

# TYPNOLOGY TYPES AS INTERPRETATION OF SCRIPTURES

## THE TYPES

A type is a divinely purposed illustration of some truth.  
A type may be--

### A. A Person.

Example Adam as a type of Christ. Rom. 5:14  
*as last Adam*

### B. An Event.

Example, the events of the Exodus. I Cor. 10:11. *apture will be null*  
*exodus*

### C. A Thing

Example, the veil of the temple as a type of the human body of Christ. Heb. 10:20

### D. An Institution.

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

### E. A Ceremonial.

Example, the Passover, a type of the sacrifice of Christ. I Cor. 5:7  
Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The anti-type, or fulfillment of the type, is found, usually, in the New Testament.

## Interpretation

1. A type must never be used to teach a doctrine, but only to illustrate a doctrine elsewhere explicitly taught. Example, John 3:14; I Cor. 5:7  
*as Jesus left up the ceiling*  
*Wandering*

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

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

*1 Corin. 13 - Psalm of Love*

*Veil was rent from top to bottom.*

*Since Christ was crucified no lamb has been sacrificed by the Jewish priests although they still continued the services.*

*Christ was crucified at 3:00, the time when the priests made the evening sacrifices.*



## TYPOLOGY

"The Scriptures and the Word,  
 Bear one tremendous Name,  
 The Living and the Written Word, (Christ + the Bible)  
 In all things are the same".

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

1. The origin of the Universe,
2. The Creation of the race,
3. The History of sin, Gen. 3
4. The Divine principles of government,
5. The rise and history of Israel,
6. The Incarnation of God,
7. The Life and death of Jesus Christ,
8. The institution and progress of the Christian Church, (Acts)
9. The evangelization of the world,
10. The issue of the conflict between light and darkness,
11. The final facts of time. Revelations

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

"In the volume of the book it is written of Me". Heb. 10:7  
 "Beginning at Moses, and all the prophets, He expounded unto them in all the scriptures the things concerning Himself".  
 "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me".  
 Luke 24:27,44.

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

*The Development of the Revelation of Christ:*

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

## TYPOLOGY - A Study in Portraiture.

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

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



TYPOLGYSeven Compound names in His redemptive relation to man.

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

PERSONALITY OF GOD - Gen. 1:1; Ps. 36:9; Isa. 41: Rom. 11:35-361. Self-existent - Life in Himself - inexhaustible - underived.2. His eternity - unlimited by time Isa. 44:6; Rom. 1:203. Holiness - absolute purity - cannot sin nor tolerate sin.  
Ex. 15:11; Isa. 6:34. Plurality Ex. 20:3 - *His goodness.*  
& Unity5. Power: Gen. 17:1; "El Shaddai" The breasted One - nourisher.  
Ps. 62:11 "Power belongeth unto God".6. Benevolence: Gen 15:1; Joel 2:137. Will: Gen. 15:78. Hatred of sin. Gen. 6:59. Love for sinners: Gen. 8:21 and 22; 9:16 and 17.*Exam. - Thurs. Oct. 20.*



# TYPOLOGY TYPES IN GENESIS

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

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

2. Follow the chain of Messianic promise. Gen. 3:15; ~~22:16~~; 17:15; 16:21:12; 22:18; 25:23; 28:13,14; 49:10. *seed Abraham Isaac Jacob Judah*

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

## 5 Promises in Abrahamic Covenant

- (5) *(under)*
- (1) Earthly blessings--a land, wealth, protection, *12:1-3,7+13:14-17*
  - (2) An earthly seed, as numerous as "the dust of the earth." *same ↑*
  - (3) A heavenly seed, as numerous as "the stars of heaven." *15:1-6*
  - (4) Spiritual promises, as "I will bless thee --- and thou shalt be a blessing." *17:2-22*
  - (5) The promise of the Messiah, concerning whom subsequent Scriptures unfold a particular relation on the one hand to the earthly seed of Abraham, and on the other to his spiritual seed. *22:15-18+28:10-14*

NOTE CAREFULLY: The current teaching that the Jewish people are forever set aside because of their rejection of Messiah and that the Christian now inherits Jewish promises, is utterly unscriptural. Israel as a nation always has its own place and is yet to have its greatest earthly exaltation. The Christian as of the heavenly seed of Abraham may claim the spiritual blessings. The church as the body and bride of Christ has her own distinctive place and promises. She is not seen at all in Old Testament prophecy, and was to those men and ages a mystery hid in God under types. Eph. 3:9,10. *Rom. 9-11*

