem.--(Neh. 12:27).

(d).--Of things.--(II Sam. 8:10,11 I Ki. 7:51 15:15

II Ki. 12:4,18 I Ch. 18:10,11 26:20,26-28 II Ch. 5:1 15:18 24:7 31:12
Ezek. 44:29 Dan. 3:2 Heb. 9:18).

b.--Feast of Purim.--(Esth. 3:7 9:17,18,22,24,26,28,29,31,32). It is celebrated 14,15 Adar (February-March). From the word "Pur" meaning "Lot" (Esth. 3:7 9:24). Jews observe the 14th with fasting, crying and other expressions of grief and fear, and the 15th with thanksgiving and all expressions of joy and triumph. It is a very solemn fast instituted in memory of lots cast by Haman, the Jews' enemy. The lot was cast in the first month of the year (3:7), and marked out the 12th month for the execution of his design, which was the destruction of the Jews of the Kingdom of Persia (127 Provinces). It caused the ruin of Haman and the deliverance of the Jews. In memory of this deliverance the Jews have the Feast of Purim.

c.--Feast of Charity.--(Love Feast). Among early Christians to show the unity among themselves, and to provide charity and relief to their own poor (Rom. 15:26 Gal. 2:10). The Feast was abused (I Cor. 11:20-22,34 13:3 Jas. 2:2-6,15,16 II Pet. 2:13 Jude 12).

2.--What the Feasts were called.--

(1).--Feast of:

a.--The Lord.--

(a).--The Feast of the Lord.--(Lev. 23:2,4,37,44
Hos. 9:5).

(b).--My Feasts.--(Lev. 23:2).

(c).--The Lord's Passover.--(Ex. 12:11,27 Lev. 23:5).

(d).--Unto the Lord.--(Ex. 10:9 12:14 Lev. 23:37).

(e).--Unto Me.--(Ex. 5:1).

b.--The Jews.--(Jno. 5:1). Passover (Jno. 2:13 6:4 11:55).
Tabernacles (Jno. 7:2). They had long ceased to be "Feasts of the Lord", and now were "Feasts of the Jews". God was shut out. When Jesus was urged to go up to Jerusalem to the Feast of Tabernacles (Jno. 7:3), He answered, "My time is not yet come" (Jno. 7:6), and when He did go up it was privately (Jno. 7:10), and called the people to Himself (Jno. 7:37).

(2).--Set Feasts.--(Num. 29:39 I Ch. 23:31 II Ch. 31:3 Ezra 3:5
Neh. 10:33).

(3).--Appointed Feasts.--(Isa. 1:14).

(4).--Solemn Feasts.--(Num. 15:3 II Ch. 2:4 8:13 Lam. 1:4 2:6
Ezek. 36:38 46:9 Hos. 2:11 9:5 12:9 Nah. 1:15 Mal. 2:3).

3.--When the Feasts were held.--

(1).--According to seasons.--The year was divided into two periods, by the autumnal equinox (former rain), and the vernal equinox (latter rain) (Hos. 6:3). The Feasts in the spring were fulfilled at Christ's first coming, but the Feasts in the autumn are still future for national Israel. They will be fulfilled at Christ's second coming.

(2).--According to the order of the Feasts.--There were seven (7) Feasts in the year. They show God's dealings with Israel during the entire period of their history. The first was Passover (redemption), and the seventh was Tabernacles (millennial glory). The atonement was the foundation, and the glory the topstone. Between the two we have the resurrection of Christ, the coming of the Holy Spirit, the waking up of Israel and their national repentance.

a.--Three (3) times in the year.--(Ex. 23:14-17 34:23,24
Deut. 16:16 II Ch. 8:13).

T TYPOLOGYLEVITICUS

(a).-First month.-(Nisan or Abib)(March-April).

a'.-14th day.-Passover.

b'.-15th day.-Unleavened bread.

c'.-16th day.-First fruits.

(b).-Third month.-(Sivan)(May-June). 6th day.

Weeks or Pentecost.

(c).-Seventh month.-(Tishri or Ethanim)(September-October).

a'.-1st day.-Trumpets.

b'.-10th day.-Day of Atonement.

c'.-15-22nd day.-Tabernacles.

b.-Commanded to keep the Feasts.-Some did (II Ch. 30:11-27), and some did not (II Ch. 30:1-10 Ps. 35:16 Isa. 1:10-14 5:12 Amos. 5:21 8:10 Mat. 23:6 Mk. 12:39 Lu. 20:46).

4.-Purpose of the Feasts.-To declare His purpose before it comes to pass (Lev. 23:43 Deut. 6:23 26:8,9 Isa. 48:3).

(1).-To remind them.-Of the great events of the past, and the wonderful deliverances which God had wrought for His people (Ex. 12:24-27).

(2).-To keep them.-Faithful to God and His commandments.

(3).-To give them.-Institutions.

5.-Feasts of the Jewish Civil Year.-1942 is 5703 A.M. (Anno Mundi) (In the year of the world), the Jewish reckoning.

(1).-Tishri or Ethanim.-(September-October). Former rain, plowing and sowing.

a.-1st day.-Trumpets (Rosh Hashana), Jewish New Year.

b.-10th day.-Day of Atonement (Yom Kippur).

c.-15th-21st day.-Feast of Tabernacles (Sukkoth or Booths).

d.-22nd day.-Solemn Assembly.

e.-23rd day.-Simhath Torah or rejoicing over the Law.

(2).-Marchesvan or Bul.-(October-November). Wheat and barley sown.

(3).-Kislev.-(November-December). 25th, Feast of Dedication (Hanukkah).

(4).-Tebeth.-(December-January). 10th, a fast (Siege of Jerusalem).

(5).-Shebat.-(January-February).

(6).-Adar.-(February-March). Almond trees blossom.

a.-13th day.-Fast of Esther.

b.-14th day.-Feast of Lots.

c.-15th day.-Feast of Purim.

(7).-Nisan or Abib.-(March-April). Latter rain. Barley ripe.

a.-14th day.-Passover (Pesach).

b.-15th-21st day.-Unleavened bread.

c.-16th day.-Firstfruits.

(8).-Iyar or Zif.-(April-May). Barley and wheat harvest. 14th, Second Passover.

(9).-Sivan.-(May-June). (Weeks of Pentecost) 6th day, Shabuoth.

(10).-Tammuz.-(June-July). 17th, a fast (Taking of Jerusalem).

(11).-Ab.-(July-August). Grape harvest. 9th, a fast. (Destruction of the Temple (Tishah b'ab)).

(12).-Elul.-(August-September). Grape harvest.

6.-Feasts of the Jewish Ecclesiastical Year. This is the Scriptural reckoning.

TYPOLGYLEVITICUS

- (1).--Nisan or Abib.--(March-April). Latter rain. Barley ripe.
 a.--14th day.--Passover (Pesach).
 b.--15th-21st day.--Unleavened bread.
 c.--16th day.--Firstfruits.
- (2).--Iyar or Zif.--(April-May). Barley and wheat harvest.
 14th, Second Passover.
- (3).--Sivan.--(May-June). (Weeks or Pentecost) 6th day, Shab-
 uoth.
- (4).--Tammuz.--(June-July). 17th, a fast (Taking of Jerusa-
 lem).
- (5).--Ab.--(July-August). Grape harvest. 9th, a fast (Des-
 truction of the Temple (Tishah b'ab)).
- (6).--Elul.--(August-September). Grape harvest.
- (7).--Tishri or Ethanin.--(September-October). Former rain,
 plowing and sowing.
 a.--1st day.--Trumpets (Rosh Hashana), Jewish New Year.
 b.--10th day.--Day of Atonement (Yom Kippur).
 c.--15th-21st day.--Feast of Tabernacles (Sukkoth or
 Booths).
 d.--22nd day.--Solemn Assembly.
 e.--23rd day.--Simhath Torah or rejoicing over the Law.
- (8).--Marchesvan or Bul.--(October-November). Wheat and bar-
 ley sown.
- (9).--Kislev.--(November-December). 25th, Feast of Dedication
 (Hanukkah).
- (10).--Tebeth.--(December-January). 10th, a fast (Siege of
 Jerusalem).
- (11).--Shebat.--(January-February).
- (12).--Adar.--(February-March). Almond trees blossom.
 a.--13th day.--Fast of Esther.
 b.--14th day.--Feast of Lots.
 c.--15th day.--Feast of Purim.

