

## TYPOLOGY

"The Scriptures and the Word,  
 Bear one tremendous Name,  
 The Living and the Written Word,  
 In all things are the same".

It is the Incarnate Word whom we worship, but except for the Written Word we could not know Him to thus worship. It is not the Bible that gives value to Christ, but Christ who gives value to the Bible. The Bible treats of hundreds of subjects of the very first importance such as:

The origin of the Universe,  
 The Creation of the race,  
 The History of sin,  
 The Divine principles of government, *Memorize*  
 The rise and history of Israel,  
 The Incarnation of God,  
 The Life and death of Jesus Christ,  
 The institution and progress of the Christian Church,  
 The evangelization of the world,  
 The issue of the conflict between light and darkness,  
 The final facts of time.

What is the secret of this structural, historical, doctrinal and spiritual Book, and of its marvelous unity? There is only one answer, and that is CHRIST. The whole Bible from Genesis to Revelation is about Jesus Christ. This is His own witness, and it is sufficient:

"In the volume of the book it is written of Me". Heb. 10:7

"Beginning at Moses, and all the prophets, He expounded unto them in all the scriptures the things concerning Himself".

"All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me".  
 Luke 24:27,44.

*Luke 24:44 - Learn*

The appearance of Jesus Christ upon the earth is only the visible and temporary manifestation of a timeless purpose, of which the whole Bible is the revelation.

- Learn* {
1. In the old testament, the Christ of prophecy. - Coming
  2. In the gospels, the Christ of history. - Dying.
  3. In the Acts and Epistles, the Christ of experience. - Saving
  4. In the Revelation, the Christ of Glory. - Reigning.

TYPOLGY - A Study in Portraiture.

Jesus Christ dominates the Old Testament. The Old Testament is not understood apart from Jesus Christ. He is the key to interpretation.

The prophetic pictures of the Christ taken from many angles, and intensively interesting to the sincere student.



TYPEOLOGY  
TYPES AS INTERPRETATION OF SCRIPTURES

THE TYPES

*Test Part work*

A type is a divinely purposed illustration of some truth.

A type may be-- *a figure or representative of something to come* <sup>MEM</sup>  
*a prophetic symbol of*

A. A Person.

Example Adam as a type of Christ. Rom. <sup>MEM</sup> 5:14 *1 Cor. 15:45*

B. An Event.

Example, the events of the Exodus. I Cor. 10:11

C. A Thing

Example, the veil of the temple as a type of the human body of Christ. Heb. <sup>MEM</sup> 10:20

D. An Institution.

Example, Jewish high-priesthood, a type of the high-priesthood of Christ. Heb. 9:11, etc.

*LEARN - SUBSTANCE OF HEB. 9*

E. A Ceremonial.

Example, the Passover, a type of the sacrifice of Christ. I Cor. 5:7 <sup>MEM CONTENTS</sup>

Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The anti-type, or fulfillment of the type, is found, usually, in the New Testament.

Interpretation

1. A type must never be used to teach a doctrine, but only to illustrate a doctrine elsewhere explicitly taught. Example, John 3:14; I Cor. 5:7 <sup>MEMORIZE</sup>

2. It cannot be positively affirmed that anything is a type which is not somewhere in Scripture treated as such.

(Note on Rule 2. It is undoubtedly true that there are many true types which do not fall under this rule, but their recognition is a matter of spiritual discernment and cannot be dogmatically established Example, Joseph is almost universally acknowledged to be a type of Christ, but no Scripture can be found which explicitly declares him to be such.



TYPOLOGY

Seven Compound names in His redemptive relation to man.

- (a) Jehovah-jireh - "The Lord will provide" Gen. 22:14  
 (b) Jehovah-rapha - "The Lord that healeth" Ex. 15:26  
 (c) Jehovah-nissi - "The Lord our banner" Ex. 17:8-15  
     Amalek-type of flesh.  
 (d) Jehovah-shalom - "The Lord our peace". Jud. 6:24  
     The ministry of Jehovah through the chapter.  
     Hatred of sin (1-5) Love for sinners (7-18) only through  
     sacrifice (19-21). See Rom. 5:1; Eph. 2:14; Col. 1:20.  
 (e) Jehovah-ra ah - "The Lord my Shepherd" Ps. 23.  
     Ps. 22 Jehovah makes peace by the blood of the Cross.  
     Ps. 23 Jehovah shepherds His own who are in the world.  
 (f) Jehovah-Tsidkenu - "The Lord our righteousness" Jer. 23:6  
 (g) Jehovah - Shammah - Ezek 48:35 "The Lord who is ever present."

PERSONALITY OF GOD - Gen. 1:1; <sup>Memory</sup> Ps. 36:9; Isa. 41: Rom. 11:35-36  
 Self-existent - Life in Himself - inexhaustible - underived.

