

TYPOLGYINTRODUCTIONI.-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.- ⁵

1.-A Person.-Adam, a type of Christ ^{THE LAST ADAM.} (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.- ²

1.-Type.-Most frequently in the Pentateuch (Genesis-^{Numbers} 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).

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b. Moses received from God the directions concerning the Tabernacle. (Ex. 25-40.) There was no room left for his own ideas, opinions, or reasonings.

4. Why was the Tabernacle given.

- (1). For God to dwell in the midst of His people. (Ex. 25: 8; 29:45). Sin hindered fellowship between man and God in Eden, in Israel, in the days of Christ, in the early Church, in our day, and will at the close of the Millennium. It will do so no more when we have "the new heavens and the new earth". (II Pet. 3:13; Rev. 21 and 22).
- (2). For God to evidence His oneness with His people.
- a. God met all of the assaults on Israel. (Num. 23:18-24).
- b. God commanded holiness of life. (Lev. 20:26; 21:8 Num. 5:1-3). Personal holiness of God, and His indwelling presence, obligate His people to be holy. (II Cor. 6:14-18; I Pet. 1:15,16). Holiness becomes His house. (I Cor. 3:16,17; 6:19,20).
- (3). To teach Israel the holiness of God and their own sinfulness. (God was shut in, and Israel was shut out.
- (4). To teach Israel the only way of approach unto God was through the High Priest, and by sacrifice. ↑ Our approach unto God is through Christ, our High Priest, and through His shed blood (Heb. 10:19-22). The blood of Christ is the basis of every spiritual relationship, and the means of every spiritual blessing.
- a. Redemption through blood. (Acts 20:28; Col. 1:14; I Pet. 1:18,19; Rev. 5:9).
- b. Forgiveness through blood. (Mat. 26:28; Eph. 1:7; Heb. 9:22).
- c. Justification through blood. (Rom. 5:9).
- d. Sanctification through blood. (Heb. 10:14; 13:12).
- e. Cleansing through blood. (I Jno. 1:7)
- f. Peace through blood. (Col. 1:20).
- g. Nearness through blood. (Eph. 2:13; Heb. 10:19).
- h. Victory through blood. (Rev. 12:11)
- i. Inheritance through blood. (Heb. 9:14,15).

*To APPROACH GOD
They must Recognize
God's Appointed High
Priest and to bring
Blood Sacrifice*

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- (1) God was the Architect. (Ex. 25:9). He had His own plan concerning the Tabernacle, and made it known to Moses. He had His own plan concerning redemption, and formed it independent of man (Rom. 11:32-36; Eph. 1:5,9,11). "The good pleasure of His will", "Purposed in Himself". He was definite and plain in making known His plan to us. He gave to us through the Holy Spirit, a full and complete revelation concerning His plan, and of "things to come" (Jcn. 16:12-15). The Scriptures are complete and sufficient.
- (2) Moses was the General Manager. (Ex. 25:9). Moses had others given to him as his assistants were to make all things according as God had planned, and made known by revelation (Ex. 25:9). There was no room for their own ideas, either great or small.
- a. The Tabernacle was a type of Christ. He was God in the flesh tabernacling among men (Jno. 1:14,18).
- b. The Tabernacle was a type of the Church. "As the habitation of God through the Spirit" (Ex. 25:8; Eph. 2:19-22).
- (a). Christ is the builder of the Church. (Mat. 16:18).
- (b). Believers are assisting Christ in building the Church. (Acts 2:41-47; I Cor. 3:9-15; II Cor. 6:1; Eph. 4:7-13). Our service to God, and our lives as believers, are to be fashioned according to God's will as revealed in His Word. God desires that His will shall be wrought in us through the indwelling Holy Spirit (Col. 4:12; Heb. 13:20,21).

2. Materials used in the construction of the Tabernacle. (Ex. 25:3-7).(1). Metal.

- a. Gold. (Ex. 25:3; 35:5,22; 38:24). 29 talents (1 talent \$28,800.) equals \$835,200.; 730 shekels (1 shekel \$9.60) equals \$7,008.
- b. Silver. (Ex. 25:3; 35:5,24; 38:25-28). 100 talents (1 talent \$1,920.) equals \$192,000.; 1,775 shekels (1 shekel \$.64) equals \$1,136.
- c. Brass. (Ex. 25:3; 35:5,24; 38:29-31). 70 talents and 2,400 shekels

(2). Fabrics. (Ex. 25:4; 35:6,23-26.)(3). Wood. (Ex. 25:5; 35:7,24).

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(4). Precious Stones (Ex. 25:7; 35:9,27).

(5). Jewels. (Ex. 35:22).

A great amount of material was used, and much that was costly, in the construction of the Tabernacle. The total amount was \$1,186,000. The Tabernacle, when finished; was to reflect God's glory. There is no license, or example, in that to build extravagant Church edifices today, for mere show or display. It would be more pleasing to the Lord to build simple Church edifices, and devote the money saved thereby for the propagation of the Gospel.

3. How the material was to be furnished for the construction of the Tabernacle. (Ex. 25:2).

(1). Israel, a redeemed people, was the Lord's possession. (Ex. 12-15). They were sheltered by blood, and delivered by God's power, from the hand and the land of the enemy. Being redeemed they were no longer their own; but belonged to the Lord. Believers in Christ now, who have accepted Him as their Saviour, are, also, not their own; "They are bought with a price", the blood of Christ, and they belong to Him. (I Cor. 6:19,20). All they are and possess is the Lord's (Acts 27:23). All true giving springs from a recognition of our stewardship (Acts 4:34; II Cor.8:5).

(2). The people of Israel were to give willingly of their substance to be used in the construction of the Tabernacle. (Ex. 25:2-9; 35:5-29). Later, when the Temple was built, (I Ch. 29:3-5,9,14-17), David himself gave \$99,840,000. (I Ch. 29:2-5). What he gave was 3,000 talents of gold (\$86,400,000.) and 7,000 talents of silver (13,440,000.). If the Israelites were true to the Mosaic system they gave 1/3 of their time, and 3/10 of their substance, to God and His work.

(3). The people brought more than enough for the construction of the Tabernacle. (Ex. 36:5-7). It revealed spontaneous liberality, such as is produced by the Holy Spirit. (Acts 2:45; 4:34,35).

4. Lessons on liberality.

(1). The spirit of liberality is the Spirit of the Lord. (II Cor. 8:9,12; 9:7).

a. Source of liberality. (II Cor.8:1; 9:14). Grace bestowed.

b. Privilege of liberality. (II Cor. 8:3,12-15). It is the privilege of all, whether rich or poor. The poor widow gave her all, and she is the great example of the spirit of bountiful liberality.

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(Mk. 12:41-44).

- c. Standard of liberality. (II Cor. 8:9). The cross of Christ and His voluntary sacrifice.
- d. Rewards of liberality.
- (a). Joy (II Cor. 8:2).
- (b). More to give. (II Cor. 9:7-11).
- (c). Increased thanksgiving to God. (II Cor. 9:12).
- (d). God and the Gospel are glorified. (II Cor. 9:13).
- (e). The liberal soul shall be made fat. (Prov. 11:25) Those who give receive (Lu. 6:38). In the spiritual, as well as the physical, realm the law of sowing and reaping prevails. (II Cor. 9:6; Gal. 6:7,8).
- (f). The man with the bountiful eye shall be blessed. (Prov. 22:9). The eye of pity moves the heart to compassion and the hand to giving and ministering. (Lu. 10:33-35).
- (g). Self-denial and compassion are marks of a true fast. (Isa. 58:6,7). They bring blessing (Isa. 58:8-12; Acts 20:35).

We are living in a day when much money is spent foolishly, money that should be devoted to Christ and His gospel. (Lu. 17: 26-30). Christ, in the Sermon on the Mount, shows us a life centered in God, and devoted to Him. (Mat. 6:25-34). What to do with our money is a vital question (I Tim. 6:17-19; Jas. 2:5).

- (2). Sowing and reaping. (II Cor. 9:6). The harvest is proportionate to the seed sown. Scanty sowing means scanty harvest. Seed in the granary will never multiply. It must be scattered and cast into the earth. The same is true concerning our means. Those who hoard up what they have will find it wasted. Only that which is used in blessing others glorifies God, and is laid up in Heaven. Those who, by their means, bring blessing to others will receive blessing from God. "The liberal soul shall be made fat," (Prov. 11:25) because he is possessed by the spirit that opens the way for God to bless. Selfishness shuts out blessing from God.

Spiritual things move in cycles. We are blessed of God, and then through a helpful ministry brings blessing to others, and that in turn brings blessing to us. What we do in the name of Christ returns to us in multiplied blessing. Our future harvest, both as to quality and quantity, is determined by the quality and quantity of what we are sowing now. We cannot expect much when we have sowed but little. There is a natural law in the spiritual world. To withhold giving is to rob ourselves.

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1. They were wisehearted. (Ex. 31:6; 35:10; 36:2). Both men and women were engaged in building the Tabernacle. (Ex. 35:22, 25, 26).

(1). They were Divinely endued and taught. (Ex. 31:3-6; 35:35). The Spirit of God was the secret of their wisdom (Gen. 41:16, 38, 39; Dan. 2:27, 28; 5:10-16). It is not worldly or intellectual knowledge, but heavenly and spiritual.

(2). Workers for Christ now. It is the same as of old. Divine illumination, spiritual enduement and knowledge of Christ are necessary, in order to be workers for Him (Mat. 16:17; Jno. 16:12-15; Acts 6:3, 10; I Cor. 2:11-14; Jas. 1:5; 3:17; I Jno. 2:20, 27). Human culture amounts to little in spiritual service. The secret of spiritual wisdom is to be Divinely endued, and to know Christ (Lu. 24:49; I Cor. 1:30; Phil. 3:8-10.)

(3). Qualifications for spiritual wisdom.

a. Fear God. (Job. 28:28; Prov. 3:7; 9:9, 10).

b. Depart from evil. Both as to practice and to the company we keep.

(a). Practice (Job 28:28).

(b). Company. (Ps. 26:4, 5; Prov. 4:14, 15; 9:6; 13:20).

c. Willing to be, in the estimation of the world, fools for Christ. (I Cor. 2:14; 3:18, 19; 4:10).

d. Know, and heed, the Word of God. (Ps. 119:105, 130; Prov. 6:20-23; II Tim. 3:15-17). Need to be open to light, and willing to obey the Word of God, and walk in the light (Jno. 7:17; Rom. 6:17; I Thes. 2:13).

2. How they were taught. -

(1) Instructed by Bezaleel. (Ex. 35:30-34).

His name means "In the shadow of God". He is a type of the Holy Spirit, whom Jesus said was "to lead us into the truth", and "show us things to come" (Jno. 14:26; 15:26; 16:13). We have a complete revelation, all of God's will and purpose in Christ having been revealed to us in the Bible. Bezaleel alone could "devise curious works" (Ex. 35:32). So the Holy Spirit alone knows and searches the deep things of God, and they are revealed in the Word of God (I Cor. 2:10-13). The knowledge of the revelation which the Holy Spirit has given is known by believers who have the mind of Christ (I Cor. 2:14-16). There is progress in spiritual enlightenment (Eph. 1:17, 18; Col. 1:9, 10; II Pet. 3:18).

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- (2). Instructed by Aholiab. (Ex. 35:34). His name means "Tabernacle of the Father". The ascended Lord gave Spirit-gifted men to the Church for the work of ministering (Eph. 4:7-13), also an enabling for ministering to each member of the Body of Christ (I Cor. 12). These the Holy Spirit directs and uses as instruments in the work of building up the Church. The Lord's servants are co-workers with Him (I Cor. 3:9; II Cor. 6:1).

3. Their characteristics.

- (1). They worked according to the Divine plan. (Ex. 39:43). God's plan was Divine in origin; plain and definite in revelation, and full and complete in detail. The workers made everything according to the plan. They rejected all human opinions, and their own personal ideas and plans, and worked according to the Divine direction.

God's people in the present time need to be Scriptural in their work for God. The Word of God reveals the plan of God clearly and fully. What the Lord has purposed to do, and the way in which He wants it done, is revealed clearly and fully in His Word.

- (2). They were willing workers. (Ex. 35:21,22,29; 36:2). They worked for love of service, not for hire. Love : God is the true impulse and motive in work for God, and promotes unselfishness (I Cor. 9:6-14; II Cor. 5:14). False teachers and false workers are filled with covetousness (Jno. 10:12,13; II Pet. 2:3; Jude 11).
- (3). They received their material from Moses. (Ex. 36:3). Scripture speaks of two kinds of material believers are using in building (I Cor. 3:12).

a. Right kind.

- (a). Gold. Typifies Deity. It speaks of work done in, through, and for God.
- (b). Silver. Typifies atonement. (Ex. 30:11-15; I Pet. 1:18).
- (c). Precious stones. Typifies godliness. Several kinds of precious stones were mentioned in connection with the breastplate of the High Priest. (Ex. 28:15-21; 39:8-21). It speaks of Christ's perfections as He appears for us before the Father.

b. Wrong kind.

- (a) Wood. Typifies self-conceit and man's own mind. (Jer. 5:13,14).

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- (b). Hay. Typifies man's thoughts. It is grass cut down and dried (Isa. 40:6-8; Jas. 1:10,11; I Pet. 1:24).
- (c). Stubble. Typifies ordinances and forms of religion. It is what is left after the grain (reality) is removed (Job 21:18; Isa. 33:11; Jer. 13:24).

4. Their work was approved. (Ex. 39:33-43).

(1) Tabernacle workers. When the work was all finished it was brought to Moses for his inspection. He approved it, and blessed them (Ex. 39:33,43).

(2) Christian workers now. Our work as believers shall be inspected and made manifest as to what sort it is.

a. Our work shall be tried. Tried as by fire, which signifies God's searching judgment (I Cor. 3:13-15; II Cor. 5:10). The result will be either reward or loss. Rewards has nothing to do with salvation. Salvation is by grace through faith, but reward is for service and faithfulness. All our work done as believers in, through, and for the Lord, after being tested by fire, and approved by Him, will be rewarded. (I Cor. 15:58; Gal. 6:9).

b. Our need as Christian workers.

(a). A true motive. Love for Christ (II Cor. 5:14).

(b). A true aim. To please Christ (II Cor. 5:9)

(c). A true manner. Set forth in I Thes. 2:2-12.

a'. To be Scriptural. (I Thes. 2:2).

b'. To be sincere. (I Thes. 2:3-6).

c'. To be tender hearted. (I Thes. 2:7)

d'. To be unselfish. (I Thes. 2:8,9).

e'. To be godly. (I Thes. 2:10)

f'. To be faithful. (I Thes. 2:11,12).

(d). A true object. To present every man perfect before the Lord at His coming (Col. 1:28).

(e). A true hope. The Lord's personal return (Tit. 2:13).

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(1). Time of it. New Year's Day. (Ex. 40:2,17). The Passover marked Israel's national birthday. It was to be the first day of the year (Ex. 12:2). It marked for them a new beginning of national existence. Until then their national life was a blank. The setting up of the Tabernacle marked the beginning of God's presence among them, and, also, of their approach to Him on the ground of shed blood. (Ex. 25:8).

Salvation, like the Passover, and the setting up of the Tabernacle, is a definite crisis in the life of a believer. It is the beginning of:

- a. A new and spiritual life. (Jno. 3:13,36; 5:24).
- b. A new and spiritual creation. (II Cor. 5:17).
- c. A new and spiritual relationship. (Rom. 8:15,16).
- d. A new and spiritual service. (Rom. 6; 17,18).
- e. A new and spiritual sphere. (Eph. 1:3; 2:6).
- f. A new and Divine nature. (I Pet. 1:23; II Pet.1:4).
- g. A new and living hope. (Tit. 2:13; I Pet. 1:3).

(2). By whom - Moses. (Ex. 40:18-33). His helpers prepared the material, and then stood back. Moses alone could rear it up. No other hands could do it. Herein is a lesson for us who live in these days when man exalts himself. The activity of man has no place in the building of God's spiritual house. The Lord alone could add to the Church (Acts 2:47). He uses men in the work of preparing souls to be added to the Church, but the Lord is the supreme worker. He uses men only as men allow themselves to be used by entire surrender to Him, and absolute dependence upon Him. Acts 2 is a picture of this. It is the work of Peter and the risen and ascended Lord and the Holy Spirit. The exalted Lord was the supreme worker, and the apostles were His willing instruments.

(3). Typifies consecration. In Ex. 39 and 40 we find the expression "AS the Lord commanded" 17 times. All was reared up according to the Lord's offer. There was conformity to the mind and will of God as revealed by His spoken Word. All was reared up before the Lord before His sanctifying presence filled the Tabernacle. The spiritual lesson is clear. The cloud is a type of the Holy Spirit. All must be in order before the Lord in the believer's life before he can enjoy the fullness of the Holy Spirit. There must be an absolute separation from all evil in every form, and an absolute surrender to God

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before the believer can be filled with the Holy Spirit and become a "vessel meet for the Master's use" (Rom. 6:13; 12:1; II Cor. 6:14-18; I Thess. 5:23; II Tim. 2:19-21).

Pentecost is an illustration of this truth. It marked the beginning of the Church, the Body of Christ, as the Temple of the Holy Spirit (Eph. 2:19-22). It marked the beginning of the presence of God among His people through the Holy Spirit (I Cor. 3:16). At Pentecost all was in order before the Lord and the Holy Spirit took full possession (Acts 2:1-11). The disciples were waiting before the Lord for the fulfillment of the promise of the Father, in absolute yieldedness, and in utter dependence upon God. These are elements of true consecration to God. The Holy Spirit fills and possesses the life of every believer who yields himself fully to the Lord, and allows Him to have full control of the entire being. To be filled with the Holy Spirit is the desire of the Lord for every believer (Jno. 7:37-39; Eph. 5:18).

2. Purpose of the Tabernacle.

- (1). God's dwelling place. (Ex. 25:8; Lev. 1:1). It was not constructed to be an ornamental display, or an exhibition of human skill. It was erected for a Divine purpose. It was a type of:
 - a. Christ, in whom God tabernacled in flesh. (Jno. 1:14,18; I Tim. 3:16).
 - b. Church, as the temple of the Holy Spirit. (Eph. 2:19-21).
 - c. Believer, as the temple of the Holy Spirit. (I Cor. 3:16, 17; 6:19,20).
- (2). A witness. "Tabernacle of witness" (Num. 1:50,53). A witness to God's holiness. God was shut in, and man was shut out, because God was too holy to associate with sinful man. The believer, as the temple of the Holy Spirit, is a witness for God in holy living and faithful testimony. (Acts 1:8; Phil. 2:15). The believer holds forth the Word of Life among sinful men, and so is a witness for God.

3. Evidence that the Tabernacle was accepted of God.

It was accepted by Moses, would it be accepted by God? The evidence that God accepted it was the cloud covering it, and the glory of the Lord filling it (Ex. 40:34-38; Num. 9:15-23).

- (1). The cloud came after Israel was sheltered by blood. This illustrates a great truth. The sinner must first be saved by the blood of Christ before he can receive the Holy Spirit. The Holy Spirit is received by believers only (Jno. 7:39; 14:17; Rom. 8:15). The unbeliever can neither see or receive Him (Jno. 14:17). The Divine order of salvation is set forth in Eph. 1:12,13, heard, believed, trusted, sealed.

TYPOLGY.TABERNACLE STUDIES(2). The cloud was the evidence of:

- a. The personal presence of God. (Ex. 25:8; 40:34-38);
The expression, "The glory of the Lord" (Ex. 40:34,35) indicated the manifestation of His personal presence. Christ's incarnation was the visible expression of the invisible God (Jno. 1:14, 18; Heb. 1:3). He revealed the Father. God is with His people now in the person of the Holy Spirit. He is the secret of the believer's strength and illumination (Mat. 18:20; 28:20; Heb. 13; 5,6).
- b. The Divine protection. (Ex. 14:19-25; Ps. 105:39). It was a protection from the sun, and from Israel's enemies. At the Red Sea the pillar of cloud was between Israel and the Egyptians, delivering Israel and destroying the Egyptians (Ex. 14:19-31). This speaks of Christ in a two-fold way:
- (a). Saviour and Judge. (Jno. 3:17; Acts 17:31; I Tim. 4:10). Saviour of believers and Judge of unbelievers.
- (b). Lamb and Lion. (Jno. 1:29,36; Rev. 5:5). As a Lamb He was led to the slaughter by His enemies. As a Lion He will overcome and conquer His enemies.
- c. The Divine Light. A shade by day, and a light by night. (Ex. 14:20; 40:38; Numbers 9:15,16). Israel was in a hot land, and a dark world, and needed both shade and light. It is a type of Christ the true Light of the world (Jno. 1:4,7-9; 3:19; 8:12; 9:5; 12:35,36,46). Believers are lights in the world (Mat. 5:14; Phil. 2:15), and light in the Lord (Eph. 5:8). The believer traveling in a dark world has the light of prophecy shining in a dark place to illuminate his path. (II Pet. 1:19).
- d. The Divine guidance. (Num. 9:15-23). Israel did not move unless the cloud moved. To move when the cloud did not move would have been to move without God. The Holy Spirit guides the believer through the Word. (Ps. 119:105). The Word of God is:
- (a). An unerring guide. Its counsels are infallible.
- (b). A safe guide. Its directions are from infinite wisdom and knowledge and hence safe to follow.
- (c). A complete guide. A complete revelation.

4. When the camp of Israel was at rest:

- (1). God was in the midst. (Ex. 25:8; 40:36-38; Lev. 1:1).

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- (2). Each tribe was in its place. All was gathered around God. Christ is the center of our gathering as a people of God (Mat. 18:20). We gather around Him.
- (3). The meeting place was at the east end of the Tabernacle. East is the direction of the sunrise, and the hope and the dawning of the day. Israel's hope was the coming of the Messiah, the substance of the shadows (Heb. 8:1-6; 10:1). They were looking forward constantly for the coming of the Redeemer, hence they met at the east end of the Tabernacle.

V. THE WALL OF THE COURT.

1. Size of the Wall. 150 feet long, 75 feet wide, and 7-1/2 feet high. It rested on 60 pillars of brass, which rested in sockets of brass. It shut God in, and shut man out.
2. Material of the wall. "Fine twined linen" a type of practical righteousness, both in man and in God (Rev. 19:8).
- (1). In man. A type of the righteousness which God requires, and which man failed to produce, and which shut him out from God's presence (Gen. 3:22-24; Ex. 30:18-21; Isa. 64:6; Lu. 10:25-28).
- (2). In God. A type of the righteousness which took man into God's presence, only and alone, on the ground of sacrifice and shed blood (Ex. 20:24-26). This revealed what God is in Himself, in the very essence of His being (Lev. 11:44, 45; Deut. 32:4; Isa. 6:3; Rev. 4:8).
- a. The righteousness of God has been revealed, witnessed to and declared.
- (a). By the Law and the prophets. (Rom. 3:21,22; 10:4). The Law and the prophets witnessed to a righteousness apart from the Law and Law-keeping, that is, a righteousness to be received by faith in Christ. This is to be imputed without distinction of race or nationality, whether Jew or Gentile, to all who believe. This is witnessed to in Adam (Gen. 3:15, 21); Abraham (Gen. 12:3; 15:6); in the Psalms (Ps. 32:1; 85:10-13); in the Prophets (Isa. 45:23-25; 46:13; 53:11).
- (b). In the Gospel of Christ. (Rom. 1:16,17). The Gospel is the glad tidings of what God had provided for sinful man through Christ, in His death and resurrection, and bestowed by grace through faith. The gospel of Christ reveals the righteousness of God "from faith to faith". "From faith", that is, not by the deeds of the Law, or works of righteousness. "To faith", that is, to him that believeth

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in Christ. God's righteousness is imputed to the believer. The death of Christ revealed God's righteousness in dealing with sin (Rom. 3:25,26). The resurrection of Christ revealed that God's righteousness was vindicated, and all of its holy claims were satisfied. Christ secured and provided righteousness for the believer (Num. 4:25; 5:1; I Cor. 1:30; II Cor. 5:21).

- (c). To be submitted to by man. (Rom. 8:2-4; 10:3;4) To submit to it means to surrender to Christ, accept Him, and believe on His as God has set Him forth in the Scripture. We must believe Christ to be who and what God declared Him to be. This is God's only method of justifying the ungodly. No amount of works will do. All that God asks is faith in Christ, but this He demands for justification.
- (d). It was death to a stranger to come near the Tabernacle. (Num. 3:38). Apart from Christ God's righteousness condemns the sinner forever (Heb.12:29). Christ saves from the wrath to come all who accept Him as their Saviour (I Thes. 1:10), but upon those who reject Him the wrath of God abides forever (Jno. 3:36). Out of Christ there is nothing for man but the wrath of God.

3. Height of the wall. - 7-1/2 feet. Too high for man to look over. It reached to the ground so that none could look under. This speaks of the human impossibility to see, discern, or understand the things of God (I Cor. 2:9-16). The things of God must be spiritually discerned. It shows the worthlessness of intellectual comprehension of the truth. Man is barred from God's presence. Israel could not approach God except as they entered in through the gate in the person of the High Priest as their representative (Jno. 14:6). This shows the worthlessness of works, culture, reform or self effort to save us, and make us acceptable to God. Only, and alone, in Christ can sinful man approach God. "Believers are made nigh by the blood" (Eph. 2:11-18).
4. The pillars and sockets of the wall were of brass. Brass symbolizes Divine judgment. This is seen in passages in which brass is mentioned (Ex. 27:2,4,6,19; 38:2-6; 39:39; Num. 21:9; Jno. 3:14,15; 12:31-33). God laid on Christ the iniquity of us all (Isa. 53:6). He was made sin for us (II Cor. 5:21). He bore our sins in His body on the tree (I Pet. 2:24). On the cross Christ bore the Divine judgment for all of the sins of man, past, present and future. He suffered the wrath of God against sin, and those who accept Him as their substitute shall never come into the judgment for sin (Jno.5:24; Rom.8:1). The believer's judgment for sin is past forever (I Tim. 5:24), and in Christ he stands justified before God (Rom. 5:1).

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5. The rods, hooks, and chapiters of the wall were silver. Here again the usage of the word determines its symbolism. Silver symbolizes atonement (Ex. 27:17; 30:11-16; 38:19; 38:25-28). It speaks of God's grace in providing an atonement, a covering for sin (Ps. 32:1; Rom. 3:25). The rods and hooks held the wall together. Apart from them it would have collapsed. The atonement of Christ holds the plan of salvation together. The red cord runs throughout the entire structure of the Scripture. The blood of Christ and atonement forms the basis of every blessing that the believer enjoys in this life, as well as of every spiritual relation (Rom. 8:32; Col. 2:14). The blood is the theme of the song of the redeemed in Heaven. (Rev. 1:5; 5:9; 7:14; 12:11; 19:13).
6. The wall had a chapiter on top. It was for ornament and beauty. The righteousness of God, imparted by the Holy Spirit, puts an ornament into the believer's life. As the believer keeps yielded to Christ the graces of Christ will beautify his life (I Pet. 2:9). Such need not the artificial adornments of the world to beautify them. The most beautiful adorning is the godly life (Tit. 2:10).

VI. THE GATE AND ITS HANGING. (Ex. 27:16,17; 38:18,19).1. There was a gate.

- (1). The barrier that shuts man out from God is immovable. Immovable because of Divine holiness and righteousness, and human sinfulness. God's holiness and righteousness are immovable for God must maintain them. Man's sinfulness and weakness make it impossible for him to produce the required righteousness.
- (2). The barrier that shuts man out from God is insurmountable. Insurmountable because the claims of the Law are too lofty for sinful man to scale in his own strength, and on the ground of his own merit. If there had been no gate there would have been no means of access to God, and no hope. But there was a gate which meant access to God. The gate is a type of Christ who is the Door (Jno. 10:1; 7,9), and the Way (Jno. 14:6). All acceptance unto God (Rom. 5:2; Eph. 2:18; 3:12) is based upon the redeeming work of Christ.

2. There was only one gate.(1). The true way.a. Only one door of entrance to Noah's ark. (Gen. 6:16).

By it everything, great or small, that entered into the ark had to enter. By it Noah and his family had to enter. No entrance through the door meant no entrance at all.