VI.-Feasts (Specific).-

1.-Feast of the Passover.--(Ex. 12:1-50 Lev. 23:5 Num. 28:16 II Ki. 23:21-23 II Ch. 30:1-27 35:1-19 Jno. 1:29,36 I Cor. 5:7 I Pet. 1:19.)

(1).--Meaning of the word "Passover".--Comes from the Hebrew "Pesach", which means to pass, leap or skip over. "The sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses" (Ex. 12:27).

(2).--Names.--

a.--Whose Passover.--

(a).--The Lord's Passover.--(Ex. 12:11,27 Lev. 23:5 Num. 28:16).

(b).--The Jews' Passover.--(Jno. 2:13 6:4 11:55).

b.--The Feast.--(Ex. 5:1 10:9 Mat. 26:5 27:15 Mk. 14:2 15:6 Lu. 2:42 23:17 Jno. 2:23 4:45 11:56 12:12,20 13:29).

(a).--The Feast of the Passover.--(Ex. 34:25 Mat. 26:2 Mk. 14:1 Lu. 2:41 Jno. 13:1).

(b).--The Passover.--(Ex. 12:43 Num. 9:2,4-6,10,12-14 33:3 Deut. 16:1,2,5,6 Josh. 5:10,11 II Ki. 23:21-23 II Ch. 30:1,2,5,15,17,18 35:1,6-9,11,13,16,17,19,20 Ezra 6:19,20 Ezek. 45:21 Mat. 26:17-19 Mk. 14:12,14,16 Lu. 22:1,7,8,11,13,15 Jno. 2:23 6:4 11:55 12:1 18:28,29 19:14 I Cor. 5:7 Heb. 12:28).

TYOLOGYLEVITICUS

c.-Feast of Passover and Unleavened Bread linked together.-(Ex. 12:14-20 Mat. 26:17 Mk. 14:1,12 Lu. 22:1,7).

(3).-Type.-Christ our Redeemer. (Jno. 1:29,36 I Cor. 5:7 I Pet. 1:19).

(4).-Time of the Passover.-The Paschal lamb was killed before Israel was delivered from Egypt. Christ suffered before we could be redeemed. The Paschal lamb was killed before Moses' Law and the Sacrificial System was instituted. It shows that deliverance comes by none of them, but only by the true Passover (I Cor. 5:7), "the Lamb of God" (Jno. 1:29,36), "slain before the foundation of the world" (Rev. 13:8).

a.-Month.-"At his appointed season" (Num. 9:2,3,7,13).

(a).-First month.-(Nisan or Abib)(March-April). (Ex. 12:2,6,18 13:4 23:15 34:18 Num. 9:3 Deut. 16:1).

a'.-14th day.-(Ex. 12:6,18 Lev. 23:5 Num. 9:3,5 28:16 33:3 Josh. 5:10 II Ch. 35:1 Ezra 6:19 Ezek. 45:21).

b'.-At even.-(Ex. 12:6 Lev. 23:5 Num. 9:3,5,11 Deut. 16:6 Josh. 5:10). Christ died at the same time of day that the lamb was being offered. (Mat. 27:46).

(b).-Second month.-(Iyar or Zif)(April-May), (Num. 9:11 II Ch. 30:2,15).

b.-Duration.-One day.

(5).-Purpose of the Passover.-To bring to remembrance the departure from Egypt (Ex. 12:14,26,27).

(6).-Ritual.-

a.-No leaven.-(Ex. 12:8,15,17-20,34,39 34:25).

b.-Keep the Passover.-(Ex. 12:14 Num. 9:2-6,10-14 Deut. 16:1 Josh. 5:10 II Ki. 23:21 II Ch. 30:1-3,5 35:1,16,17,19,20 Ezra 6:19 Mat. 26:18 Heb. 11:28).

(a).-Commanded.-(Ex. 12:14).

a'.-In the wilderness.-(Num. 9:5).

b'.-In Canaan.-(Deut. 16:6 Josh. 5:10 II Ch. 30:1 35:1,19).

(b).-Disobedience to the command.-(Num. 9:13 II Ki. 23:21-23 II Ch. 30:1-3,5,15,17,18 35:1,19,20).

c.-Made ready the Passover.-(Mat. 26:17,19 Mk. 14:12,15,16 Lu. 22:8,9,12,13).

d.-Killed the Passover.-(Ex. 12:21 II Ch. 30:15,17 35:1,6,11 Ezra 6:20 Mk. 14:12 Lu. 22:7).

e.-Sacrifice the Passover.-(Deut. 16:2,5,6).

f.-Roast the Passover.-(II Ch. 35:13).

g.-Eat the Passover.-(II Ch. 30:18 Mat. 26:1 Mk. 14:12,14 Lu. 22:8,11,15 Jno. 18:28).

2.-Feast of Unleavened Bread.-(Ex. 12:15-20 34:18-21 Lev. 23:6-8 Num. 28:17-31 I Cor. 5:6-8 11:23-26).

(1).-Names.-

a.-The Feast.-(II Ch. 30:22 I Cor. 5:8).

(a).-The Feast of Unleavened Bread.-(Ex. 12:17 23:15 34:18 Lev. 23:6 Deut. 16:16 II Ch. 8:13 30:13,21 35:17 Ezra 6:22 Mat. 26:17 Mk. 14:1 Lu. 22:1).

(b).-Unleavened Bread.-(Mk. 14:12 Lu. 22:7 Acts 12:3 20:6).

b.-Feasts of Passover and Unleavened Bread linked together.-(Ex. 12:14-20 Ezek. 45:21 Mat. 26:17 Mk. 14:1,12 Lu. 22:1,7).

(2).-Type.-Holy walk or practical holiness, (I Cor. 5:6-8 II Cor. 7:1).

TYPOLOGYLEVITICUS(3).--Time of Feast of Unleavened Bread.--

a.--Month.--"In his season" (Ex. 13:10). "In the time appointed" (Ex. 23:15).

(a).--First month.--(Nisan or Abib)(March-April)(Ex. 12:2,18 13:4 23:15 34:18 Deut. 16:1).

a'.--15th-21st day.--(Ex. 12:17,18 Lev. 23:6 Num. 28:17 33:3 Josh. 5:11).

b'.--At even.--(Ex. 12:18).

(b).--Second month.--(Iyar or Zif)(April-May)(Num. 9:11 II Ch. 30:13).

b.--Duration.--Seven days, 15th-21st (Ex. 12:15,18,19 13:6,7 23:15 34:18 Lev. 23:6,8 Num. 28:17 Deut. 16:3,4,8 II Ch. 30:21-23 35:17 Ezra 6:22 Ezek. 45:21).

(4).--Purpose of the Feast of Unleavened Bread.--Memorial. On the 15th day of the first month they came out of Egypt (Ex. 12:17 23:15 34:18 Num. 33:3 Deut. 16:3). Departed in haste (Ex. 12:39 Deut. 16:3).

(5).--Ritual.--a.--Things forbidden.--

(a).--Leaven.--(Ex. 12:15,19,20 13:7 Deut. 16:3,4 I Cor. 5:6,7).

(b).--Servile work.--(Ex. 12:16 Lev. 23:7,8 Num. 28:18,25 Deut. 16:8).

b.--Things commanded.--

(a).--Keep the Feast.--(Ex. 13:10 23:15 34:18 Num. 28:2 II Ch. 30:13,21,23 35:17 Ezra 6:22 I Cor. 5:8).

(b).--Eat unleavened bread.--(Ex. 12:15,18,20 13:6,7 23:15 34:18 Lev. 23:6 Num. 9:11 28:17 Deut. 16:3,8 Josh. 5:11 II Ki. 23:9 II Ch. 30:22 Ezek. 45:21).

(c).--Holy convocation.--

a'.--First day.--(Ex. 12:16 Lev. 23:7 Num. 28:18).

b'.--Seventh day.--(Ex. 12:16 13:6 Lev. 23:8 Num. 28:25 Deut. 16:8).

(d).--Offer sacrifices.--(Lev. 23:8 Num. 28:19,24).

a'.--Burnt Offering.--(Num. 28:19 II Ch. 30:24).

a".--Two young bullocks.--(Num. 28:19

II Ch. 30:24).

b".--One ram.--(Num. 28:19 II Ch. 30:24).

c".--Seven lambs.--(Num. 28:19).

b'.--Meat Offering.--(Num. 28:20,21 Judg.

6:19-21).

c'.--Sin Offering.--(Num. 28:22).

d'.--Peace Offering.--(II Ch. 30:22).