His eternity - unlimited by time Isa. 44:6; Rom. 1:20 <sup>MEM.</sup>

Holiness - absolute purity - cannot sin nor tolerate sin.  
 Ex. 15:11; Isa. 6:3

<sup>Learn</sup>  
 Plurality Ex. 20:3  
 & Unity

Power: <sup>MEMORIZE</sup> Gen. 17:1; "El Shaddai" The breasted One - nourisher.  
 Ps. 62:11 "Power belongeth unto God".

Benevolence: Gen 15:1; Joel 2:13

Will: Gen. 15:7 <sup>LEARN PREFERENCE</sup>

Hatred of sin. Gen. 6:5

Love for sinners: Gen. 8:21 and 22; 9:16 and 17.

<sup>LEARN CONTACTS</sup>

God said, "I will not smite again the earth"



## TYPEOLOGY

## TYPES IN GENESIS

*giving precepts or commands for or concerning moral conduct.*

There is very little preceptive teaching in Genesis. Truth is taught mainly through type, promise and action. There is also a beautiful progressive unfolding of the attributes of God through His names

1. The student should note passages which illustrate the personality of God, His eternity, holiness, plurality, power, benevolence, will, hatred of sin, love for sinners.

2. Follow the chain of Messianic promise. Gen. 3:15; 7:5; 17:15; 16; 21:12; 22:18; 25:23; 28:13,14; 49:10.

3. Study the Abrahamic covenant, renewed to Isaac and Jacob. Gen. 12:1-3,7; 13:14-17; 15:1-6; 17:2-22; 22:15-18; 28:10-14. These included:

- contracts*
- (1) Earthly blessings--a land, wealth, protection, etc.
  - (2) An earthly seed, as numerous as "the dust of the earth." Gen. 13:16. Fulfilled in the Jewish nation. John 8:33,37.
  - (3) A heavenly seed, as numerous as "the stars of heaven." Gen. 15:5. Fulfilled in all believing Jews and in all true Christians. Rom. 2:28,29; 4:16; Rom. 9:6-8; Gal. 3:29.
  - (4) Spiritual promises, as "I will bless thee --- and thou shalt be a blessing."
  - (5) The promise of the Messiah, concerning whom subsequent Scriptures unfold a particular relation on the one hand to the earthly seed of Abraham, and on the other to his spiritual seed.

NOTE CAREFULLY: The current teaching that the Jewish people are forever set aside because of their rejection of Messiah and that the Christian now inherits Jewish promises, is utterly unscriptural. Israel as a nation always has its own place and is yet to have its greatest earthly exaltation. The Christian as of the heavenly seed of Abraham may claim the spiritual blessings. The church as the body and bride of Christ has her own distinctive place and promises. She is not seen at all in Old Testament prophecy, and was to those men and ages a mystery hid in God under types. Eph. 3:9,10.

I. Types Of Christ. - *Discourse or treatise concerning Christ*  
 Our Lord Himself has given us the clue to all the Christology of the Old Testament. In His Emmaus teaching (Luke 24:27,44) He divided the "things concerning Himself" into two classes, those which concern His sufferings and those which concern His glory. Peter (I Pet. 1:11) tells us that the Spirit of Christ in the Old Testament writers "testified beforehand the sufferings of Christ and the glories that should follow."

We may expect, then, to find "in all the Scriptures" a suffering Christ and a glorified Christ; a Christ humiliated and rejected and a Christ exalted and rewarded.

The types of Christ will be indicated in their order, leaving the classification to the student. The student, also, is expected to find the appropriate New Testament references.