## I. Types Of Christ.

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

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

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



TYPOLOGY  
TYPES IN GENESIS

- Learn of saints (types of Christ)*  
*+ 1 Cor. 15:20-23*  
*quoted in Genesis*  
*+ 1 Peter*
- (1) Christ, the Light of the world. Gen. 1:3
  - (2) Christ, the Sun of righteousness. Gen. 1:16 Mal. 4:2  
 Note. He will take this character at His second coming. Morally, the world is now in the state between Gen. 1:3 and 1:16. The sun is not seen, but there is light. Dispensationally, the church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (Gen. 1:16) are individual believers who are "lights." Phil. 2:15,16. Meantime it is night.

(3) Christ, the last Adam, the second man, typified by the first man, Adam. Gen. 1:27-29; 2:7-15. As such, Christ is head of the new creation, as the first man was head of the old. All men are either "in Adam" or "in Christ." I Cor. 15:22, 45-47; Rom. 5:12-19

(4) Christ, the Bridegroom of the church. Gen. 2:18-24 *See in new world*

(5) Christ, the Righteousness of God. Gen. 3:21. In Scripture a garment is the constant symbol of righteousness. Isa. 61:10; 64:6 Job 22:14; Rev. 19:7,8, etc. The student will note that, since a life must have been sacrificed before Adam and Eve could have been clothed with "coats of skins," there is here a reference to the sufferings of Christ. The same thing is found in the first Messianic promise (Gen. 3:15) "thou shalt bruise His heel."

(6) Christ, the Lamb of God. Gen. 4:4 This is the most constant type of the suffering Messiah. In all the subsequent books we shall find this lamb typical of the "Lamb of God that taketh away the sin of the world." John 1:29 A lamb fitly symbolizes the unresisting innocency and harmlessness of the Lord Jesus. Isa. 53:7; Luke 23:9; Matt. 26:53,54 This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works and proclaims, in the very infancy of the race, the primal truth that "without shedding of blood is no remission." Heb. 9:22; 11:4. Verse 7 should read, "If thou doest well shalt thou not be accepted? And if thou doest not well, a sin offering lieth at thy door, and thou rulest over it." In rejecting Cain's offering of works God again pointed him to the true remedy--a sin offering such as Abel had brought.

(7) Christ, the Refuge of His people from judgment. Gen. 6:1 to 8:16; Heb. 11:7 In strictness of application this speaks of the preservation through the "great tribulation" (Matt. 24:21,22) of the remnant of Israel who will turn to the Lord after the church (typified by Enoch, who was translated to heaven before the judgment of the flood,) has been caught up to meet the Lord. Gen. 5:22-24; I Thess. 4:15-17; Heb. 11:5; Isa. 2:10,11; 26:20,21. But the type has also a present reference to the position of the believer "in Christ." Eph. 1 etc. It should be noted that the word translated "pitch" in Gen. 6:14 is the same word translated "atonement" in Lev. 17:11, etc. It is atonement that keeps out the waters of judgment and makes the believer's position "in Christ" safe and blessed.

(8) Christ, the Priest after the order of Melchizedek. Gen. 14:18-20; Heb. 7. The type strictly applies to the priestly work of Christ in resurrection, since Melchizedek presents only the



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

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

- a. Isaac was the promised seed. Gen. 15:3,4
- b. He became obedient unto death (though not actually slain). Gen. 22 *he was virtually so*
- c. Was raised from the dead (in figure). Heb. 11:19
- d. And then received a Gentile bride. Gen. 24. (The student will apply the New Testament references under each head.)