(e).--Rejoice.--(II Ch. 30:21,23,25-27 Ezra

6:22).

3.--Feast of Firstfruits.--(Ex. 22:29 23:16,19 34:22 Lev. 2:12,14 23:10-14 Num. 18:12 28:26-31 Deut. 26:1-11 I Cor. 15:20-23).

(1).--Significance of the Feast of Firstfruits.--

a.--Other fruits.--(Rom. 11:16).

(a).--Sheaf.--Promise of harvest.

(b).--Salvation.--(Rom. 16:5 I Cor. 16:15 Jas. 1:18).

(c).--Holy Spirit.--(Rom. 8:23 II Cor. 1:22 5:5 Eph.

1:13,14).

b.--Commanded to bring firstfruits.--

T TYPOLOGYLEVITICUS

(a).--To the Levites.--(Neh. 12:44 Ezek. 44:30).
a'.--Ground.--Corn and wine (Num. 18:12 Deut.

18:4 II Ch. 31:5).

b'.--Trees.--(Neh. 10:35,37).

a''.--Oil.--(Num. 18:12 Deut. 18:4 II Ch.

31:5).

b''.--All fruits.--(Neh. 10:35,37).

c'.--Honey.--(II Ch. 31:5).

d'.--Fleece of sheep.--(Deut. 18:4).

(b).--To God.--

a'.--Labor.--(Ex. 23:16).

b'.--Land.--(Ex. 23:19).

a''.--All the fruits of the earth.--(Ex.

22:29 Deut. 26:2).

b''.--Wheat harvest.--(Ex. 34:22).

c.--Promise of blessing if obey.--(Prov. 3:9,10).

(2).--Type.--

a.--Resurrection of Christ.--(The Head) (Mat. 28:1-8 Mk.

16:1-8 Lu. 24:1-12 Jno. 20:1-10 I Cor. 15:20,23).

b.--Resurrection of believers.--(The Body) (Mk. 9:9,10

Rom. 8:11,23 I Cor. 6:14 15:23 II Cor. 4:14 I Thes. 4:13-17 II Thes. 2:1

Rev. 14:4 20:5). Both believers and unbelievers will be raised (Dan. 12:2 Jno. 5:28,29), but a space of 1,000 years will be between the two resurrections (Rev. 20:5). "The dead in Christ rise first", "The first resurrection", "The rest of the dead", are meaningless expressions if there is to be only one resurrection.

(3).--Time.--

a.--Month.--First (Nisan or Abib) (March-April).

b.--Day.--16th (Lev. 23:11).

c.--Duration.--One day.

(4).--Ritual.--

a.--Offer the firstripe sheaf.--(Ex. 23:19 34:22 Lev. 2:12 23:10,11,14 Deut. 26:1-11).

b.--Offer sacrifices.--

(a).--Burnt Offering.--One he-lamb (Lev. 23:12).

(b).--Meat Offering.--(Lev. 2:14 23:13).

c.--Rejoice.--(Deut. 26:11).

4.--Feast of Weeks.--(Pentecost) (Ex. 23:16 34:22 Lev. 23:15-22 Num. 28:26-31 Deut. 16:9-12,16 II Ch. 8:13) (Acts 2:1-4 20:16 I Cor. 16:8).

(1).--Names.--

a.--Feast of Weeks.--(Shabuoth) (Ex. 34:22 Lev. 23:15,16 Num. 28:26 Deut. 16:9,10,16 II Ch. 8:13).

b.--Feast of Harvest.--(Ex. 23:16 34:22 Deut. 16:9) (I Sam. 12:17 Prov. 25:13 26:1 Isa. 9:3 18:4 Jer. 5:24).

c.--Feast of Pentecost.--From Greek "Pentecoste", signifying "fifty" (Acts 2:1 20:16 I Cor. 16:8).

(2).--Time.--

a.--Month.--Third (Sivan) (May-June).

b.--Day.--

(a).--6th.--

(b).--Fifty days after the Feast of Firstfruits.--

(Lev. 23:15,16 Deut. 16:9). The Law was given on Sinai fifty days after the departure from Egypt. The Holy Spirit came fifty days after the resurrection of Christ.

c.--Duration.--One day.

T TYPOLOGYLEVITICUS

(3).-Type.-Coming of the Holy Spirit to form the Church (Acts 2:1-4). Death, resurrection and ascension of Christ were necessary before the coming of the Holy Spirit (Jno. 7:39).

(4).-Purpose of the Feast of Weeks.-To bring to remembrance the Law given on Sinai fifty days after the deliverance from Egypt (Deut. 16:12).

(5).-Ritual.-

a.-Holy convocation.- (Lev. 23:21 Num. 28:26).

b.-No servile work.- (Lev. 23:21 Num. 28:26).

c.-Offering.-

(a).-Bread.-

a'.-Two wave-loaves.- (Lev. 23:17). Before it was the firstripe sheaf, but now it is two loaves of bread. Not separate grains, but united into one. The Holy Spirit is to unite the individual members into one organism (I Cor. 1:16,17 12:13-27).

b'.-Baked with leaven.- (Lev. 23:17). Intended to foreshadow the Church with evil dwelling in it (Mat. 13:33 Acts 5:1-10 15:1). The evil Divinely recognized was Divinely provided for. God knows us altogether, and He has made provision according to His knowledge. "Ye shall offer with the loaves seven lambs without blemish" (Lev. 23:18). In connection with the leavened loaves was a sacrifice without blemish, typifying that it is Christ's perfections, and not our sinfulness, that is before God.

(b).-Animal sacrifices.-

a'.-Burnt Offering.- (Lev. 23:18 Num. 28:27).

a".-Seven lambs.-

b".-One young bullock.-

c".-Two rams.-

b'.-Meat Offering.- (Lev. 23:16,18 Num. 28:26,

28,29 .

c'.-Sin Offering.- One kid of the goats (Lev.

23:19 Num. 28:30).

d'.-Peace Offering.- Two lambs (Lev. 23:19,20).

d.-Rejoicing.- (Deut. 16:11 Isa. 9:3).

5.-Feast of Trumpets.- (Lev. 23:23-25 Num. 29:1-6).

(1).-Trumpets.-

a.-Commanded to make trumpets.- (Num. 10:2).

b.-Who blew the trumpets.-

(a).-Priests.- (Num. 10:8 Josh. 6:4-6,8,9,13,16,20 I Ch. 15:24 16:6,42 II Ch. 5:12,13 7:6 13:12,14).

Rev. 1:10 4:1).

(b).-God.- (Zech. 9:14 I Cor. 15:52 I Thes. 4:16,17

(c).-Angels.- (Rev. 8:1,6-8,10,12,13 9:1,13,14 11:15).

c.-Occasion for blowing trumpets.-

(a).-Calling of the Assembly.- (Num. 1:2-4,7 Isa. 18:3 27:13 Jer. 4:5 Joel 2:15 I Cor. 15:52 I Thes. 4:16,17).

(b).-Journeying of the camps.- (Num. 10:2,5,6).

(c).-Alarm.- (Num. 10:5,6,9 31:6 II Ch. 13:12,14 Jer. 4:19,21 Ezek. 7:14 Hos. 5:8 8:1 Joel 2:1 Amos.3:6).

(d).-Warning.- (Isa. 28:1 Jer. 6:1,17 51:27 Ezek. 33:3-5,7 Rev. 8:6-8,10, 8:12,13 9:1,13,14 11:15).

(e).-Memorial.- (Lev. 23:24 Num. 10:10).

(f).-Solemn days.- (Num. 10:10 Ps. 81:3 Joel 2:15).

(g).-Rejoicing.- (II Ki. 11:14 II Ch. 29:27 Ps. 98:6).

TYPOLGYLEVITICUS

a'.--Glad days.--(Num. 10:10).

b'.--Beginning of months.--(New moon) (Num. 10:10)

Ps. 81:3).

(II Ki. 11:14).

c'.--Enthronement of kings.--Jehu (II Ki. 9:13), Joash

I Ch. 15:24 16:6)

d'.--Before the Ark of God.--(Josh. 6:4-6,8,9,13,16,20)

e'.--Jubilee.--(Lev. 25:9).

(2).--Time of the Feast of Trumpets.--A long interval between the Feast of Weeks (Pentecost) and the Feast of Trumpets (Awakening of Israel).

a.--Month.--Seventh (Tishri or Ethanim) (September-October), (Lev. 23:24 Num. 29:1).

b.--Day.--First (Rosh Hahana), Jewish New Year (Civil Year) (Lev. 23:24 Num. 29:1)

c.--Duration.--One day.