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- b. Only one gate to the Tabernacle. Apart from that there was no entrance into the presence of God.
- c. Only one way of access unto God. (Jno. 14:6; Acts 4:12) Christ is man's only Saviour. Apart from Him there is no salvation.
- (2). The false way. The imitation way, the invention of Satan called "The way of Cain" (Gen. 4:1-7; Heb. 11:4; Jude 11) This way had the Divine woe on it. Those who take that way are helpless and hopeless.
- a. The way of human religion. (Gen. 4:3). The way of self righteousness and pride. The way of denial that man is a sinner, and needs the atoning sacrifice. The way of human opinion.
- b. The way of deliberate ignorance. Cain had a revelation of how to approach God acceptably (Gen. 3:21). He was a rationalist, or an unbeliever, and so rejected the Divine revelation. He deliberately refused to walk in the light, and was blinded by Satan.
- c. The way of Divine rejection. (Jno. 3:18-20,36; I Jno. 5:12). Cain rejected God's way of approach to Him, and God rejected Cain. (Gen 4:5)
- d. The way of unyielded pride. (Gen. 4:5-7). To reject the Divinely provided sin offering meant to be abandoned to his sin, and so ruled by it; Cain refused to come in God's way, even after God, in grace, offered him another chance. He was given up to his sin, and became its slave.
- e. The way of manifest hatred. (Gen. 4:8; I Jno.3:12). He hated the true man of faith (II Tim. 3:3).
- f. The way of Divine condemnation. (Gen. 4:10-12; Jno. 3:18,36).
- g. The way of hopeless despair. (Gen. 4:13-16). For Cain there was no more forgiveness, nor any more access unto God, but hopeless and utter despair.
3. The gate was wide enough for entrance. 30 feet (Ex.27:16). We read of a "strait gate and a narrow way" (Mat. 7:13,14) which leads to eternal life. The gate is "strait" because of God's holiness and man's sin; The way is "narrow" because of the new birth (Jno. 3:3-8); the life (Rom. 6:4), and the walk demanded (Eph. 2:10; 4:1,17; 5:2,8,15). The gate is open to all who will enter (Jno. 3:16; Tit. 2:11; Rev. 22:17). Only those are excluded who exclude themselves through their wilfulness and unbelief. Such are eternally under the wrath of God. (Jno. 3:18,36).

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4. The hanging of the gate. (Ex. 27:16; 38:18).
A type of Christ in His humiliation as the Son of Man (Lu. 19:10), the ideal representative man. Paul sets before us 7 successive steps downward in Christ's humiliation from the highest glory to the deepest depths of shame and suffering (Phil. 2:6-8). He becomes a man, a servant, and a sacrifice for sin.

5. The colors of the gate. These typify the life and character, as well as the work and glory, of Christ.

(1). Colors.

- a. Blue. The color of the heavens. It speaks of Christ the Heavenly One, veiled in flesh among men (Isa. 9:6; Mic. 5:2; Jno. 1:14,18; I Tim. 3:16). Because of His Heavenly character He was unknown to men (Jno. 16:3; I Cor. 2:8; I Jno. 3:1). In Him Deity was veiled in flesh, power was hidden in weakness, and riches was hidden in poverty. He was absolutely Heavenly while on earth. His heart and life were there (Jno. 3:13); He found nothing on earth to attract Him (Jno. 14:30), neither anything that could satisfy Him; He did not belong to this world system (Jno. 17:14,16;18:36).
- b. Purple. The color of royalty. It was the color of the robes of kings, who by it displayed their dignity and official standing (Judg. 8:26; Esth. 8:15; S. of S. 3:10; Mk.15:17,18,20; Jno. 19:2,3,5). It speaks of Christ's Kingly power in exaltation (Isa. 9:6,7; Lu. 1:32,33; Phil. 2:9-11; I Tim. 6:14,15; Rev. 11:15; 19:16.)
- c. Scarlet. This color has a two-fold meaning:
- (a). Speaks of suffering and sacrifice. It is the blood color (Isa. 53:3⁶; Jno. 1:29,36). Of this Moses, the Psalmist and prophets spoke (Lu. 24:27,44). It was foretold. "The sufferings of Christ was pre-faced by "ought" (Lu. 24:26). The suffering and sacrifice of Christ were Divinely foreshadowed (Ex. 12; I Cor. 5:7; Heb. 10:1), and Divinely foretold Lu.24:25-27,44; Acts 17: 2,3; I Cor.15:3,4).
- (b). Speaks of glory. At His return to earth to execute judgment, and to set up His Kingdom, Christ will be glorious and majestic (Rev. 19:11-16). Then He will sit upon the throne of His glory (Mat. 25:31, and overthrow all evil, and destroy every enemy of God and of the truth (I Cor. 15:24-28).

(2). Fine twined linen. Wrought with needlework. Type of practical righteousness, and speaks of how Christ did right in all things, both toward God and toward man (Heb. 1:9. This He did even at the cost of His life. (Phil.

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2:8). By His righteousness the free gift of justification of life came upon all men (Rom. 5:18,19).

6. The pillars of the gate. (Ex. 27:16; 38:19).

- (1). The fillets and hooks were of silver. (Ex. 27:17; 38:19)
By the use of silver it became the type of the atonement (Ex. 30:12-16). Christ is our way of access unto God, by virtue of His atonement, and not by virtue of His righteous life. His death and blood, and not His life, saves from sin.
- (2). The pillars rested in sockets of brass. (Ex. 27:17; 38:19)
Brass symbolizes judgment (Num. 21:9). Christ bore the judgment of God against sin, so satisfying the claims of the Law, and vindicated God's righteousness and holiness (II Cor. 5:21; I Pet. 2:24).
- (3). The pillars were four in number. (Ex. 27:16; 38:19). A type and picture of the four Gospels. There are four Gospels which uphold Christ as the Door and the Way, and set Him forth in His various characters.
- a. Matthew. Sets forth Christ as the King (Mat. 2:2,11; 5:35; 13:41; 16:28; 20:21; 21:5; 25:31,34,40; 27:11, 29,37,42). The expression "Kingdom of Heaven" occurs 33 times in Matthew. Here we see Him pictured as the Son of Abraham and Son of David (Mat. 1:1). As the Son of Abraham He brought universal blessing through His death, and as Son of David He will enjoy universal reign at His return.
- b. Mark. Sets forth Christ as the faithful Servant of God. The key verse is 10:45. What Jesus did, and not what He said, is the theme of Mark's Gospel. He did the will of God implicitly, promptly, and unquestionably in all things. We find, 41 times, the expressions; "suddenly, straightway, forthwith, immediately", expressing action.
- c. Luke. Sets forth Christ as the Son of Man. (Lu:5:24; 6:5,22; 7:34; 9:22,26,44; 9:56,58; 11:30; 12:10,40; 17:22,24,26,30; 18:8,31; 19:10; 21:27,36; 22:22,48; 24:7). He is the ideal and perfect man, the representative man, the last Adam (Rom. 5:14; I Cor. 15:45-47).
- d. John. Sets forth Christ as the eternal Son of God (Jno. 1:18,34,49; 3:16,17; 3:35,36; 5:19,20-23,25,26; 10:36; 11:4,27; 17:1; 19:7; 20:31; I Jno. 1:2; 5:20).

Matthew	King	Lion	Royalty	Purple
Mark	Servant	Ox	Sacrifice	Scarlet
Luke	Son of Man	Man	Humanity	White
John	Son of God	Eagle	Deity	Blue

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1. The meaning of the brazen Altar. "Altar" means "High place", that which lifts up. A type of Christ lifted up on the cross, in the manner, and for the purpose, that Moses lifted up the serpent in the wilderness (Num. 21:4-9; Jno. 3:14,15). The brazen altar, in its meaning, is very expressive.

(1). It has to do with all of the priestly ministry and worship. There the blood was shed, the fire never went out, the ashes were poured out, and expiation for sin was made. What was true of the brazen altar is true of Christ and His cross. Christ shed His blood on the cross, and there He made expiation for the sins of man.

(2). It lifted up Israel into fellowship with God. Jacob, at Bethel; had a vision of fellowship between Heaven and earth, and between God and man (Gen. 28:12). This vision takes in Millennial days (Jno. 1:51), and speaks of the time when Israel will stand under the glory of the opened Heavens, and when the angels will be seen attending the Son of Man (Mat. 16:27; 25:31).

The Brazen Altar in the court established fellowship between God and Israel in the days of types, and shadows of better things to come. By its means and work Israel was admitted into fellowship with God. At the brazen altar we see revealed goodness and severity, love and wrath; righteousness and sin, the heart of God and the heart of man. There, too, we see the atonement (Heb. Kaphar, meaning to cover) for sin. All this is true of the cross of Christ, and that in a much more perfect measure and degree.

(3). It lifted up all that was laid thereon. (Lev. 1:2-17; 4:5-7,16-18; 6:9-13). "Burnt offering" indicated that which ascended for God's satisfaction. At the altar of sacrifice the smoke ascended as a sweet smelling savour (Gen. 8:21; Ex. 29:18; Lev. 1:9,13,17; 2:9; 3:5,16; 4:31; 6:15,21; 8:21,28; 17:6; 23:13,18; Num. 15:3,14,24; 18:17; 28:2,6,8,13,24; 29:2,6, 8,13,26; Ezra 6:10). That is its primary meaning. It was a type of Christ offering Himself unto God as a sweet smelling savour (Eph. 5:2). Its secondary meaning and spiritual sense makes it a type of the believer yielding himself fully to God (Rom. 6:13; 12:1; II Cor. 2:15; Phil. 1:21; 2:17). Nothing is more acceptable to God than the devotion of the entire being, with all of its energies and powers, to Christ and His service. The sacrifice, being dead, was unconscious of its own virtue. So the people of God, yielded to Him, are unconscious of their pleasing God and blessing man.

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2. The purpose of the Brazen Altar. It stood at the gate of entrance representing God's claims. These must be met before God could have fellowship with the sinner. It demanded blood sacrifice. No blood meant no acceptance with God, and no remission of sins (Heb. 9:22). The Brazen Altar, in its purpose, typified:
- (1). There the innocent bore the judgment of the guilty.
The lamb of sacrifice, in death, took the place of the condemned sinner, and suffered the judgment against sin which was due to the sinner. It was a type of how Christ, the innocent one, died for us, the guilty sinners; and bore the judgment of God against sin (Isa. 53:4-6, Rom. 4:25). Therefore judgment is past forever for the believer (Jno. 5:24; Rom. 8:1; I Tim. 5:24).
 - (2). There God met Israel. (Ex. 29:42, 43). The Brazen Altar was the place of meeting. The blood sacrifice on the altar gave Israel the privilege of meeting God there. The sinner can meet God only, and alone, at the Cross (Jno. 14:6; Acts 4:12; Eph. 2:12-18). The cross is the basis and ground of all access to, and fellowship with, God. To approach the Brazen Altar without a sacrifice, in disregard to the Altar and its claims, meant death. To reject Christ, and His sacrifice on the cross, means eternal death. All that the sinner needs to do to be lost is to reject Jesus Christ.
3. Material of the Brazen Altar.
- (1). Shittim (acacia) wood.
Wood is a type of humanity. In its typical meaning, as relating to Christ, it is filled with meaning. Christ, in order to be a Saviour, needed to be both human and Divine. He had to be both Son of Man and Son of God. He was human, but absolutely sinless (Jno. 8:46; 14:30; Heb. 4:15; 7:26; I Jno. 3:5), and never carnal or fleshly minded.
 - (2). Covered with brass.
Typifies judgment. Christ bore all through his life criticism for doing and teaching the will of God, and on the cross He bore the judgment for sin (Phil. 2:6-8; Heb. 10:5-7).
4. Size of the Brazen Altar.
7-1/2 feet long, 7-1/2 feet broad, and 4-1/2 feet high (Ex. 27:1; 38:1). It was foursquare (Ex. 27:1; 38:1). It was large enough to hold the other vessels of the Tabernacle. That comprehends and includes an infinite breadth of meaning. It speaks of the boundless influence of the work of Christ on the cross. It is all-inclusive and all-comprehensive. All of our blessings are linked with, and the result of, Christ's death

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(Rom. 8:32), as, also, every future triumph of Christ in the work of human redemption. The Brazen Altar was 3 cubits high (Ex. 27:1; 38:1), twice as high as the Ark, on which was the mercy seat (Ex. 25:10), which was the place of propitiation, the place where sin was covered (Rom. 3:25).

5. The horns of the Brazen Altar. (Ex. 27:2; 38:2). It had four horns, and they were one with the Altar. In the Scripture "horns" signifies power (Deut. 33:17; I Ki. 22:11; Ps. 75:10; Jer. 48:25; Lam. 2:3; Ezek. 29:21; 34:21; Dan. 7:7,8,11,20,21; 8:3-9, 20-24; Amos 6:13; Mic. 4:13; Hab. 3:4; Zech. 1:18-21; Rev. 5:6; 12:3; 13:1,11; 17:3,7,12,16). These horns speak of the power of God:

- (1). In raising Christ from the dead. (Rom 1:4; I Cor. 6:14; II Cor. 13:4; Eph. 1:19,20). This was a manifestation of the exceeding greatness of God's power (Eph. 1:19).
- (2). In raising believers from the dead. Made manifest to, and in, the believer, both now and in the future, in quickening the mortal body, and in raising him up from among the dead. (Acts 26:8; Rom. 8:11,23; I Cor. 6:14; 15:12,23,51-54; II Cor. 4:14; Phil. 3:10,11,21; I Thes. 4:14-16; II Tim. 4:1; Rev. 20:6).

The horns were sprinkled with blood. They stood out toward the four corners of the earth. This speaks of salvation through Christ, and His blood, being proclaimed among all of the nations of the earth (Mat. 28:19; Mk. 16:15; Lu. 24:47; Acts 1:8). The power of the Holy Spirit is given to proclaim the Gospel. These Scriptures set forth the message of the Church, the world-wide mission of the Church, and the qualification of the Church to proclaim the Gospel. The cross gave to the Church its message, Christ gave to the Church its mission, and the Holy Spirit gave to the Church its power.

6. The blood, ashes and fire of the Brazen Altar.

- (1). The blood. Poured out at the bottom of the Altar. A type of Christ pouring out His blood at the foot of the cross, pouring out His blood and life unto death. (Isa. 55:12). Christ gave all that He had, and was, in the incarnation, and in His death on the cross, to redeem fallen men. The cross was His altar of sacrifice, the place where He shed His blood to atone for sin.
- (2). The ashes. Carried out to a clean place. The body of Christ was laid in a new tomb, one which had never before been occupied (Lu. 23:53.)
- (3). The fire. The fire on the altar was never to go out. (Lev. 6:12,13). The fire was a symbol of God's holiness. Christ on the cross met the holiness of God, and vindicated it fully, and honored it, in His painful and shameful death (Isa. 53:4,10). Because of this God meets the sinner on the merit of Christ's blood.

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VIII. THE LAVER. (Ex.30:18-21; 38:8).

The Laver was not included in the record of the construction of the Tabernacle with its furniture and vessels (Ex. 25-28). It was added after the atonement (Ex. 30:11-16). It came after the Brazen Altar, which had to do with atonement and expiation for sin.

The place where the Laver stood is significant. It stood between the Brazen Altar and the door of the Tabernacle. The Brazen Altar speaks of Christ dying for sin, and had to do with atonement. The Laver speaks of Christ ministering in Heaven for us as sinners. It had to do with advocacy (I Jno. 2:1). In the Divine order Calvary preceded the ascension of Christ, and the atonement of Christ preceded Pentecost (Jno. 7:39; Acts 2:33). In the Divine order regeneration precedes being filled with the Holy Spirit. Regeneration has to do with sin (Jno. 3:3,5,7; Tit.3:5; I Peter 1:23). The filling with the Holy Spirit has to do with the believer (Jno. 7:39).

1. Material of the Laver.

(1). Made of brass. (Ex. 30:18). The brass speaks of:

- a. Earth. The Laver stood in the court, representing the earth. On the earth Christ bore the judgment for sin. Believers have that wherewith they may judge themselves in the Word of God. The Word of God is for men on earth, and not for those in Heaven.
- b. Judgment. Christ bore the judgment for sin (Isa. 53:4-6; Rom. 4:25; II Cor. 5:21). It signifies self-judgment which believers are to exercise (I Cor. 11:31,32). The Word of God judges now, and will in the future (Jno. 12:48; Heb. 4:12; Rev. 19:15).
- c. Endurance. The Word of God is incorruptible and enduring (I Peter. 1:23,25).

(2). Made of lookingglasses. Had been the property of the women assembling (Ex. 38:8). They were mirrors of polished brass. The women were pious and devout, and served or worshiped at the door of the Tabernacle. It was the custom of women to frequent the Court (Lu. 2:38).

2. Purpose of the Laver.

(1). It revealed uncleanness. It served as a lookingglass. The Word of GOD reveals sin (Ps. 119:130; Jno. 4:29; Acts 2:37; 7:54; Rom. 7:7). It not only reveals sinful deeds, but it uncovers and exposes sinful intentions (Heb. 4:12).

(2). It provided for cleansing.

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- a. It was filled with water. (Ex. 30:18; 40:7,30). The water was secured from the smitten rock. This Rock was Christ (I Cor. 10:4). From His side flowed blood and water when He was smitten on the cross (Jno. 19:34). The cleansing by the blood (I Jno. 1:7) and the water of the Word both came from the death of Christ (Jno. 15:3; Tit. 3:5; Jas. 1:18; I Pet. 1:23). The Word reveals the person and work of Christ, and, as the Holy Spirit is permitted to apply it, it works effectively in transforming lives. The Power of God for cleansing is in the Word. Its life and power are the life and power of God, and through the Word the Holy Spirit operates, (Jno. 6:63; Eph. 6:17; Heb. 4:12; I Pet. 1:22).
- b. To wash withal. (Ex. 30:18; 40:30). The priests were to wash their hands and feet thereat (Ex. 30:19), before they entered the presence of God. The priests had to wash or die (Ex. 30:20). The feet (the walk) must be cleansed in order to have fellowship with God (Jno. 13:8). To allow known sin in our lives as believers means broken fellowship. To refuse to judge ourselves means to be judged by the Lord, and, sometimes, that means physical death (Acts 5:1-11; I Cor. 5:1-5; 11:29-32). To stand accepted before the Lord we need to be clean (II. Cor. 7:1) We need to be separated from evil, to be cleansed from all filthiness and impurity. One act may unfit us for service. It may be secret sin which may not affect our lives before men, but will as concerns our fellowship with God.

3. The Laver a type.

- (1). Of the washing of regeneration. (Tit. 3:5). The word "wash" here is "laver". It is linked with the renewing of the Holy Spirit which denotes a creative act. Tit. 3:5 explains Jno. 3:5. Water is a symbol of the Word of God which, applied by the Holy Spirit, effects the new birth (Jas. 1:18; I Pet. 1:23).
- (2). Of cleansing through the Word. (Jno. 15:3; Eph. 5:26). Christ washing the feet of the disciples (Jno. 13:5-12) is the antitype. This act, in its meaning, belonged to the hitherto unrevealed things of God (Jno. 13:7). Peter did not know what Christ was doing, in spite of the fact that he knew that Christ was washing his feet. What Christ did in fact symbolized His present ministry of advocacy (I Jno. 2:1,2). Two different words are used for washing (Jno. 13:10). "Washed" means bathed, and meant entire ablution. All of the disciples, except Judas, had this (Jno. 6:70,71; 13:10,11). "Wash" means cleansing of the feet from daily defilement contracted by coming in contact with the world (symbol of walk). This means confession of sin and self-judgment, and results in forgiveness and thorough cleansing (Ps. 119:9; I Pet. 1:22;

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I Jno. 1:9). We have this act illustrated in Peter's restoration (Mat. 26:75; Jno. 21:15 - 17). In washing the disciples' feet Jesus gave us a pattern (Jno. 13:14, 15). Believers are to humble themselves as Christ did and serve others (Phil. 2:5-8), and are to perform the same loving ministry of restoration as Christ did (Gal. 6:1; Jas. 5:19,20).

- (3). Of practical sanctification. Christ "sanctified and cleansed the Church with the washing of water by the Word" (Eph. 5:26). This is a continuous work. The believer yields himself to God as a definite act, and from that moment forth reckons the work as done (Rom. 6:13; 12:1; II Cor. 8:5). Sanctification is not only instantaneous but continuous. Christ sanctifies His people through the truth (Jno. 17:17).
- a. By placing before them a perfect pattern in the Word. (II Cor. 3:18). Constant looking at Christ, as set forth in the Word, transforms us.
- b. By revealing the vanity and emptiness of the world. (II Cor. 4:16-18; I Jno. 2:15-17).
- c. By renewing the mind. (Rom. 12:2)
- d. By stimulating hope which leads to purification. (I Jno. 3:3). This hope is stimulated by believing in the Lord's coming.

4. Practical reflections.

- (1). The Laver had no measurements given. Both the work of Christ and the Word of God are immeasurable. No human mind can fathom them.
- (2). The Laver had a large foot or base. (Ex. 30:18,28; 31:9; 35:16; 38:8; 39:39; 40:11; Lev. 8:11). Large enough to support it. So the Word of God is upheld by the power of God against all Satanic assaults and the oppositions of men (Heb. 4:12; I Pet. 1:25).
- (3). The Laver was never covered. Always open whether in the camp or on the march. The Word of God is a revelation, and not a concealed mystery. It reveals God, and His gracious purpose in Christ. We have a revelation that is full and complete (Jno. 16:13-15). We have a revelation that is absolutely true, and hence reliable (Num. 23:19; Jno. 17:17; Tit. 1:2)

TYOLOGYIX. THE TENT COVERING. (Ex. 26:1-14; 36:8-19)

The Tabernacle was primarily a type of Christ in whom God dwelt among men (Jno. 1:14; II Cor. 5:19; I Tim. 3:16; Rev. 21:3), and secondarily a type of the Church as an habitation of God through the Spirit (Eph. 2:19-22). The material used for a covering speaks of Christ's character as Son of Man and Son of God. The same material was used for the tent covering (Ex. 26:1; 36:8); inner veil (Ex. 26:31; 36:35); hanging for the front door of the tent (Ex. 26:36; 36:37); gate of the court (Ex. 27:16; 38:18); and garments of Aaron (Ex. 28:5; 39:1,2).

1. The curtain of fine twined linen, (Ex. 26:1; 36:8). 10 in number.

(1). Fine Linen. Typifying personal righteousness (Rev. 19:8). It typified Christ's spotless manhood and righteous life.

- a. Christ was Divine and supernaturally conceived. (Mat. 1:20-23; Lu. 1:31-35). He was conceived by the Holy Spirit (Mat. 1:20), and was the "seed of the woman". (Gen. 3:15) in fulfillment of the first promise of a Deliverer. It is against the law of nature for a virgin to conceive, and hence this was supernatural.
- b. Christ was God manifest in the flesh. (Jno. 1:14,18; 14:7-9). He was the mystery of godliness (I Tim. 3:16).
- c. Christ was a real man. Absolutely sinless and spotless (Heb. 4:15; 7:26). He was made in the likeness of sinful flesh (Rom. 8:3), but had no sin in Him (Jno. 8:46; 14:30; II Cor. 5:21; I Pet. 2:22; I Jno. 3:5). Under the most rigorous examination Pilate three times declared Jesus to be without fault (Lu. 23:4,14,22).
- d. Christ was the sin bearer. His only relation to sin was that "He was made sin for us" (II Cor. 5:21;), and that "He bare our sins" (Isa. 53:4-6; I Pet. 2:24).

(2). Color of the curtains. Type of the varied character of Christ.

- a. Blue. (Ex. 26:1; 36:8). Color of the heavens. Type of Christ's Heavenly origin and character. (Jno. 3:13; 17:5,14,16). His Kingdom was not of the present world system and order (Jno. 18:36). All of His pleasure was in doing the Father's will (Ps. 40:8; Jno. 4:34; 8:29). He was a stranger on this earth, being poor (II Cor. 8:9) and homeless (Lu. 9:58).
- b. Purple. (Ex. 26:1; 36:8). Color of royalty. He was the Son of David (Mat. 1:1), and so heir to the throne (Isa. 9:6,7; Lu. 1:32,33). As such He was born (Mat. 2:1-11) presented (Mat. 3:2; 4:17; 10:7; Lu. 10:9), rejected and crucified (Jno. 1:11; 19:15,19; Acts 2:22,23). All the earth combined in disowning and rejecting Him (Ps. 2:1-3; Isa. 53:1-3; Acts 4:24-28).

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but Heaven received Him with honor (Mk. 16:19; Lu. 24:51; Acts 1:9-11; Eph. 1:19-23; Phil. 2:9-11; Heb. 1:3,13; 4:14; 12:2). His is now receiving the title deed of the Kingdom (Lu. 19:12; Rev. 5:1-9) and will return again to take to Himself the Kingdom (I Tim. 6:15,16; Rev. 10:1-7; 11:15; 19:11-16). The prophecy and the promise concerning the King and the Kingdom will be fulfilled literally. It does not find its fulfillment in the Church. Christ will return to earth again, and will make good every prophecy and promise concerning His Kingdom.

- c. Scarlet. (Ex. 26:1; 36:8). Color of blood, and type of sacrifice. He suffered in the flesh as well as in the spirit (I Pet. 4:1). Christ took a body of flesh and blood in order to shed His blood as a sacrifice (Heb. 10:5-10). Redemption, atonement and justification are based on Christ's death and resurrection (Rom. 4:25; 5:1-10).

(3). The way the curtains were made.

- a. Made with cherubims of cunning work. (Ex. 26:1; 36:8). "Cunning work" means the work of skilful weavers. Cherubims and living creatures are the same. In every instance where they are mentioned in the Scripture they are related to the vindication of the holiness of God against the sinfulness of man (Gen. 3:24; Ezek. 1:5-25; Rev. 4:6-11). In the tent covering the position of the cherubims speaks of God's righteousness and holiness being vindicated perfectly, and maintained by Christ in His death on the cross. Believers are identified with Christ as their living Head. His own are absolutely one with Him as the cherubims were with the curtains (Eph. 5:30), and so are partakers of His righteousness (II Cor. 5:21).
- b. All had the same measure. (Ex. 26:2; 36:9). There were 2 sets of 5 each (Ex. 26:3; 36:10). Their loops were to be of blue (Ex. 26:4,5; 36:11,12), and their taches of gold (Ex. 26:6; 36:13). Each was to be of the same measure.

2. The curtains of goats hair. (Ex. 26:7-14; 36:14-19). These hid the others from view. Goats' skins, rams' skins, and badgers' skins made them look rough on the outside. Christ was unknown, and there was nothing in His appearance that appealed to His own nation (Isa. 53:2,3; I Jno. 3:1). Because of His lowly and humble appearance He was "a stone of stumbling and a rock of offense" (Isa. 9:14,15; Rom. 9:32,33; I Cor. 1:23; I Pet. 2:8). The material of the curtains contained types:

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- (1). Goats' skins. (Ex. 26:7; 36:14). They were tough and servicable. They speak of Christ's unyielding character. He never yielded to any evil. He always obeyed the Father (Jno. 8:29). We see this illustrated in His baptism (Mat. 3:15), in His temptation in the wilderness (Mat. 4:1-10), under the tests of life (Jno. 8:46; 14:30; Heb. 4:15), and in His trial and death. He was always entirely separated from the world (Heb. 7:26), and the false and formal Church. He never became popular with the rulers or religious leaders.
- (2). Rams' skins dyed red. (Ex. 26:14; 36:19). Red is blood color. Rams' skins dyed red speaks of Christ's devotion to the Father and His will which led Him to shed His blood on the cross (Phil. 2:6-8; Heb. 10:5-9). "His Father's business" (Lu. 2:49; Jno. 4:34) was His chief interest. There was a Divine "I must" in His life (Mk. 8:31; 9:12; Lu. 2:49; 4:43; 19:5; 22:37; 24:7; Jno. 3:14; 4:4; 9:4; 10:16; 20:9). No human, or Satanic, influence could turn Him from His purpose (Mat. 16:23). To do the Father's will He gave up His life voluntarily (Jno. 10:17,18; 18:11; 19:30). He was the true burnt offering, a sweet smelling savour unto God (Eph. 5:2).
- (3). Badgers' skins. (Ex. 26:14; 36:19). These made a covering over all.