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

- a. Joseph was the beloved of his father. Gen. 37:3
- b. Hatred and rejected of his brethren. Gen. 37:4-8
- c. His brethren conspire to slay him and, in intention and figure, do slay him. Gen. 37:18-22
- d. He is lifted up out of the pit. Gen. 37:28
- e. He goes to the Gentiles, by whom, after some persecution, he is received and favored. Gen. 39 to 41:44.
- f. He receives a Gentile bride during the time of his rejection by his brethren, the Israelites. Gen. 41:45.
- g. He is reconciled to his brethren of Israel, who receive great earthly prosperity through him. Gen. 42 to 47:11

## II. Types of the Church.

(1) The "lesser light to rule the night." Gen. 1:16 The church shines by reflecting the light of the absent sun. II Cor. 3:18, R. V. Matt. 5:14

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

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

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



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

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

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

*Lagar*  
*Ismael*  
*law*

*Sarah*  
*Isaac*  
*grace*

*Test.*  
*Nov. 10 Thurs.*







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TYPES IN EXODUS

7. The smitten rock. *well story* Ex. 17:1-6. Type of salvation by grace.
- (1) Christ the Rock. I Cor. 10:4.
  - (2) The people utterly unworthy. Ex. 17:2; Eph. 2:1-6.
  - (3) Characteristics of salvation by grace.
    - a. Free. John 4:10; Rom. 6:23; Eph. 2:8.
    - (4) b. Abundant. Rom. 5:20; Psa. 105:41; John 3:16.
    - c. Near. Rom. 10:8
    - d. The people had only to take. Isa. 55:1.
8. The tabernacle and priesthood. Ex. 25 to 30.

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

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

*Diagram of tabernacle*

*Test. Jan. 12  
Hicks*



TYPOLOGY  
TYPES IN LEVITICUS

The types are exceedingly numerous. The student is exhorted to the most diligent and prayerful study of these wonderful unveilings of Christ.

The student will carefully distinguish between sweet savor and non-sweet savor offerings. The first sets forth the acceptableness of Jesus Christ to God, and are atoning, in that the holiness of God requires not merely that we should have done no sin, but that we should have done all good. The sinner is presented to God in all the acceptableness of Christ's perfections. Eph. 1:6 The latter, or non-sweet savor offerings, represent the whole demerit of the sinner laid upon Christ, so that He is presented to God in all the unacceptableness of the sinner. Because of this, God's justice smites Jesus instead of the sinner.

1. The burnt offering <sup>(1) *sweet savor offering* (3)</sup> typifies Christ offering Himself without spot to God in delight to do His Father's will even in death. It is atoning because the believer has not had this delight in the will of God; and substitutionary (verse 4) because Christ did it in the sinner's stead. But the thought of penalty is not prominent. Heb. 9:11-14; 10:5-7; Psa. 40:6-8; Phil. 2:8. Underscore, in verses 3, 4, 5, <sup>(Lev. 1)</sup> "burnt sacrifice," "voluntary" "it shall be accepted for him," "atonement," and find illustrative passages elsewhere in the Bible.

2. <sup>(2) *Lev. 2*</sup> The meat (or meal, see R. V.) offering. Christ, in his human perfections, tested and tried by suffering, and the food of His people as bread. Lev. 7:9, 10; John 6:33-35; 12:24. The fine flour speaks of the evenness and balance of His perfections (no lumps); the fire, the testing sufferings; frankincense, the fragrance in God's estimation of His life; absence of leaven, His sinlessness and incorruption.

3. <sup>(3) *Lev. 3*</sup> The peace offering. Type of Christ, our Peace. Eph. 2:14. It is not the work of Christ as making peace, but Himself our Peace. This brings in prominently the thought of communion with God about Christ. "It is not Christ as enjoyed exclusively by God (as in the burnt offering) but as enjoyed by the worshiper in communion with God." Hence the peace offering is set forth as affording food for the priests. Lev. 7:31-34. Observe that it is the breast (affections) and shoulder (strength) upon which we as priests (I Pet. 2:9) feed in fellowship with the Father. This it is which makes the peace offering especially a thank offering. (Lev. 7:11, 12.) <sup>ref.</sup>

The above are the sweet savor offerings because the perfections of Christ only are in view. The student will now take up the non-sweet savor or sin offerings. Here the perfections of the offering are still insisted on, but they are overlaid, so to speak, with human guilt borne by Him. Isa. 53:5, 6; II Cor. 5:21; I Pet. 2:24.

The non-sweet savor offerings <sup>(3)</sup> are called sin offerings and trespass offerings.