(3).--Type.--Future regathering of long-dispersed Israel. The time is approaching rapidly when the remnant of Israel shall blow a trumpet for memorial, and shall be awakened to a sense of their long-lost glory, and will stir themselves to seek the Lord.

(4).--Ritual.--

a.--Holy convocation.--(Lev. 23:24 Num. 29:1).

b.--No servile work.--(Lev. 23:25 Num. 29:1).

c.--Offer an offering.--(Lev. 23:25).

(a).--Burnt Offering.--(Num. 10:10 29:2 II Ch. 29:27).

a'.--One young bullock.--

b'.--One ram.--

c'.--Seven lambs.--

(b).--Meat Offering.--(Num. 29:3,4).

(c).--Sin Offering.--One kid of the goats (Num. 29:5).

(d).--Peace Offering.--(Num. 10:10).

6.--Feast (Fast) of the Day of Atonement.--The Feast (Lev. 16:1-34 23:27-32 Num. 29:7-11 Heb. 9:1-28). Day of Atonement (Yom Kippur) (Lev. 23:27,28 25:9). Atonement (Lev. 16:6,10,11, 16:16-18,24,27,30,32-34).

(1).--Time of the Day of Atonement.--

a.--Month.--Seventh (Tishri or Ethanim) (September-October) (Lev. 16:29,30 23:27 25:9 Num. 29:7).

b.--Day.--10th (Lev. 16:29,30 23:27,32 25:9 Num. 29:7).

The Jubilee, in the fiftieth year, was celebrated on the Day of Atonement (Lev. 25:9).

c.--Duration.--One day.

(2).--Type.--Israel's national repentance (Joel 2:12-14). The Spirit of supplication and great mourning (Zech. 12:10), and then a fountain will be opened (Zech. 13:1). There will be a saved remnant.

(3).--Ritual.--

a.--Holy convocation.--(Lev. 16:31 23:27,32 Num. 29:7).

b.--No servile work.--(Lev. 16:29 23:28,30,31 Num. 29:7).

c.--Afflict souls.--(Lev. 16:29,31 23:27,29,32 Num. 29:7)

Zech. 12:10-14). They will remember the sins of the past, the neglect of the Sabbaths, the breaking of the Law, stoning of the prophets, crucifying the Messiah and resisting the Holy Spirit, and these will produce affliction of their souls.

d.--Offering selected.--(Lev. 16:3). Before the High Priest could do anything in connection with the ritual the animals for the offerings must be selected.

TYOLOGYLEVITICUS

(a).-For the High Priest and his house.-(16:3,6).

a'.-Burnt Offering.-One ram (16:3).

b'.-Sin Offering.-One young bullock (16:3,6).

(b).-For the congregation.-(16:5-10).

a'.-Burnt Offering.-One ram (16:5).

b'.-Sin Offering.-Two kids of the goats (16:5-10).

a".-Goat to be slain.-(16:9). The Lord's lot.

b".-Goat to be loosed.-(16:10). The people's lot. It was called the "Scape-goat" (16:8,10,26).

e.-Preparation of the High Priest.-

(a).-Wash his body.-(16:4). Not only hands and feet but the whole body.

(b).-Put on holy garments.-(16:4,32). Coat, breeches girdle, and mitre, all of linen (16:4). This made him symbolically holy. Christ was spotless as He entered on his atoning work (Jno. 10:36 17:19 Heb. 7:26 I Pet. 1:19). What the High Priest did (wash) and wore (robe) was a type of what Christ was and is.

(4).-The High Priest went into the Tabernacle.-

a.-Once a year.-(16:2,34 Heb. 9:7). Every day sacrifices were offered, but the blood was not taken into the presence of God in the Most Holy Place. This occurred only once a year, the seventh month, the tenth day, the Day of Atonement. Nadab and Abihu had entered the Tabernacle, and offered incense on the Altar of Incense with fire which was not taken from the Altar of Burnt Offering. God can be approached only in His prescribed way.

b.-Alone.-(16:17 Heb. 9:7). Christ does not share the work of redemption with some other Saviour.

c.-Offering.-(23:27).

(a).-For the High Priest and his house.-(16:6,11-14, 33). This has no Antitype in Christ.

a'.-Sin Offering.-Killed bullock (16:6,11).

b'.-Censer with fire from Altar of Burnt Offering.-(16:12,13).

a".-In the Most Holy Place.-(16:12,13). Into the presence of God, who was hidden behind the veil, and man was outside.

b".-Sprinkled blood upon the Mercy Seat.-(16:14). The only day in the year when the blood was taken into the presence of God, and it was a solemn ceremony.

c".-Sprinkled blood before the Mercy Seat seven times.-(16:14).

(b).-For the congregation.-(16:15,33).

a'.-Burnt Offering.-(Num.29:8).

a".-One young bullock.-

b".-One ram.-(Lev. 16:5).

c".-Seven lambs.-

b'.-Meat Offering.-(Num.29:9,10).

c'.-Sin Offering.-Killed the goat (16:25) Num. 29:11). It was expiatory. That aspect of Christ's death which is concerned with the holiness of God. In the exercise of Divine justice He could have consigned the whole human race to the lake of fire, but He is longsuffering, patient, compassionate, loving, merciful and gracious.

TYPOLOGYLEVITICUS

Every creature (Mk. 16:15), "all men" (I Tim. 2:4), "every man" (Heb. 2:9), "all" (II Pet. 3:9).

a".-Sprinkled blood upon the Mercy Seat.-(16:15)
b".-Sprinkled blood before the Mercy Seat

seven times.-(16:15).

d'.-Atonement for the Most Holy Place.-(16:16,20,33).

e'.-Atonement for the Tabernacle.-(16:16,30,33).

(5).-The High Priest went out to the Altar of Burnt Offering.-(16:18,33).

a.-Put blood of bullock and goat upon the horns of the Altar of Burnt Offering.-(Ex. 30:10 Lev. 16:18).

b.-Sprinkled blood of bullock and goat on the Altar of Burnt Offering seven times.-(16:19).

c.-The live goat.-(16:20-22). The people's lot. The Scapegoat. This was conciliatory. That aspect of Christ's work in bearing away our sins.

(a).-High Priest laid hands on.-(16:21). Identification.

(b).-Confessed over it all the sins of Israel.-(16:21). Transferred all of Israel's sins to the goat (Isa.53).

(c).-Sent away, by a fit man, into the wilderness.-(16:21,22). They are put away (Ps. 103:12 Isa. 1:18 38:17 43:22 Mic. 7:19 Rom. 8:1,33).

(6).-The High Priest reenters the Tabernacle.-(16:23).

a.-Put off linen garments.-(16:23).

b.-Washed his flesh in the Holy Place.-(16:24).

c.-Put on other garments.-(16:24).

(7).-The High Priest went out of the Tabernacle.-(16:24-34).

a.-Offered Burnt Offering.-(16:24).

(a).-For himself.-

(b).-For the congregation.-

b.-Offered Sin Offering.-(16:25-27).

(a).-Burned on the Altar of Burnt Offering.-Fat (16:25).

(b).-Burned without the camp.-

a'.-Bullock for himself.-(16:27).

b'.-Goat for the congregation.-(16:27).

7.-Feast of Tabernacles.-(Sukkoth or Booths) (Gen. 33:17) (Lev. 23:33-43 Num. 29:12-38 Deut. 16:13-16 Ezra 3:1-4 Neh. 8:1-18).

(1).-Names.-

a.-The Feast.-(I Ki. 12:32 II Ch. 5:3 Neh. 8:18 Jno.7:8, 10,11,14,37).

(a).-The Feast of Tabernacles.-(Lev. 23:34 Deut. 16:13,16 II Ch. 8:13 Ezra 3:4 Zech. 14:16,18,19 Jno. 7:2).

(b).-The Feast of ingathering.-(Ex. 23:16 34:22).

(c).-The Feast of the seventh month.-(II Ch. 5:3 Neh. 8:14).

(d).-The Feast of the seven days.-(Ezek. 45:25).

(e).-The solemn Feast.-(Nos. 12:9).

b.-The Feast of the Lord.-(23:34,36-41,44).

c.-The Jews' Feast of Tabernacles.-(Jno. 7:2).