X. THE BOARDS AND THE BARS. (Ex. 26:15-30; 36:20-34). There were 48 boards in all; 20 on the southside (Ex. 26:18; 36:23; 6 on the west side (Ex. 26:22; 36:27), and 2 on 2 corners (Ex. 26:23; 36:28). The combination of these boards formed the Tabernacle. (20 on the north side (Ex. 26:20; 36:25) The boards were 10 cubits long and 1-1/2 cubits wide (Ex. 26:16; 36:21). Typical meaning of the boards is clear as to Christ. They were made of acacia wood (Ex. 26:15; 36:20), which was a desert growth. So Christ, in His humanity, was "as a root out of a dry ground." (Isa. 53:2). The boards were covered with gold (Ex. 26:29; 36:34), which typifies His Diety, and speaks of His Divine glory (Jno. 1:14; 2:11). These boards are also typical of believers united to Christ. Christ and His people are one (Heb. 2:11). The middle bar reached from end to end (Ex. 26:28; 36:33), and joined all of the boards together. All believers share the same life with Christ (Rom. 8:9; Gal. 2:20; Eph. 5:30). The Church is one living organism, the Body of Christ (I Cor. 12:12,13).

1. The boards had to be prepared. Trees were cut down, ripped into boards and trimmed. As trees they once had their roots in the soil, and were of the earth, and of little value. The process of converting the trees into lumber was necessary. If they had a feeling, the process would have been painful, and they would have complained. Trees are a picture of man by nature. He is entirely of the world, under the dominion of Satan (Eph. 2:1-3), and of little or no value. Through conviction of sin (Jno. 16:8-11), true repentance (Acts 2:37,38), and heart

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faith in Christ (Acts 16:14,15,30-34), he is removed into into a new position (Jno. 17:14; II Cor. 5:170, and relationship (Eph. 1:6; 2:6; Phil. 3:20; Col. 1:13).

2. The boards were prepared by Bezaleel and Aholiah. (Ex. 31:2-6 35:30-35).
 - (1). God used two things in the salvation of souls.
 - a. The Word of God. (Jno. 3:5; Tit. 3:5; Jas.1:18; I Pet. 1:23).
 - b. The man of God. (Rom. 10:13-17; II Cor. 3:1-3; Eph. 4:7-13; II Tim. 2:15; 3:16,17).
 - (2). God's method in the work of salvation is simple. Through the preaching of Christ and the Word of God (I Cor. 1:21; 2:1-5; I Pet. 1:25). The Divine order in salvation also is simple; hearing (Rom. 10:14; Eph. 1:13), believing (Rom. 10:14; Eph. 1:13), and sealing with the Holy Spirit (Eph. 1:13; 4:30).
 - (3). The boards were put into place by Moses. (Ex. 40:18). The Lord adds believers to the Church (Acts 2:47; 5:13, 14). He also sets the members in the Body as it pleases Him (I Cor. 12:18,24,28-30). The secret of being used of God is to keep in our place.
4. Each board rested on 2 sockets of silver. (Ex. 26:19,21,25; 36:24,26,30). Each socket weighed 117 pounds (Ex. 38:27), so there were 234 pounds of silver under each board. Silver speaks of atonement (Ex. 30:15,16; 38:25-28). The atonement of Christ is the foundation of our redemption (I Pet. 1:18,19) the basis of all of our blessings (Rom. 8:32; Eph.1:3), and the theme of our song in Heaven (Rev. 1:5,6; 5:9,10).
5. Each board had 2 tenons. (Ex. 26:17, 19; 36:22,24). A tenon is a projecting member left by cutting away the wood around it for insertion into a mortise to make a joint. These tenons fitted into the sockets. This speaks of the two-fold aspect of the atonement.
 - (1). Godward. Christ, in His death, satisfied all of the claims of Divine justice and righteousness (Jno. 17:4; 19:30; Rom. 3:25,26). The proofs of the acceptance of His sacrifice are: His resurrection (Acts 17:31; Rom. 1:4), His ascension (Acts 1:9; Phil. 2:9), and the descent of the Holy Spirit (Acts 2:33).
 - (2). Manward. Faith, like the tenons, lays hold on His work for us. This brings satisfaction and peace (Rom. 5:1). Nothing brings peace from the guilt of sin but a hearty acceptance of Christ.

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6. Each board was covered with gold. (Ex. 26:29; 36:34). Gold is a type of Deity (Rom. 3:9-20; 7:18; Gal. 6:3). In Christ the believer stands accepted before God and clothed in Christ's righteousness (I Cor. 1:30; II Cor. 5:21; Eph. 1:6). Before men, in his life and conduct the believer is to put on Christ (Rom. 13:14; Gal. 3:27; Eph. 4:24; Col. 3:10), and to show forth His virtues (I Jno. 2:29; 3:7; I Pet. 2:9).
7. Each board was 10 cubits high, and 1-1/2 cubits wide. (Ex. 26:16; 36:21). In Christ all believers are accepted alike, and hold the same position and relation. One-half speaks of revealing the inside. It suggests the idea of cutting the whole into two parts, so that the heart is revealed. It speaks of the heart of one believer revealed to that of another believer. It denotes the real spiritual unity that should exist among believers. There should be one teaching and one heart. (Acts 2:44-47; 4:32-35; 11:29; Rom. 15:5-7; I Cor. 1:10; Eph. 4:1-6).
8. Each board was bound to another board.
- (1). The sockets were fastened together. (Ex. 40:18). The sockets were made of silver (Ex. 26:19, 21, 25; 36: 24, 26, 30), typifying atonement. The base of the boards were entirely of silver. Fellowship can be only on the ground of redemption and blood (I Jno. 1:7). There is a separation between believers and unbelievers.
- (2). The boards were fastened together. By 5 bars of acacia wood, overlaid with gold. (Ex. 26:26-29 36; 31-34), 4 of the bars visible, and one invisible (Ex. 26:28 36:33). The visible bars is represented by Acts 2:42, one doctrine and one fellowship. These things should exist among believers. True unity is of God (Eph. 4:3), and it is our duty to keep the unity (Eph. 4:13). The invisible bar represents Christ in each individual believer, thus making them one Temple of God (I Cor. 3:16, 17; Eph. 2:19-22).
- (3). The boards were fastened together at the top. (Ex. 26:24, 29; 36:29, 34). By a ring of gold. Love is the ring that unites and keeps united, all of God's people (Jno. 13:34, 35; I Cor. 13:1-13; Col. 3:14).

XI. THE DOOR OF THE HOLY PLACE. (Ex. 26:36, 37; 36:37, 38).

The Holy Place was the outer room, or first division, of the Tabernacle. It is called "the first Tabernacle" (Heb. 9:6). It contained 3 pieces of furniture: the golden candlestick, golden table, and golden altar of incense. None but the priests were permitted to enter. We as believers are in the heavenlies in Christ positionally (Eph. 1:3; 2:6), nigh to God by the blood of Christ actually (Eph. 2:13), and a Kingdom of priests unto God to offer up spiritual sacrifice (Rom. 12:1; Phil. 4:18; Heb. 13:15; I Pet. 2:5, 9; Rev. 1:6; 5:10).

TYOLOGYTABERNACLE STUDIES1. The door, or entrance, into the Holy Place.

- (1). The material the same as of the gate of the court. The gate (Ex. 26:16,17; 38:18-20), and the door (Ex. 26:36, 37; 36:37,38). They were of blue, purple, scarlet and fine twined linen. They typify Christ as the Son of God and the Son of Man in His varied character and relations. He, alone, could say, "I am the Door" (Jno. 10:7,9).
- (2). The hanging of the door had 5 pillars. (Ex. 26:37; 36:38). The hanging of the gate of the court had 4 pillars (Ex. 27:16; 38:19). Five apostles wrote the Epistles: Paul, James, Peter, John and Jude. They hold up Christ as Lord, and as the pattern of the believer. They speak of Christ's work of atonement, His present advocacy, and full redemption at His advent. These pillars were made of the same material as the boards, acacia wood. (Ex. 26:37). This speaks of the Church as one Body (I Cor. 12:12,13). Believers have one common ground of acceptance.
- (3). The sockets were of brass. (Ex. 26:37; 36:38). Brass symbolizes judgment. Christ bore the believer's judgment for sin. (Isa. 53:4-2; Rom. 4:25; I Pet. 2:24; 3:18).

2. The door is a type of Christ. (Jno. 10:7,9). A door means a way of access.

- (1). Man, through sin, is separated from God. This is illustrated in Adam being expelled from the Garden (Gen. 3:23, 24): Sin separates from God (Isa. 59:2). Man is a sinner, and is like a lost sheep (Isa. 53:6). Scripture shows the condition of the sinner before God:

a. Words of Jesus. Likened to:

- (a). A lost sheep. (Lu. 15:4-7). Helpless and exposed.
- (b). A lost coin. (Lu. 15:8-10). Useless
- (c). A lost son. (Lu. 15:11-19). Estranged and dead.

b. Words of Paul. He pictures the sinner as a man without a country. (Eph. 2:12).(2). Christ is the Door.a. Into God's favour.

He has made an atonement for sin, and has reconciled the world to God (Rom 3:25; 5:10,11; II Cor. 5:19-21; Eph. 2:12-18). By accepting Christ, the Beloved of God (Mat. 3:17; 17:5), believers are accepted in the Beloved (Eph. 1:6; Heb. 11:4).

b. Into the family of God.

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We are not sons of God by natural birth, but children of the Devil and of wrath (Jno. 8:44; Eph. 2:1-3). We become children of God by accepting Christ, and being born again (Jno. 1:12,13; 3:3-7; Rom. 8:15-17; Gal. 3:26; 4:6; I Jno. 3:1,2).

c. Into the Church. The Church is not a human organization, but a Divine organism, the Body of Christ (I Cor. 12:12, 13; Eph. 1:22, 23). The visible Church does not give access to Christ, but Christ gives access to the invisible Church. (Mat. 16:18; Acts 2:47). No amount of learning, culture or good works will ever make one a member of the invisible Church.

d. Into all of the privileges of the Gospel. The Bible is for believers, and not for unbelievers. Christ is the believer's Lord and Advocate (I Jno. 2:1,2). Only believers can receive the Holy Spirit (Jno. 7:39; 14:17; Acts 2:38). The ordinances of the New Testament are for believers only. Only such as have accepted Christ can enjoy the privileges and blessings of the Gospel (Rom. 8:32; Eph. 1:3).

3. There was only one door into the Holy Place. Only one door of access. The same is true with reference to salvation. Christ is the only Saviour (Mat. 1:21; Lu. 19:10; Jno. 10:9; Acts 4:12; I Jno. 5:12). He is the only way of access unto the Father (Jno. 14:6). There is only one Mediator between God and man, the man Christ Jesus (I Tim. 2:5). No angel, patriarch, prophet or apostle could save man. It took the God-man, the Divine-human one, to do that. Any who claim to forgive sins, or admit men into the presence of God, are "blind leaders of the blind" (Mat. 15:14).

4. Some facts concerning the door.

- (1). It is open for all to enter. The provisions of the Gospel, and its offers, are for all who will receive. They include the whole world, and are for "all" (Tit. 2:11; Heb. 2:9; I Jno. 2:2), and for "whosoever" (Jno. 3:15,16; Rev. 22:17). That takes in all nations (Rev. 7:9).
- (2). It is always open now. From the time that Adam sinned man could be saved by faith in the Coming One. Christ came, and by His death wrought salvation. Now man can be saved, any time, and all the time.
- (3). It will close when this age ends. (Mat. 25:10). This present age is "the day of salvation" (II Cor. 6:2). Now God is gathering out a people for His (Christ) name (Acts 15:14; Rev. 5:9,10). God's purpose is not to convert the world in this age, but this age is selective. The next age will be ushered in by the Day of the Lord with the judgment of God upon the earth.

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Isa. 2:12; 13:6,9; 34:8; Jer. 46:10; Ezek. 30:3; Joel 1:15; 2:1,2; 3:14; Amos 5:18; Obad. 15; Zeph. 1:7, 8, 18; 2:2,3; Zech. 14:1; Mal. 4:5; I Thes. 5:2; II Thes. 2:2; II Pet. 3:10.) Grace is followed by judgment, and mercy is followed by the wrath of God and of the Lamb (Rev. 6:16). Those who now despise God's goodness are treasuring up wrath for themselves against the day of wrath (Rom. 2:4-9).

XII. THE GOLDEN ALTAR.

Altar (Ex. 30:1-10 37:25-28). Incense (Ex. 30:34-38 37:29)
The Golden Altar is a type of Christ as our intercessor.
(Jno. 17:1-16 Heb. 7:25)

1. The structure of the Golden Altar

- (1) Material of which made, Shittim (acacia) wood (Ex.30: 1 37:25), overlaid with gold (Ex. 30:3 37:26). This speaks of the human and Divine nature of Christ. The gold glorified the wood. "The man of sorrows" (Isa.53-3), the despised and rejected one; is now glorified in the presence of the Father (Isa. 53:3), (Phil 2:9 I Tim.3:16 I Pet. 1:11).
- (2) Dimensions of the Golden Altar (Ex. 30:2 37:25)
 - a. Length 1 cubit (Ex. 30:2 37:25)
 - b. Breadth 1 cubit (Ex. 30:2 37:25)
 - c. Height 2 cubits. (Ex. 30:2 37:25). This speaks of the exaltation of Christ who "was highly exalted" (Phil 2:9) to be the head of a new race (Eph.1:20-23). Headship implies Lordship. It was $\frac{1}{2}$ cubic foot higher than any other piece of furniture in the Holy Place (Ex. 25:23 37:10). By virtue of His humiliation and obedience unto death Christ holds the highest place in the mind of God in His headship over the Church. In that we have God's estimate of the death of Christ.
- (3) Horns of the Golden Altar (Ex. 30:2 37:25) A golden horn on each corner. These were sprinkled with blood once each year (Ex. 25:10). This speaks of the value of the blood and the power of Christ's intercession.
 - a. His blood is ever before God. It never loses its efficacy (Rev. 1:5 5:9 7:14 12:11 19:13).
 - b. His intercession is perfect. Therefore powerful because He ever liveth (Hev. 7:25). In Him we have an uttermost salvation (Rev. 1:18)
- (4) Crown of the Golden Altar (Ex. 30:3 37:26)

The crown was a golden ridge over the top to keep the live coals from falling off. This speaks of enduring virtue and power of Christ's intercession. Believers may stumble and fall, but Christ's power still avails. (Lu. 22:31, 32)

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- (5) Place of the Golden Altar (Ex. 30:6 40:5,26)
It stood in the Holy Place before the veil, directly in front of the Ark of the covenant. It stood near the place of meeting. This speaks of Christ being our way of access unto the Father (Jno.14:6 Eph.2:18)
- (6) Staves of the Golden Altar (Ex. 30:4,5 37:27,28)
The Golden Altar had 4 golden rings, 2 on each side, through which the 2 staves passed to carry it. They were a part of the Altar, and were always with it. This speaks of the continual privilege of believers to come to God (Heb.4:16). Christ is present to the end of the world (Matt. 28:20).
- (7) The incense of the Golden Altar (Ex.30:7-9,34-38 37:29)
- a. Four ingredients of the sweet incense. Divided into 3 and 1
- (a) Sweet spices
- a' Stacte (Ex.30:34) Obtained from a tree in the mountains of Gilead, and flowed without piercing. This speaks of spontaneity in prayer and praise. Extreme need brings forth voluntary prayer (Acts 12:5). Fulness of the Spirit brings forth spontaneous praise (Eph.5:18,19)
- b' Onycha (Ex.30:34) Obtained from a perfume crab in the depths of the Red sea. True prayer and praise comes from the depths of the heart.
- c' Galbanum (Ex.30:34) Obtained from a shrub which grows in the highlands of Syria. Grew from 8-10 feet high, with leaves at each joint from which, if broken, issued a cream colored juice, a fat and tough substance. Prayer and praise will flow from a broken and contrite heart (Ps.34:18 51:17 Isa.57:15 66:2 Rom.8:26,27)
- (b) Frankincense (Ex.30:34)
Obtained from a small tree by making an incision. Christ was bruised, and now adds sweet incense of His merits to the prayers of the saints. So by a living union with Christ believers share Christ's intercession.
- b. What incense is. Incense was added to prayer (Rev.18:3,4.) The prayers were primary, and the incense was added. Sweet incense was offered upon the Golden Altar daily by the High Priest (Ex.30:7,8). In the Brazen Altar we have a type of Christ meeting the need of sinners (Ex.27:1-8 38:1-7). In the Golden Altar we have a type of Christ meeting the need of believers, in prayer, worship and service. It typifies Christ as our High Priest and Advocate.

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2. Meaning of the Golden Altar(1) Speaks of communion with God in prayer

It was the place of meeting God (Ex.30:6,36). Prayers are compared to incense (Ps. 141:2 Rev. 5:8).

a. The Golden Altar was before the Lord

Ex. 30:6,36) Prayer brings us into the presence of the Lord. This is the test and standard of reality (Matt. 6:6).

b. Prayer rests upon atonement

The blood was put upon the horns of the Golden Altar once a year (Ex.30:10). The fire to burn the incense was to come from the Altar of burnt offering, where the atonement was made (Lev.9:27-10:2 Num.16:46-48). Prayer is effective only when offered in the name of Christ (Jno.14:13,14), which means such a vital union with Him that His merits are ours. It means more than repeating the expression, "We ask this in the name of Jesus". Abiding in Him and obedience are necessary (Jno.15:7) God does not hear sinners (Jno.9:31).

c. Prayer must be accompanied with a pure life (I Tim.2:8)

d. Prayer is a daily privilege and duty. The incense upon the Golden Altar was to be "a perpetual incense before the Lord" (Ex.30:7,8). Believers are to pray without ceasing (Eph.6:18 I Thes.5:17).

(2) Speaks of prayer in union and communion with Christ's

intercession. We read of an angel "offering much incense" (Rev.8:3,4). Who was the angel? Same one as in Dan.12:7 Rev.10:1-6. The two sickle vision (Rev.14:14-20) refers to the time when Christ will gather the wheat and burn the chaff (Matt.13:40-43). The angels are His servants who execute judgment, but He is present and orders all. So here the angel shares in the ministry of prayer.

(3) Speaks of the efficacy of Christ's intercession.

There was to be an equal weight of each ingredient (Ex.30:34) This typifies the perfect proportion of all of the excellencies of Christ. Some of it was to be beaten very small (Ex.30:36) The smallest act of Christ was a sweet odour to God. Christ's death on the cross was the crowning act of delight to the Father (Isa.53:10 Eph.5:2) As our intercessor Christ unites His work in Heaven with that on the Cross. This makes His intercession effectual (Rev.8:3,4).

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XIII. THE GOLDEN CANDLESTICK

(Ex.25:31-40 37:17-24 Lev.24:2-4) (Literally "Lampstand").

1. Structure of the Golden Candlestick.

- (1) Made of pure gold (Ex.25:31,39 37:17,24). There was no wood used in its structure. It did not have any mixture. A talent of pure gold (Ex.25:39 37:24). Weighed 131 pounds, and had a money value of \$28,800. Made entirely of that which speaks of Deity.
- (2) Made of beaten work (Ex.25:31 37:17) Made of one solid piece of gold beaten into the desired form. It was not moulded, which would have necessitated melting, and so changing the form of the original piece. It had to be formed under the hammer. This speaks of Christ under the hammer of God's judgment, when He bore our sins in order that we might enjoy the light of the Gospel (Isa.53:4-6,10 II Cor. 4:4). The Candlestick was not made in the Holy Place. It was made outside and taken in. Christ suffered outside the gate (Heb. 13:12). After His sufferings were ended He was received up into glory (Mk. 16:19; Lu. 24:51; Acts 1:9; I Tim. 3:16; Heb. 1:3).
- (3) Made in a particular way. Had a central stem, or shaft, and 6 branches. Central stem or shaft (Ex. 25:31; 37:17), and 6 branches, 3 on either side (Ex. 25:32; 37:18). Each branch had bud and flower (Ex. 25:33; 37:19). It lit up the Holy Place. Aaron was to light the lamps each evening (Ex. 30:7,8; Lev. 24:3,4). The people were to furnish the oil (Ex. 27:20; Lev. 24:2).

2. Typology of the Golden Candlestick:(1). Type of Christ the Light of the world.a. Light is a blessing.

God made lights at the creation (Gen. 1:14-18). They are types of spiritual realities. The greater light, the sun (Gen.1:16), is a type of Christ the Sun of Righteousness. (Mal. 4:2). The lesser light, the moon (Gen 1:16), is a type of the Church reflecting the light of the sun while absent and unseen. Christ is now absent and unseen, and the Church is the light of the world (Mat. 5:14-16). The stars (Gen. 1:16) are types of individual believers who are luminaries (Phil. 2:15).

b. Made to give light in the Holy Place. (Ex.40:24,25)

In the Tabernacle there was no natural light. All was of God. Man has no natural understanding of the things of God. He is in darkness (I Cor.2:14; Eph 4:18). God is light (I Jmo. 1:5). This speaks of holiness, purity and truth. Christ is

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the Light of the world (Jno. 1:4,7,9; 3:19-21; 8:12; 9:5; 12:35,36,46), by His character, life and teaching. Christ lights up the moral darkness of this world. The Word of God also is a light (Ps. 119:105,130).

(2). Type of the fulness of the operation of the Holy Spirit in relation to Christ.

a. Old Testament illustrations. (Isa.11:2).
Seven-fold operation of the Holy Spirit:

- (a) Spirit of the Lord. The Branch (11:1) was Christ as a man to be endued with the Spirit of God.
- (b) Spirit of wisdom. Discernment to apply knowledge aright.
- (c) Spirit of understanding. Knowledge to discern between good and evil.
- (d) Spirit of counsel. Wisdom to give right advice.
- (e) Spirit of might. Power to teach the truth, and to stand for it, as well as power to perform miracle.
- (f) Spirit of knowledge. Keeness of intellect and vision, so as to know God's Word and plans, as well as read man's thoughts, and reply to criticisms with unanswerable arguments.
- (g) Spirit of the fear of the Lord. Means reverence or filial love. It is the secret of true holiness (Heb. 5:7).

b. New Testament illustrations.

- (a) Seven Spirits. Seven is the number of perfection. The "seven Spirits" means the Holy Spirit in the fulness and perfection of His operations (Rev.1:4; 3:1; 4:5; 5:6).
- (b) Seven lamps of fire. (Rev. 4:5)
- (c) Seven eyes. (Rev. 5:6). Eyes speak of discernment, knowledge and wisdom.

(3). Type of light from creation to glory. Three branches on each side (Ex. 25:32; 37:18). On one side symbolizes from creation to Christ, and on the other from Christ to glory. We have light from God from both sides of the cross. From the creation to Christ we have the lesser light of type, promise and prophecy. From Christ to glory we have full revelation of God's truth.

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- (4). Type of prompt performance of God's Word.
The bowls were in the shape of almonds (Ex. 25:33,34; 37:19, 20). "Almond" means hasten or wakeful. The almond tree was the first to blossom. It speaks of the prompt and speedy obedience to and performance of, God's Word. (Jer. 1:11,12).
- (5). Type of Christ's resurrection.
The bowls were made like unto almonds. (Ex. 25:33,34; 37:19,20). It speaks of Christ as the Resurrection and the Life (Jno. 11:25). Aaron's rod budded (Num. 17:1-11). As Aaron's rod alone budded, blossomed and bore ripe almonds, proving him to be God's High Priest, so Christ alone was raised from the dead, and exalted to be High Priest (Heb. 4:14; 5:4-10). In resurrection He "became the firstfruits of them that slept" (Acts 26:23; I Cor. 15:20), and brought forth the Church, the fruit of His suffering (Isa. 53:11; Jno. 12:24). Because Christ was eternal life manifested He was the Light of men (Jno. 1:4). The same is true of believers (Mat. 5:14; Eph. 5:8).
3. No measurements given for the Golden Candlestick.
No measurement for the Brazen Laver speaks of the immeasurableness of the Word of God. No measurement for the Golden Candlestick speaks of the immeasurable fulness of Christ. In Christ dwelt fulness:
- (1). Of light to reveal. (Jno. 1:4,5)
 - (2). Of grace and truth. (Jno. 1:14-17).
 - (3). Of Joy. (Jno. 15:11)
 - (4) Of Blessing. (Rom, 15:29)
 - (5) Of the Godhead. (Col. 2:9)
4. Tongs for the Golden Candlestick. (Ex. 25:38; 37:23).
Tong's means snuffers to trim and clean the wicks.
- (1) The High Priest trimmed the wicks each morning. (Ex. 30:7,8; Lev. 24:2-4). So Christ judges us daily by His Word, as we allow Him to apply it (I Cor. 11:31,32). The Lord, in love, trains His children that they might be partakers of His holiness (Heb. 12:5-11).
 - (2) Believers need trimming. There are things in their lives that need to be eliminated. It may be pride, self-will; self-conceit, self-seeking, self-praise, self-confidence, self-ambition. These mar our testimony, and hinder spiritual progress.

TYOLOGYTABERNACLE STUDIESXIV. THE TABLE OF SHEWBREAD. (Ex. 25:23-30)1. The table. (Ex. 25:23-30)(1) Material.

- a. Acacia wood. (Ex. 25:23). Everything concerning the material and construction was highly typical.
- b. Gold. Overlaid with gold (Ex. 25:24), a symbol of Deity. Deity covered Christ's humanity. He was God manifest in the flesh (I Tim. 3:16). Deity was seen in every word, miracle and act of Christ, as well as in His death and resurrection. In His whole life the will and glory of God were supreme (Jno. 17:4; Heb. 10:9).

(2) Construction.a. Dimensions.

- (a) Length. 2 cubits (Ex. 25:23)/
- (b) Breadth. 1-1/2 cubits (Ex. 25:23).
- (c).Height. 1-1/2 cubits (Ex. 25:23).

b. Crown of gold. (Ex. 25:24,25). In the incarnation Christ laid aside His glory (Phil. 2:6,7). In the exaltation He was crowned with glory and honor (Phil. 2:9-11; Heb. 2:9).

c. Border. (Ex. 25:25). An handbreadth. This kept the loaves from falling off. This speaks of the safety of believers in Christ (Jno. 10:27-29; I Pet. 1:5; Jude 24). Safe as long as we abide in Him (Jno. 15:4-6).

d. Staves. (Ex. 25:27,28). Acacia wood covered with gold.

e. Rings. (Ex. 25:26,27). Four of gold, on the four corners

f. Vessels. (Ex. 25:29). Pure gold.

2. The shewbread. (Lev. 24:5-9).

- (1). The name is suggestive. Christ called the bread upon the table "shewbread" (Mat. 12:4). The table got its name from the bread on it. "Shewbread" (Ex. 25:30), means in Hebrew "Bread of Faces". "Faces" meaning presence. The bread stood in the Divine presence. It was always before the face of God. The idea suggests that from God comes all material and spiritual supply. Believers will have all of their needs supplied (Phil. 4:19).

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- (2) The design is suggestive. Frankincense was put thereon for a "memorial" (Lev. 24:7) It was to be for a remembrance before the Lord. God always remembers His people He never leaves or forsakes them (Heb. 13:5) never forgets them (Isa. 49:15). There were 12 loaves (Lev. 24:5,6), corresponding to the 12 tribes. Each tribe was remembered, the individual tribe, the individual families of each tribe, and each individual member of each family. The loaves were always on the table. (Ex. 25:30 Lev. 24:8,9)

3. Typology of the table of shewbread.(1) Of the table

- a. Christ, in His death, effected our reconciliation (II Cor. 5:19). In the death of Christ God reconciled the world to Himself. Reconciliation is from a Greek word meaning "a thorough change". It has to do with the effect of Christ's death upon believers. It works in him a thorough change from enmity toward God to love toward God. To know of His love, and to believe in it, means to love Him in return (I John 4:16,19).
- b. Christ, in His resurrection, became the Head of a new race. In death He was the corn of wheat falling into the ground and dying (Jno. 12:24), and in resurrection He brought forth fruit, the Church. Every believer has a new standing before God, and is expected to have a new walk before men (Rom. 6:3,4). Verse 3 speaks of the baptism which places us in the Body of Christ. Verse 4 speaks of water baptism which is the outward symbol of death, burial and resurrection.
- c. Christ, in Heaven, represents man before God. Christ is in glory as the Son of Man. We have a Man in the glory. (I Tim. 2:5; Heb. 10:12,13). He is "seated", meaning a finished work, and "expecting" meaning future victory. When on earth He represented God to man, and gave man a revelation of the Father (Jno. 1:14,18; 14:7-9). He was God incarnated in the flesh (Jno. 1:14). In Heaven He represents man before God. God beholds every believer in Christ, and sees him as Christ is (I Cor. 1:30; II Cor. 5:17,21; I Jno. 4:17).
- (2). Of the Shewbread.
- a. Type of the 12 tribes, 12 loaves, hot from the oven, put upon the Table each Sabbath (Lev. 24:8). The bread was always before the Lord (Lev. 24:8) as a

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memorial (Lev. 24:7). In Solomon's Temple there were 10 Tables (II Ch. 4:8,19). Their perfection was not yet reached. In the Temple which Ezekiel describes (Ezek. 40-48), that of the Millennial Kingdom, no Table was found. Then Israel is restored, the full and final perfection is reached, and all that belonged to the age of shadows is forever fulfilled.