*burnt  
meal  
peace  
sin*



TYPOLOGY  
TYPES IN LEVITICUS

*always remember  
number, name  
& type*

3. (1) The sin offerings. These have reference to sins more directly against God, in which the element of injury to fellow man does not so much enter. They are expiatory, substitutional, efficacious. Lev. 4:12, 29, 35. They have in view the removal of guilt by vicarious suffering. Rom. 3:23-26; I Pet. 3:18; II Cor. 5:21. *(vicarious)* *substitutional* *(deep sense) good to meditate on.*

4. (2) The trespass offerings. These have primary reference to wrongs done to the fellow man. Yet, even here, the offence is also against God, whose creature has been wronged. See Psa. 51:4. Man would say that David's sin was more against Uriah than God. *Lev. 5:6*

4 6. The type of consecration. Lev. 8:1 to 9:24. The students should also study carefully Ex. 28:41 to 29:24. It will be observed: *in our language* *ordinations* *Read - tell method*

(1) The priests did not consecrate themselves. The whole thought of self-consecration is unscriptural and misleading. Everything was done by Moses acting for God. Aaron and his sons simply yielded themselves. Rom. 6:13; 12:1.

(2) The order in Leviticus differs in two particulars from the order in Exodus: In Leviticus the filling of the hands of the priests precedes the sprinkling with oil and blood, in Exodus this order is reversed.

5 7. The "strange fire" of Nadab and Abihu is a type of the substitution in service and worship of: (1) self-will for the Word of God; (2) fleshly expedients for divine power. *Lev. 10:1-5* *self story*

6 8. Leprosy (Lev. 13, etc.) type of sin, as: (1) loathsome; (2) incurable by human skill; (3) small in its beginnings but eventually involving the whole body; (4) separation from God and the cleansed. Lev. 13:44-46. *(4) always*

*food & hygiene* *disease - 13, 14, 21* *personal habits - 12, 15, 18-20*

It should be remembered that these directions about diet and disease were, in their application to Israel, sanitary and remedial. They are typical to us. I Cor. 10:1-11. The study of types must not be suffered to destroy the student's sense of the literal historicity of the Bible.

7 9. The law of the leper's cleansing. Lev. 14 etc. The bird slain, and the bird dipped in its blood and released present the two aspects of salvation in Rom. 4:25. "Delivered for our offences, and raised again for our justification." Death, expiation for guilt; resurrection, God's seal upon His Son's work. The cedar, scarlet wool and hyssop are more obscure. *Lev. 14:4-9* *story* *322* *Lev*

Note: in this type of salvation: (1) The leper does nothing. The priest "goes forth" to find the leper. (2) "Without shedding of blood is no remission." (3) "And if Christ be not raised, your faith is vain; ye are yet in your sins." *(4)* *Heb. 9:12*



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(4) Salvation does not stop with justification. Lev. 14:25-

29

10. The day of atonement Lev. 16. Leaving out the offering which the priest made for himself (verses 6, 11-14), which has no anti-type in Christ (Heb. 7:26, 27), the interest centres upon the two goats and the priest. Note: (1) All is done by the priest, the people do nothing. Heb. 1:3, "by Himself." (2) The goat slain (Jehovah's lot) is that aspect of Christ's death which concerns the holiness and justice of God, and is expiatory. (3) The living goat typifies the work of Christ in bearing away our sins, so that they really are not to be found, and is conciliatory, Compare I Pet. 3:18 with Isa. 44:22; II Cor. 5:21 with II Cor. 5:20; Rom. 8:1, R.V. with Rom. 8:33. (4) The blood of the sin offering was sprinkled upon the covering of the ark in the holy of holies and made it a mercy seat. Study carefully Heb. 9 and 10.

11. The Feasts of Jehovah. Lev. 23. As given to Israel these were simply seven great religious festivals which were to be observed every year. Note that the first three verses do not relate to the feasts, but guard the Sabbath from confusion with them. The feasts begin verse 4.

(1) The Passover. Lev. 23:4, 5. This feast is memorial and brings in view redemption, upon which all blessing rests. Typically, it stands for the crucifixion as redeeming.

(2) The Feast of unleavened bread. Lev. 23:6-8. The divine order here is beautiful; first, redemption, then a holy walk. See I Cor. 5:6-8; II Cor. 7:1; Gal 5:7-9.