(2).-Time of the Feast of Tabernacles.-In 1942, September 26th-October 3rd.

a.-Month.-Seventh (Tishri or Ethanim) (September-October) (Lev. 23:34,39,41 Num.29:10 II Ch. 5:3 Ezra 3:1 Ezek. 45:25). Jeroboam

TYPOLGYLEVITICUS

made it the eighth month (I Ki. 12:32,33).

b.-Day.-15th-21st (Lev. 23:34,39 Num. 29:10 Ezek. 45:25).

c.-Duration.-Seven days (Lev. 23:34,39-42 Num. 29:10
Deut. 16:13,15 Neh. 8:18).

(3).-Type.-

a.-Millennial glory.-It forms an appropriate close to the series of Feasts. It looks forward to Israel's glory of the latter days. After the affliction of the Day of Atonement we look next to the glory, when "the blindness is removed" (Rom. 11:25), and "the veil is taken away" (II Cor. 3:14-16). When the remnant shall turn to Christ then shall "the Sun of Righteousness arise" (Mal. 4:2) in healing, restoring and saving power upon a truly penitent people. This ultimate blessing is seen in all of the prophets (Acts 3:21). There is such a body as the Jewish remnant (II Ki. 19:4,30,31 21:14 II Ch. 30:6 Isa. 1:9 10:21 11:11 37:4,31,32 46:3 Jer. 15:11 23:3 Ezek. 6:8 Joel 2:32 Mic. 2:12 5:7,8 Zeph. 3:13 Zech. 8:12 Rom. 9:27 11:5).

b.-Rapture.- (II Thes. 2:1).

(4).-Ritual.-

a.-Holy convocation.- (Lev. 23:35,36,39 Num. 29:12,35 Neh. 8:18).

b.-No servile work.- (Lev. 23:35,36 Num. 29:12,35).

c.-Offering.- (Lev. 23:36 Num. 29:13-38).

Burnt OfferingSin Offering

1st day-13 bullocks--2 rams--14 lambs-----	-----1 kid of the goats
2nd day-12 bullocks--2 rams--14 lambs-----	-----1 kid of the goats
3rd day-11 bullocks--2 rams--14 lambs-----	-----1 kid of the goats
4th day-10 bullocks--2 rams--14 lambs-----	-----1 kid of the goats
5th day- 9 bullocks--2 rams--14 lambs-----	-----1 kid of the goats
6th day- 8 bullocks--2 rams--14 lambs-----	-----1 kid of the goats
7th day- 7 bullocks--2 rams--14 lambs-----	-----1 kid of the goats
8th day- 1 bullock --1 ram -- 7 lambs-----	-----1 kid of the goats

d.-Dwell in booths.- (Lev. 23:40,42,43 Neh. 8:14-17 Hos. 12:9). This was neglected from the days of Joshua to Nehemiah (1427-445 B.C., 982 years) (Neh. 8:17). How refreshing it was for those who, during the captivity in Babylon, "hanged their harps on the willows" (Ps. 137:2) to find themselves now in the shade of palm trees in Canaan. It foreshadows the time when the remnant will return, of which the Feast of Tabernacles is a type. The true celebration of the Feast of Tabernacles belongs to the glory of the latter days. Do not spiritualize it. Nations means nations, Jerusalem means Jerusalem, and Feast of Tabernacles means Feast of Tabernacles. It shall yet be celebrated in Canaan, and the nations of the saved shall go up to participate (Hos. 12:9 Zech. 14:16-19). The type foreshadows it, the prophets prophesied it, and faith believes it.

e.-Rejoice.- (Lev. 23:40 Deut. 16:14,15 Neh. 8:17).

VII.-Sabbaths.-

1.-Sabbatic Day.- (23:3).

(1).-Six days work.-

(2).-Seventh day.- (Gen. 2:2,3 Heb. 4:4).

a.-Rest.-Type of what is yet to be (Heb. 4:9).

b.-Holy convocation.-

c.-No servile work.-

TPOLOGYLEVITICUS2.-Sabbatic Year.--(25:2-7).(1).--Six years sow thy seed.--(25:3).(2).--Seventh year.--a.--Land rest.--(25:2,4-6).(a).--No sowing.--(25:4).(b).--No reaping.--(25:5-7).b.--People rest.--(25:6).c.--Animals rest.--(25:7).(3).--It was not observed.--(Lev. 26:34,35,43 II Ch. 36:21 Jer. 25:9-12 Dan. 9:2).3.-Year of Jubilee.--(25:8-55).(1).--Time.--a.--Year.--(25:8,10,11). Seven times seven equals forty-nine. The next year, the fiftieth, is the Year of Jubilee.b.--Month.--(25:9). (Tishri or Ethanim)(September-October).c.--Day.--(25:9). Tenth, the Day of Atonement, it had its beginning.(2).--Type.--Millennium.(3).--Ritual.--a.--Forbidden.--(a).--Sowing.--(25:11).(b).--Reaping.--(25:11).(c).--Oppress one another.--(25:14-16).b.--Commanded.--(a).--Blow the trumpet.--(25:9).(b).--Hallow that year.--(25:10,12).(c).--Jubilee.--(25:9,13,15,28,30,31,33,40,50,52-54).(d).--Proclaim liberty.--(25:10). This is on the

Liberty Bell.

a'.--Land not sold forever.--(25:23).a".--Belongs to God.--"I have chosen this land". He is holding it for Israel. There is no place like it in the estimation of God. There He set up His sanctuary, His priests ministered, His son ministered and died, and from there ascended to Heaven, and there He will return.b".--Israel strangers and sojourners in it.--b'.--Redemption of possessions.--(25:24-34). All contracts ended, and all brought back to normal condition.a".--Land that was sold.--(25:25-28).b".--House that was sold.--(25:29-34).c'.--Redemption of people.--(25:35-55).a".--Poor.--(25:35-38).b".--Servants freed.--(25:10,13,27,28,39-46).a'''.--Return to family.--(25:10,41).b'''.--Return to possessions.--(25:10,13,27,28,41).(4).--Promise if obey.--(25:18-22).a.--Dwell in the land safely.--(25:18,19).b.--Land yield fruit.--(25:19).c.--Eat your fill.--(25:19).d.--Land yield for three years.--(25:20-22).

TYPOLGYNUMBERS

All events in the Book of Numbers are types of Christ and of the experience of the believer in Christ. These types are in the nature of warning (I Cor. 10:1-11).

I.-Nazarite.-(6:1-21). The word, "Nazarite", occurs 12 times, (Num. 6:2,13,18-21 Judg. 13:5,7 16:17 Lam. 4:7 Amos 2:11,12).

1.-Who could be a Nazarite.-(2). A man or a woman.

2.-Who were Nazarites.-

(1).-Temporary vow.-The least time was 30 days.

a.-Job.-(Job 1:20).

b.-Paul.-(Acts. 18:8).

c.-Four men.-(Acts 21:23-26).

(2).-Permanent vow.-For life.- The separation of self from worldly employments and enjoyment in order to devote the life to the service of the Lord.

a.-Samson.-(Judg. 13:5,7 16:17).

b.-Samuel.-(I Sam. 1:11,28).

c.-Rechabites.-(Jer. 35:1-19).

d.-John the Baptist.-(Lu. 1:15).

e.-Jesus.-(Jno. 17:19 Heb. 7:26).

3.-Type.-Christ as "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

4.-Ritual.-

(1).-The Nazarite vow.-(3-6).

a.-Not to drink wine.-(3,4). Symbol of natural joy.

(a).-Christ.-The Perfect Nazarite (Jno. 17:19 Heb. 7:26). From the beginning to the end of His life He manifested complete separation from all earthly enjoyments. No claims of nature were allowed. "I must be about My Father's business" (Lu. 2:49); "Woman what have I to do with thee" (Jno. 2:4); true kindred (Mat. 12:46-50); "His eye single" (Mat. 6:22 Lu. 11:34); "I have meat to eat" (Jno. 4:31-34); "Not drink of this wine" (Mat. 26:29 Lu. 22:18); "I am not of this world" (Jno. 17:14,16). He could have no joy in the earth or in the nation of Israel. The time was not yet come for either. The time will come when He, as Messiah, will rejoice in the earth and in His people.