Israel's present condition is pitiable and sad. Blindness in part has happened to them (Rom. 11:25; II Cor. 3:15). Their Kingdom is taken away (Mat. 21:43); their house left desolate (Mat. 23:38), they have no King, and are scattered (Hos. 3:14). But God remembers them. Christ came to (Jno. 1:11), and for them (Mat. 1:21). Salvation is of the Jews (Jno. 4:22). They are dear to God, as the apple of the eye (Deut. 32:10; Ps. 17:8; Lam. 2:18; Zech. 2:8). They will be restored again, when Christ shall return (Mal. 4:2) to reign over them in righteousness.

- b. Type of true believers. They are before God in their High Priest and representative. He keeps them, and will present them faultless and spotless (II Cor. 4:14; Eph. 5:27; Col. 1:22,28; Jude 24).
- c. Type of Christ as the Bread of Life. He is the nourisher and sustainer of the Christian's life. Christ represented Himself as the Bread of Life, and the life giver (Jno. 6; 32-58).

XV. BEAUTIFUL OR INNER VEIL. (Ex. 26:31-33; 36:35,36)

1. Material of beautiful veil.

(1). Blue, purple and scarlet. (Ex. 26:31; 36:35).

- a. Blue. Color of the heavens. It speaks of Christ as the Heavenly One on earth (Jno. 3:13; 17:4-26).
- b. Purple. Color of royalty. Speaks of Christ as the Royal One among men, the King of the Jews, but unknown to them (Jno. 19:19; I Cor. 2:8).
- c. Scarlet. Color of blood or sacrifice. Speaks of Christ as the Suffering One, the Lamb of God (Isa. 53:4,5; Jno. 1:29,36; I Pet. 1:18,19).

(2). Fine twined linen. (Ex. 26:31; 36:35).

- a. Fine. Denotes spotless; innocent, and without fault as seen in Christ (Mat. 27:3,4; Jno. 18:38; 19:4,6; II Cor. 5:21; I Pet. 1:19; 2:22).

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b. Twined. Speaks of the perfect unity of the human and the Divine in Christ.

(a). Perfect Humanity. Had senses, feelings and desires as any other human being.

(b). Perfect Deity. Possessed the wisdom, knowledge, holiness and power of God. (Mat. 8:23-27; Jno. 11:38-44; Phil. 2:5-7).

c. Linen. Type of practical righteousness (Rev. 19:8). Christ was righteous, loved righteousness, and did righteous things all of the time (Heb. 1:9).

(3). Cunning work. (Ex. 26:31; 36:35) We must look deeper than the visible texture to find the meaning. The conception, birth and humanity of Christ formed the "cunning work" of the Holy Spirit (Lu. 1:35). These comprise "the mystery of godliness" (I Tim. 3:16), which shows Deity and humanity linked together. His life, miracles, suffering and death formed a "cunning work" of the Holy Spirit. The power of the Holy Spirit was acting through Him, empowering and enabling Him (Mat. 12:28; Lu. 5:17; Jno. 3:2; Acts 2:22; 10:38; Heb. 9:14).

2. The hanging of the beautiful veil. (Ex. 26:32; 36:36). It was hung upon 4 pillars made of acacia wood and overlaid with gold. The gold glorified the wood. The hooks upon which it was hung were made of gold. The sockets in which the pillars rested were made of silver. The veil was made of the same material as the hanging for the door, (Ex. 26:36; 36:37) with the exception of the cherubims which were wrought on it (Ex. 26:31; 36:35).

The veil was a type of the flesh of Christ (Heb. 10:20). It was the flesh which hid the glory of God in Christ. He was God in the flesh, but was not known or recognized as such by the rulers in Israel, or by the world (Jno. 1:11; Acts 3:17; I Cor. 2:8; I Jno. 3:1). From time to time He reflected the glory of God in the miracles which He wrought (Jno. 2:11; 11:40). The 3 chosen eye-witnesses saw His glory on the Mount when He was transfigured (Mat. 17:2; Mk. 9:2; Lu. 9:29), which vision was an earnest of His coming glory in His Kingdom (II Pet. 1:16-18). Many confessed Him to be a good man, but would not confess His Deity (Mat. 14:1,2; 16:13,14). His Deity was hidden by His humanity from the eyes of those who had no faith.

3. Purpose of the beautiful veil. The inner veil separated the Holy Place from the Most Holy Place. The veil (Heb. Paroketh) means to separate. When Moses was on Mt. Sinai his face radiated the glory of God (Ex. 34:29-35; II Cor. 3:7-16). When he descended to speak to the people he put a veil on his face. This veil on Moses' face was a type of the veil of unbelief that is upon the heart of Israel to this day (Isa. 6:9,10). Because of this judicial blindness on account of their unbelief they stumbled

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at Christ, and were broken off (Ps. 118:22,23; Mat.21:42-44; Acts 4:11; Rom. 9:32,33; 11:7-20; I Pet.2:7,8). When Moses went in to speak to God he took the veil off (Ex. 34:34,35). So when Israel returns to God He will take the veil off from their heart (II Cor. 3:16). "It" means the heart.

The purpose for which the veil was made is seen by the place it held. It separated between the Holy Place and the Most Holy Place (Ex. 26:33). The Most Holy Place was God's dwelling. None but the High Priest was allowed to enter.

- (1). The veil shut God in. This revealed God's holiness. He was shut away from the people because they were sinful, and so could not fellowship with Him.
- (2). The veil shut man out. As soon as man sinned he was driven out from God's presence (Gen.3:23,24). It was sin that occasioned the curtain or veil separating between God and man (Ps. 66:18; Isa. 59:2). This veil was a striking and impressive truth that nothing that man can do can give him access unto God. The deeds of the Law, and all good works, fail (Rom. 3:20; Tit. 3:5).

4. Rending of the beautiful veil.

(1). It was done:

- a. Supernaturally. It was rent by an unseen hand when Christ died on the cross (Mat. 27:51; Mark 15:38; Lu, 23:45). The events surrounding the death of Christ were very suggestive. Christ died amid thieves, mockery, darkness and loneliness (Mat. 27:38-50). "He gave up the ghost" implied voluntary death (Mat. 27:50; Mk. 15:37; Lu.23:46; Jno.10:17,18; 19:30).

Jewish writers say that the veil was made of strong fabric, tightly woven, and renewed each year. It is claimed that it would have taken oxen pulling against each other to rend it. If human hands had torn it they would have done so from bottom to top, but it was rent in twain from top to bottom (Mat.27:51). It was rent supernaturally. God did it by an unseen hand, because He was satisfied with the sacrificial work of Christ on the cross.

- b. Systematically. Not torn to shreds, but divided in the midst, directly in front of the mercy seat. It opened a straight and direct entrance to God. There was no side or rear entrance, but one directly in front.
- c. Completely. "From top to bottom" (Mat.27:51), down to the last thread. Not partly, but wholly, rent. Every hindrance to access to God has been removed by the death of Christ. Just before He died He shouted the victory cry "It is finished" (Jno. 19:30). This meant that every item of the sin question was dealt with victoriously.

T TYPOLOGYTABERNACLE STUDIES

The death of Christ settled every fundamental issue pertaining to the Divine program of redemption. The work of redemption is finished.

(2). Meaning of the rent veil.

- a. End of the Law for righteousness. (Rom. 10:4). Through Christ God has a new method of justifying the believer, on the ground of faith by virtue of the merits of Christ and His shed blood, and not on the ground of Law-keeping and good works. Any attempt to put us back under the Law is Galatianism, and is a perverted Gospel, and under the Divine anathema (Gal. 1:6-9).
- b. Abolition of Jewish ordinances. (Col. 2:14-17). When Christ was nailed to the Cross, the Law, itself, with its ordinances, was nailed to the cross (Eph. 2:15). The bond was cancelled. In His death on the cross He bore the curse of a broken Law (Gal. 3:13). The believer is free from every claim of the Law. (Rom. 7:4).
- c. Removal of every national and social distinction. Partition wall between Jew and Gentile was broken down, and God has made of the two one new man (Eph. 2:14-18). By the Holy Spirit both the believing Jews and Gentiles are baptized into one Body (I Cor. 12:12,13), and so have lost their national distinctions. In the Body of Christ there is neither Jew nor Gentile (Col. 3:11). All alike stand upon one ground of acceptance. In the Body of Christ there is neither male nor female, bond or free (Gal. 3:28). During this dispensation the Gospel is world wide in its scope, and universal in its privileges and blessings (Mat. 28:19; Mk. 16:15; Lu. 24:47; Acts 1:8; 15:14; Rev. 5:9).
- d. Open and free access unto God. (Heb. 10:19,20). Boldness means free confidence due to the knowledge that our sins are forgiven (Heb. 10:15-18). The blood of Christ is the ground of our boldness to enter into the presence of God (Eph. 3:12). Christ has entered in as a forerunner (Heb. 6:20), once for all (Heb. 7:27; 9:26-28; 10:12). We draw nigh unto God through Christ our High Priest (Heb. 7:25). This is what Christ meant when He said "I am the Way" (Jno. 14:6).

T TYPOLOGYTABERNACLE STUDIESXVI. THE ARK OF THE COVENANT. (Ex. 25:10-16; 37:1-5).

- The Ark of God (I Sam. 3:3; 4:11; II 6:7; 7:2; 15:25; I Ch.13:12; 15:1,2)
- The Ark of His testament (Rev. 11:19)
- The Ark of our God (I Ch. 13:3).
- The Ark of the covenant (Heb. 9:4).
- The Ark of the covenant of God (Jud. 20:27; I Sam.4:4; II Sam. 15:24).
- The Ark of the covenant of the Lord (Num. 10:33; Josh.4:7; I Sam. 4:3; I Ch.16:37;17:1; II Ch. 5:7; Jer.3:16).
- The Ark of the covenant of the Lord of hosts (I Sam.4:4)
- The Ark of the covenant of the Lord your God (Deut.31:26)
- The Ark of the God of Israel (I Sam 6:3)
- The Ark of the Lord (Josh.4:11; 6:12; 7:6; I Sam.4:6; 5:3; 6:1,19; II Sam.6:9; II Ch.8:11).
- The Ark of the Lord God (I Ki. 2:26).
- The Ark of the testimony (Ex. 40:3,5)
- The Ark of Thy strength (II Chron. 6:41; Ps.132:8).

1. Construction of the Ark.

- (1). Material. Acacia wood (Ex.25:10; 37:1), overlaid with gold (Ex. 25:11; 37:2)
Gold symbolized Deity, and wood symbolized humanity. The Ark being the most inclusive type of Christ, it symbolized His Deity and humanity.
- (2). Place. In the Most Holy Place. The only piece of furniture there. It was double, the Ark and the Mercy Seat.
- (3). Dimensions.
 - a. Length. 2-1/2 cubits (Ex.25:10; 37:1).
 - b. Breadth. 1-1/2 cubits (Ex.25:10; 37:1)
 - c. Height. 1-1/2 cubits (Ex.25:10; 37:1)
- (4). Crown. Of gold around the top, into which the Mercy seat was fitted (Ex. 25:11; 37:2).
- (5). Rings. 4 of gold, for the staves (Ex. 25:12; 37:3)
- (6). Staves. Of acacia wood, overlaid with gold. To carry the Ark (Ex. 25:13-15; 37:4,5).
- (7). Order in which the furniture was made. Furniture for worship within was made first, afterward furniture for protection without. The Ark was made according to order (Ex. 25:10-16; 37:1-5). God began with the Ark, and ended with the gate (Ex. 25:1-27:21).

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- a. God begins from within. (Mat. 15:16-20). In Revelation God begins from Himself, and works outward toward men. The same is true in the work of redemption when God begins with the heart of the sinner. He does not patch up, nor reform the sinner, but regenerates him (Jno. 3:3-7; II Cor. 5:17).
- b. Man begins from without. (Mat. 15:1-5). The sinner in approaching God begins with himself, and moves toward God. The sinner begins at the Brazen Altar. Type of the cross, where Christ was offered to make atonement for sin (Jno. 1:29,36; 3:14,15). The sinner who refuses to begin there is doomed. There is no salvation apart from Christ and His shed blood.

2. Meaning and purpose of the Ark.

(1). The Ark represented God's throne. The place where Moses could meet and commune with God. (Ex. 25:22).

a. Mercy seat. Blood was sprinkled on it.

b. Cloud of glory. Over the Mercy seat was the cloud by day and the fire by night, visible from the exterior of the Tabernacle. It was the symbol of God's presence (Ex. 40:34,35).

(2). Approach unto the Ark.

a. Moses could approach. He could approach God there at all times, without the sacrifice of blood (Ex. 25:22; 34:34,35). He was a type of Christ as Mediator between God and man (I Tim. 2:5). He went in alone, but not as the representative of the people. He went in to speak to God for the people, and to mediate between God and the people.

b. Aaron could approach. He approached God there once a year, but that only with blood. He was a type of Christ as the High Priest, appearing on behalf of others. Hence the blood of atonement had to accompany him. The blood gave him full and free access.

c. Christ has entered. He entered into the presence of God as our representative, taking with Him His own blood (Heb. 9:11-14,24-26; 10:12-14). Because of His blood sprinkled in the true Tabernacle we have access unto God (Heb. 10:19). The throne of God is now to us a throne of grace (Heb. 4:16) where Christ sits, giving grace to the needy, and mercy to the sinful.

3. Contents of the Ark.

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- a. Two tables of the Law. (Ex. 25:16,21; 40:20; Heb.9:4) They are called "Test testimony" (Ex.25:16,21). "I" denotes Divine authorship, origin and authority. "Testimony" (Heb. Eduth) means "witness". The two tables of the Law are so called because they bore witness to, and were evidence of, the covenant that God made with Israel.
- b. Pot of manna. (Ex. 16:32-34; Heb.9:4). It was laid in front of the tables of the Law (Ex.16:34). It was laid up "before the Lord" (Ex. 16:33) as a memorial to coming generations as to how God fed their fathers in the wilderness, supplying them with food from Heaven. It was hidden in the Ark, because its true meaning was hidden from Israel at that time. To what it pointed forward they did not know.
- c. Aaron's rod that budded. (Num. 17:10; Heb.9:4). It was kept there as a witness against rebellious Korah and his followers who rose up to dispute the authority of Moses and Aaron (Num. 16:1-40).

(2). In Solomon's Temple. The pot of manna and Aaron's rod that budded were missing from the Ark (I Ki. 8:9,21; II Ch. 5:10).(3). In the Millennial Temple.

- a. There is no Ark. The Ark is missing, because "the Lord is there" (Ezek. 48:35); Then God, Himself; in the person of the Messiah, the King of Israel, dwell in Jerusalem, in the midst of His redeemed and delivered people (Jer. 3:17; Joel 3:21; Zech 2:10; Rev. 21:3; 22:3).
- b. There is an Altar. (Ezek.41:22). The Millennial Temple will have an Altar, to keep before the people in their memory the value of the redemption of Christ

4. Typology of the Ark. Like all else in the Tabernacle it is symbolical of Christ.

- (1). Type of the purity of Christ's human nature. Acacia wood was proof against decay and corruption. Christ saw no corruption. That was foretold by the Holy Spirit through David (Ps. 16:9,10). Peter quoted this prophecy when he was speaking of the resurrection of Christ, showing that David spoke concerning Christ when he wrote those words (Acts 2:25-27). Wood was a type of the humanity of Christ. The Ark was overlaid with gold, which was a type of the Deity of Christ.

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- a. Christ, as to His humanity, was absolutely sinless. He was called by the angel at the announcement of His birth "that holy thing" (Lu.1:35). Christ was absolutely sinless, spotless, and innocent (Heb.4:15; 7:26; 9:14; I Pet 1:19; 2:22). His only contact with sin was when He bore our sins, and was made sin for us (Rom. 4:25; I Cor. 15:3; II Cor. 5:21; I pet. 2:24). Many bore testimony to His innocence:
- (a). Judas. (Mat. 27:4)
 - (b). Pilate's wife. (Mat.27:19).
 - (c). Pilate (Lu. 4,14,22)
 - (d). Herod. (Lu.23:15)
 - (e). Thief on the cross. (Lu.23:41)
 - (f). Centurion. (Lu. 23:47)
- b. Christ, as to His Deity, was God in the flesh. In Him God was incarnated in the flesh (Jno. 1:14; II Cor.5:19; I Tim. 3:16). He was the express image of God (Col. 1:15,19; 2:3,9; Heb.1:3). Just as gold glorified the wood in the Ark, so Deity glorified the humanity of Christ. Every word that He spoke, every miracle that He wrought, and every deed that He performed proved His Deity (Acts 2:22, 36; 10:38). His resurrection from among the dead was the great evidence of His Sonship (Rom. 1:4). He evidenced His Deity by His power over the elements of nature, sin, sickness, demons, death and the grave.
- (2). Type of the fulness of the work of Christ. The Ark contained:

- a. Two tables of the Law. Bore witness to the covenant that God had made with Israel, and to its future extension. These two were the unbroken Law. The first two tables were broken by Moses, which was a type of what man would always do with the Law. Christ was "made under the Law" (Gal. 4:4). He had the Law written on His heart, and fulfilled it to the letter (Mat.3:15; 5:17; Heb. 10:7-9). He bore its curse for those who had broken it, and redeemed them from it (Gal.3:13). Since He died a "ransom for all" (I Tim. 2:6), it was for all without national or social distinction. (Lu. 24:27,44; Rom. 3:21,22).

So the covenant that God made with Israel is extended in its spiritual reality. It now comprises a heart work, Divinely wrought, in contrast to the works of self-righteousness under the Law. (Rom. 5:9,10; II Cor.5:21; Eph. 2:13; Heb.10:11-18). These spiritual principles of the covenant extend to the Millennium. Then Israel shall

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be restored, blessed and exalted in the earth, under Messiah their King (Jer.31:33,34). Their future restoration will be upon the principle of grace, and not upon the principle of Law-keeping.

- b. The pot of manna. The manna was laid up before the Lord for a memorial to Israel and future generations as to how God fed them in the wilderness (Ex.16:33,34). It was a type of Christ in His humiliation going about doing the will of the Father. It was a type of Christ as the "Bread of Life", coming down from Heaven to die for the life of the world (Jno.6:35-51). We feed on Him as we meditate on Him as the Holy Spirit reveals Him in the Word.
- c. Aaron's rod that budded. Aaron's priesthood had been questioned by Korah and his rebellious host, but God confirmed it by Aaron's rod budding, blossoming and bearing ripe almonds (Num. 17:2-8). The almond is the first tree to announce that the deadness of winter has passed and the new life of spring has come. It speaks of Christ as the Resurrection and the Life (Jno. 11:25). It speaks of His abiding, changeless and unending priesthood (Heb.7:24). He will die no more (Rom.6:9; Rev.1:18), hence His priesthood is unchangeable. He will be God's High Priest until He turns over the Kingdom to His Father (I Cor.15:24-28).

(3). Type of Christ in its movements and accomplishments.
(Ex.40:34-38; Num.9:15-23).

- a. When the camp was at rest the Ark was in the Most Holy Place. Over it was the cloud, It was the rallying point for Israel, and around it they gathered. So Christ is the center for our gathering as believers (Mat. 18:20). If this truth were recognized more fully there would be more manifest blessing of God and power of God in our meetings.
- b. When on the march the Ark was in the center. (Num. 2:17; Josh. 6:6-9). It was the secret of their guidance. When Israel turned aside to Hobab for guidance the Ark went 3 days journey before them (Num. 10:28-36). They had no need of Hobab's eyes. Christ, by His Spirit and Word, is our guide. We do not need the ideas of men, and the reasonings of philosophers to guide us. Our guide is safest. Light attends the pathway of those who follow Christ and His Word. (Ps. 119:105; Jno.8:12).
- c. When Israel crossed the Jordan the Ark went ahead. (Josh. 3:3,4,13-15). The priests carried it, and it was 3,000 feet ahead of the people. When the priests bearing the Ark touched the waters, they parted, and a way was made for the people to cross over in safety and victory. It speaks of Christ going through

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- d. In the hands of the Philistines the Ark wrought destruction. (I Sam. 5:1-6:5).
It speaks of the ultimate triumph of Christ over all of His enemies. At His return He will reign supreme and triumphant (I Tim. 6:15; Rev. 11:15; 19:11-16).

XVII. THE MERCY SEAT. (Ex. 25:17-22; 37:6-9; Heb. 9:5).

It formed a covering for the Ark. It is filled with spiritual significance. It was the supreme feature of the Tabernacle and Mosaic rites. It was more than a lid or covering for the Ark. It is referred to in Scripture as a distinct object, and in a way as though it did not belong to the Ark (Ex. 30:6; 31:7; 35:12; Lev. 16:2; Num. 7:89). According to these Scriptures it did not hold a secondary and inferior place, but a primary and important one.

1. Material out of which made. Pure gold (Ex. 25:17,18; 37:6,7). Gold symbolized Deity. Pure gold means without any mixture or addition. It was not made of wood, and overlaid with gold, like some other pieces of furniture in the Tabernacle. It was made of solid gold, beaten into shape. That is of deep spiritual significance. It signifies that propitiation is a Divine work all through. Redemption is of God in plan, execution, application and final completeness. The beating signifies the suffering of Christ in making propitiation for sin.
2. Place of Mercy seat. Above upon the Ark. (Ex. 25:21). It fitted inside the crown on top of the Ark, and formed a covering or lid for it. There were two cherubims beaten out of solid gold (Ex. 25:18; 37:7), fixed on the ends (Ex. 25:18,19; 37:7,8), their wings extending over it, and their faces turned down toward it (Ex. 25:20; 37:9). The entire piece of furniture resembled a throne, and formed God's throne on earth, where He rested (I Sam. 4:4; II Sam. 6:2; II Ki. 19:15; I Ch. 13:6; Ps. 80:1; Isa. 37:16). (Ex. 25:8; 29:45,46; Num. 5:3; 35:34; Deut. 12:11; 23:14; Josh. 22:19; II Sam. 7:2,5-7; I Ki. 6:13; 8:12,13,27; I Ch. 17:1,4-6; II Ch. 6:1,2,18; 36:15; Ps. 9:11; 26:8; 76:2; 79:7; 132:14; 135:21; Isa. 8:18; 66:1; Joel 3:17). This was the foundation upon which the Holy Spirit based that suggestive expression "throne of grace" (Heb. 4:16), from which mercy and grace are bestowed.
3. The cherubims. Of these Heavenly beings we know but little. But we know that they are a reality with God or they would not be used in representing spiritual realities. The cherubims on the Mercy seat were symbolical. They are seen in connection with the throne of God, and so in connection with Divine and judicial authority. They are symbolical of the righteousness and justice of God. This can be seen by considering the Scripture passages where they are mentioned.
 - (1). At the east end of the Garden of Eden. (Gen. 3:24). They had a flaming sword with which they guarded the way to the tree of life. They prevented sinful man from

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entering into the Garden, and eating of the fruit of the tree of life, and thus live forever in their fallen state. They looked out whither man had gone, demanding a sacrifice for sin in order that fellowship might be reestablished between God and man.

- (2). Upon the Mercy Seat. (Ex.25:18-20; 37:7-9). They looked down upon the Mercy seat, where they saw the sprinkled blood. The sprinkled blood declared that the sword had done its work, that justice had been exercised, and that God was satisfied.
 - (3). In Solomon's Temple. (I Ki. 6:23-29, 32, 35; II Ch. 3:7, 10-13). They looked inward toward the House all covered with gold. In this House God had put His name, and there He manifested His glory, in the earthly Kingdom.
 - (4). In Ezekiel's vision of the glory of the Lord. (Ezek.1:5-25; 10:1-22; 11:22, 23). They are called "living creatures", but they are identical with the cherubims. Their appearance, moving and place are all connected with the throne and glory of God. What Ezekiel saw was the Shekinah glory of the Lord. They carried the glory away from Jerusalem and Israel because of their sin (Ezek, 10:1-22; 11:22, 23).
 - (5). In John's vision of the throne. (Rev. 4:1-11). They stood admiring and declaring the throne of God. They stood ready to carry out the commands of the One sitting on the throne. The throne is now being insulted by man in his day, when he exalts himself. It will be insulted more grievously during the reign of the antichrist, man's man (II Thes.2:2-12; Rev. 13:1-18). Following the throne of Rev. 4 is the righteous judgment of God on earth in Rev.6-19. The cherubims are always connected with the justice and righteousness of God. They always stand associated with the vindication of His holiness, against the presumption and pride of sinful man who openly defies God.
4. Things said about the Mercy seat.
- (1). The place.
 - a. where God rested. The Mercy seat, in connection with the Ark, formed God's throne (Ex.25:22). There God could rest because of the blood upon the Mercy seat.
 - b. Where God met Moses. (Ex.25:22). "I will meet" in the Hebrew is "meet by appointment", and means an appointed place and way. "There" is plain and emphatic (Ex.23:14, 17; 29:42-44; 34:23; 40:34, 35). There God met Moses who was the mediator between God and the people. God made known His will and Law to Moses.

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- c. Where God manifested Himself. (Ex.25:22; Num.12:4-8)
- d. Where the blood of the sin offering was sprinkled.
 On the Day of Atonement by the High Priest (Lev.16:12-16).
 The blood made propitiation for the sins of the people.
 In view of this the Mercy seat is called "the place of propitiation" (Greek Hilasterion) (Rom. 3:25; I Jno.2:2; 4:10). There the blood covered the sins of the people from the sight of God. The blood on the Mercy seat met the claims of the Law, and satisfied the demands of justice. It spoke of the sentence of the Law having been carried out in the death of the innocent victim. The blood on the Mercy seat set forth the truth of salvation by substitution.
- (2). It formed a covering for the Ark. Not to be removed by any except Moses. There was where God and the people were brought together in fellowship. There mercy and forgiveness were bestowed upon the guilty, and blessing was dispensed by Him who dwelt there. There justice and mercy met.
5. Typology of the Mercy seat. Its name suggests its meaning. Hebrew Kapporeth, meaning "to cover". It is a type of Christ and His sacrificial work. What the Mercy seat did symbolize for Israel Christ did actually for believers (Rom. 3:34-36).
- (1). All men are guilty before God. (Rom. 3:19-23).
- a. Its universality. "All the world guilty" (Rom 3:19). "All have sinned" (Rom.3:23). None of the sons of fallen Adam can claim innocence.
- b. Its totality. "None good" (Rom.3:10-18). Neither is there any good in anyone. "There is no difference" (Rom. 3:22) as to guilt in the sight of God. None of the fallen sons of Adam can claim superiority over any other as to sin and its guilt before God. The ruin of the world included both Jew and Gentile.
- (a). Gentiles without Law. Under the light of creation revealing the Creator. They sank into idolatry and the uttermost depths of bestial crime (Rom.1:19-32).
- (b). Jews under Law. They transgressed the Law, and were found sinners in the sight of God (Rom 2:1-3:18). The whole world is guilty before God.
- c. Its revelation of failure. The Jews failed under Law. No flesh was justified by Law-keeping. Keeping the Law saved no one. The Law brought the knowledge of sin, but did not bring salvation. It left man helpless and hopeless. Man was a slave to sin (Rom. 7:14) and under the sentence of

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eternal death (Ezek. 18:4,20; Jno. 3:18,19; Gal.3:10).