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TYPES IN GENESIS

Don't be too dogmatic about symbols. 20 "types" symbols help Jesus

- (1) Christ, the Light of the world. Gen. 1:3 *MEM.*
- (2) Christ, the Sun of righteousness. Gen. 1:16 Mal. 4:2  
 Note. He will take this character at His second coming. Morally, the world is now in the state between Gen. 1:3 and 1:16. The sun is not seen, but there is light. Dispensationally, the church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (Gen. 1:16) are individual believers who are "lights." Phil. 2:15,16. Meantime it is night.
- Learn Reference*
- (3) Christ, the last Adam, the second man, typified by the first man, Adam. Gen. 1:27-29; 2:7-15. As such, Christ is head of the new creation, as the first man was head of the old. All men are either "in Adam" or "in Christ." I Cor. 15:22, 45-47; Rom. 5:12-19
- Learn Contents*
- (4) Christ, the Bridegroom of the church. Gen. 2:18-24 *REF.*
- (5) Christ, the Righteousness of God. Gen. 3:21. In Scripture a garment is the constant symbol of righteousness. Isa. 61:10; 64:6 Job 29:14; Rev. 19:7,8, etc. The student will note that, since a life must have been sacrificed before Adam and Eve could have been clothed with "coats of skins," there is here a reference to the sufferings of Christ. The same thing is found in the first Messianic promise (Gen. 3:15) "thou shalt bruise His heel."
- (6) Christ, the Lamb of God. Gen. 4:4 This is the most constant type of the suffering Messiah. In all the subsequent books we shall find this lamb typical of the "Lamb of God that taketh away the sin of the world." John 1:29 A lamb fitly symbolizes the unresisting innocency and harmlessness of the Lord Jesus. Isa. 53:7; Luke 23:9; Matt. 26:53,54 This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works and proclaims, in the very infancy of the race, the primal truth that "without shedding of blood is no remission." Heb. 9:22; 11:4. Verse 7 should read, "If thou doest well shalt thou not be accepted? And if thou doest not well, a sin offering lieth at thy door, and thou rulest over it." In rejecting Cain's offering of works God again pointed him to the true remedy--a sin offering such as Abel had brought.
- (7) Christ, the Refuge of His people from judgment. Gen. 6:1 to 8:16; Heb. 11:7 In strictness of application this speaks of the preservation through the "great tribulation" (Matt. 24:21,22) of the remnant of Israel who will turn to the Lord after the church (typified by Enoch, who was translated to heaven before the judgment of the flood,) has been caught up to meet the Lord. Gen. 5:22-24; I Thoss. 4:15-17; Heb. 11:5; Isa. 2:10,11; 26:20,21. But the type has also a present reference to the position of the believer "in Christ." Eph. 1 etc. It should be noted that the word translated "pitch" in Gen. 4:14 is the same word translated "atonement" in Lev. 17:11, etc. It is atonement that keeps out the waters of judgment and makes the believer's position "in Christ" safe and blessed.
- Learn Reference*
- (8) Christ, the Priest after the order of Melchizedek. Gen. 14:18-20; Heb. 7 The type strictly applies to the priestly work of Christ in resurrection, since Melchizedek presents only the



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Memorials of sacrifice--bread and wine. "After the order of Melchizedek," Heb. 6:20, refers to the unending duration of Christ's priesthood. Heb 7:23,24. The Aaronic priesthood was often interrupted by death. Christ is a priest after the order of Melchizedek in the endlessness of His priesthood; but after the pattern of Aaron as regards His priestly work. *Learn Ps. 110:4*

(9) Christ, the obedient Son, as typified by Isaac. Gen. 21 etc. Isaac is never seen acting in self-will. The course of his life is ordered by his father. John 5:30; 6:38. The more prominent features of the type are:

- a. Isaac was the promised seed. Gen. 15:5,4 - *Matt 1:23 Luke 1:31,32*
- Learn* b. He became obedient unto death (though not actually slain). Gen. 22 *Phil 3:8*
- c. Was raised from the dead (in figure). Heb. 11:19 *Acts 2:24*
- d. And then received a Gentile bride. Gen. 24. (The student will apply the New Testament references under each head.)

(10) The Joseph type. This covers so completely the prominent outline of the earthly relations of Christ that it cannot be epitomized in a sentence. The student will add from the New Testament the references showing the fulfillment in Christ of the seven-fold type. *John 3:23*

- a. Joseph was the beloved of his father. Gen. 37:3 *Matt 3:17 Mark 1:11*
- b. Hated and rejected of his brethren. Gen. 37:4-8 *Matt 1:2 John 7:5 Dan 1:3*
- c. His brethren conspire to slay him and, in intention and figure, do slay him. Gen. 37:18-22 *Acts 2:23 Matt 26:14,16 Matt 27:1*
- d. He is lifted up out of the pit. Gen. 37:28
- e. He goes to the Gentiles, by whom, after some persecution, he is received and favored. Gen. 39 to 41:44. *Acts 10:46, 11:13:48*
- f. He receives a Gentile bride during the time of his rejection by his brethren, the Israelites. Gen. 41:45.
- g. He is reconciled to his brethren of Israel, who receive great earthly prosperity through him. Gen. 42 to 47:11 *Rom 11:2,23,26*

## II. Types of the Church.

(1) The "lesser light to rule the night." Gen. 1:16 The church shines by reflecting the light of the absent sun. II Cor. 5:16, R. V. Matt. 5:14

(2) Eve. Gen. 2:18-24; John 3:28,29; II Cor. 11:2; Eph. 5:25-32 Rev. 19:7,8

(3) Enoch. Gen. 5:22-24; Heb. 11:5. Enoch "was translated that he should not see death," before the judgment of the flood fell upon the guilty earth. The very first event in the closing of this dispensation-- an event which will precede the judgment of the great tribulation (Dan. 12:1; Matt. 24:21)--will be the translation of the church. I Thess. 4:14-17. Noah and his family typify the believing Jewish remnant who will be preserved through the tribulation.

(4) Rebekah, the Gentile bride of the Son. Gen. 24. In this type we see the bride as won for an absent bridegroom by the faith- *Gen 24*



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**TYPES IN GENESIS**

ful testimony of a servant, who speaks not of himself, but of the riches of his master who has bestowed all upon his son. The consenting bride receives an earnest of these riches before she sees the bridegroom, who comes forth to meet her. Eliezer is a type of the Holy Spirit. Matt. 22:2; John 15:26; 16:13-15; Eph. 1:13,14 I Thess. 4:14-17. *Learn* *Learn Refrence*

(5) Asenath, the Gentile bride, espoused during the time of Joseph's rejection by Israel. Gen. 41:45.