(b).-Believer.-Let us examine ourselves in the light of the Nazarite character. Enter into the meaning and power of separation from the excitements of nature and all earthly enjoyment. It is not a question of harmfulness. It is right for the ordinary man, but not for the Nazarite, for he is not an ordinary man. Do we desire to be as the Nazarite, separated unto God, set apart from things which, though not sinful, interfere with the life of consecration? We cannot consider as harmless anything which tends to interfere with the surrendered life.

b.-Not to shave the head.-(5). The place of weakness (II Cor. 13:4 Phil. 2:6-8). Unshorn hair is the woman's adorning (I Cor. 11:15). It is lack of dignity for a man to have long hair (I Cor. 11:14)

(a).-Christ.-"He made Himself of no reputation" (Phil. 2:7). He emptied Himself and took the lowest place.

(b).-Believer.-The natural man does not like to "make himself of no reputation", or to take the lowest place. Some things "are lawful but not expedient" (I Cor. 6:12 10:23). "Mortify the flesh" (Rom. 8:13 Gal. 5:24 Col. 3:5), and "walk in the Spirit" (Gal. 5:25).

c.-Not to touch a dead body.-(6). Separate from all defilement.

TYOLOGYNUMBERS

(a).--Christ.--(Jno. 17:19 Heb. 7:26).

(b).--Believer.--Whether it is "to drink wine", "to shave the head" or "to touch a dead body" the effect is the same. Any of the three involved the defilement of the Nazarite's consecration. It was as defiling for the Nazarite to do one as the other. If he is consecrated to God he is on different ground from an ordinary person. We are told to "keep ourselves pure" (I Tim. 5:22). It is not a question of salvation but of communion with God. If the communion is interrupted the power is gone. There is sometimes the attempt to keep up appearances after the reality is gone. It is better to confess failure than to keep up false appearances. "Weakness will be manifest to all" (II Tim. 3:9). It is deplorable when a Nazarite, "purer than snow" (Lam. 4:7) becomes "Black as coal" (Lam. 4:8), and, while black, keep up pretense of being white.

Samson is a good illustration of a Nazarite who had lost his power. He had touchd a dead body (Judg. 14:8,9), and had his locks cut (Judg. 16:19). He had betrayed his secret (Judg. 16:16,17), lost his power and knew it not, (Judg. 16:20). He "went out to shake himself as at other times". He did "shake himself, but not "as at other times". The enemy knew of his loss of power. What the hosts of the Philistines could not do, one woman, Delilah, did. Samson fell to the level of an ordinary man. He "lost his sight", was "imprisoned", "served the enemy", and was "mocked by the enemy" (Judg. 16:21-25).

(2).--The Nazarite offering.--(9-20).

a.--if vow broken.--(9-12).

(a).--On the 7th day shave the head.--(9).

(b).--On the 8th day bring an offering.--(10-12).

a'.--Two turtledoves or two young pigeons.--(10,11)

a".--One for a Sin Offering.--(11). Manward.

b".--One for a Burnt Offering.--(11).

Godward.

b'.--A lamb for a Trespass Offering.--(12).

(c).--Days lost.--(12). We should hate sin, for though grace pardons we never regain what we lost. When the Nazarite defiled the head of his consecration he had to begin over.

b.--If the days of the vow are fulfilled.--(13-20).

(a).--The Nazarite shall.--(13-15).

a'.--Offer an offering.--(14).

a".--One he-lamb for a Burnt Offering.--

b".--One ewe-lamb for a Sin Offering.--

c".--One ram for a Peace Offering.--

b'.--Offer supplementary offerings.--(15).

a".--Basket of:

a"'.--Unleavened bread.--

b"'.--Cakes of fine flour mingled with oil.--

c"'.--Wafers of unleavened bread anointed with oil.--

b".--Their Meat Offering.--

c".--Their Drink Offering.--

(b).--The priest shall.--(16,17).

a'.--Offer an offering.--(16,17).

a".--One ewe-lamb for a Sin Offering.--(16).

b".--One he-lamb for a Burnt Offering.--(16).

c".--One ram for a Peace Offering.--(17).

TPOLOGY

NUMBERS

b'.--Offer supplementary offerings.--(17).

a".--Basket of unleavened bread.--

b".--His Meat Offering.--

c".--His Drink Offering.--

(c).--The Nazarite shall.--(18).

a'.--Shave his head.--At the door of the Tabernacle of the congregation. It was done so publicly that all might know that the vow was ended.

b'.--Put the hair on the fire under the Peace Offering.--

(d).--The priest shall.--(19,20).

a'.--Take.--(19).

a".--The sodden shoulder of the ram.--

b".--One unleavened cake.--

c".--One unleavened wafer.--

b'.--Put into the hand of the Nazarite.--(19).

c'.--Wave for a Wave Offering.--(20).

(3).--The Nazarite freed from his vow.--(20).

II.--Ribband of blue.--(15:37-41) (Deut. 22:12 Mat. 23:5).

1.--Fringes on the border of the garment.--(38).

2.--Ribband of blue on the fringes.--(38). Blue is the Heavenly color.

3.--Remember all the commandments of the Lord.--(39,40).

(1).--Do them.--(39,40). The people of God are to be Heavenly in their obedience.

(2).--Be holy unto God.--(40). The people of God are to be Heavenly in their character.

III.--Aaron's Rod.--(Chapter 17).

1.--Type.--Christ in resurrection (Rom. 1:4).

2.--Ritual.--

(1).--God commanded Moses.--(1-5).

a.--Take twelve rods.--(2-4). One for each of the twelve tribes. Each had a dead rod, all were alike, and they were laid up before the Lord.

(2). (a).--Names of the heads of the houses on the rods.--

(b).--Aaron's name was on the rod of Levi.--(3).

b.--Lay up the rods in the Tabernacle of the congregation before the Testimony.--(4,5).

(a).--The rod which God chooses shall blossom.--(5).

Aaron's priesthood had been questioned in the rebellion of Korah (16:1-3 17:5,10). God appointed a man of His own selection. The Head of the Church now chooses His ministers. "Not of man, neither by man, but by Jesus Christ" (Gal. 1:1). Only Christ can make a man a minister (I Cor. 12:1-11 Eph. 4:7-13). "God sets them in the body as it pleases Him" (I Cor. 12:18).

(b).--Cause the murmuring of Israel to cease.--(5).

(2).--Moses obedient to the commandment.--(6-9).

a.--Moses received the twelve rods.--(6).

b.--Moses laid up the rods before the Lord in the Tabernacle of witness.--(7).

c.--Moses entered the Tabernacle of witness on the morrow.--(8).

TYPOLGYNUMBERS

(a).-Aaron's rod.- (8). "Budded, blossomed and yielded almonds". God had put life into it. The other rods remained lifeless, but the living God put life into Aaron's rod. God can do what He pleases. He who created the world can make a rod "bud, blossom and yield ripe fruit". It is a figure of Christ being raised from the dead (Rom. 1:4). All religious leaders (Confucius, Buddha, Mohammed and Christ) died, but Christ only was raised from the dead, and accepted to be High Priest (Heb. 4:14 5:4-10).

(b).-Moses brought out all the other rods.- (9).

a'.-The children of Israel saw them.-

b'.-Each took his own rod.-

(3).-God commanded Moses.- (10).

a.-Bring Aaron's rod before the Testimony.- (Heb. 9:4).

b.-Kept for a token against the rebels.-

c.-Thou shalt take away their murmuring.-

(4).-Moses obedient to the commandment.- (11).

(5).-The children of Israel ceased their murmuring.- (12,13).

The question as to the source and authority of the priesthood was settled

IV.-Red Heifer.- (Chapter 19). Why is this in the Book of Numbers instead of Leviticus? In Lev. 1-7 we have the sacrificial offerings and there is no allusion to the Red Heifer.

1.-Type.-The sacrifice of Christ, as the ground of the cleansing of the believer from defilement met in his pilgrim walk through this world.

2.-Ritual.-

(1).-Characteristics of the Heifer.- (2).

a.-Red.-

b.-Without spot or blemish.- "Wherein is no blemish".

c.-Upon which never came yoke.- "Whereon came no yoke".

Both set forth the perfection of Christ as Saviour. He was internally spotless (I Pet. 1:19), and externally "without sin" (II Cor. 5:21 Heb. 7:26 I Jno. 3:5). Neither in His person, nor in His walk, was there any sin. Christ never bore the yoke of sin. "My yoke" (Mat. 11:29,30). It was submission to the Father. That was the only yoke that He ever wore.

(2).-The heifer given to Eleazar the priest.- (3-10). The sacrifice was to be brought by the people as a whole. The need was one and it involved the whole congregation. It was to be presented by Moses and Aaron to Eleazar, Aaron's successor in office. This indicated the idea of perpetuity. The atonement was to meet a continual need.

a.-The priest shall.- (3-7).