(3) The Feast of first fruits. Lev. 23:10-14. This feast is typical of resurrection--first, of Christ, then of "them that are Christ's at His coming." I Cor. 15:23; I Thess. 4:13-18.

(4) The Feast of Pentecost. Lev. 23:15-22. The anti-type is the descent of the Holy Spirit to form the church. For this reason leaven is present, because there is evil in the church. Matt. 13:33; Acts 5:1, 10; 15:1. Observe it is now loaves; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous body. The descent of the Holy Spirit at Pentecost united the separate disciples unto one organism. I Cor. 12:12, 13, 20; I Cor. 10:16, 17.

(5) The Feast of trumpets. Lev. 23:23-25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel. A long interval elapses between Pentecost and trumpets, answering to the long period occupied in the pentecostal work of the Holy Spirit in the present dispensation. Study carefully Isa. 18:3; 27:13 (with contexts); 58 (entire chapter),



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and Joel 2:1 to 3:21 in connection with the "trumpets," and it will be seen that these symbols of testimony are connected with the regathering and repentance of Israel after the church or pentecostal period is ended. This immediately followed by:

- 72h m
- (6) The day of atonement Lev. 23:26-32. The day is the same described in 16, but here the stress is laid upon the sorrow and repentance of Israel. In other words the prophetic feature is made prominent and that speaks of the repentance of Israel after her regathering, preparatory to the second advent of Messiah to set up His Kingdom. See the connection between the "trumpet" in Joel 2:1 and the mourning which follows in verses 11-15. Also, Zech. 12:10-13 in connection with Zech. 13:1
- 72h m
- (7) The Feast of tabernacles Lev. 23:34-44. This feast is also a prophetic type in direct historical order. It speaks of Israel's glory after her regathering, repentance and conversion, when the millennial earth shall rejoice with her and keep the feast. Zech. 14:16-19.

*Zech*  
*Tri. Jan. 20*



# TPOLOGY

## TYPES IN NUMBERS

From I Cor. 10:1-11 we learn that all the events of this book are typical of Christ and of the believer's experience. We learn, moreover, that these are especially types of warning. The most important types are:

1. The Nazarite Num. 6. Type of Christ as "holy, harmless, undefiled, and separate from sinners." Heb. 7:26. The Nazarite did not touch wine (symbol of natural joy); took the place of weakness (symbolized by the unshorn hair, the woman's adornment I Cor. 11:14,15); and of separation from complicity in the defilements even of good people. John 14:27; 15:11; II Cor. 13:4; Phil. 2:6-8; Matt. 12:47-50 Matt. 16:23.
2. The ribband of blue. Num. 15:37-41. Blue is the heavenly color, and upon the borders of the garments signified that the people of God were to be heavenly in obedience and character (verse 40).  
*(Pharisees tried to make blue the borders to pretend they were more holy. (Band was sign of holiness))*
3. Aaron's rod that budded. Num. 17. Type of Christ in resurrection owned of God as High Priest. Aaron's priesthood had been questioned in the rebellion of Korah, so God Himself will confirm it. Each of the tribe-heads lays up a perfectly dead rod. God puts life into Aaron's. So all the authors of religions have died--Christ among them--but only Christ was raised from the dead and exalted to be a high priest. Heb. 4:14; 5:4-10.
4. The red heifer. Num 19. Type of the sacrifice of Christ as the ground of the cleansing of the believer from the defilement inseparable from his pilgrim walk through this world, and illustration of the method of his cleansing. Note: (1) the slaying of the sacrifice; (2) the seven-fold sprinkling of the blood, typical of the complete and never-to-be-repeated putting away of all the believer's sins as before God. Heb. 9:12-14; 10:10-12. (3) The reduction of the sacrifice to ashes which are preserved and become a memorial of the sacrifice; (4) the cleansing from defilement (sin has two aspects--guilt and uncleanness) by sprinkling with the ashes mingled with water. Water is a type of both the Spirit and the Word. John 7:37-39; Eph. 5:26. The operation typified is this: The Holy Spirit uses the word to convict the believer of something unclean in his ways and at the same reminds him of that blood of Christ which has already put away the guilt and paid the penalty of that very thing; just as an Israelite, sprinkled with the ashes, would thereby be reminded of the sacrifice already offered. Instead, therefore of despairing, the believer judges and confesses the defiling thing as being unworthy a saint, and is forgiven and cleansed. Study John 13:3-10, R.V.; I John 1:7-10.
5. The brazen serpent. Num. 21:1-9. Type of Christ lifted up on the cross and "made sin," saving all who believe. John 3:14-16; II Cor. 5:21.
6. The cities of refuge. Num. 35. Types of Christ sheltering the sinner from judgment.