- (2). Christ has redeemed man from sin. (Rom. 3:24).
Redemption implies "deliverance by paying a price" or "buying out of the market", or "setting free by paying a price". Christ redeemed us from sin and its bondage, by dying in our stead, and His blood as the purchase price. (I Cor. 6:20; II Cor.5:21; Gal.3:13; I Pet.1:18).
- a. God has set forth Christ as a propitiation. (Rom.3:25).
"Set forth" implies presented or put forward. "Propitiation" (Greek Hilasterion) implies "place of propitiation", God has presented Christ as a Mercy seat, the place of propitiation. Christ made propitiation for sin by His own blood sprinkled there. In Christ both place of propitiation, and blood of propitiation met in one. By virtue of His blood the judgment throne of God becomes a Mercy seat. (Heb.4:14-16).
- b. Propiatory sacrifice of Christ declares God's righteousness.
- (a). In remission of sins that are past. (Rom.3:25).
This refers to sins committed before Christ died on the cross, They were of two kinds:
- a'. Sins from Adam to Moses. (Rom.5:13,14). Personal guilt was not imputed, because there was no written Law. "Where there was no Law there was no knowledge of sin". The Law was given to give to sin the character of transgression (Gal. 3:19). Only by the Law did man have the knowledge of sin (Rom.3:20; 7:7). During that time God passed over sins without imputing guilt (Acts 17:30).
- b'. Sins of Old Testament believers. The covenant people of God, living under the Law, and had the knowledge of sin. They were guilty before God. God instituted the Tabernacle and its rites, the shedding of blood by slaying an innocent victim. This made atonement for sin. This is the true meaning of atonement (Heb. Kaphar), meaning "to cover". These sacrifices were shadows of the one great sacrifice of Christ (Heb. 10:1) These sacrifices enabled God to go on with a guilty people, because they foreshadowed Christ and His blood. It was in view of the cross that God passed over the sins of the covenant people in His forbearance.
- (b). In justifying the ungodly by faith in Christ. (Rom. 3:26). God, in setting forth His Son as a Mercy seat, was justified in forgiving the

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ungodly, who believed in Him. In so doing God was consistent with His Law of holiness. The sins of a guilty race were all laid upon Christ, and imputed to Him. Christ, in His death on the cross, removed every barrier in the way to God.

6. Seven steps to the Most Holy Place.

- (1) The Gate. Decision was made there.
- (2) The Brazen Altar. Acceptance.
- (3) The Brazen Laver. Cleansing.
- (4) The Golden Altar. Intercession.
- (5) The Golden Table. Fellowship.
- (6) The Golden Candlestick. Testimony.
- (7) The Ark. Faith turned to sight within the veil.

XVIII. THE HIGH PRIEST IN HIS GARMENTS OF BEAUTY.

1. The High Priest. The English word "priest" is in the Greek "presbyter", and in the Hebrew "cohen". The priesthood was the ultimate and climax of the Tabernacle and its services. Apart from it the Tabernacle would have been of no practical value to Israel. Apart from it the Tabernacle would have been inaccessible to them.

In the Patriarchal worship the head of the family acted as priest. Noah (Gen. 8:20); Abram (Gen. 12:8); Jacob (Gen. 35:7); Job (Job 1:5), who was a real person, and lived in the days of Abram (Ezek. 14:14,20; Jas. 5:11). After Israel's exodus from Egypt the firstborn acted as priest. (Ex. 13:2,12). Israel had communed with God before, and apart from the Tabernacle and its instituted priesthood (Ex. 19:22; 24: 4,5). Israel was a nation of priests (Ex. 19:6), represented in the father and eldest son.

(1). Spiritual suggestiveness of the priesthood.

- a. Moses builded an altar, and had young men offer sacrifice. (Ex. 24:4,5).
Later we read of the "tabernacle of the congregation" (Ex. 33:7-10). It is better called "tent" (Heb. 'Ohel Moh'ed) "Tent of assembly or congregation". It was a special place of worship erected before the Tabernacle proper, made according to God's command, was set up.
- b. Moses sprinkled the blood.

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- (a). Half on the altar. (Ex. 24:6,7).
This act was pledging God to the covenant of Law and works, now being introduced. The Book of the covenant, also, was sprinkled (Heb. 9:19), God pledged faithfulness to His covenant by sealing it with blood.
- (b). Half on the people. (Ex. 24:7,8; Heb. 9:19,20).
In this Moses pledged the people to their part of the covenant, after their acceptance of it by declaring obedience to it. This pledge, also, was sealed with blood.
- c. Moses, the priests, and seventy elders, saw God. (Ex. 24:9-11). They were spared from vengeance, and did eat and drink. "He laid not His hand on them" (Ex. 24:11) means that He did not put forth His hand in vengeance. They "did eat and drink" (Ex. 24:11), symbol of communion (Lu. 14:16-24; 22:15-18; Rev. 3:20). What we see in Exodus is a people sprinkled with blood, and in communion with God. They had not yet broken the Law, and so could commune with God. This was never again repeated, for the people soon broke the Law. Aaron, the Divinely appointed High Priest, represented the people, and could enter into the presence of God once a year, upon the day of Atonement, and then only with blood (Lev. 16:2-34; Heb. 9:7). This signified to Israel that the way into the holiest was not yet open (Heb. 9:8).
- d. Moses pitched the tent of the congregation without the camp. (Ex. 33:7). This was after the worship of the golden calf, and breaking of the tables of the Law by Moses. (Ex. 32:1-35). Israel had broken the Law that they had pledged themselves to keep. Moses breaking the two tables of the Law was symbolic of what the people would always do, break the Law. The removal of the "tent" from the camp was an act signifying the withdrawal of God's presence from the camp, because of their failure and disobedience. All those events preceded the erection of the Tabernacle, with its Divinely appointed rites.
- (2). Priesthood presupposes sin, and the Divine purpose to remove it. The idea of priesthood connects itself with two ideas:
- a. The consciousness of sin. Whether real and distinct, or spurious and vague. It comes from man's sense of having broken a Law, and offended a higher Being, one more holy and righteous than himself, and from the sense that he dare not approach that Being.

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- b. Someone else must intervene. One who would be more acceptable with that holy Being than himself. It comes from man's craving for someone to intervene for him with the offended One. The priesthood was instituted as a necessity. God, and not man, was the originator. God knew of man's sinful condition, and purposed the removal of his guilt by the blood of propitiation. In the erection of the Tabernacle, and the institution of priesthood, God was teaching Israel their sinfulness, and the value of blood.

(3). There were two great priests of the Old Testament.

- a. Melchizedek, priest of the most high God. (Gen. 14:18). In connection with Melchizedek we find the word "priest" (Heb. Cohen), the only time, as belonging to a ritual, earlier than Abraham.

(a). Spiritual significance.

- a'. His name. King of Salem, righteousness, peace. In history (Gen. 14:18); in prophecy (Ps. 110:4); in fulfillment (Heb. 7:1-21).
- b'. He was King of Salem. Salem means peace. He was not made King of Salem by any act of installation, or inauguration, by man. He did not receive his office by inheritance, from father or mother, but from God as a free gift (Heb. 7:1-3).
- c'. He was priest, but offered no sacrifice. He met Abram, after his victory over the confederate kings (Gen. 14:1-20), and presented bread and wine (Gen. 14:18). Those were emblems and memorials of sacrifice. They pointed back to a sacrifice accomplished. In the Lord's Supper they are the memorials of Christ's broken body and shed blood (Mat. 26:26*28; Mk. 14:22-24; Le. 22:19, 20; I Cor. 11:23*25).
- d'. He was priest of the most high God. (Heb. El Elyon). This is God's title in relation to His authority in Heaven and in earth.
- (b). Melchizedek a type of Christ the King-Priest in resurrection. He was a Priest after the Order of Melchizedek (Heb. 6:20; 7:16, 17, 21, 24).
- a'. Royal authority of His Priesthood. (Heb. 7:3, 16, 17).

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- b'. Unending endurance of His Priesthood; Christ is a Priest forever (Heb. 6:20; 7:16,17,21, 28). His Priesthood is endless, because, in resurrection, He lives never to die again (Rom. 6:9; Heb. 7:25; Rev. 1:18).
- c'. Unchangeableness of His Priesthood. The Aaronic priesthood was interrupted by death, and others became priests. As Christ will never die His Priesthood is unchangeable (Heb. 7:23-25).
- (c). Melchizedek a type of Christ as the One to whom all shall bow (Ps.72:9-11; 110:1-6; Phil.2:10, 11), and bring gifts (Ps.72:10).
- (d). Melchizedek a type of Christ as King of righteousness and Prince of Peace (Isa.9:6,7; 11:4-9; 32:1). This points to the Millennium. This will take place at the return of Christ (I Tim. 6:14,15; Rev. 11:15; 19:16). When He comes in glory to set up His Kingdom (Mat. 16:27; 24:30; 25:31).
- b. Aaron, the High Priest. (Ex. 28:1; 30:10; 40:31; Lev. 8:12,30; 10:12; 13:2; Num. 20:28; Heb.5:4).
- (a). Aaron the priest. He was the first priest in the Levitical priesthood, after it was separated from the firstborn in Israel.
- a' Aaron's sons. Priest with him, because of their relation to him. They ministered at the Altar, and taught the people (Ex. 28:1; 40:31; Lev. 8:30; 10:12; Num. 20:28).
- b'. The Levites. They were given to Aaron as ministers. They were not priests, but belonged to the priestly tribe. Levi means "joined" (Gen. 29:34). They were joined unto Aaron for the ministry in sacred things (Num. 18:2-4).
- (b). Aaron the High Priest. The common priests and the Levites were dependent upon him for their official existence. Apart from Aaron they could not be. This is a type of Christ, and the Church as believer-priests (I Pet. 2:9; Rev. 1:6; 5:10).
- a'. Aaron a type of Christ as our High Priest. (Heb. 9:11-15,23*28).
- b'. Aaron made atonement for the sins of the people. By sprinkling the blood upon the seat. So also did Christ.

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- c'. Aaron presented the people in the presence of God. In his beauty and glory as reflected by his beautiful garments. Christ represented His people before God, and in the beauty of His character, and in the merits of His glorious perfection.
2. The High Priest's garments. (Ex. 28:2-43; 39:1-31). Called "holy garments." (Ex. 28:2; 39:1). Literally garments of holiness. They were "for glory and for beauty" (Ex. 28:2), not for comfort or warmth. These garments expressed the character, nature, and manner and dignity of Christ's Priesthood. The materials used were highly typical (Ex. 28:5,6,8, 15; 39:2,3,5,8). Gold, typical of Deity; blue, typical of Christ's Heavenliness; purple, type of His royalty; scarlet, type of His sacrifice, and fine linen type of His righteousness.
- (1). The ephod. (Ex. 28:6*14; 39:2-7). Outer garment, consisting of two parts, one of which covered the back, and the other the front, or breast and upper part of the body.
- a. Shoulder pieces. (Ex. 28:7; 39:4). Held together at the shoulders by straps.
- b. Curious girdle. (Ex. 28:8; 39:5) The shoulder pieces were united at the waist by the curious girdle.
- c. Onyx stones. (Ex. 28:9-12; 39:6,7). Each having engraved on it six names of the tribes of Israel. The stones rested on the shoulders of the High Priest. Thus the High Priest bore Israel upon his shoulders before God (Ex. 28:12). Shoulder in Scripture symbolizes strength, and bearing a burden (Gen. 21:14; 24:15,45; 49:15; Ex. 12:34; Num. 7:9; Judg. 16:3; I Ch. 15:15; II Chron. 35:3; Ps. 81:6; Isa. 9:6; 10:27; 14:25; 22:22; Ezek. 12:6,7,12; 34:21; Mat. 23:4; Lu. 15:5). It is a type of Christ bearing up His people before God in His own strength. We are kept by His power (I Pet. 1:5).
- (2). The Breatplate. (Ex. 28:15:30; 39:3-21). "Breastplate of judgment" (Ex. 28:15; 28:29,30). Made of the same material as the ephod (Ex. 28:15; 39:8), was foursquare, doubled back on itself so as to form a kind of pouch. On it were twelve precious stones, set in three rows, thus corresponding to the twelve tribes (Ex. 28:17-20; 39:10-13).

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1st row	carbuncle	topaz	sardius
2nd row	diamond	sapphire	emerald
3rd row	amethyst	agate	ligure
4th row	jasper	onyx	beryl

Each stone had the name of a tribe of Israel engraved upon it. So the High Priest bore the children of Israel upon his heart before the Lord (Ex. 28:29). The heart is the symbol of the affections. A type of Christ bearing His people up before God in the unchangeableness of His love (Jno. 13:1).

The Urim and Thummim were connected with the Breastplate (Ex. 28:30) (Lev. 8:8; Num. 27:21; Deut. 33:8; I Sam. 28:6; Ezra 2:63; Neb. 7:65). They were to be put in the Breastplate. They mean "lights and perfections". They were probably two precious stones put into the pouch of the Breastplate, which were drawn out when matters of guilt or innocence were to be decided. They gave God's judgment by lot. (Lev. 16:8-10; Num. 26:55; 33:53; 34:12; 36:2; Deut. 32:9; Josh. 13:6; 15:1; 16:1; 17:1, 14, 17, 18:11; 10:1, 10, 17, 24, 32, 40; 21:4, 6; Judg. 20:9; I Sam. 14:37-42; 30:7, 8; II Sam. 5:19-25; I Ch. 6:54, 63; 16:18; 24:5, 7, 31; 25:9 Esth. 3:7; Ps. 16:5; 105:11; 125:3; Prov. 16:33; 18:18; Isa. 34:17; 57:6; Jer. 13:25; Ezek. 24:6; 47:22; 48:29; Dan. 12:13; Mic. 2:5; Mat. 27:35; Mk. 15:24; Lu. 1:9; Acts 1:26). This is why the Breastplate is called the "Breastplate of judgment" (Ex. 28:15, 29, 30) because, by it, the judgment of God was obtained whenever needed. It gave God's decision "guilty" or "innocent". In considering the passages where Urim and Thummim are mentioned it is seen that, whatever they were, they were connected with ascertaining God's will in particular cases. It is a type of how Christ, through the Holy Spirit, brings to His people the perfect light of God's will (Jno. 14-16).

(3). The Girdle. (Ex. 28:40; 39:29). Wound around the body several times, from the breast downward, with the ends hanging down to the ankles. The girdle was a symbol of service (I Sam. 2:18; II Sam. 6:14; 22:40; I Ki. 18:46; II Ki. 4:29; Ps. 18:32, 39; 65:6; 93:1 Prov. 31:17; Isa. 11:3; 22:12; Lam. 2:10; Ezek. 44:18; Joel 1:8, 13; Lu. 12:35, 37; 17:8; Acts 12:8; Eph. 6:14; Rev. 15:6) (Deut. 1:41; Judg. 3:16; I Sam. 18:4; 25:13; II Sam. 20:8; I Ki. 2:5; 20:11, 32; II Ki. 1:8; Neh. 4:18; Job 12:18; Ps. 30:11; 45:3; 109:19; Prov. 31:24; Isa. 3:24; 5:27; 8:9; 22:21; 45:5; Jer. 13:1, 10; Ezek. 16:10; 23:15; Mat. 3:4; Mk. 1:6; Jno. 21:18; Acts 21:11). It is a type of Christ's constant, unbroken and unfailing service for His people (Jno. 13:4, 5; Rev. 1:13).

(4). The robe of the Ephod. (Ex. 28:31-35; 39:22-26). It was worn immediately under the Ephod, and was longer than the Ephod.

a. A Hole in the top. (Ex. 28:32; 39:23).

b. Pomegranates. (Ex. 28:33, 34; 39:24-26). Of blue, purple, and scarlet about the hem. Pomegranates speak of fruitfulness. His people are the fruit of His sacrificial work, and of His triumphant resurrection (Jno. 12:24).

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c. Bells. (Ex. 28:33-35; 39:25,26) Of gold between the pomegranates. They were to give sound when the High Priest was in the Most Holy Place. The bells speak of testimony. The Holy Spirit testified when Christ was enthroned (Jno. 7:37-39; Acts 2:33). The Holy Spirit is still testifying of Christ (Jno. 15:26,27; 16:12-15). There were 3,000 converted on the Day of Pentecost, the first time that the bells of the Holy Spirit testified.

The robe of the Ephod was "all of blue" (Ex. 28:31; 39:22). This speaks of Christ's enthronement, and absolute Heavenliness. He went into Heaven, into the true Tabernacle. He is unseen by mortal eye. How do we know that He is living? How do we know that His sacrificial work was accepted of God? We have the fruit and the testimony.

- (5). The Mitre. (Ex. 28:37,38; 39:28). A kind of turban on the head.
- (6). The Plate of gold. (Ex. 28:36-38; 39:30,31). Upon which was engraved "Holiness unto the Lord" (Ex. 28:36; 39:30). It was fastened with blue lace on the forehead of the mitre.
- (7). Embroidered coat. (Ex. 28:39,30; 39:27). Long tunic, or skirt, of fine linen.
- (8). Bonnet. (Ex. 28:40,41; 39:28). A turban of fine linen, partially covering the head. A kind of cap, and the mitre was added.
- (9). Breeches. (Ex. 28:42,43; 39:28). Of fine linen, and covered the loins and thighs. They were to wear these so as to be covered when they approached the Holy Place (Lev. 6:10; Ezek. 44:18).

XIX. THE HIGH PRIEST MINISTERING. (Ex. 29:1-7; Lev. 8:1-12). The High Priest in his garments of beauty (Ex. 28:2; 39:1) is a type of Christ in His varied character as High Priest over the House of God. All that these garments stood for in the mind of God, Christ possessed in His character, and reflected in His life. The High Priest in Israel was a type of Christ as our High Priest (Heb. 4:14,15; 7:26; 8:1; 10:21). Aaron's priesthood pointed forward to Christ's Priesthood.

1. Privilege of the High Priest.

- (1). He alone was allowed to enter wearing the garments of holiness. What holiness or righteousness the believer possesses it is by virtue of Christ's righteousness. This possession is two-fold:

a. Judicially. It is Divinely added to their account (I Cor. 1:30; II Cor. 5:21; Col. 2:10).

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- b. Experimentally and actually. By the new birth and the indwelling of the Holy Spirit. (Gal. 5:22,23; Eph. 3:17; I Jno. 2:29; 3:9,10).
- (2). He alone was allowed to enter the Most Holy Place. In His priestly character, robed with the garments of holiness, he stood for the whole nation. In the sight of God he was Israel. Israel entered into God's presence in the person of the High Priest. Christ has entered into the true Holy Place, even Heaven itself, for us (Heb. 9:24). In Him God sees all of His people. In and through Him we are all made nigh unto God, and have access unto Him (Eph. 2:11-18). The Priesthood of Christ is superior to that of Aaron.
- a. It is fulfilled after the order of Melchizedek. (Heb. 6:20-7:28). The Aaronic priesthood made nothing perfect, because it was changeable by reason of the death of the priests. Christ's priesthood is unchangeable and ever abiding, because He ever lives.
- b. It is fulfilled in Heaven. (Heb. 8:1-5). Aaron served on earth, and so under shadows. Christ ministered in Heaven, and so served realities. The Aaronic priesthood was typical and symbolical of Christ's real and spiritual Priesthood.
- c. It is fulfilled under a better covenant of Law and works. The Priesthood of Christ was established under the covenant of love and grace. The covenant under which the Priesthood of Christ was established is more efficient than the Mosaic covenant. Expressed in Hebrews:
- (a). Better country. (11:16)
- (b). Better covenant. (8:6).
- (c). Better hope. (7:19)
- (d). Better promises. (8:6)
- (e). Better resurrection. (11:35)
- (f). Better sacrifices. (9:23)
- (g). Better substance. (10:34)
- (h). Better testament. (7:22)
- (i). Better than angels. (1:4)
- (j). Better thing. (11:40)
- (k). Better things. (6:9; 12:24).

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- (l). The less is blessed of the better (7:7)
- (m). More enduring substance. (10:34).
- (n). More excellent ministry. (8:6).
- (o). More excellent name. (1:4)
- (p). More excellent sacrifice (11:4).
- (q). More perfect Tabernacle. (9:11)

2. Personal distinction of the High Priest. (Lev. 21:10-21)

- (1). To be ceremonially pure and holy.
 - a. Not to rend clothes. (Lev. 21:10).
 - b. Not to come in contact with any dead body. (Lev. 21:11).
 - c. Marriage.
 - (a). Forbidden to marry widow, divorced or harlot. (Lev. 21:14).
 - (b). Marry virgin of his own people. (Lev. 21:13,14).
- (2). To be physically perfect. (Lev. 21:17-21). Any Physical defect or deformity disqualified a member of the priestly family as a priest. These personal distinctions were made because of his consecration. The High Priest was sanctified to his office. "Sanctify" (Heb. Quodesh) means to set apart for the service of God. (Ex. 13:2,12). The High Priest was set apart and designated as holy unto the Lord (Lev. 21:6,8).
- (3). This was typical of Christ.

- a. Ceremonial holiness of the High Priest was typical of the actual holiness of Christ. He was pure and innocent (Heb. 7:26). The angel called Him holy (Lu. 1:35). He was sinless (Rom. 8:3), He knew no sin (II Cor. 5:21), He did no sin (I Pet. 2:22), He was without sin (Heb. 4:15), no sin in Him (I Jno. 3:5), and He was untainted by sin (I Pet. 1:19).

In His lineage, according to the flesh, He had sinful ancestors, yet He was untainted by sin. His personal holiness and sinlessness were due to His Divine conception and supernatural birth. In the genealogy in Mat. 1 we have an important change of expression. In every instance the word "begat" is used concerning the ancestors of Jesus, but when it refers to Him it says "born". "Jacob begat Joseph, the husband of Mary, of whom was born Jesus" (Mat. 1:16). Jesus was not begotten by natural generation, but by the Holy Spirit (Mat. 1:21; Lu. 1:35. Being supernaturally and Divinely conceived and born he was

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absolutely pure and holy (Jno. 1:18; 3:16).

b. As the High Priest was not to come in contact with the dead, he was a type of Christ who had nothing to do with death. Aaron's rod that budded, blossomed and brought forth ripe almonds (Num. 17:8) was a type of:

(a). Christ in resurrection. The rod budding confirmed the priesthood of Aaron, and the resurrection confirmed the Priesthood of Christ. God put life into only one rod. All of the rest remained dead. The sentence of death is upon all men, but not on rod. All of the rest remained dead. The sentence of death is upon all men, but not on Christ. He laid down His life voluntarily. Christ is related to life, but not to death.

(b). Vitality and fruitfulness of Christ's Priesthood in resurrection. He was life eternal embodied, personified and manifested (Jno. 1:4; I Jno. 1:2; 5:20). He is the Prince of Life (Acts 3:15). He came to give eternal life. (Jno. 10:10,28). He could say, "I am the Resurrection and the Life" (Jno. 11:25). In resurrection He brought forth fruit even as a grain of wheat that falls into the ground does when it springs forth into new life (Jno. 12:24). The Priesthood of Christ has vitality and is vitalizing.

3. The consecration of the High Priest. The directions as to the consecration of the High Priest are given in Ex. 29. The performance, after the erection of the Tabernacle, is given in Lev. 8.

(1). Order of procedure.

- a. He did not consecrate himself. (Lev. 8:2). Moses did this as the Lord's representative. The priest simply presented himself.
- b. He was washed with water. (Lev. 8:6) This was one of the ceremonial washings referred to in Heb. 6:2 where it is translated "baptisms". This act was symbolical of regeneration (Jno. 3:5).
- c. He was clothed with the holy garments. (Lev. 8:7-9)
- d. He was anointed with oil. (Lev. 8:10-12). The oil used was the "holy anointing oil" (Ex. 30:22-33). The anointing oil was poured upon the head of Aaron. The anointing was so abundant that his whole person from head to foot was touched with the holy oil (Ps. 133:2).

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Aaron was anointed before the sacrifice was slain. Aaron maintained his typical character in relation to Christ. Christ was sinless, and so needed no atonement before receiving the Holy Spirit.

c. Aaron's sons were clothed. (Lev. 8:13)

f. The offering was made, and the blood applied. (Lev. 8:14-26). All was a type of the immeasurable fullness of the Holy Spirit which Christ would receive as Aaron's antitype (Isa. 61:1-3; Lu. 4:16-21; Jno. 3:34).

(2). Relation of this consecration to Christ. Moses gathered all of the congregation together at the door of the Tabernacle (Lev. 8:3-5). So we have Israel outside, and God inside, and then the work of consecration performed. Christ was consecrated and anointed to His sacred office in the sight of God and man (Jno. 10:36). He was baptized in Jordan in the sight of the people. God, from Heaven, witnessed and set His seal to it (Mat. 3:13-17). There we see consecration, qualification and affirmation. From that time forth Jesus wrought miracles and taught as the Prophet of the Lord, He presented Himself to Israel as their King, and He set His face toward the cross.

4. The Ministry of the High Priest.

(1) He was chosen of God.

priesthood was of Divine institution, and the priest was of Divine appointment. He did not choose the office himself, neither was he selected, or elected by the people (Heb. 5:1-4). Christ, as our Great High Priest, was Divinely sent upon His mission, and came to carry out God's plan (Ps. 40:8; Lu. 4:18). In John's Gospel we find 42 times that Jesus was "sent". He was called of God to be High Priest (Ps. 2:7; Heb. 5:5).

(2). He was the representative of the people before God. He bore them upon His shoulder (Ex. 28:12,29). He was to officiate between an offended God and a guilty people. The High Priest was ordained for the benefit of men (Heb. 5:1). Christ took the sinner's place upon the cross, dying that believers might be identified with Him in all that He did, and in all that He is before God (Isa. 53:3-6; I Cor. 1:30; II Cor. 5:21; Eph. 2:6; Col. 2:10).

(3). He was to offer sacrifices for sin. Without an offering he could not be a priest. It was necessary to his office and ministry. He was ordained to offer gifts and sacrifices (Heb. 5:1; 8:3). Christ made an offering for sin. He brought a sacrifice for sin, and sprinkled His blood upon the Mercy seat. He gave Himself as a sacrifice (Heb. 7:27), and His body as an offering (Heb. 10:10). His sacrifice was superior to all others, because it was the sacrifice of the spotless Lamb of God (Heb. 9:13,14,23; I Pet. 1:18,19). He offered sacrifice but once, and ended all sacrifice for sin (Heb. 7:27; 9:26-28; I Pet.

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3:18), in that He offered the sacrifice to which all others pointed. He put away sin forever (Heb. 9:26; 10:17), accomplishing eternal redemption for us (Heb. 9:12).

- (4). He was to intercede for the People. After Aaron had sprinkled the blood according to the Divine order he came forth from the Sanctuary to bless the people (Lev. 22:24; Num. 6:22-27). Aaron lifted up his hands, and blessed the people. Christ ascended blessing His own, and has never ceased. (Lu. 24:50,51).

Christ's intercession is sympathetic. He was once man, and as such was tempted in all points like as we are (Heb. 2:14-18: 4:15). He feels our trials, bereavements, and infirmities, and sympathizes with us in them all. He is compassionate (Heb. 5:2). Christ's intercession is effective. The Father hears and answers His prayers. His intercession is just as effective as His blood is effective. His sacrificial death and intercession are linked in Scripture. His priestly intercession is based upon His finished work (Jno. 17:4).

XX. THE PRIESTHOOD OF BELIEVERS. (Lev. 8:13;36).

1. Development of the priesthood.

- (1). During the Patriarchal Age, Heads of families acted as priests. Noah (Gen. 8:20) Abraham (Gen. 12:8) Jacob (Gen. 35:7) and Job (Job 1:5).
- (2). After Israel's exodus from Egypt. The firstborn was deputed to act as priest (Ex. 19:22; 24:4,5). Israel had communion with God apart from the Tabernacle and its instituted priesthood. The whole nation was one of priests, represented in the father and eldest son (Ex. 13:2,12).
- (3). Under the Law. Israel was to be a Kingdom of priests (Ex. 19:5,6). This was conditional "If ye obey My voice". Based upon Law-works, but Israel failed in obedience. They broke the Law, and forfeited the blessing. Then Aaron and his family were appointed constituting the priestly family. They were given the Levites as ministers (Ex. 28:1; Num. 3:15-13).
- (4). Under grace. All believers are priests. Believers, vitally joined to Christ, constitute the priestly family (I Pet. 2:9; Rev. 1:6; 5:10; 20:6). What Israel failed to attain unto under the Law, God has graciously bestowed upon believers by grace. To be a priest under the Levitical priesthood was a birthright privilege. Every son of Aaron, by virtue of his birth, was a priest in Israel (Ex. 28:1). The same thing prevails under grace. Every regenerated person, by virtue of being born into the family of God, is a priest unto God. (Jno. 1:12,13;

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Rom. 8:15,16; Gal. 3:26; 4:6; I Jno. 3:1,2).