(a).-Bring the heifer forth without the camp.-

(3,4,6). It was in the same category as the Sin Offering. We have in the priest and sacrifice a joint type of Christ who was both sacrifice and Priest. He did not enter on His work as High Priest until His work as sacrifice was accomplished. "Jesus suffered without the gate" (Heb. 13:12). He took the place outside. Do we seek the benefits of Christ's death without seeking fellowship with Him in rejection? "Let us go forth" (Phil. 1:29 Heb. 13:13).

a'.-Sprinkle the blood before the Tabernacle of the congregation seven times.- (4). The blood was sprinkled in the direction of the Tabernacle for there was the Ark of the covenant, the symbol of the Throne of God. The seven-fold sprinkling of the blood symbolizes the perfection of Christ's death and atonement for sin, which is never to be repeated. There is nothing before God but the perfect

TYPOLGYNUMBERS

oning work of Christ. There is no more allusion, in Chapter 19, to the one sprinkling of blood. "Once" means completeness, and "eternal" means efficacy, of the sacrifice of Christ (Rom. 6:10 Heb. 7:27 9:12-14, 26-28 10:12 I Pet. 3:18). God has no pleasure in the everlasting round of sacrifices (Heb. 10:6). "Christ seated at the right hand of God" means an accomplished redemption. "He sat down forever" (Heb. 1:3 10:12). "It is finished" (Jno. 17:4 19:30).

b'.--Cast cedar wood, hyssop and scarlet into the burning of the heifer.--(6).

(b).--Afterward.--(7)

a'.--Wash his clothes.--

b'.--Bathe his flesh in water.--

c'.--Be unclean until the even.--

(c).--Come into the camp.--

b.--Another shall.--(3-8).

(a).--Before the face of the priest.--(3,5).

a'.--Slay the heifer.--(3). The priest did not slay the heifer. "One shall slay it before his face". The death of Christ was accomplished on earth, and could not be represented as an act of priesthood. Heaven is the place of His High Priestly service (Heb. 8:1,2 9:11,12,24 10:12).

b'.--Burn the heifer.--(5). The sacrifice was reduced to ashes, which were preserved, and became a memorial of a sacrifice already accomplished.

(b).--Afterward.--(8).

a'.--Wash his clothes.--

b'.--Bathe his flesh in water.--

c'.--Be unclean until the even.--

c.--A man that is clean shall.--(9,10).

(a).--Lay the ashes in a clean place.--(9).

a'.--Kept for the water of separation.--

b'.--Kept for purification from sin.--

(b).--Afterward.--(10).

a'.--Wash his clothes.--

b'.--Be unclean until the even.--

(3).--The water of separation.--(9,13,20,21).

a.--Cause of uncleanness.--(11,14,16).

(a).--Touches dead body.--(11).

(b).--Dies in a tent.--(14).

(c).--Slain with a sword.--(16).

b.--Duration of uncleanness seven days.--(11,14,16). Defilement is inseparable from our pilgrim walk through this world. "God forbid that I should glory" (Gal. 6:14). We are to act as if we are "pilgrims" (Heb. 11:13) here, and citizens of heaven (Phil. 3:20). "Abstain from fleshly lusts" (I Pet. 2:11).

c.--Unclean person who will purify himself.--(12,17-20).

(a).--Take ashes.--(17). Symbol of death. A memorial of a sacrifice already accomplished. The remembrance of Christ's death is applied to the heart by the Holy Spirit through the Word of God. God has made provision, not only for past sins, but for present defilement (I Jno. 1:7 2:1).

(b).--Running water mixed with the ashes.--(17).

Water is the symbol of the Holy Spirit (Jno. 7:37-39) and the Word of God (Jno. 15:3 Eph. 5:26 Jas. 1:18 I Pet. 1:23). The Holy Spirit uses the Word of God to convict the believer of some uncleanness in his ways, and, at the same time, reminds him that the blood of Christ has already put away sin. The believer judges the defiling thing as unworthy of a

TYPOLGY

NUMBERS

saint, and is forgiven and cleansed.

(c).-A clean person shall.--(12,18-20).

a'.-Take hyssop.--(18). (Ps. 51:7).

b'.-Dip it in the water.--(18).

c'.-On the third day.--(12,18,19). Third day

is a symbol of the resurrection. The death of Christ is applied by the Holy Spirit in the power of the resurrection.

a".-Sprinkled upon the tent.-

b".-Sprinkled upon all the vessels in

the tent.-

c".-Sprinkled upon all the persons in

the tent.-

d'.-On the seventh day.--(12,19-21).

a".-Purify himself.--(19).

b".-Wash his clothes.--(19,21).

c".-Bathe his flesh in water.--(19).

d".-Be clean at even.--(12,19,21). Com-

plete putting away of sin. "Go in peace" (Mk. 5:34 Lu. 7:50 8:48).

d.-Unclean person who will not purify himself.--(12,13,20).

(a).-Water of separation was not sprinkled upon him.--(13,20).

(b).-He shall be unclean.--(12,13,20).

a'.-He has defiled the Tabernacle of the Lord.-

b'.-He shall be cut off from the congregation

of Israel.-

V.-Water from the Rock.--(20:1-13).

1.-Type.-

(1).-The Rock.-Christ (I Cor. 10:4).

(2).-The Water.-The Holy Spirit. A well (Jno. 4:10,14), rivers (Jno. 7:38).

2.-Narrative.-

(1).-The congregation gathered together against Moses and Aaron.--(2-5).

a.-Would God we had died when our brethren died.--(3).

b.-Ye brought up the congregation into the wilderness to die.--(4).

c.-Ye brought us up from Egypt into this evil place.--(5).

(2).-Moses and Aaron took the matter to the Lord.--(6).

a.-Fell on their faces before the Tabernacle.-

b.-The glory of the Lord appeared unto them.-

(3).-The Lord spake unto Moses.--(7-12).

a.-The command.--(8).

(a).-Take the rod.-

(b).-Gather the assembly together.-

(c).-SPEAK unto the Rock before their eyes.-The Rock had been smitten once, and was never to be smitten again (Rom. 6:9,10 Heb. 9:26-28 I Pet. 3:18).

(d).-It shall give forth water.-

b.-Moses' partial obedience.--(9-11).

(a).-Took the rod.--(9).

(b).-Gathered the congregation together before the Rock.--(10).

(c).-Moses spake to the people.--(10).

a'.-Ye rebels.-

b'.-Must we fetch water from the rock.-

TYPOLGY

NUMBERS

(d).-Moses SMOTE the Rock twice.-(11).

(e).-Water came out abundantly.-(11).

(4).-The Lord spake unto Moses.-(12).

a.-Ye believed Me not.

b.-Ye did not sanctify Me in the eyes of the congregation

of Israel.

c.-Ye shall not bring the congregation into the land.

(5).-The place was called Meribah.-(Chiding)(13).

VI.-Brazen Serpent.-(21:4-9).

1.-Type.-Christ lifted up on the cross (Jno. 3:14,15).

2.-Narrative.

(1).-The people spake against God and Moses.-(5).

a.-Why brought out of Egypt to die in the wilderness.

b.-Our soul loatheth this light bread (manna).

(2).-The Lord sent judgment.-(6,7).

a.-The judgment.-(6).

(a).-Fiery serpents.

(b).-Much people of Israel died.

b.-The people repent.-(7).

(a).-Confess.

a'.-We have sinned.

b'.-We have spoken against the Lord and thee.

(b).-The plea.

a'.-Pray unto the Lord.

b'.-Take away the serpents.

c.-Moses prayed for the people.

(3).-The Lord provided a remedy.-(8,9). When the people murdered the serpents bit them, and when they repented and confessed God provided a remedy.

a.-The Lord spake unto Moses.-(8).

(a).-Make a fiery serpent.

(b).-Set it upon a pole.

(c).-When the bitten one looks upon it he shall live.

b.-Moses obedient to the command.-(9).

(a).-Made a serpent of brass.

(b).-Put it upon a pole.

(c).-When the bitten one looked upon it he lived.

To the Israelite it was, "Look and live", but now it is, "Believe and live". "As--so" (Jno. 3:14-16). It is a personal matter. Each must believe for himself. There is no salvation by proxy.

VII.-Cities of Refuge.-(Num. 35:1-34) (Deut. 4:41-43 19:1-13 Josh 20:1-9)

1.-Appointment of.-(6) (Deut. 19:2,9 Josh. 20:9).