(6) Of law and grace, and the old and new creations. Gen. 16 to 21; Gal. 4:21-31



15.48

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TYPES IN EXODUS

The types are numerous, various and of exceeding interest. Taking them in order we have:

- Moses - a deliverer chosen by God.*
1. Moses, a type of Christ the Deliverer. <sup>MEN</sup> Luke 4:18 I Thess. 1:10, etc. The points are:
    - (1) He was the deliverer chosen of God. Acts 7:25
    - (2) Rejected at his first appearance he turns to the Gentiles. Acts 7:23-29
    - (3) During his rejection he gains a Gentile bride. Ex. 2:13-21
    - (4) Afterward he again appears as Israel's deliverer and is accepted. Ex. 4:31
    - (5) He becomes the prophet, intercessor and leader of his redeemed people. Deut. 18:15 Num. 11:1,2, etc.
  
  2. Aaron, a type of Christ our High Priest.
 

Note. Christ is a priest after the order of Melchizedek (which means that because "He ever continueth" His priesthood is eternal and not, like the Aaronic priesthood, interrupted by death), but after the pattern of Aaron.

    - (1) Of divine appointment. Ex. 28:1; Heb. 5:4-6
    - (2) Only the High Priest could make atonement. Lev. 16:1-3; Heb. 9:7-12
  
  3. The passover, a type of Christ our Redeemer. Ex. 12:1-28; I Cor. 5:6-8; I Pet. 1:18,19 from reference
    - (1) The lamb must be without blemish, and to test this it was kept up four days. Ex. 12:5,6. So our Lord's public life, under hostile scrutiny, was the testing which proved His holiness. Luke 11:53,54; John 8:46; 18:38.
    - (2) It must be slain. Ex. 12:6; John 12:24; Heb. 9:22.
    - (3) The blood must be applied. Ex. 12:7. This answers to personal faith and refutes universalism. John 3:36.
    - (4) The blood thus applied of itself, without anything in addition, constituted a perfect salvation. Ex. 12:13; I John 1:7; Heb. 10:10,14.
    - (5) The feast typified Christ the food of the believer. Matt. 26:26. It was a duty and privilege, but not a condition of salvation.
  
  4. Leaven. Always and everywhere a type of evil working subtly. Ex. 12:15; Lev. 2:11; Matt. 16:6-12; Luke 12:1; I Cor. 5:6-8.
  
  5. Red Sea, type of Christ's death as delivering us from the world. Gal. 1:4; 6:14.
  
  6. Manna. Ex. 16:35. Type of Christ in humiliation, "after the flesh," the believer's wilderness food. John 6:31-35.



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7. The smitten rock. Ex. 17:1-6. Type of salvation by grace.

- (1) Christ the Rock. I Cor. 10:4.
- (2) The people utterly unworthy. Ex. 17:2; Eph. 2:1-6.
- (3) Characteristics of salvation by grace.
  - a. Free. John 4:10; Rom. 6:23; Eph. 2:8.
  - b. Abundant. Rom. 5:20; Psa. 105:41; John 3:16.
  - c. Near. Rom. 10:8
  - d. The people had only to take. Isa. 55:1.

8. The tabernacle and priesthood. Ex. 25 to 30.

Note. The typical meanings will be indicated; the students are expected to supply the proper illustrative passages from the New Testament.

- (1) The whole tabernacle with its details is a figure of the heavens. Heb. 9:23,24.
- (2) The ark.
  - a. In its materials, acacia wood and gold, a type of the humanity and deity of Christ.
  - b. In its contents a type of Christ as--
    - (a) Having God's law in His heart.
    - (b) The wilderness food (or portion) of His people.
    - (c) Himself the resurrection (of which Aaron's rod is the symbol).
  - c. In its use a type of God's throne. That it was a throne of grace was due to the mercy seat formed of gold (divine righteousness) and sprinkled with the blood of atonement, which answered the claims of justice represented by the cherubim, in vindication of a broken law.
- (3) Table of showbread; Christ our Communion, and the believer's food.
- (4) The seven-branched candlestick; Christ our Light, shining in the fullness of the power of the seven-fold Spirit. Heb. 1:9; Rev. 1:4; Isa. 11:2.
- (5) The golden altar of incense; Christ our Intercessor.
- (6) The laver; Christ cleansing us from "every spot or wrinkle or any such thing."
- (7) The brazen altar; the cross upon which Christ made atonement.
- (8) The anointing oil; the Holy Spirit for service.
- (9) The garments. These present the varied perfections and services of Christ our High Priest; as, gold, His divine righteousness; blue, His heavenly origin; purple, His royalty; scarlet, His sacrifice; the engraved stones upon the breastplate and shoulder pieces, the believer upon Christ's heart and upheld by His strength.