2. Aaron and his sons shared in the consecration. (Ex. 29:4; 30:30; Lev. 8:2,6). Aaron was Divinely appointed as High Priest. He was therefore preeminent, and is a type of Christ as our High Priest. Aaron's sons were dependent on their father for their official standing, and officiating functions. His priesthood created, assured, and perpetuated theirs. The same is true concerning Christ and believers. They are dependent on Him for their official standing and officiating functions.

The great privilege of the High Priest in Israel was access unto God. Under the Law he was allowed to enter the Most Holy Place but once a year (Heb. 9:7). Our Great High Priest is in Heaven itself, the true sanctuary, before the face of God continually (Heb. 4:14-16; 9:24; 10:19-22). When Christ died on the cross the veil of the Temple was rent asunder from top to bottom (Mat. 27:51). The veil divided between the Holy Place and the Most Holy Place. The veil was a type of the human body of Christ (Heb. 10:20). The rending of the veil signified that the way into the Holiest was now open to all believers by a new and living way consecrated for us. The rending of the veil meant the end of all sacrifices, and the end of human priesthood. Since then no other blood, or human priesthood, are recognized (Heb. 9:1-8; 10:19-22). Believers, as priests, have an open, free, and direct access unto God through Christ and His blood (Heb. 4:16; 10:19-22)

3. The sons of Aaron a type of true believers. The Levitical priesthood belonged to the age of shadows and of the Law. (Heb. 10:1). The dispensation of Grace came when Christ and fulfilled the Law, satisfying Divine justice, and met every claim of Divine righteousness. (Jno. 1:14,16,17). Christ was the One which the Law foreshadowed. The Levitical shadows were types of better things (Heb. 10:1).

- (1). The ancient priesthood was done away in Christ. The entire dispensation of Law, with all of its binding regulations, rites, rituals and ceremonies found its complete fulfillment in Christ, and was done away in Him (Rom. 7:4; II Cor. 3:7-16; Col. 2:14-17). Any priesthood instituted and perpetuated on earth by men, is a denial of the efficacy and merit of the sacrificial work of Christ on the cross, as well as His efficacious Priesthood in Heaven. Any teaching that enjoins Law-keeping is legalism (Gal. 1:8,9; 3:10-13).

- (2). Aaron's sons a type of true believers.

- a. In their separation to the office of priesthood.
(Ex. 28:1; I Pet. 2:9).

- (a). Chosen. A Chosen generation and an elect race. They were taken from among the children of

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Israel for the purpose of ministering unto the Lord. Israel, as a nation, was chosen and separated from other nations to be a holy and peculiar people unto the Lord (Deut.7:6). Israel having failed under the Law, God separated the family of Aaron for the priesthood. Believers are Divinely called out of the world.

- (b). Appointed. A royal priesthood. The same with believers
- (c). Anointed. A holy nation, called of God for a specified purpose. Believers are called to shew forth the excellencies of the Lord (I Pet. 2:9).
- (d). Separated. A peculiar people, a people for His own possession. Believers are chosen of God, and separated unto Himself (Jno. 15:16; I Pet. 1:2).
- b. In their manner of consecration to the office of priesthood.
- (a). Brought to the door of the Tabernacle. (Ex.29:4; Lev. 3,4). Brought into the presence of God. Man must be brought into the presence of God so that he may be made to see his sinfulness in the sight of God, and so that God may deal with him through the Word of truth (Jno. 4:7-29; 16:7-11; Acts 2:37; 16:13-15,35-34). Conviction for sin precedes salvation from sin.
- (b). Stripped of clothing. (Ex. 29:4; Lev.8:6). The clothing had to be removed before they could be washed. Man must be stripped of all of his self-righteousness before he can accept Christ (Isa.64:6; Rom 10:4; I Cor. 1:30; II Cor. 5:21; Phil. 3:9).
- (c). Washed. (Ex.29:4; Lev. 8:6). One of the ceremonial washings referred to as "baptism" (Heb.6:2). This washing constituted the ceremonial cleansing, and was symbolical of the washing of regeneration (Jno. 3:5; Tit. 3:5).
- (d). Clothed. (Ex.29:8,9; Lev. 8:13). They were robed in garments Divinely designed and provided. This symbolizes how the sinner, upon believing in Christ, is robed with the righteousness of God's designing and providing (Rom.3:25,26; I Cor. 1:30; II Cor. 5:21).
- (e). Consecrated by Divinely appointed offerings. (Ex.29: 10-28; Lev. 8:14-29).
- a'. Bullock for the sin offering was slain. (Lev. 8:14-17). In this they saw the innocent victim dying as their substitute, making an atonement for their sins, and bearing their penalty and judgment. This is the first step in salvation, acknowledging Christ as our substitute and sin-bearer. (Isa. 53:4-6; II Cor. 5:21; I Pet.2:24).

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b'. Ram for the burnt offering was slain. (Lev. 8:18-21)
This was consumed upon the altar for a sweet saviou unto God. In this they saw their acceptance before God. In the work of salvation the sinner must see himself accepted before God (Eph. 1:6).

c'. The ram of consecration was slain. (Lev. 8:22-29).
Blood was applied to the tip of the right ear, thumb of right hand, and great toe of right foot. Thus the whole being was under the power of the blood. The ear speaks of hearing; the thumb of work, and the toe of walk. They were to be so absolutely devoted to God that they would hear his voice, do His work, and walk in His ways.

Believers, after being saved through the blood of Christ, should recognize the Lord's ownership, and surrender to Him so fully that He may possess them completely (Rom. 6:13; I Cor. 6:19,20). They, too, should be entirely and completely brought under the power of the blood, and thus hear His voice, do His work, and walk in His ways.

c. In the functions that they were to perform.

(a). They were to offer sacrifices. (Heb. 5:1; 8:3).
Offerings of New Testament believers are of three kinds:

a'. Present the body a living sacrifice unto God.
(Rom. 12:1).

a''. Divine claim. "Present the body". "Present" is a definite word, and means bring an offering. The same as "yield". It implies "giving in to God", and "surrender to Him".

b''. Divine purpose for the claim. "Living sacrifice". The Jews brought dead sacrifices, but the believer is to be a living sacrifice.

c''. Divine motives for the claim. "Mercies of God". That was the motive for all the God did to save man. Mercies are unmerited in their nature; free in their bestowing; Divine in their source, and saving in their fruit.

d''. Divine requirements in the claim. "Holy, acceptable unto God". The Levitical sacrifice offered to God were to be free from all blemish. The believer is to be free from defect as a sacrifice unto God. He must put away all impurity of life, all

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sinful habits, and must be free from all defilement.

- b'. Offer praise. (Lev. 8:27, 29; Heb. 13:15). God desires His people to praise Him. It means to extol, exalt, magnify and glorify Him, to tell others about Him, and to speak of His great love. To thank God means to acknowledge before Him the goodness that He has done to and for us, but to praise God means to acknowledge before other what He is to us. It is the fruit of the lips that confess His name.
- c'. Offer of their means. God desires that His people give of their substance liberally and cheerfully (Ex. 25:2; 35:5; II Cor. 9:17). Such gifts are an odour of a sweet smell, a sacrifice acceptable and well pleasing to God (Phil. 4:18). These offerings are to be given to the saints in need (Rom. 12:13; 15:25,26; I Jno. 3:17); to those who minister the Word (Gal 6:6), and to all who are in need (Gal. 6:10; Eph. 4:28).
- (b). They were to intercede. This is what Christ our High Priest is doing (Heb. 7:25). Believers are to make intercession for all men (I Tim. 2:1-3). Epaphras is an illustration of the intercessor (Col. 4:12). By the ministry of intercession believers cooperate directly with Christ in His ministry of intercession.
- (c). They were to instruct people in the Law of God. (Lev.10:11; Deut. 33:10; Mal. 2:7). The believer-priest is to be a witness for Christ, and to gather a people for His name (Lu. 24:47,48; Acts 1:8; 15:14). His special function is to bear light for the Lord, by faithful testimony and holy living (Mat. 5:14-16; Phil. 2:15,16; I Pet. 2:9).

The TABERNACLEITS DESIGN

1. At Mount Sinai Jehovah and His people entered into a special relationship. Through the mediatorship of Moses, a redeemed people and their God were united in the holy bonds of covenant relationship. Jehovah became the God of Israel, and Israel became the people of Jehovah. In order that fellowship might be continued, Jehovah commanded the erection of the tabernacle. "And let them make Me a sanctuary; that I may dwell among them." Exo.25:8. The design of the tabernacle will be more clearly understood as we consider the titles applied to it:
 - a. The Tabernacle (in Hebrew "dwelling"). Though God dwells everywhere, He appointed a place where His people could always find Him "at home."
 - b. The Tent of the Congregation or the Tent of Meeting. It was the point of contact and the channel of intercourse between heaven and earth (Ex. 29:42,43).
 - c. The Tabernacle of Testimony, or the Tent of Witness. It was so called from the presence of the two tables of the law which were placed in the ark. These tables were called the "testimony" (Ex.31:18; 34:29). They witnessed to God's holiness and man's sinfulness
 - d. The Sanctuary. This word conveyed the thought of holiness.

2. The Tabernacle was the palace of the Divine King of Israel, Jehovah. The priests were His attendants and courtiers and mediators between Him and His people. By bringing their gifts, the people expressed their homage; as they offered their sacrifices for sin, they confessed that they had broken the laws of the kingdom and needed forgiveness. In the book of Leviticus may be found the rules of sacred court etiquette - rules governing the manner of approach to the King. This palace was unique in that it was a revelation of the King, the arrangement of the structure and every piece of furniture told something of the character of Jehovah and of His plan of salvation. The Israelites learned the following fundamental lessons concerning the character of the King:
 - a. That He was holy and righteous, having the moral law as the absolute expression of His will.
 - b. That they were separated from Him because of their sinfulness.
 - c. That in His mercy and condescension He had provided a way (through sacrifices) whereby they could have fellowship with Him.

3. The tabernacle was a great object lesson in type and symbol through which God taught a nation of spiritual children the A.B.C.'s of the plan of redemption. It was a kindergarten where Israel learned by degrees to spell out God's great message: Redemption of All mankind through a Divine Saviour.

The following fundamental truths were taught by the Tabernacle.

- I. Outer Court: Meeting Place of People and Priest.
 - (1) Curtain - exclusion because of sinfulness.
 - (2) Door - access to God.
 - (3) Brazen Altar - atonement for sin.
 - (4) Laver - purification before service.
 - II. Holy Place: Priestly Service.
 - (1) Golden Candlestick; Divine instruction and human testimony.
 - (2) Table of shewbread: Spiritual nourishment and fellowship.
 - (3) Golden Altar of incense: Worship and intercession.
 - III. The Holy of Holies: God's dwelling Place, Heaven.
 - (1) The veil: perfect access and communion with God not yet possible.
 - (2) The Ark: containing the law, God's theme, a theme of justice.
 - (3) The Mercy Seat: The Just God can also be merciful, because of atoning blood.
4. Through the tabernacle, the Lord manifested His desire and purpose to dwell with His people. It was a prophecy of the eternal union to be effected between God and man, through Christ.
- a. This purpose was fulfilled in a marvellous way when the Word was made flesh and tabernacled among men. (Jno. 1:14; 2:19-21).
 - b. God now dwells in a spiritual temple, the Church, which He inhabits through the Spirit (Eph.2:20-22; 2 Cor. 6:16).
 - c. He also dwells in the believer, who becomes the temple of the Holy Ghost (1 Cor. 6:19).
 - d. During the Millenium He will dwell in the midst of Israel and the nations (Ezek.40-48).
 - e. In the perfect age, the union of God and man will be perfected. "And they shall see His face."
 ✓ (Rev. 22:4; 21:5,22).

MATERIAL AND CONSTRUCTION

1. The Architect - God Himself, who provided the "blue-prints" and specified the materials to be used. The "pattern showed on the mount" was a revelation; in symbolical form, of eternal realities in heaven. (Heb. 8:4,5).
2. The materials - Gold, silver, brass, blue, purple and scarlet cloth; fine linen; goat's hair; ram's skins, badger skins; shittim wood, precious stones; olive oil for lamps; sweet spices for anointing oil and for incense. Total cost estimated at about 2,000,000. The costliness of the materials suggest the idea of the surpassing glory and majesty of Jehovah as King of Israel, and the honor enjoyed by those who approached Him.
3. Source of supplies: Free-will offerings (Ex. 25:2). There was contributed more than was needed - a fine example of enthusiastic giving. (Ex. 36:5, cp. 2 Cor. 9:7).

4. Moses superintended the work. He had charge of the material (Ex. 36:3) and inspected the work (Ex. 39:33,43).
5. The work was done by volunteer skilled workers, under the direction of Bezaleel and Aholiab, divinely inspired artisans (Ex. 35:10,34,35; 25:2).
6. The work was completed in nine months. The Lord made the final inspection and manifested His approval by filling the tabernacle with His glory (Ex. 40:34-38).

POSITION of the TABERNACLE

1. God's presence was manifested in the tabernacle, which was the gathering place of the Israelites. When the camp was at rest, the tribe of Levi encamped round the tabernacle, and around them were placed the other tribes in definitely appointed positions. A picture of Christ as the center of the gathering of Christians, "where two or three are gathered in My name, there I am in the midst."
2. The palace of the great King completed, the ensign of His royalty and grace appeared over the tabernacle, the cloud. "My Israelitish forefathers were gathered under that cloud-banner" (I Cor. 10:1, Way's translation). This cloud-banner led the children of Israel throughout all of their wanderings (Num. 9:15,23). Type: "For as many as are led by the Spirit of God, they are the sons of God." At night the guidance was given by the pillar of fire.

THE OUTER COURT: the MEETING PLACE BETWEEN PEOPLE AND PRIEST.

1. The curtain of the court (Ex. 27:9-19). The court was fenced around by a linen wall suspended from brazen pillars which were connected by silver rods. In size it may have been one hundred fifty feet long and seventy-five feet wide. The white linen is typical of the righteousness possessed by God and imparted to man (Rev. 19:8). As the linen curtain excluded the Israelite from the tabernacle, so man's consciousness of his lack of righteousness excludes him from God's presence and produces the feeling of conviction for sin and of unworthiness (See Isa. 6:1-7; Luke 5:8; 18:13).
2. But there is a door to the tabernacle - a way of access. "I am the way, the truth, and the life" (Jno. 14:6). There is only one gate, for "there is none other name under heaven given among men, whereby we must be saved."
3. As the Israelite enters, he sees facing him a brazen altar (Ex. 27:1-8) which testifies that there is forgiveness for sin through the shedding of atoning blood of an innocent victim.
 - a. Material and form. The altar was foursquare, its length and breadth being equal. It was made of shittim wood overlaid with brass. Some believe that it was hollow and filled with earth and stones. At each corner was a horn, symbolizing power.
 - b. It typifies the cross of Calvary, the altar upon which the perfect sacrifice, the Lamb of God, was offered. It typifies the great fact of the Gospel: "Christ died for our sins."
 - c. The ritual of the altar.
 - (1) The brazen altar is God's conference table where He SETTLES the sin question with man, "Come now, and let us reason together, saith the Lord:

though
your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. 1:18.

- (2) The Israelite responds to the invitation and comes leading a lamb or a kid for a sin offering. There is to be served on the brazen altar that which is necessary for fellowship between a holy God and sinful man. He lays his hands upon the victim, conveying his guilt to an innocent creature and appropriating it as his substitute. He himself kills the sacrifice.
 - (3) The Priest, his representative before God, offers the sacrifice upon the
 - (4) Altar, which represents God. The innocent lamb, having died for the sinner, the blood is poured out at the base of the altar and some sprinkled upon the horns, so signifying that God has accepted the out-poured life of an innocent victim as atonement for the offerer's sins.
 - (5) As part of the animal is burnt upon the altar, the blazing fire and the ascending smoke testify to God's complete acceptance of the sacrifice.
4. As the priest leaves the brazen altar to enter the Holy Place, he sees facing him a great circular basin of brass set upon a base. This is the laver (Ex. 30:18-21).
- (a) Its purpose: To provide a ready supply of water with which the priests were to wash their hands and feet before ministering in the Holy Place.
 - (b) The central truth taught: Purity must come before service. "I will wash my hands in innocency, so will I compass thy altar, O Lord." (Psa. 26:6). "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart" (Psa. 24:3,4).
 - (c) The laver suggests the twofold cleansing of this Christian life, the cleansing of regeneration once for all (Titus 3:5); and the cleansing of sanctification daily - the crisis and the continuance. This twofold cleansing is illustrated by:
 - (1) The twofold washing of the priests. They were given the cleansing of consecration once for all by Moses (Lev. 8:6); and then they washed their hands and feet daily (Ex. 29:4 and 30:18-21).
 - (2) The words of our Lord, "He that is washed needeth not save to wash his feet, but is clean every whit" (Jno. 13:10). In our Lord's time people returning from the public baths found it necessary to wash their feet which had become soiled from walking through miry streets. So the Christian has been cleansed once for all, but in walking through the world he often contracts defilement, and therefore needs daily cleansing.

THE HOLY PLACE: the PLACE of PRIESTLY SERVICE

After passing the brazen altar and the laver, we come to the Tabernacle Proper, the great tent with its two apartments, the Holy Place and the Holy of Holies. The tabernacle proper was an enclosure of 40 boards overlaid with gold and fitted into sockets of silver. Inside were hung curtains of fine white linen embroidered with figures of cherubim in blue, scarlet and purple.

We may see here a picture of the Church as one body composed of individuals (represented by the boards), finding their strength in unity (Eph. 4:1-16), this unity based on redemption (typified by the silver sockets). The curtains on the inside testify to the spiritual beauty that should be the church's.

Over this structure an outer tent was pitched, consisting of three coverings: goat's hair, ram's skins dyed red and badgers' skins (Ex. 26:7-29). The lessons suggested by these coverings are as follows: (1) They would suggest that God has provided for the Church a protection against every storm; (2) that the inner beauty of the Church is hidden to the world; (3) that the Church depends on heavenly illumination, for these coverings excluded the natural light.

Before the Holy Place hung the outer vail, a type of Christ as the door to priestly service.

Beyond the brazen altar the Israelite could not go, but he knew that his representative the priest could enter the Holy Place, to perform the service of the priestly nation (Ex. 19:6). The central lesson of the Holy Place is perpetual service before the vail by God's anointed priesthood (1 Peter 2:5; Rev. 1:6). The articles of furniture there teach us what God requires of a priestly people. They are as follows:

The Golden Candlestick: Divine Illumination and Testimony (Ex. 25:31-40)

The golden candlestick was really a lampstand having seven branches. The central shaft and its six curved branches were ornamented with fruits and flowers, each holding on its top the golden lamp filled with olive oil. The serving priests supplied the golden lamp filled with olive oil. The serving priests supplied the golden bowls with pure oil continually. With golden snuffers they removed the charred wick, and with golden tray removed all refuse. Made out of solid gold, it must have been one of the costliest articles in the tabernacle. Its being of solid gold denoted the preciousness of that which it symbolized; its seven branches shedding forth a seven-fold light typified the perfection of the light that it symbolized.

1. The golden candlestick typified Christ, the living Word, the Spiritual Light of the World, shining in power and fulness of the sevenfold Spirit, Jno. 1:4; Luke 2:32; Jno. 8:12; Rev. 21:23.

2. We may consider it as typical of the written Word, "For the commandment is a lamp; and the law is light" (Prov. 6:23). See also Psa. 119:105, 130.

3. Typical of the Church. "Clearly, therefore, what we see in the candlestick of the tabernacle is the church's relation to Christ as the possessor and reflector of the holy light that is in Him, which she is privileged to receive, and bound again to give forth to others, so that where she is there must be no darkness, even though all around should be enveloped in the shades of night. It is her high distinction to dwell in a region of light, and to act under God as the bountiful dispenser of its grace and truth." In Rev. 1:13-20 we have a picture of the church under the figure of seven golden candlesticks, in process of inspection by the great high priest.

The Table of Shewbread:--Fellowship with God. Ex. 25: 23-29; Lev. 24:5-9

"Shewbread" in the Hebrew means "Bread of Presence", so called from the fact that it was to be continually before God. The shewbread table was made of acacia wood and covered with plates of gold. A crown or rim of gold was placed on its edge around its four sides, acting as a guard to protect the materials placed upon it. Rings were placed on the four legs through which staves were passed, the staves projecting beyond each end of the table. Golden vessels were made for service, including dishes and spoons, bowls and covers, the usual accompaniments of such a table among men. Each article had its distinctive use, containing frankincense, salt and wine, which were connected with the twelve loaves of shewbread. Every Sabbath twelve new loaves of bread were placed on this table, and the old supply withdrawn.

1. The table of shewbread (there were bowls of wine also) was God's table where He became the guest of His people, where they feasted together in happy fellowship (See Rev. 3:20). The number of the loaves suggest that all of God's covenant people are invited to take part in this Divine banquet.

2. This table reminds us of the communion table of the people of the New Covenant, where Christians gather to partake of bread and wine, symbols of the broken body and shed blood of Christ, who gives wine, symbols of the broken body and shed blood of Christ, who gives spiritual life for body and soul (Matt. 26:17-29; Jno. 6:35-38). It is by faith that we partake of the Bread of Life and the Blood of the New Covenant, and become partakers of the Divine nature and life.

3. This table is prophetic of the great feast that will be held in heaven (Like 22:16-18; 12:37). "And the Lamb that is in the midst of the throne shall feed them." Rev. 7:17)

The Golden Altar of Incense: - Prayer and Intercession.
Ex. 30:1-11; Psa. 141:2.

"The materials used in the construction of this piece of furniture were acacia wood and pure gold. It was made four-square. It upheld a golden censer on which burning coals were placed. The fire called out the fragrance of the incense laid thereon. It had horns like the brazen altar projecting from its four corners, and a heavy moulding of gold surrounded its four edges, giving it additional strength and beauty. There were two staves connected with it for transport, which passed through rings placed at opposite angles."

1. This piece of furniture was in the form of an altar, teaching that in prayer there is the element of sacrifice. We are to give ourselves unto prayer (Acts 6:4). It is a priestly ministry in which we offer ourselves unto prayer (Acts 6:4). It is a priestly ministry in which we offer ourselves before God in intercession for others. (Col. 4:12).

2. The golden altar typifies the intercessory work of Christ, who prayed for His church while on earth (Jno. 17) and who, having offered Himself as an atoning sacrifice, ever lives to make intercession for His people (Heb. 4:14-16; 7:25).

3. The fire that burned on the golden altar was taken from the brazen altar of sacrifice, teaching that Christian prayer must be kindled at the atoning fire that burned at Calvary-that it must be offered in the name of Jesus.

4. The Material, gold, speaks of the preciousness of prayer in the sight of God. He values the pure and fervent adoration and petitions of a devout spirit. He remembers the intercessions of the saints (Rev. 8:3,4).

5. The golden altar was very close to the presence of God, standing immediately before the veil.

- a. Prayer brings us close to God, who desires that it be a genuine transaction between Him and the human soul, and not simply lip service. (See Matt. 6:5-15).
- b. This closeness suggests prayer as friendship with God - a receiving of God into our lives. "Give me thine own self, without whom though thou shouldst give me all thou hast made, yet could not my desire for thee be satisfied." Augustine. See Ex. 35:11; Jno. 15:4.

6. Incense was burned upon this altar.

- a. The rising of the sweet smelling incense before God typifies the pouring out of the sweetest affections of the soul as it goes forth to unite itself with its source of life. It also speaks of the acceptableness of such prayer before God.
- b. The ingredients which composed the incense were carefully specified. What are the ingredients in Christian prayer that make it acceptable before God?

7. There were horns on the corners of the altar, testifying to the intensity and power of prevailing prayer, that continues in spite of delays, discouragements and obstacles. Mention some scriptural examples of prevailing prayer.

The HOLY of HOLIES: God's Dwelling Place

The apartment known as the Holy of Holies, or Most High Place, was in the form of a cube - a symbol of perfection (Rev. 21:16). It typified the throne room of Jehovah, King of Israel (Isa. 66:1. Compare description of the heavenly throne room in Rev. 4). It represents that heavenly invisible world to which Christ our High Priest and Forerunner has gone, and which He holds in reserve for the saints in the coming age. In this place no image of Jehovah was seen, this fact teaching Israel the lesson that God is a Spirit.

The Veil

Hanging before the Most Holy Place was a veil made of fine twined linen, interwoven with scarlet, blue and purple, and ornamented with the figures of the cherubim, who stood there as if to bar man from the presence of God (Compare Gen. 3:24). The veil was a barrier preventing perfect fellowship between man and God. The way was partially open, for the High Priest entered once a year to make atonement for the sins of the people. It was an encouraging feature that this barrier was a curtain and not a wall. It would suggest to the enlightened that, though God was hiding Himself from men, though there was no direct access, a better age was coming when the veil would be rent and through a perfect High Priest they would have boldness to enter (Heb. 9:1-12). To illustrate this fact, note the meagerness of the Old Testament teaching concerning the future life as compared with the New.

When Christ was crucified the veil of the temple was rent (Matt. 27:45-52), typifying that the Old Covenant, with its ritual, had been abolished and that a new and living way had been made through the broken body of Christ (Heb. 10:20). It was rent from the top, signifying that the work was Divine; it was rent to the bottom, pointing to a finished work.

1. The ark was an oblong chest made of acacia wood, covered with gold within and without. It had a covering of pure gold, the mercy seat, upon which stood or knelt two golden figures of cherubims. On the side rings were fastened through which strong staves were thrust for carrying it onward.

2. The importance of this piece of furniture may be seen from the fact that it is first mentioned in the directions concerning the building of the tabernacle (Ex.25:10). Without the ark the whole ritual of the ark would have been valueless and unmeaning, for all the ritual was furnished to provide access to the Holy One who dwelt between the cherubims.

3. The ark represented the throne of God, the seat of His divine government over Israel (Ezek.43:7). It contained the two tables of the law, showing that the law was enshrined in the very nature of God, and that "righteousness and judgment are the habitation of His throne."

4. The ark symbolized the presence of God with His people, the place where He communed with their leader (Ex.25:22; Josh.7:6), the place from which He guided them (Num.10:3), and led them to victory (Josh. 6).

5. But the ark was only a symbol to which Jehovah was not bound. There were times in Israel's history when He left His throne. Read the story in I Samuel 4.

The Mercy Seat

1. The Hebrew word for the Mercy Seat means "covering"; in the Greek it means "propitiation" or that which makes God favorable toward us (See I Jno.2:2). The mercy seat was not only a material covering for the ark but a spiritual covering, proclaiming in symbol how transgression is forgiven and sin covered.

2. The mercy seat covered the tables of the law, God's testimony for holiness as opposed to the people's sinfulness. As Israel could not stand before it at Mount Sinai, neither could they spiritually stand before the accusations it brought against them before the throne of God. Therefore, a covering was needed to shield them from its condemnation, and a covering was provided in the form of the mercy seat. This propitiatory covering was sprinkled with blood once a year, so that the Holy eye of God could see, not the sins of the now repentant people, but the blood of reconciliation (Psa.32:1; 85:3). Thus we have a picture of grace covering sin, of mercy covering wrath.

3. The antitypical truth of the mercy seat is stated in Rom.3:24-26 where we learn that, because of the atoning blood of Christ, God can forgive the sinner and yet honor His law, His mercy and His justice can be reconciled. Christ is our mercy seat, for "if any man sin we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only but also for the sins of the whole world." I Jno.2:2.

The Cherubims

Overshadowing the mercy seat with their wings were the mysterious angelic beings known as the cherubims. Between these two cherubims dwelt the great King (Psa.80:1) who manifested Himself in a cloud (Lev.16:2; cp. Ex.25:22 and Num. 8:89). The old Jewish writers described this manifestation as the Shekinah ("dwelling").