(1).-Number of.-48 (7).

a.-Levitical cities.

(a).-Cities to dwell in.-(3).

(b).-Suburbs for cattle and goods.-(2-5).

b.-Cities of refuge.-6 (6,11-15,25,26,32) (Josh. 20:2).

(2).-Location of.

a.-East of Jordan.-(14) (Deut. 4:41 19:8,9 Josh. 20:8).

(a).-Golan.-----Manasseh--(Deut. 4:43 Josh. 20:8)

(b).-Ramoth.-----Gad----- (Deut. 4:43 Josh. 20:8)

(c).-Bezer.-----Reuben---- (Deut. 4:43 Josh. 20:8)

T TYPOLOGYNUMBERS

- b.-West of Jordan.--(14) (Deut. 19:2,3,7).
(a).--Kedesh.-----Naphtali--(Josh. 20:7).
(b).--Shechem.-----Ephraim---(Josh. 20:7).
(c).--Hebron.-----Judah----- (Josh. 20:7).

2.-Benefit of.--(1).--Manslayer.--

a.-Nationality.--(15) (Josh. 20:9).

- (a).--Children of Israel.--
(b).--Stranger and sojourner.--

b.-Innocent.--

(a).--Accidental killing.--(11,15) (Deut. 4:42 19:4

Josh. 20:3,5,9).

- a'.--Thrust him suddenly without enmity.--(22).
b'.--Cast upon him without lying in wait.--(22).
c'.--With a stone without seeing him.--(23).
d'.--Axe head slip off.--(Deut. 19:5).
e'.--Hated him not in time past.--(Deut. 4:42

19:4,6 Josh. 20:5).

- (b).--Not worthy of death.--(24,25) (Deut. 19:6).
(c).--Delivered from the avenger of blood.--(25).

(2).--Not for murderer.--

a.-Method.--(16-18).

- (a).--Instrument of iron.--(16).
(b).--Throw a stone.--(17).
(c).--Smite with a hand weapon of wood.--(18).

b.-Motive.--

- (a).--Thrust him of hatred.--(20).
(b).--Hurl at him by lying in wait.--(20) (Deut. 19:11).
(c).--In enmity smite with hand.--(21).

c.-Judgment.--

(a).--Delivered to the avenger of blood.--(19,21)

(Deut. 19:12,13).

(b).--Put to death.--(16-18,21,30,31,33,34).

3.-Safety of.--(1).--Safety lay in.--

a.-Flight.--(11,15,25,32) (Deut. 4:42 19:3-5 Josh. 20:3).

(a).--Exposed to danger.--(24,25) (Deut. 19:6 Josh. 20:5,9),

(b).--No delay.--

(c).--Way of escape.--

a'.--Way prepared.--

b'.--Way plain.--

19:5,6 Josh. 20:3-5).
b.-Being within the city of refuge.--(15) (Deut. 4:42

c.-Remaining within the city of refuge.--

(a).--No safety without.

a'.--The avenger of blood slay him.--(27).

b'.--Should have remained within the city.--(28)

(b).--Until the death of the High Priest.--(25,28,32)

(Josh. 20:6).

(2).--How know safe.--

a.-Certainty.--

b.-No condemnation.--

c.-God's Word.--

- I. Define:
 1. Typology
 2. Types
 3. Antitype
- II. Name, with illustration, five (5) things which may be used as types.
- III. Where do we find:
 1. Type?
 2. Antitype?
- IV.
 1. Give two (2) rules for interpretation of types.
 2. Name thirteen (13) Human types in Scripture, and tell wherein each is a type.
 3. What is:
 - (1) The Law of Double Reference?
 - (2) The Law of Recurrence?
- V. Jesus Christ prominent in the whole Bible:
 1. The Old Testament
 2. The New Testament
- VI. Christology of the Old Testament
- VII. Development of the revelation of Jesus Christ in:
 1. The Old Testament
 2. The Gospels
 3. The Acts and the Epistles
 4. The Revelation
- VIII. Compare the "Living Word" and the "Written Word."
- IX. Name ten (10) important subjects found in the Bible. Give in their proper order.
- X. Give the seven (7) Jehovah names, and their meanings.

TYPOLOGY--(JUNIORS)

Examination 2 (Pages 3-8) (Genesis)

- I. Teaching in Genesis.
- II. Unfolding of the Messianic promise (5). Quote Scripture references.
- III. Promises in the Abrahamic Covenant (5).
- IV. Types of the First Coming of Christ (9).
- V. Types of the Second Coming of Christ (4).
- VI. Types of the Church (6).
- VII. In what ways was Isaac a type of the First Coming of Christ (7).
- VIII. In what ways was Joseph a type of the First Coming of Christ (6).
- IX. In what ways was Isaac a type of the Second Coming of Christ (5).
- X. In what ways was Joseph a type of the Second Coming of Christ (4).

- I. Tell briefly about the following "Manners and Customs":
 1. Removing a landmark
 2. The sower going forth to sow
 3. Good measure, pressed down, shaken together and running over.
 4. Two (2) women grinding at the mill
- II. The following persons as types:
 1. Moses
 - (1) Type of what?
 - (2) Four (4) ways in which he is a type?
 2. Aaron
 - (1) Type of what?
 - (2) Two (2) ways in which he is a type?
- III The following are types of what:
 1. Crossing the Red Sea
 2. Manna
 3. Anointing oil
 4. Sweet Incense
- IV. Smitten Rock
 1. Type of what
 - (1) The Rock
 - (2) The Water
 2. Five (5) ways in which it is a type?
- V Leaven:
 1. Type of what?
 2. Quote the two (2) Scripture portions, with the references
- VI. Frankincense:
 1. Type of what
 2. What was the effect of the fire on the Frankincense?
- VII. Passover:
 1. Type of what
 2. Four (4) ways in which it is a type?
- VIII. Tabernacle:
 1. Type of what
 2. Draw a diagram of the Tabernacle. Locate, and name, each article of furniture.
- IX. Of what is each of the six (6) articles of furniture in the Tabernacle a type?
- X. High Priesthood:
 1. Aaron is a type of what?
 2. Aaron's sons a type of what?
 3. High Priest's garments a type of what?

- I. Tell, briefly, about the following "Manners and Customs".
 1. Dipping into the dish
 2. In the country where blood-revenge is a duty.
 3. Warding off the evil eye
 4. The garment that was not to be kept in pledge
 5. Salute no man by the way
- II. Sweet Savor, and non-sweet Savor, Offerings.
 1. Sweet Savor Offerings
 - (1) Meaning?
 - (2) What are they?
 2. Non-sweet Savor Offerings
 - (1) Meaning?
 - (2) What are they?
- III. In connection with the Ritual:
 1. The Objects? (3)
 2. The Persons? (2)
- IV. Name the five (5) Offerings. Of what is each a type?
- V. Detection of Leprosy
 1. Leprosy is a type of what?
 2. Four (4) ways in which it is a type?
- VI. Cleansing of Leprosy
 1. Type of what?
 2. Of what are the two (2) birds a type?
 - (1) The slain bird?
 - (2) The living bird?
- VII. When were the seven (7) Feasts held?
- VIII. Purpose of the Feasts?
- IX. Name, in order, the seven (7) Feasts. Of what is each a type?
- X. Symbolical meaning of the Sabbaths?
 1. Sabbatic Day?
 2. Sabbatic Year?
 3. Year of Jubilee?

TYPOLGY -- (JUNIORS)

EXAMINATION IV--(Pages 17-53)--(Leviticus)

- I. Sweet Savor Offerings:
 - 1.-Meaning?
 - 2.-What are they?
- II. Non-Sweet Savor Offerings:
 - 1.-Meaning?
 - 2.-What are they?
- III. In connection with the ritual:
 - 1.-Objects? (3)
 - 2.-Persons? (2)
- IV. Name the five (5) offerings. Of what is each a type?
- V. Detection of leprosy:
 - 1.-Type of what?
 - 2.-Ways in which it is a type? (4)
- VI. Cleansing of leprosy:
 - 1.-Type of what?
 - 2.-Of what are the two (2) birds a type?
 - (1).-The slain bird?
 - (2).-The living bird?
- VII. When were the Feasts held?
- VIII. Purpose of the Feasts?
- IX. Name, in order, the seven (7) Feasts. Of what is each a type?
- X. Symbolical meaning of the Sabbaths:
 - 1.-Sabbatic Day?
 - 2.-Sabbatic Year?
 - 3.-Year of Jubilee?