## TYPOLOGY

## THE OLD SANCTUARY

A. GOD'S DWELLING-PLACE WITH ISRAELI. God's Dwelling-place. - Ex. 25:1-9

1. His desire to dwell in the midst of His creatures. Isa. 57:15; 66:1,2. Eden. The fellowship of Eden broken by sin, marred by Satan. This fellowship must have meant much to God, for He immediately began to unfold the plan for restoration. The revelation increased in beauty, glory, and intimacy (Genesis to Revelation)
  - (1) Abraham. Gen. 18:1-8; Lot in Sodom. Gen. 19:1-3
  - (2) Tabernacle. All typifying The Christ. John 1:14
  - (3) Temple. Typical of permanency, yet transient. Acts 7:47-50.
  - (4) The Son, Immanuel. Isa. 7:14; John 1:14. Rejected by Israel. "Your house." Matt. 23:38.
  - (5) The Spirit. Wonderful grace. I Cor. 6:19; Eph. 1:13, 14; 2:22; I Peter 2:4,5.
  - (6) Millennial Temple. Isa. 4:5,6; Ezek. 48:35.
  - (7) Final Abode. Heaven. John 14:2,3. New Jerusalem. Rev. 21:1-3; 22:3,4. All of the above modes of the Divine Presence will be combined in the final, perfect state.

II. With Whom Does God Dwell?

- (1) A sheltered people. Ex. 15:1, 2.
- (2) A people purchased by blood. Ex. 12:12,13.
- (3) A people delivered from bondage -- Satan (Pharaoh), the world (Egypt. Ex. 14:21,22; 15:13.
- (4) A people sanctified unto obedience by the blood. Ex. 20:1-3.
- (5) A people nourished and sustained through wilderness wandering and pilgrimage. Ex. 16:16-18.
- (6) A people restored from sin and folly of departure from God. Ex. 33:12-14.
- (7) A people entered into thought of God's rest. Ex. 35:1-3

III. Design of the Tabernacle.

- (1) To teach Israel of His holiness -- hence all walls shutting them out.
- (2) To teach them their sinfulness. Placed at a distance from Him.
- (3) To teach them that the only way of approach to Him was through sacrifice.

B. THE TABERNACLE.

- I. The Plan. *God desires to dwell with man. Man naturally wants to dwell with God. Holy Spirit shows man his need of God's fellowship.*

God was the architect. Nothing left to human ingenuity. Everything done according to pattern (plans and specifications). Ex. 24:1,2; 16-18.

II. The Materials.

Gold (2400 lbs.); silver (8400 lbs.); cloth - blue, purple

*Be familiar with all the lecture notes and references.*



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and scarlet; fine twined linen; goats' hair; skins of rams, dyed red; badger or seal-skins. Wood - shittim or acacia; precious stones; olive oil for lamps; sweet spices for anointing oil and incense; cords for fastening to brass pins driven into the ground.

III. Source of Supplies.

Furnished by the willing-hearted. Ex. 25:2; 36:5;  
II Cor. 8:12; 9:7; Ex. 35:5.

IV. The Workmen

Work done by the wise-hearted. Ex. 35:10,25,26.  
Bezaleel, "in the shadow of the Almighty," son of Uri,  
"fiery," implying energy. Aholiab. Ex. 35:30-34.

1. Taught by Bezaleel and Aholiab. Ex. 35:34.
2. Endowed with divine wisdom. 35:35; Jas. 1:5
3. Wrought willingly, not for hire; love was the animating spirit. II. Cor. 5:14,15.
4. Made everything according to pattern. Ex. 25:40.
5. Went to Moses for all the material. 36:3. We must get to Mediator.
6. Brought all to Moses for his approval. Ex. 39:33-43.
7. Blessed by Moses. 39:32,43.

V. Length of Time Preparing.

Nine months to complete the work; set up furniture, etc.  
One year lacking two weeks, after they were sheltered  
by the blood.

VI. Set Up.

Moses set up the Tabernacle. 40:17-19; Acts 2:47.  
Anointed by Moses. 40:9,10. God's glory filled it.  
40:34-38.

VII. The Camp at Rest. Numbers 2.

1. The tabernacle in the midst, etc. "The Lord God in the midst of thee is mighty." Position of tabernacle determined location of tribes. Col. 2:5; I Cor. 14:40. Seek not place, but let the Lord put each in his place.

(1) Door facing the East - sun rising. Moses, Aaron, Aaron's sons, Judah, Issachar, Zebulun. (Christ came from Judah and opened way into God's presence.)

(2) South side. Kohath, 2750. Reuben, Simeon, Gad.

(3) North side. Merarites, 3200. Dan, Asher, Naphtali.