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TPOLOGY -- (Juniors)

EXAMINATION I. -- (Pages 1-1B)

- I. What is a type?
- II. What five (5) things may be types? Give illustrations.
- III. How should types be interpreted?
- IV. Comparative value of the living Word and the written Word?
- V. Eleven (11) important subjects found in the Bible?
- VI. What is the secret of the unity of the Bible?
- VII. The first advent of Christ was the manifestation of what?
- VIII. What is the development of the revelation of Christ in:
  1. Old Testament?
  2. Gospels?
  3. Acts and Epistles?
  4. Revelation?
- IX. The seven (7) compound names of Christ in His redemptive relation to man? Give their interpretation or meaning?
- X. Nine (9) facts in the Personality of God?



TPOLOGY - (Juniors)

EXAMINATION II -- (Pages 2-5)

GENESIS

- I. What is meant by the statement, "There is very little preceptive teaching in Genesis"?
- II. Verses, in Genesis, relating to Messianic promise? Quote them.
- III. Five (5) promises included in the Abrahamic covenant?
- IV. Two (2) classes of Old Testament prophecies concerning Christ?
- V. Ten (10) types of Christ in Genesis? Explain each.
- VI. Which types represent Christ in His first coming?
- VII. Which types represent Christ in His second coming?
- VIII. Four (4) types of Christ in Isaac?
- IX. Seven (7) types of Christ in Joseph?
- X. Six (6) types of the Church in Genesis? Explain each.



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TPOLOGY (JUNIORS)

EXAMINATION III EXODUS

(Pages 6 and 7)

I. Moses:

1. Type of what?
2. Five (5) points wherein he is a type?

II. Aaron:

1. Type of what?
2. Two (2) points wherein he is a type?

III. Passover:

1. Type of what?
2. Story of Passover? (Ex. 12)
3. Five (5) points wherein it is a type?

IV. Leaven a type of what? Scripture references?

V. Red Sea a type of what?

VI. Manna:

1. Type of what?
2. Story of manna? (Ex. 16)
3. Spiritual application of manna? (Jno. 6)

VII. Smitten Rock:

1. Type of what?
2. Story of smitten rock? (Ex. 17)
3. Three (3) points wherein it is a type?
4. Four (4) Characteristics of salvation by grace?

VIII. Tabernacle:

1. Type of what?
2. Articles of furniture: (6)
  - (1). Names?
  - (2). Of what is each article a type?
3. Diagram, locating each article of furniture?

IX. Ark of the covenant:

1. Its materials a type of what?
2. Its contents a type of what? (3)
3. Its use a type of what?

X. Priesthood:

1. Anointing oil a type of what?
2. High Priest's garments a type of what?



TPOLOGY -- (Juniors)

LEVITICUS

EXAMINATION IV -- (Pages 8-11)

- I. What is the difference between the sweet savour, and non-sweet savour, offerings?
- II. Sweet savour offerings:
  1. Number?
  2. Names?
  3. Of what is each a type?
- III. Non-sweet savour offerings:
  1. Number?
  2. Names?
  3. Of what is each a type?
- IV. How was Aaron consecrated? (Lev. 8:1-9:24).
- V. Strange fire:
  1. Story of Nadab and Abihu offering "strange fire"? (Lev.10:1-7).
  2. Of what is it a type? (2)
- VI. Leprosy:
  1. Type of what?
  2. In what ways is it a type? (4)
- VII. Cleansing of the leper:
  1. How was he cleansed? (Lev. 14:4-7)
  2. Type of what?
  3. In what ways is it a type? (3)
- VIII. Day of Atonement:
  1. When, in the year, did it occur?
  2. How often, in the year, did it occur?
- IX. The two goats of the offering on the Day of Atonement:
  1. Slain goat a type of what?
  2. Live goat a type of what?
- X. Feasts of the Lord:
  1. Number?
  2. Names?
  3. Of what is each a type?