1. Note their connection with God's creative work. A study of Ezek. 1 and Rev. 4 would suggest that these cherubims are glorified representatives of humanity and creation. Jewish proverb: "Four are the highest of the world - the lion among wild beasts, the ox among tame cattle, the eagle among the birds, and man among all creatures!" They exhibit the higher elements of humanity in organic connection with certain distinctive properties of the inferior creation. The lion speaks of kingly majesty and peerless strength; the eagle, of keen vision and swift flight; the ox, of patient labor and productive energy; man, rational and moral power, the image of God. The lesson we would learn from their connection with man and animals is as follows: The natures that lost paradise have glorified representatives who are keeping it for a glorified humanity and a glorified creation.

2. Their connection with God's plan of redemption. They look toward the mercy seat, viewing with amazement the blood that speaks of the mystery of redemption. (Compare 1 Peter 1:10). They gaze with admiration on God's method of uniting mercy and justice by means of atonement.

3. They are the guardians of God's law and executors of His judgments (Compare Gen.3:24). But, as they see the blood on the mercy seat, their avenging sword is stayed. Seeing the blood, they pass over those justified through atoning blood. In the last days they will execute wrath upon those who reject the blood of the Lamb. (Ezek. 10:1-7; Rev.6; 15:7).

4. They remind man of what he lost in Eden. Then they guarded the way to the tree of life. They therefore represent that holy and spiritual life that man lost, which God requires and which has been provided through the death of Christ. They are now associated with a plan for his redemption.

The Day of Atonement

We get the full typical meaning of the Holy of Holies when we connect it with the Day of Atonement.

"If one desired to contemplate the Levitical high priesthood in its grandest phase - to realize its antiquity, its sacredness, the splendor of its ministrations, and the awful sense of responsibility with which its representative was bound to fulfill its functions - he would naturally have turned his thoughts to the Day of Atonement, which was the most memorable day of the Jewish year. It was the day of atonement for the sins of the people and was observed as a perfect Sabbath. It was the fast-day of the Jewish calendar. It was emphatically "the day". It may be safely said that, to the imagination of a Jew, the most solemn moment of the year was that in which the High Priest in his white robes stood before the presence of God in the Holy of Holies; and that the proudest and gladdest moment of the year was that in which, awestruck but safe, he came forth from the Holy place in his golden garments to bless and dismiss the forgiven worshippers."

The Ritual of the Day of Atonement (Read Lev. 16)

1. After the morning sacrifice the high priest stripped himself of his beautiful garments and put on plain white "garments of holiness".

2. He offered a bullock as a sin offering for himself and his family and took the blood within the veil. He took also into the Most Holy Place a censer full of incense, an act symbolizing humble petition for admittance to God's presence. He then sprinkled the blood upon the mercy seat and again before it.

3. Two goats were presented before the Lord at the door of the tabernacle. These really were two parts of one offering, exhibiting the means and effects of atonement. Lots were cast to determine the destination of the two parts of the sacrifice.

4. The goat upon which the Lord's lot fell was slain as a sin-offering for the people. The high priest sprinkled the blood upon and before the mercy seat, thus cleansing the Holy Place that had been defiled (symbolically) by the sins of the children of Israel. V.16

5. Leaving the Holy of Holies he sprinkled the altar of incense seven times with the blood of the bullock and goat.

6. At the door of the tabernacle he confessed the sins of the people over the live goat, which was sent away into the wilderness. The sending away of the live goat was intended to exhibit to the eye of the people the effect of the atonement - the removal of their sins.

7. The high priest put off his linen garments, washed himself, donned his regular garments and offered a burnt offering for himself and the people, thus signifying the rededication of Israel to the Lord.

8. The bodies of bullock and goat burned outside camp. Heb. 13:12.

The Antitype of the Day of Atonement.

The following scriptures explain how Christ fulfilled the ceremonies of this day:

Hebrews Chapter 9	
" "	10: 19-22
" "	4 : 14-16
" "	6 : 18-20

The Priesthood

Development of the Priesthood.

1. In patriarchal times the head of the family ministered as priest. See Job 1. Sometimes the king was priest; e.g. Melchizedek.

2. Out of all nations God chose Israel as the priest-nation.
Ex. 19:6

3. After the Exodus the first-born male of every family was consecrated to the service of Jehovah. Ex. 13: 1,2; Compare Num. 3:12,13.

4. One tribe was chosen to take the place of representatives from all tribes. Num. 3:12, 13.

5. Out of this tribe one family was chosen - the family of Aaron for the more important ministrations.

6. Out of this family only the high priest could enter the Holy of Holies.

The Priests as Representatives of the People.

All Israel could not enter the tabernacle to minister, but they could enter the Holy Place in the person of their representatives, the priests, who performed the Divine service for them. Num. 8:10,11 In a sense the high priests, on the Day of Atonement, took the people into the Holy of Holies; he had sanctified himself for their sakes (cf. Jno. 17:19) and bore their names on his shoulder and breast.

Just as a congressman represents his people in Congress, so the priests represented Israel in the Tabernacle, the dwelling-place of the King.

The Priests as Mediators

There has been an eternal conflict in man's breast between two mighty tendencies - a thirst for God, and a dread of Him - a strong instinct of approach and a repelling sense of unworthiness. This combination of desires, the desire to approach God and yet to flee from Him, made man feel the need of a mediator, which need was met in the appointing of a priesthood. (See Ex.20:18,19; Deut.18:15,16; Ex.19:17).

Numbers 16:5 states the three elements that entered into their office of mediatorship:-

1. They were definitely called of God. "The Lord will show who are His." Heb. 5:4 cf.
2. Their possession of holiness. Korah claimed that all the people were holy, but the flourishing rod proved that a peculiar holiness belonged to the house of Aaron. See Mal. 2:1-7 and contrast I Sam. 2:2-7.
3. Their right to draw near to God ("Draw near" is the Old Testament expression used to describe priestly ministry), offering sacrifices and gifts. They had the right to present the offerings of others that the latter might secure favor of the Lord. For antitype see I Tim. 2:5; Jno. 14:1-3; Rom. 8:34.

THE GARMENTS OF THE HIGH PRIESTS (Ex.28)

These garments reveal the types of the character and work of Christ, the perfect High Priest.

1. Pure Linen coat - speaks of righteousness and perfection. Denotes the spotless purity of Jesus Christ.

2. Robe of the Ephod. This was made of blue, the heavenly color, and speaks of the heavenly character of Christ. On the bottom of the robe were pomegranates and golden bells, arranged alternately, a pomegranate and a bell, etc. The bells were to give sound when the high priest came out of the Holy of Holies. Bells speak of testimony and pomegranates speak of fruitfulness. There were the same number of each. Our testimony and fruitfulness should be equal. In Christ they were perfectly balanced. His works were in every way consistent with His words.

3. Ephod - (outer garment). This was the distinctive priestly garment. It hung upon the shoulders down to the waist and was made of blue, purple, scarlet, and fine twined linen. The most important part of the ephod was the shoulder pieces, on which were set two onyx stones, with the names of the tribes engraved on them, six names on each stone. Aaron bore these names before the Lord upon his shoulders for a memorial of the twelve tribes (Ex. 28:12). The shoulders were the symbol of strength. "The government shall be upon His shoulders" (Isa. 9:6) When the high priest entered the Holy Place he did not go alone, but carried with him on his strong shoulders the children of Israel, whom he represented.

Here we have a beautiful type of the Lord's children borne up before the Father continually upon the strong shoulder of our Great High Priest.

4. Breastplate - same material as ephod. On the breastplate were twelve different precious stones set in gold, in four rows, three in a row, corresponding to the twelve tribes. Each stone had the name of one of the tribes of Israel engraved upon it. The high priest thus bore the name of the children of Israel upon his heart for a memorial before the Lord continually. Not only on his shoulders, the seat of strength, but also carried them on his heart, the seat of love.

Here we see another beautiful type of God's children, borne upon the heart of Christ in intercession, continually, before the Father.

5. Girdle - held the other garments in place - a symbol of service rendered with pure motives. This speaks of Christ who humbled Himself and became the servant of mankind. "For even the Son of Man came not to be ministered unto, but to minister" (Mark 10:45). He is still ministering, for He is now our High Priest, a minister of the true sanctuary, seated on the right hand of the throne of the Majesty in the heavens.

6. Mitre (A kind of turban, wound round the head) This was of fine linen. Across the front, on blue lace, was a golden plate on which was written, "Holiness unto the Lord". It was only as Aaron was typical of Christ that he could bear on his forehead such an inscription. None but Him, who is very God could be designated truly by such a title.

The mitre declared the holy character of the people's representative before God. It typified the holiness of Jesus Christ, our Representative in the presence of the Father.

7. Urim and Thummin (Ex. 28:30). The Urim and Thummin are not described and we do not know exactly what their form was. They were put in the breastplate. The words mean "lights and perfections" and it was by means of the urim and thummin that the will of God was ascertained when matters of guilt and innocence were to be decided. The breastplate was made to form a kind of pouch, and possibly the urim and thummin were two stones, kept in this pouch, and drawn out in order to obtain through them God's decision in certain cases where judgment was necessary.

The high priest, revealing the will of God to the people thru the urim and thummin, typifies Jesus Christ revealing the will of God to us by the Holy Spirit. "For the Spirit searcheth all things, yea the deep things of God." (I Cor. 2:10).

Consecration of the Priests (Lev. 8)

Aaron and his sons were consecrated together. We may consider Aaron as a type of Christ, our High Priest, and his sons as a type of believer-priests. Aaron's consecration differed from that of his sons' in respect to the anointings and the garments. The consecration ceremony may be divided into three parts:

1. Washing of the priests by Moses. The water applied to Aaron was a token of cleansing and purity, without which no man can approach the holy and sin-hating God. "Aaron in his outward purification shows us our great High Priest in the sublime purity which He brought to His mediation work. Jesus was 'holy, harmless, undefiled, separate from sinners'. It was partly in token of this pureness that John, as another Moses, baptized Him in Jordan vale. He needed no cleansing. He was always pure. But, to indicate this purity and to enter upon His priesthood in the regular way, He consented to be washed as Aaron." For the lesson of washing in relation to believers see notes on the Laver.

2. Clothing with priestly garments. The priest had to be endowed with grace and glory as well as purity. He had to be clothed in righteousness and girt with obedience. No one can approach God or serve man uncovered; all native deformities must be hidden in glory and beauty, Divinely given. What priestly garments are the Christian to "put on" ? See Col. 3:12-14.

3. Anointing

- a. Anointing with oil (Psa. 133:2). Christ was not only washed at Jordan, but was anointed with the Spirit, and became the anointed One. This was His enduement of power by which He ministered to suffering humanity (Acts 10:38). The anointing is promised to believer-priests (Acts 1:8).
- b. Anointing with blood. After the offering of the sin and burnt offering, the ram of consecration was slain and its blood outpoured. The blood was placed upon the right ear, consecrating it to listen to God's Word; then on the tip of the right thumb, teaching consecration to service; finally upon the great toe, teaching a consecrated walk in paths of service and righteousness.
- c. The sprinkling of their garments with oil and blood. The Holy Ghost, in conjunction with the blood of Christ, sanctifies and endows for service. Believers must go forth in the power of the Spirit, and constrained by the love of Christ.

THE SACRIFICES

The first sacrifice was an act done by God for the express purpose of relieving guilty consciences from their sense of shame and confusion. The covering of the bodies of our first parents was typical of the covering of their consciences that needed relief from the shame and guilt of sin. Gen. 3:21 would suggest the Divine institution of sacrifice, a provision for the covering of men's sins and for mending the break between God and man caused by sin. It was faith in this Divine ordinance that secured Abel's acceptance with God. From the earliest times it was connected with a faith that brought God's approval.

The principle underlying sacrifice is found in Lev. 17:11 "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Also Heb. 9:22, "And almost all things are by the law purged with blood; and without shedding of blood there is no remission." Man is doomed as a sinner and God purposes to save him. The life has been forfeited as a result of sin and as a debt due to justice should be returned to Him that gave it; that is, man should die. But God provides a way of escape and appoints a substitute. A life is given for a life. A life that has not been forfeited is accepted in the room of the sinner's, that has been forfeited and this is yielded back again to the offerer as now again a life in peace and fellowship with God. The blood acts as a screen hiding the sin from God's eyes, and standing between the soul and sin's penalty. The blood given to God forms, as it were, a robe in which the priest arrays the sinner so that he may appear before a holy God.

The Efficacy of Animal Sacrifices.

1. While sacrifices covered sin, they could not take it away. See Heb. 10:4. An animal could not provide a perfect atonement for the following reasons:

- a. There was a vast difference between the soul of a rational accountable creature, free to think and act, and an irrational animal destitute of independent thought and moral feeling.
- b. There was the lack of oneness of nature, of fellowship between the sinner and the substitute, and in the latter a lack of consent of will to the substitution.

c. It was not a voluntary and personal act. Priest and sacrifice were divided. The work of atonement was done not by the victim, but upon it unconsciously by another.

2. What gave animal sacrifices their efficacy, their power to cover sin was the perfect Sacrifice, foreordained before the foundation of the world. Jewish worshippers were saved by faith in the existing arrangements, by faith in the Divine plan of salvation for their own time. We may compare them to children who rely on a father's goodness and commit themselves to the guidance of a father's wisdom while still unable to see the end to which it is leading them.

In reflective minds the imperfection of animal sacrifices would not fail to connect itself with the coming of the Messiah, with whose coming there was always associated the introduction of a state of order and perfection. Illuminated Israelites would think of the heavenly pattern given to Moses on the mount, and would look forward to the coming of the perfect Sacrifice of which the animal sacrifice was but a type.

THE SIN OFFERING (Lev. 4:1-35; 5:1-13)

1. The sin offering was peculiar to the law and was the most distinct feature of its sacrificial system. "Each of the other offerings had been known and used by the other nations, as well as by the patriarchs before Moses' time. But nothing had been heard of a sin offering. The meaning of this is that now in Israel the spiritual training of mankind has entered into a new stage. The race is now to have developed within it a sense of sin and guilt it has never before experienced. The sin and guilt was there, but they have been inadequately known and felt. In this offering, therefore, the idea of atonement by blood shedding is almost the only thought presented. Moreover, in the order prescribed for the different sacrifices, the sin offering was always the first in cases where the others also were offered. In the others Israel was taught that fellowship with God depends upon atonement for sin, but in the sin-offering this is the dominant thought.

2. There was a diversity in victims and a graduation in value, teaching a graded responsibility: if a private member of the congregation sinned, a female kid of goats was offered. (In case of poverty a substitute was allowed of two turtle doves or two young pigeons; and where the poverty was extreme, a little flour.) If a ruler sinned a male kid was offered. If the whole congregation sinned, or the high priest who represented the congregation, a young bullock was offered.

The lesson taught by this graduation of sacrifices: the guilt of sin was porportioned to the rank and station of the offended. The greater our privileges, the nearer we are brought to God; the more intimately we are connected with Him in service, the more terrible must be the consequences of transgression.

3. Action with the blood. In the other offerings the blood was applied only to the sides of the altar. But here, in the case of the sin of a ruler or one of the common people, the blood was sprinkled upon the horns of the altar and poured out at the bottom. If the offering had respect to the high priest or to the whole of the congregation, the blood was taken into the Holy Place, sprinkled seven times before the veil, and upon the horns of the altar of incense. On the Day of Atonement the blood was taken into the Holy of Holies. "Why these distinctions?" A ruler or one of the common people had access only to the outer court, hence there the blood must be exhibited for the sin which defiled

it. The priest ministered in the holy place, and for the same reason the blood must be exhibited where he had sinned. And the same principle held when the sin atoned for was that of the whole nation, for the priest represented the nation, and Israel in its corporate unity was a nation of priests.

4. Disposition of the flesh.

- a. In the case of offerings for private members of the congregation the flesh was eaten by the priests in the Holy Place. This was done to show that the guilt had been removed and reconciliation made.
- b. When the offering concerned the high priest or the whole congregation, and the blood was taken into the Holy Place, the flesh was taken outside the camp and there burned. (Lev. 4:12, 21; 6:30) This action would indicate that the offering was so identified with sin that it was considered as sin, and as such cast into the wilderness. Read Heb. 13: 10-12. Jesus fulfilled this phase of the sin-offering when He suffered outside the camp of legal Judaism.

THE TRESPASS OFFERING (Lev. 5:14-19; 6:1-7)

1. Relation to the sin-offering. "In its broad principle the trespass-offering is closely allied to the sin-offering and yet it differs from it in some particulars. The sin-offering represents sin in our nature, while the trespass-offering represents the fruits of sin. In the first no particular act of sin is named, but the person who has sinned is seen confessing himself as a sinner; while in the second the acts are enumerated and the person who committed them is rather in the background.
2. Nature of the trespass-offering. It should be called the guilt or debt offering. The trespass-offering provided for transgressions which involved not only sin, but harm to another, either to God in the things of the sanctuary, or to the man's neighbor; it called for compensation or restitution. The following things constituted a trespass:
 - a. Dealing falsely with a neighbor in matter of a deposit. Something was entrusted to a man and he sold it or used it unlawfully as if it were his own.
 - b. Dealing falsely in a bargain. A man sold some goods or a piece of land and represented them to be better than they were, or asked more than they were worth.
 - c. Robbery by violence.
 - d. Oppression, taking advantage of a neighbor's circumstances to extort from him to his disadvantage.
 - e. Finding and keeping a lost article belonging to someone else.
3. The ritual.
 - a. The guilty man confesses his wrong.
 - b. Makes restitution to his neighbor; this sets him right with man.
 - c. Offers a ram as a sacrifice; this sets him right with God.
4. The antitype. Christ became our trespass-offering and made full reparation in our behalf to God, on whose rights we had trespassed by our sins. Sin is often described as debt to God. (Matt. 6:12; 18:23-25; Luke 7:41, 42).

THE BURNT OFFERING (Lev.1:1-17; 6:8-13)

1. The Hebrew words used to describe this offering convey the thought of a sacrifice that wholly ascends, and points to the distinguishing feature of the burnt-offering, which was that all of it was burnt and offered up. We thus perceive the special meaning of the offering. "To the believing Israelite it meant that complete consecration unto God is essential to right worship, inasmuch as the fire consumed the whole beyond the offerer's recall forever. To the more thoughtful worshipper, however, it must have occurred that it was not himself nor his gift that thus ascended in full consecration to God, but a substituted one whom God had in mind, though at that time unrevealed.
2. While expressing the thought of consecration and self-surrender the burnt-offering conveyed also the idea of atonement. It could not be offered without the shedding of atoning blood, which atoned for the lack of consecration on the part of the offerer.
3. God's law was that the burnt-offering should be continually ascending before God (Lev.6:8-13; compare Ex. 29:38-46). Provision was made for the offering of the lamb for the whole people every morning and evening. This symbolized the constant renewing of Israel's consecration to Jehovah. It would teach Christians that "every morning we should put away all that might dull the frame of our devotion, and each evening before we retire we should by a solemn act of self-dedication, give ourselves anew to the Lord."
4. The ritual.
 - a. The Israelite himself kills the victim (a male without blemish). This would suggest the personal act of the offerer in making his consecration, and in accepting a substitute to atone for his lack of consecration.
 - b. The priests, and not the offerer, present and sprinkle the blood. We have offered Christ as our substitute, but we must leave Him to present the offering before God. (Heb.2:17;7:25)
 - c. After the sacrifice was cut in pieces the inward parts and the legs were washed. This might symbolize the necessity of inward purity on the part of those who consecrated themselves to God.
 - d. The whole was burnt upon the altar. The Hebrew word for "burn" means to "burn as incense". A different word is used to describe the burning of the sin-offering. There Christ is typified as bearing the wrath of God; here, as a sweet savor unto the Lord (Lev.1:9).
5. The antitype. Christ is set forth as representing His believing people in perfect consecration and self-surrender to His God and Father. He atones for our lack of consecration and moves us to a more perfect surrender by His grace.
 Note:-The idea set forth by the burnt-offering is beautifully set forth in Francis Ridley Havergal's poem. (See Pulpit Commentary on Leviticus, pages 8 and 7).

KEPT FOR THE MASTER'S USE

"Take my life, and let it be
 Consecrated, Lord, to Thee.

Take my moments and my days;
 Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and 'beautiful' for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine.

Take my heart; it is Thine alone;
It shall be Thy royal throne.

Take my love; My Lord, I pour
At Thy feet its treasure-store.

Take myself; and I will be
Ever, only, ALL for Thee."

THE PEACE OFFERING (Lev. 3:1-17; 7:11-34)

1. The main thought of the peace-offering: a sacrifice ending in a sacrificial meal, which expresses the idea of peace and fellowship with God secured by the blood atonement. It was the most joyous of all the sacrifices, symbolizing a season of happy fellowship with the covenant God in which He invites Israel to become His guest at a sacrificial meal, to be at home with Him. A part of the sacrifice was burnt upon the altar, God's portion. A part was given to the priests as their appointed sustenance from God's table whom they served; and a part to feast the worshipper himself.
2. The peace-offering represented the gratitude and devotion to Jehovah felt by those who desired to have fellowship with Him.
 - a. A sacrifice of thanksgiving, offered in gratitude for mercies received. (Psa. 116:16,17)
 - b. A vow. Offered for mercies received, but where the offering had been promised in advance upon that condition.
 - c. A free-will offering, the spontaneous expression of the offerer's love to God and his desire to be in fellowship with Him.
3. There was the sprinkling of atoning blood after the offerer had imposed hands on the sacrifice and confessed his sins. He thus acknowledged his unworthiness to become a guest of Jehovah.
4. The one condition for partaking of the peace-offering: The worshipper must be in a state of Levitical purity (Lev. 7:19-21). There must be nothing to interrupt the believer's fellowship with God. To use and enjoy Christ as our peace-offering, he must keep himself unspotted from the world and hate even the garment spotted by the flesh (Jas. 1:27; Jude 23; 1 Peter 1:15,16).

5. The antitype. When we have accepted Christ, our Peace-offering and the Priest has sprinkled us with the blood, we are invited by God to sit down at His table and have joyful fellowship with Him. Also, He who offered Himself for us is now given our spiritual sustenance. See Rev.3:20. Refer to notes on the Shewbread.

THE MEAL OFFERING (Lev. 2:1-16)

1. The fundamental thought. The word in Hebrew means primarily "a gift" (Gen. 32:13; Psa. 72:10). It was a gift brought by the worshipper to God in recognition of His sovereignty, and His ownership of all things (1 Chron. 29:14). "It was not so much a sacrifice as an oblation of praise. It was something of a thanksgiving service - a grateful return for forgiving mercies - a deep acknowledgement of deep and lasting indebtedness to God for His unspeakable goodness. When the pious Israelite came with his sheaf or lubricated flour, his heart glowed with the sentiment of the psalmist, 'What shall I render unto the Lord for all His benefits toward me?'"
2. It was a bloodless offering, in which the main thought emphasized was that of presentation of a gift to God. It generally accompanied other sacrifices in which atoning blood was shed, for at every approach to God the unworthiness and sin of the offerer must be atoned for. If Cain's meal-offering had been accompanied by a burnt-offering it would have been accepted.
3. The ingredients of the meal-offering:
 - a. White flour, cakes, wafers, or ears of green corn dried before a fire. The very best of the meal or grain was required for the Lord.
 - b. Oil. No consecration is complete without the anointing of God's Spirit.
 - c. Frankincense, a white gummy substance that gave forth a fragrant odor when burned. Good works must be offered in the spirit of prayer and devotion.
 - d. Salt. "Salt is the opposite of leaven. The one corrupts and the other preserves. The one taints and hastens putrefaction; the other purifies and keeps wholesome. It was the custom in ancient times to ratify and confirm nearly every important bargain or contract by eating together of the parties. This, of course, required the use of salt as an article, invariably present on all occasions. It thus, or in some other way, came to be regarded as a symbol of agreement and pure abiding friendship. God's covenant is called "a covenant of salt"; because it is a covenant of sincere friendship which is to endure. We are told that in India and other eastern countries the usual word for perfidy and breach of faith is literally 'unfaithfulness to salt'; and a man will say, 'Can you distrust me? Have I not eaten of your salt?'"
 - e. Forbidden ingredients.
 - (1) Leaven. Leaven is a principle of decay and symbolizes spiritual corruption. It is a well known emblem of pride and hypocrisy, malice and wickedness. "By forbidding the use of leaven, the Lord meant to set forth the truth that our offering to Him must be pure and accompanied with a charitable heart. Any insincerity, hypocrisy, selfishness, malice, or wickedness cherished in the soul will corrupt and destroy spirituality and consecration.

- (2) Honey is a fermenter and corrupter and carries in it the principle of decay. "As leaven represents the ugly, offensive, sour elements of depravity, so honey is the emblem of such as are sweet and attractive to the taste--'the lust of the flesh, the lust of the eyes, and the pride of life'. Sensual indulgences and worldly pleasures as well, as hypocrisy and malice, will destroy our best gifts."
4. The ritual.
 - a. The priest takes only an handful of the flour to be burned, but the handful represents the consecration of the whole. (Rom. 11:16)
 - b. He burns it upon the altar.
 - c. The remnant is appropriated by Aaron and his sons. The priest obtains the larger portion because, as God's servant, he needs it for his support.
 5. The antitype. The meal-offering typifies the perfect character of Christ. The fine flour would suggest the evenness of His character; the oil, His anointing; the frankincense, the fragrance of His life.

THE FEASTS

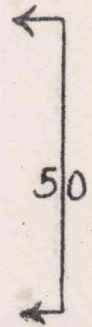
Two Hebrew words employed to describe the festive seasons of Israel will give some idea of their nature. The first "moad" means "meeting", some suggesting the thought of the people's meeting with Jehovah - a time when people kept a special appointment with their King. The other word, "chag", expresses the thought of joyfulness which was a leading characteristic of the feasts.

The following general facts concerning the feasts should be noted:

1. The number seven marks the sacred measure of time. The Sabbath is the seventh of days; seven weeks after the commencement of the ecclesiastical year is the feast of Pentecost; the seventh month is more sacred than the rest, its New Moon not only being devoted to the Lord like those of the other months, but especially celebrated as the feast of trumpets; each seventh year is sabbatical; after seven times seven years comes the Jubilee.
2. They were times of gathering for the entire nation. According to the Law of Moses, all male Israelites were required to appear before the Lord at the three great feasts; Passover, Pentecost, Tabernacles.
3. With these feasts were connected seasons of sacred rest. Beside the seventh day sabbaths there were two days of the Passover, one at Pentecost, and two at Tabernacles that were set apart as Sabbaths.
4. Special sacrifices were brought and offered in the name of the whole congregation.
5. All the three great festivals bore a threefold reference:
 - a. In relation to nature. The three great feasts linked the agricultural seasons into a sacred cycle and recognized the fruits of the earth as Jehovah's gifts to Israel. On Passover the first fruits of the harvest were offered. Pentecost came at a time when the wheat harvest was over, when two loaves made from the dough were offered before the Lord. Tabernacles came when all of the grain, corn and wine had been gathered in.
 - b. In relation to history. They commemorated some historical event in Israel's history.

c. In relation to types. We have in them a series of types presenting the history of redemption from the commencement to the close. "For when God bound up the future of all nations in the history of Abraham and his seed (Gen. 12:1-3), He made that history prophetic; and each event and every rite became as it were, a bud, destined to open in blossom and ripen into fruit on that tree under the shadow of which all nations were to be gathered."

CIVIL YEAR	SABBATH YEAR	DAY	MONTH	
7	1	14-21 16	APR.	<u>SPRING</u> { Passover First Fruits (Barley) Unleavened Bread }
8	2		MAY	
9	3	6	JUNE	<u>SUMMER</u> Pentecost (First Fruits of wheat) (HOT SEASON) Vintage
10	4		JULY	
11	5		AUG.	
12	6		SEPT.	
1	7	1 10 15	OCT.	<u>AUTUMN</u> Feast of Trumpets (New Year) Day of Atonement Feast of Tabernacles { Former Rains Ploughing Sowing }
2	8		Nov.	
3	9		Dec.	<u>WINTER</u>
4	10		JAN.	
5	11		FEB.	
6	12		MAR.	



The Sabbath was Israel's weekly festival, that sanctified each week as the monthly feast sanctified each month. It had reference to three periods of time, past, present, and future:

1. Past
 - a. It looked backward to God's sanctification of the day after creation (Gen. 2:3) when the Creator Himself set the example for man to follow, of laboring six days and resting on the seventh. (Ex. 20:11)
 - b. It looked back to Israel's deliverance from Egypt with which event it is connected in the law. Deut. 5:15. After the labor and sorrow of Egypt came rest and redemption.
2. Present - To the Israelite it was a day of physical rest and of worship.
3. Future
 - a. It pointed forward to the spiritual rest that Christ gives to the burdened soul. Matt 11:28; Heb. 4:3.
 - b. It points forward to the Sabbath of completed work and completed redemption. Rev. 21.