(4) West side. Gershon, 2630. Ephraim, Manasseh, Benjamin. Jehovah in the midst determined everything. Whether camping-ground was rough or smooth.



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VIII. Meeting place. - Ex. 29:42, 43. At the East end, in front of the gate. Place of assembly.

IX. The Cloud. - Ex. 40:34-38. Came to them after they were sheltered by the blood, type of Holy Spirit. Ex. 13:21-22. Cf. Eph. 1:13,14.

X. The Curtain of the Court. - Ex. 27:9-15. The dimensions of the court were 100 cubits by 50 cubits, a cubit being approximately  $1\frac{1}{2}$  feet. The curtain was 280 cubits from the south side of the gate around the tabernacle to the north side of the gate. The gate itself was 20 cubits in width. The curtain of the court then consisted of a length of 280 cubits of fine twined linen, 5 cubits high. It was supported on 60 pillars of brass, crowned with silver and resting upon sockets of brass. The linen curtains were hung on connecting rods of silver, running from pillar to pillar, suspended from hooks of silver which projected from under the silver capitals. The brass pillars were strengthened by cords running down from them to brass pins in the ground, both inside and outside the curtain.

Spiritual lessons to be gathered from the foregoing:

The dwelling place of God was separated from outside intrusion. There was no access to the place of God's presence (Ark); or to prayer (incense altar); or to testimony for God (candlestick); or to fellowship, sustenance, and eternal life (show bread). The curtain shut them out completely. Being 5 cubits high (about  $\frac{1}{2}$  feet) was too high to look over and it reached to the ground so that none could crawl under it, and the death penalty was visited upon the stranger who touched it. (Num. 3:38).

1. The fine linen of the wall represented practical righteousness, both in man and God, and was a symbol of God's flawless character, holiness, spotless purity of life, thought, act and word. This linen also was costly and fine and was worn by men of tank. Cf. Gen. 41:42. The priest wore only the white linen garments in God's presence on the day of atonement. Lev. 16:4. Cf. Ezek. 9:3,4; Mark 9:3; Rev. 19:2.

The wall was of ten curtains, each 28 cubits long and the whole was of the same dimensions as of the curtains of the inner covering of the tabernacle where the furniture was placed. We learn from this that God's standard for practical holiness is one and the same for all, that is, for His Son (typified by the inner curtain) and for man (typified by the outer wall). The question arises, then, How are we, whose righteousnesses are as filthy rags, going to measure up? The answer is found in I John 3:5. A real, vital faith in this scripture will bring about the result in us as recorded in I John 4:17; 3:1-3; and 2:6. The Son of God is our standard.

2. The Silver. - Hooks, capitals and rods were of silver. Ex. 30:11-16; 38:25-29. "Silver points to redemption, the great truth of our having been purchased by the precious blood of Christ. Let us remember there can be no holy walk apart from redemption. The hooks with the connecting rods passing from one to the other, holding all firm, speak of redemption, on which depends the holy walk which is to glorify God. To stand in our own strength and walk as



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Christ walked is as impossible for us as to create a world. Our walk must depend, not upon our strength of character, but upon the redemption of Christ as absolutely as the curtains hung from the silver hooks and connecting rods....Our walk is dependent on the redemption of our Lord Jesus Christ." - Ridout. I Peter 1:2; Titus 2:11-14; Rom. 8:3,4.

3. The Brass speaks of judgment. Cf. Rev. 1:14,15; John 3:14. It also reminds us of the firmness and stability of that judgment; Christ in His unswerving faithfulness and steadfastness. We must depend upon Him to hold us and keep us. I Cor. 10:12. I Peter 1:5.

XI. The Gate and Its Hanging. - Ex. 27:16,17. The gate was at the east end of the court and was the only entrance. The only way of access into God's presence. It was 20 cubits in width. The hanging of the gate was one whole piece of fine twined linen, embroidered with blue, purple, and scarlet. It was held in place by four pillars of brass, resting upon sockets of brass, with connecting rods, hooks and crowns of silver.

## Spiritual lessons:

1. One gate. Cf. John 14:6; 10:9. Acts 4:12. The lesson here is obvious, that there is only one possible way of access to the divine presence and favor and that is through the Lord Jesus Christ. The fact that this gate was 20 cubits in width, indicated that it was spacious and inviting enough to give free access to all coming in the proper way. Cf. Isa. 55:1,2; II Peter 3:9; I John 2:2. The lesson of these scriptures is also plain: that the gospel invitation to come to God through the door is free to all.

2. The hanging. - The hanging is a type of Christ as the Son of Man, in His deity, His royalty and His atoning sacrifice.

(1) Blue. - The blue speaks to us of Him as the heavenly one. The blue was worn by persons of rank. Cf. Ezek. 23:6; 27:7,24. The examination of a few scriptures will show us the use of the word blue and the lesson which it teaches. For instance: Ex. 24:9,10. "A paved work of sapphire stone as it were the body of heaven in its clearness." Ps. 19:1, "The heavens declare (sapphire) the glory of God." Num. 15:38-40. The fact that the people were to wear a ribbon of blue around the borders of their garments indicates that they were to be a heavenly people, obedient to God's commandments. How appropriate all this is to Christ; particularly in the Gospel of John do we have Him set forth in His deity, His heavenly origin and nature. Cf. John 3:13; 6:57,58; 16:28.

(2) Purple and Scarlet. - Cf. John 19:2; Matt. 27:28; Luke 23:11. Purple. - Purple dye was obtained from a shellfish. Purple is the royal color. Cf. Judges 8:26; Esther 8:15. This indicates to us the royal character of Christ as unfolded in the Gospel of Matthew, where Christ in His kingly nature is presented to us. Scarlet. - The color was obtained from a scarlet-colored worm which gave forth this color when it was crushed. In Ps. 22:6 Christ speaks of Himself as a worm. We know that He was crushed under the burden of our sins and the scarlet life-blood which flowed forth alone can cleanse from sin. The scarlet is also significant of earthly glory. Cf. Rev. 17:3,4; Dan. 5:7; 16:29; II Sam. 1:24. These two extremes in the character of Christ, represented by the



Nothing beautiful or ornamental about the altar - strong to carry the sins and burdens of the people.

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purple - the royal color - and by the scarlet - the color of blood - are presented to us in Mark 16:19 and Mark 8:31.

XII. The Brazen Altar - Ex. 27:1-8. Just inside the gate was the brazen altar made of shittim (acacia) wood overlaid with brass. In the center beneath the rim of the altar was a brass grate on which the wood and sacrifices rested. In each corner was a ring through which the staves were placed with which to carry it.

The altar was foursquare, five cubits each way, and three cubits high, and on each of the corners was a horn pointing upward and outward.

Upon the brazen altar the sweet savour offerings were consumed, and the fire was allowed to go out. Lev. 6:12,13. The sacrifices were all slain on the north side (Lev. 1:11), and upon the east side of the altar all the ashes were poured out (Lev. 1:16). After consecration the priests ministered at the brazen altar. The altar with its sacrifices is a beautiful type of Christ offering Himself as a sweet savour to God for us. Let us then gather some of the spiritual lessons as follows:

1. Shittim (acacia) wood.

This wood grew in the desert (Isa. 41:19,20) and may typify the humble origin, lack of earthly splendor, and humility of Christ as seen in Isa. 53:2.

This wood was hard and close grained and may picture the strength of character and stability of the Lord in the face of every trial and test.

There were many varieties of this wood, picturing the varied, richly blended characteristics of the Son of Man. Some varieties of this wood produced a gum which was used for healing and the sap was used as a tonic medicine. The lesson here is obvious, for Christ came to heal the broken hearts and to minister to the physical needs of mankind.

2. Brass-Judgment.

The altar was a constant witness of judgment for sin and of justice fully satisfied as indicated by the expression "sweet savour" as applied to some of the offerings. Brass in its unyielding nature is a type of the unyielding character of Christ's judgment to any consideration of mercy, apart from sacrifice. See Lev. 26:19; Jer. 1:18; 15:20; Ps. 107:16. "These scriptures make clear the symbolic meaning of brass - durability, strength, unyieldingness. Applied to God it declares His unchanging character, His strength, the impossibility of escape from His judgments and also security beneath His protection." - Ridout.

Altar was 5 cubits each way - "5" number of responsibility and capacity

Nothing ornamental about the altar - strong, etc. Typical of judgment



TYOLOGY.3. Horns.

Horns speak of power (Dan. 8:3,4). Horns pointing upward speak of the power of God manifested in Christ's resurrection (Eph.1:19-21). Pointing outward to the four points of the compass, the horns signify that all the world is guilty before God, as well as the universality of the message of redemption for all mankind.

These few references will indicate the further significance of horns:

- (1) Strength. Ps. 92:10; I Sam. 2:1
- (2) Safety. I Kings 1:50, 53
- (3) Judgment. I Kings 2:28, 34; Ex. 21:14
- (4) Forgiveness. Lev. 4:30

4. Fire.

Fire is varied in its symbolisms; namely:  
 Judgment. Gen. 19:24; Ps. 11:6; Lev. 10:2  
 Holiness. Ex. 3:2; Ezek. 1:4,27  
 Purification. Mal. 3:2, 3; I Peter 1:7

"The fire is typical of God's judgment which must fall upon all sin. It also shows His essential holiness and righteousness, both in connection with His enemies and His own people. The former if they do not repent, must endure that unutterable wrath which is forever; the latter must have all their dross burned away, and at the judgment seat of Christ all their works must stand the test of His discriminating holiness." - Ridout.

5. Burnt-offering. - Lev. 6:8-13.

The sacrificial lamb was put upon the altar morning and evening and the fire was never allowed to go out. This typifies our continual acceptance in the presence of God through the once-for-all sacrifice of Christ. The burnt offering was all consumed, which indicates the fulness and completeness of Christ's obedience to God the Father in perfecting our salvation.