PASSOVER and FEAST of UNLEAVENED BREAD (Read Ex. 12)

1. The Hebrew word for Passover means a "stepping-over". The feast was so named because it commemorated the time when the death angel spared the homes of the Israelites at the time of the slaying of the Egyptian firstborn. We may briefly consider the feast in a threefold relationship:
 - a. In relation to nature. It was the feast of the spring-time of nature, when after the death of winter the scattered seeds were born into a new harvest, and the first-ripe sheaf could be presented to the Lord.
 - b. In relation to history. It was the springtime of their national history when each year the people celebrated anew their national birthday. The feast was intended to keep in everlasting remembrance the execution of judgment upon Egypt by the slaying of the firstborn and the consequent liberation of Israel from the house of bondage. It was Israel's "Independence Day."
 - c. Relation to the future. It pointed forward to a spiritual deliverance from the Egypt of sin through the shed blood of Christ, our Passover.
2. The following distinctions should be noted:
 - a. There were really two feasts, the Passover and the Feast of Unleavened Bread; the Passover taking place on the 14th of Nisan and the Feast of Unleavened Bread commencing on the 15th and then lasting for seven days. But from the close connection they are generally treated as one, both in the Old and in the New Testament.
 - b. Distinguish between the Egyptian and the Permanent Passover. The circumstances in which the people were placed when they left Egypt rendered the first celebration in some particulars (for example; the sprinkling of blood on the doorposts) different from its later observance.

THE RITUAL OF THE PASSOVER

1. On the tenth of the month the head of each household was required to separate a kid, or a lamb (commonly the latter), without blemish.

2. Late in the afternoon of the 14th the householder killed the animal in the tabernacle or temple.

3. The blood was given to the priest who sprinkled it upon the altar, for the lamb was a sacrifice, in consideration of which the Lord saved Israel and gave them a national existence.

4. The feast was eaten on the 15th of the month at evening. The body of the lamb was roasted entire, none of its bones allowed to be broken nor its flesh to be boiled; if any of the flesh remained, in order to prevent its seeing corruption or being put to common use, it was to be consumed by fire. "All this was intended to express that it was intended to be a complete and unbroken sacrifice, on the ground of which there was to be a complete and unbroken fellowship with God who had passed by the blood-sprinkled doors, and with those who together formed one family and one body, I Cor. 10:16,17."

5. Eating with loins girt, shoes on feet, and staff in hand were commanded in relation to the circumstances in which they were placed when they were leaving Egypt, and like the sprinkling of blood on the doorposts seems afterwards to have been discontinued.

6. Before the commencement of the feast all leaven was to be put away and only unleavened bread used. This act reminded the people of their hasty departure from Egypt. It seems to be called "the bread of affliction", Deut. 16:3, because of the trembling haste and much tribulation, amid which their departure was taken from Egypt. In later times the head of the house searched with a candle all places where leaven was usually kept and removed it to another place.

7. Besides the daily offerings for the congregation there was presented on each of the seven days of the Unleavened Bread, a goat for a sin-offering, with meal and drink-offerings.

Typical Meaning.

1. The lamb whose blood was shed to redeem became food for the redeemed, the food of a new and better life. For this reason it was to be preserved entire, and roasted, so as not to be served in a mutilated form, nor have any part of its substance wasted by being boiled. Whole and undivided it was to be partaken of at one and the same time by entire households and by an entire community; so that all might then realize their calling to the same Divine life, and that all might understand the completeness of the atoning work by which their life was procured and sustained. Christ's body was preserved from violence and mutilation, a sign of its preciousness in the sight of the Father and of the completeness of the redemption it was to prove. "For even Christ, our Passover, is sacrificed for us." "The bread that we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I give him is my flesh which I will give for the life of the world." I Cor. 5:7; 10:16,17; Jno. 6:51.

2. The lamb was to be eaten with bitter herbs. This was to remind Israel of their bitter bondage. It might suggest the bitterness and sorrow that the redeemed must taste on their way to the heavenly Canaan.

3. The putting away of leaven. The lesson: The holiness of heart and conduct which became a ransomed people. I Cor. 5:7,8. "The Passover was not so much the remembrance of Israel's bondage as of Israel's deliverance from that bondage, and the bread which had originally been that of affliction, because of haste, became

as it were, the bread of a new state of existence. None of Egypt's leaven was to pervade it; nay, all the old leaven, which served as the symbol of corruption and death, was to be wholly banished from their homes." The Passover refers to our redemption by blood; the Feast of Unleavened Bread to our consecration to a new life of obedience, separated from the leaven of unrighteousness. A redeemed man must needs be a holy man.

The Presentation of the Firstfruits

"Joined with the Passover and the Feast of Unleavened Bread was the additional service of presenting before God the first sheaf of the barley harvest. The Jew was not allowed to touch the crop until he had first gathered a sheaf and presented it, along with the usual burnt and meal-offerings, as a gift to the Lord." The following was the procedure in the time of Christ. On the fourteenth of the month (the day of the Passover Sacrifice) a certain quantity of standing barley was marked off by men especially appointed for it for the purpose. On the following day, the fifteenth of the month, at sunset, three men were sent to the selected field and, in the presence of witnesses, cut the ears of corn before marked and brought them unto the temple. On the next day, the sixteenth of the month, this corn, whether in the form of a sheaf or of flour, was offered the Lord by being waved before Him, and then given to the priest.

"This was a beautiful institution to teach the Israelites that it was not the soil nor the rain-drops nor the sunbeams nor the dews nor the skill of the agriculturalists that they had to thank for their bounteous produce, but that they must rise above the sower and the reaper and see God, the Giver of the golden harvest, and make His praise the key-note of the harvest-home."

The presentation of the firstfruits typifies the resurrection of Jesus Christ: "Now is Christ risen and become the firstfruits of them that slept" I Cor. 15:20. As the offering of the firstfruits signified the consecration of the entire harvest to God, so the resurrection of Christ, the firstfruits from the dead, is a pledge of the resurrection of all saints.

PENTECOST

1. This feast is known by the following names:
 - a. Pentecost. This word comes from a Greek word meaning "fiftieth". The feast was so called because it came on the fiftieth day after the offering of the firstfruits.
 - b. Feast of weeks. So called because it came after the completion of seven weeks after the waving of the sheaf of firstfruits.
 - c. The Feast of the Harvest. So called because it was kept at the close of the whole harvest, wheat and barley.
 - d. Feast of the Firstfruits. On this day the Israelites presented to the Lord the firstfruits of their crop as now gathered and ready for use. This was done by the high priest waving before the Lord two loaves in the name of the whole congregation.
2. Note the Threefold meaning of this feast:
 - a. In relation to nature: It was a harvest festival when the people expressed their gratitude to the Lord for His goodness in blessing their labors and when they consecrated the finished harvest to Him.

- b. In relation to history: According to unanimous Jewish tradition universally accepted at the time of Christ, the Day of Pentecost was the anniversary of the giving of the Law on Mt. Sinai, fifty days after Israel's departure from Egypt. The days before Pentecost were always reckoned as the first, second, third, etc., after the presentation of the sheaf of firstfruits. One Jewish scholar says, "Just as one who is expecting the most faithful of his friends is wont to count the days and the hours to his arrival, so also we count from the firstfruit sheaf of the day of our Exodus."
- c. In relation to the Gospel: It typifies the outpouring of the Holy Spirit and the offering of the firstfruits of the church, fifty days after the Lord's resurrection.
3. What gave the feast its distinctive peculiarity was the presentation of two loaves, made from the dough of the harvested wheat, and containing leaven. Note the relation of this feast to the Passover.

- a. In the Passover we see Christ crucified. He is the corn of wheat that must die in order to bring forth a plenteous harvest. Jno. 12:24.
- b. The sheaf of first fruits shows us Christ raised from the dead and lifted up to heaven as our forerunner.
- c. The Pentecostal feast, with its two leavened loaves, shows us Christ in the gracious influences of His Spirit, wrought into the hearts and lives of those who constitute His kingdom. "The spiritual kneading took its highest and most active form on that memorable Pentecost when the disciples were all with one accord in one place, and the Holy Spirit came down upon them with gifts of mighty power. Three thousand souls were that day added to the church. It was a glad and glorious day for Christianity. It was the firstfruits of the wheat harvest brought with joyous thanksgiving unto God. But it was only the firstfruits - the earnest of a vast and plenteous harvest of the same kind ripening in the same fields. Thenceforth, the world was to be filled with glad reapers gathering the sheaves, and with laborers kneading the contents of those sheaves into loaves for God. Leaven there needs must be in these loaves; but, presented along with the blood of the chief of the flock, and herd they still become acceptable to Him who ordained the service."
- (Seiss)

Edersheim expresses the meaning of this feast as follows: "If Jewish tradition connected this feast with the 'Mount that might be touched' (Heb. 12:18-24), and the 'voice of words which they that heard entreated that the word should not be spoken to them any more', we have in this respect also 'come unto Mount Zion, and to the better things of the New Covenant.' To us the Day of Pentecost is indeed the Feast of the Firstfruits, and that of the giving of the better law, written, not in tables of stone, but in the fleshly tables of the heart, with the Spirit of the Living God. For, as the worshippers were in the Temple, probably just as they were offering the wave-lambs and the wave-loaves, the multitudes heard that sound from heaven 'as of a mighty rushing wind' which drew them to the house where the apostles were gathered, there to hear 'every man in his own language' tell 'the wonderful works of God.' And on that Pentecost Day, from the harvest of firstfruits, not less than three thousand souls added to the church were presented as a heave-offering to the Lord.

THE FEAST OF TRUMPETS and the NEW MOONS
(Lev.23:24,25; Num.10:1-12; Psa.81:3)

1. "Scarcely any other festive season could have left so continuous an impression on the religious life of Israel as the 'New Moons'. Recurring at the beginning of every month and marking it, the solemn proclamation of the day, by 'It is sanctified', it was intended to give a hallowed character to each month, while the blowing of the priests' trumpets and the special sacrifices brought would summon, as it were, the Lord's hosts to offer their tribute unto their exalted King, and thus bring themselves 'unto remembrance' before Him. Besides this, it was also a popular feast when families like that of David might celebrate their special annual sacrifice (I Sam. 20:6,29), when the king gave a state banquet (I Sam. 20:5,24), and those who sought for instruction and edification resorted to religious meetings, such as Elijah seems to have held (II Kings 4:23)." - Edersheim.

The New Moon was not a day of sacred rest or holy convocation like the other festivals. It was an observance, the purpose of which was to dedicate the month to the Lord, and the distinguishing feature of which was the blowing of trumpets over the burnt-offerings and the offering of special sacrifices.

a. The blowing of trumpets was a public acknowledgement of Jehovah as King. "Of old the blowing of trumpets had been the signal for Israel's host on their march through the wilderness, as it afterwards summoned them to warfare and proclaimed or marked days of public rejoicing and feasts, as well as the beginnings of their months. The object of it is expressly stated to have been 'for a memorial', that they might 'be remembered before Jehovah', it being specially added: 'I am Jehovah your God.' It was, so to speak, the host of God assembled, waiting for their leader; the people of God united to proclaim their king. At the blasts of the priests' trumpets they ranged themselves, as it were, under His banner and before His throne, and this symbolic confession and proclamation of Him as 'Jehovah their God' brought them before Him to be 'remembered' and 'saved'." - Edersheim.

b. The special offerings dedicated the month to God. It is a universal principle in the Old Testament that the first stands for the whole - the firstfruits for the entire harvest, etc. So the special offerings at the beginning of each month consecrate the entire month.

2. The Feast of Trumpets. Distinct from the other New Moons and more sacred than they was that of the seventh month, the sacred and sabbatical month. This month was distinguished from the others by the following particulars:

- a. The first day was a ~~day~~ day of rest, and trumpets were blown all day in Jerusalem. (This day was the Feast of Trumpets).
- b. Two great festivals occurred during this month: The Day of Atonement and the Feast of Tabernacles.
- c. In later times this month marked the beginning of the civil year. It was New Year's Day, and the feast of introduction to the Sabbatic month.

3. Typical significance of the Feast of Trumpets.

- a. The sounding of trumpets over the sacrifices typifies the proclamation of the Glad Tidings of the atoning work of Christ.

- b. It typifies the gathering of Israel in the last days; (Isa. 27:13) also the gathering of the nations to worship the true God. (Isa. 66:23).
- c. As the sound of the trumpet summoned Israel to the door of the Tabernacle, so the Church, its living and dead members will be summoned in the day of Christ's coming. I Cor. 15:52.
- d. It typifies the proclamation of the universal kingdom of Christ. Rev. 11:15.

THE FEAST OF TABERNACLES

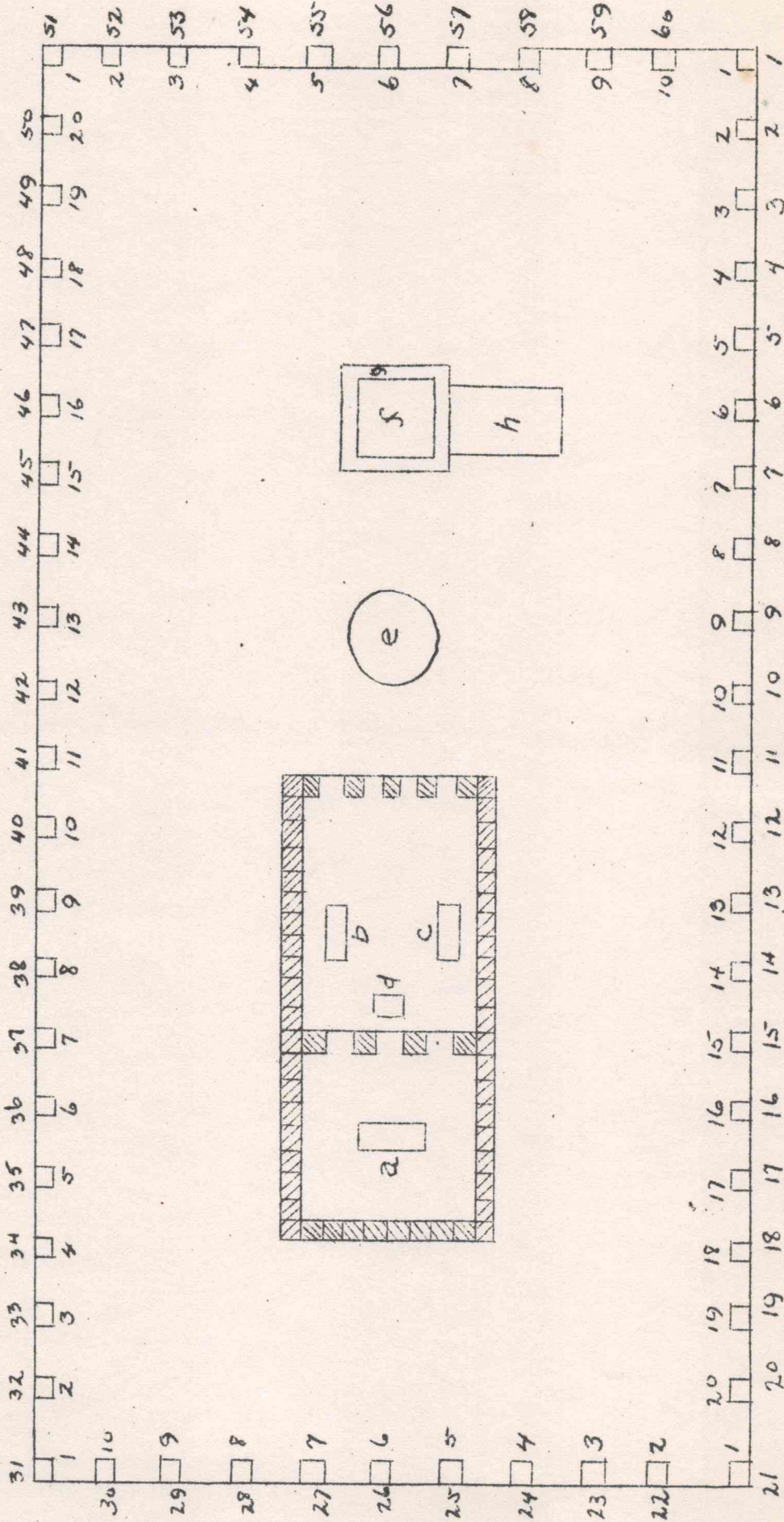
1. "The most joyous of all festive occasions in Israel was that of the Feast of Tabernacles. It fell on a time of year when the hearts of the people would naturally be full of gladness and expectancy. All the crops had been long stored, and now all fruit was also gathered, the vintage past, and the land only awaited the softening and refreshment of the latter rain to prepare it for a new crop. It was appropriate that, when the commencement of the harvest had been consecrated by offering the first ripe sheaf of barley, and the full ingathering of the corn by the two wave-loaves there should now be a harvest feast of thankfulness and gladness unto the Lord." It was sometimes called the Feast of the Ingathering (Ex. 23:16; Deut. 16:13), for it took place after the labors, not only of the harvest, but of the vineyard and orchard.

2. The feast of Tabernacles (or booths) commemorated Israel's wilderness wanderings, when they lived in tents, and when Jehovah pitched His tent in their midst. During the seven days of the feast the people lived in temporary dwellings.

3. Typical significance:

- a. The harvest-gathering of the Feast of Tabernacles points forward to the final harvest when Israel will be gathered to Palestine and all nations be gathered unto the Lord. The feast of Tabernacles followed close after the Day of Atonement when the sin of Israel had been removed and its covenant relation to God restored. In the last days a redeemed and sanctified Israel will keep a harvest feast of holy joy unto the Lord, when the true meaning of the Feast of Tabernacles shall be really fulfilled. Zech. 14:20.
- b. It points forward to the great harvest-rejoicing of the redeemed in heaven. Rev. 7:9-17; 14:14,15.

FLOOR PLAN OF TABERNACLE



Large enclosure-Court (open overhead). Small enclosure - TABERNACLE (covered) a. ARK in the HOLY of HOLIES. b. TABLE of SHOW-BREAD. c. GOLDEN CANDLESTICK d. ALTAR of INCENSE - b-c-d- being in the HOLY PLACE; e. LAVER - or basin for washing. f. ALTAR of BURNT-OFFERING. g. Gang or ledge ground this altar for the priests to stand upon. h. Sloping ascent from the ground to this Ledge. [THE LAST ARTICLES ARE IN THE COURT.

1. Reproduce, in detail and from memory, the diagram of the Tabernacle.
2. State the connection between the covenant at Sinai and the building of the Tabernacle.
3. What four titles are applied to the Tabernacle? Explain the meaning of each title.
4. What was unique about the "palace of Jehovah"?
5. What three fundamental lessons did it teach concerning the nature and character of Israel's Divine King?
6. What was the relation of the Tabernacle to Israel's spiritual education?
7. State briefly the meaning of the various sections and objects of the Tabernacle.
8. What great desire did God manifest through that structure?
9. Of what was this a prophecy?
10. When was that purpose fulfilled? Where is it fulfilled today?
11. Who provided blueprints and specifications? Describe materials used. About how much did the Tabernacle cost?
12. Who provided the supplies?
13. Who superintended the work? Name the chief mechanics.
14. When was the work completed?
15. How was the Tabernacle consecrated?
16. Describe the position of the Tabernacle in relation to the Levites and the rest of the camp.
17. What represented Jehovah's royal "flag"?
18. Give the dimensions of the outer court.
19. What was the purpose of the linen curtain.
20. What did it typify?
21. What feeling did it produce?
22. What is typified by the door? How wide was it?
23. Give the dimensions of the brazen altar.
24. Describe its shape, composition, and construction.
25. What does it typify?
26. What great question is settled there?
27. By what act did the Israelite appoint an animal as his substitute?
28. Who killed the animal--the priest or the offerer?
29. Whom does the altar represent in the Tabernacle?
30. To what fact did the burning of the animal testify?
31. What was the practical purpose of the laver?
32. What central truth did it suggest?
33. What two-fold cleaning did it suggest? Apply this to Christian experience.
34. Give the dimensions of the Holy Place.
35. Of how many boards was the Tabernacle proper composed? Describe the material of the boards.
36. Describe the inside hangings of the Holy Place.
37. Describe the coverings.
38. What lessons are suggested by the coverings?
39. Of what is the door to the Holy Place a type?
40. Could an ordinary Israelite enter the Holy Place?

41. What is the central lesson of the Holy Place?
42. What general lesson is taught by the articles of furniture there?
 43. Describe the material, construction Etc. of the golden candle stick.
 44. What was typified by the metal of which it was composed?
 45. Why seven branches?
 46. How did the priests tend it?
 47. What was typified by the golden candlestick? (three points)
 48. Describe the table and its contents.
 49. Give the dimensions of the table.
 50. What truth did it symbolize in relation to God and the Israelite?
 51. Of what New Testament ordinance does it remind us? Explain.
 52. Of what is the table of shewbread prophetic?
 53. Describe the altar of incense. Give the dimensions.
 54. Why was it made in the form of an altar?
 55. Whose work does it typify?
 56. Where was the fire for the incense obtained? What lesson is suggested?
 57. Why was the altar made of gold?
 58. What lessons are suggested by its closeness to the veil?
 59. What does the rising incense picture?
 60. What lesson is suggested by the horns of this altar?
 61. Give the dimensions of the Holy of Holies.
 62. In what form was it built? What does this symbolize?
 63. What did the Holy of Holies typify symbolize?
 64. What New Testament truth does it picture?
 65. What does the absence of any image there teach?
 66. Describe the veil.
 67. What did the Israelite learn from the presence of the veil?
 68. Explain the connection between Christ's crucifixion and the veil.
 69. Describe the ark. Give the dimensions.
 70. What shows its importance?
 71. What did it represent in relation to the Holy of Holies?
 72. What did it symbolize throughout Israel's history?
 73. Was there any virtue in the ark itself?
 74. What does the Hebrew word for "mercy seat" mean? What does the Greek word mean?
 75. How does the mercy seat picture the truth of atonement for sin?
 76. How did Christ become our mercy seat?
 77. What is the "Shekinah"? Where manifested?
 78. Who are the cherubim?
 79. State their connection with God's creative work.
 80. State their connection with God's redemptive work.
 81. What is their relation to God's law?
 82. Of what do they remind man?
 83. Describe, in order, the ceremonies of the Day of Atonement.

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 of 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.

TYPICOLOGYVII.-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 ever present----- | (Ezek. 48:35) |

*Leet!
Feb B, 1946*

Things Typifying Christ

1. Jacobs ladder - that led to heaven
2. Passover lamb - " stayed judgment off God
3. Scape goat - that bore away the sins of the people
4. Smitten rock - that supplied water to a thirsting people
5. Broken Serpent - that healed serpent bitten people
6. Ark of Noah - " led to a better world
7. Ark of Bullrushes - " saved from the penalty of death
8. Ark of Covenants - " kept the law by death
9. Rent veil - that gave us access to God

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).

(g).-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).

TYOLOGY27:3,9).(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. 105:21,22) (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).

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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.

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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 13:14:8,9).

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" (16:3 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

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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 sus-
tained 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 mem-
orial 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 sal-
vation 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).

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- (a).-Pure Myrrh-----500 shekels
- (b).-Sweet cinnamon-----250 "
- (c).-Sweet calamus-----250 "
- (d).-Cassiah-----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.- 4

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

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

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

4 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-

I am too busy but I got lots of sleep. I think we need a vacation

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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). Redemp-

tion 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).

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

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

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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. 133:1,2). 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. (29:20,21).

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.-

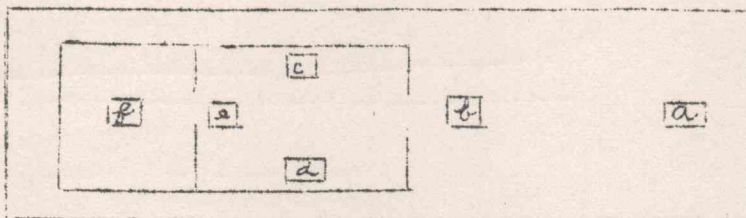
b.-Laver.-

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).

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(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

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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

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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" (28:35,34 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 2:1-4,35).

(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).

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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-

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ing and sacrifice for out all of Scripture. When Jethro visited Moses he took a burnt offering/ 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 (I Ch. 21:26).

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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.-

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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).

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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).

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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

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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).

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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

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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.--

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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.-

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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).

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

- (a).-Aaron 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 Aaron and his sons with water.--(8:6).(3).-Moses brought Aaron.--(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 Aaron.--(8:12).(4).-Moses brought Aaron's sons.--(8:13-30).a.-Put holy garments on them.--(8:13).b.-Brought bullock for Sin Offering.--(8:14-17).(a).-Aaron 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 Offer-ing.--
b".-Poured out at bottom of Altar ofBurnt Offering.--c'.-Burned the fat on the Altar of Burnt Of-fering.--(8:16).d'.-Burned the flesh without the camp.--(8:17).c.-Brought the ram for the Burnt Offering.--(8:18-21).(a).-Aaron and his sons laid hands on.--(8:18).(b).-Moses:a'.-Slew the ram.--(8:19).b'.-Sprinkled blood on the Altar of Burnt Of-fering.--(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 BurntOffering.--(8:21).d.-Brought the ram of consecration (ordination).--(8:22-30).(a).-Aaron 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 Aaron.--b".-Put on ear, thumb, and toe of Aaron'ssons.--c".-Sprinkled on the Altar of Burnt Of-fering.--c'.-Took the fat.--(8:25-28).a".-Put in hands of Aaron and his sons.--b".-Burned on the Altar of Burnt Offering.--

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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).c'.-Fat burned on Altar of Burnt Offering.-(9:19,20).d'.-Breast and right shoulder for Wave Offer-ing.- (9:21).(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.

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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.

TPOLOGYLEVITICUS2.-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.-

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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 I 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.-

(14:11).

a'.-Present the cleansed man and his offering.--

(14:12-18).

b'.-Take one he-lamb for a Trespass Offering.--

(14:13).

a".-Killed at the door of the Tabernacle.

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.

his left hand.--(14:15).

c".-Pour some of the oil in the palm of

times before the Lord.--(14:16).

a".-Some of the oil sprinkled seven

thumb and toe.--(14:17). The oil is to be put upon the blood (Ex. 30:32 Eph. 1:13).

b".-The rest of the oil on the ear,

on his head.--(14:18). (Mat. 3:11 Jno. 7:37-39 Acts 1:5 2:4).

c".-The remnant of the oil poured

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

(14:19).

d'.-Take other he-lamb for Burnt Offering.--

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

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

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 res-

pect to His house at Pergamos. He could not be indifferent to the symp-

toms. 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

c".-House replastered.-

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

(14:44,45).

a".-Pronounced unclean.-

T TYPOLOGYLEVITICUSb".-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 believers.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). Restoration, 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).

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(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).

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(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.

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- (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).

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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).

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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.-

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(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.

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(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 .

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),

(b).-God.- (Zech. 9:14 I Cor. 15:52 I Thes. 4:16,17 Rev. 1:10 4:1).

(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).

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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.-(Hos. 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 Ethanin) (September-October) (Lev. 23:34,39,41 Num.29:10 II Ch. 5:3 Ezra 3:1 Ezek. 45:25). Jeroboam

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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).

<u>Burnt Offering</u>			<u>Sin Offering</u>		
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.-

TYOLOGYLEVITICUS2.-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).

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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.

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(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 touched 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).

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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).

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(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

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atonement work of Christ. There is no more allusion, in Chapter 19, to the 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, not 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

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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.-

the tent.-

b".-Sprinkled upon all the vessels in

the tent.-

c".-Sprinkled upon all the persons in

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).

plete putting away of sin. "Go in peace" (Mk. 5:34 Lu. 7:50 8:48).

d".-Be clean at even.-(12,19,21). Com-

d.-Unclean person who will not purify himself.-(12,13,20).

him.-(13,20).

(a).-Water of separation was not sprinkled upon

(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),
streams (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.-(3).

(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.-

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(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).

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- 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.-

b.-Being within the city of refuge.--(15) (Deut. 4:42

19:5,6 Josh. 20:3-5).

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.-