6. Sacrifices.

At the brazen altar part of the peace offering was consumed. The peace offering is typical of Christ our peace, reconciling us to God. A portion of the meal offering was also consumed at the altar - type of Christ as He lived, walked and served in His humanity upon the earth. Also a portion of the sin and trespass offerings were consumed at the brazen altar - type of Christ made sin for us (I Peter 2:24).

Everything was reduced to ashes in the center of the altar. Christ "poured out His soul unto death," and His "soul was made an offering for sin". (Isa. 53:10-12.



TYPOLGY.7. Three cubits high.

In this we may see some reference to the trinity of the Godhead.

8. Ashes.

The ashes were poured out at the east side, and between the altar and the gate could be seen by Israel, who thereby knew that the sacrifice was accepted. Rom. 4:25; John 5:24; I Peter 3:18.

In Exodus 29:42-46 we have a beautiful scripture summarizing the lessons of the brazen altar and the sacrifice of the burnt offering as they made possible the place of communion with God, the sanctification of priest and people, and God's continual presence among them, as well as being a reminder of God's faithfulness in bringing them out of the land of Egypt -- a place of bondage.

XIII. Brazen Laver -- Ex. 30:17-21; 38:8

The brazen laver stood between the altar and the door of the tabernacle proper. It was filled with water in which the priests washed their hands when they went into the sanctuary to minister, or when they served at the brazen altar. No measurements were given for it. It was made of the brazen looking-glasses of the women who assembled at the door of the court. It was not especially committed to any of the priestly families, no provision seems to have been made for carrying it and it was not covered as were the other articles of furniture on the march.

Let us look at some of the typical lessons from this.

1. Material -- Brass again speaks to us of God's unyielding character in judgment. All the furniture in the outer court was of brass and the most prominent lesson of all this is that judgment is necessary, justice is vindicated and redemption is wrought. In all this we have a picture of Jesus the incarnate Word of God (John 1:1) to whom all judgment has been committed (John 5:22; II Cor. 5:10,11).

2. Mirrors -- Here we see a thing ministering to pride and self-conceit turned into a medium for cleansing and bring communion with God. In Luke 18 we see a striking instance of the natural use of the mirror in the self-righteousness of the Pharisees. Contrast with this what the women of Samaria (John 4) and the publican (Luke 18) saw, as they looked into God's mirror. Contrast what Paul saw of himself before he looked into the mirror of God, as recorded by him in Phil. 3:4-7, with what later saw, as recorded in Romans 7, when the true spiritual character of God's divine law was revealed to him. James 1:23-25 shows us what the spiritual meaning of the mirror is, where the Word of God, "the perfect law of liberty," is seen as the divine mirror in which our true character is revealed.



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To summarize, then, the laver is a type of the written Word of God and of Christ the living Word in whom as our pattern we see revealed to us what we are and what we should be.

3. Washing -- In the Old Testament four words are used in connection with washing or cleaning:

(1) The meaning in II Chron. 4:6 is to "put away" as seen in the necessity of the sacrifices of the burnt offering being cleansed.

(2) In Lev. 15:11, 12, we have another use of the word; to "gush, flow over, rinse". As an illustration of this word see I Kings 22:38, where Ahab's chariot was thoroughly cleansed of the blood of the dead king.

(3) In Ex. 29:4-14 note that Aaron and his sons were to be thoroughly "bathed" when they were consecrated to the priestly office. In Lev. 14:8,9 we see the leper also was to be "bathed" before being pronounced clean and allowed to associate again with others.

(4) In Lev. 15:7, where the word "wash" is used in connection with the cleaning of clothes, the word has the meaning of "tread" as in thoroughly ridding the clothes of dirt through a process of treading upon them in water.

The first three of these words are combined in Lev. 15:11.

The spiritual effect of all this in the cleansing of the heart from sin is seen in Ps. 51:2 where David said, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Also in Jer. 4:14, where the prophet said, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved."

In John 13:10 we have two words translated "wash" which are different in meaning. This verse should properly be rendered thus, "He that is washed" (bathed) "needeth not save to wash" (cleanse) "His feet, but is clean every whit." The idea is that as in oriental countries the person went from the public bath in his sandaled feet to his home, thereby contracting defilement on his feet only, all this was necessary for him to do after this bath would be to wash his feet. We shall see later how this idea is spiritually set forth in the application of the cleansing by the laver.

4. The spiritual significance of the water of the laver.  
Cf. John 3:5.

This being born of water and the spirit is explained in Titus 3:4, 5; I Peter 1:22,23, and James 1:18 as being the divine operation of bringing us into Christ by the "washing (the laver) of regeneration and renewing of (by) the Holy Ghost." The instrument which accomplishes this regeneration (cleansing by the laver) is the Word of God as explained by the latter two of these Scriptures.