

pressions of his finger, and give out the sounds he intends. He did not speak in them, or by them, and leave it to their natural faculties, their minds and memories, to understand, remember, and report what he had spoken. But he himself acted their faculties, making use of them as his organs to express his words, and not their own conceptions. And this he did, with that light and evidence of himself, of his power, truth, and holiness, as left them under no suspicion, whether their minds were under his influence or not. Men are liable to fall under the power of their own imaginations; and Satan often has so imposed on the minds of some, that they have mistaken them for supernatural revelations; but in the inspirations of the Holy Spirit, he gave them infallible assurance that it was himself alone, by whom they were acted. [No doubt this "assurance" is the special order of *faith*, usually called "supernatural faith," to which Paul alludes in 1 Cor. 12:9.] [Cf. Jer. 23:28]: The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. [Again, quoting Owen]: If any shall ask, What were these infallible tokens? I must plainly say, I cannot tell; for these are things of which we have no experience. Nor is anything of this nature pretended to, by those who profess to experience the ordinary gracious influences of the Spirit, though some have falsely and foolishly imputed it to them. But this I say, it was the design of the Holy Ghost to give those who were extraordinarily inspired, an assurance, sufficient to bear them out in the discharge of their duty, that they were acted by himself alone. They were often called to encounter various dangers, and some of them to lay down their lives in the work; which they would not have done without as full evidence of their inspiration, as the nature of man is capable of, and such as secured them from all fear of delusion. On the word they delivered to others, there were such characters of divine truth, holiness, and power, as rendered it worthy of belief, and not to be rejected without the greatest guilt; much more than was there such an evidence in it to the persons inspired. [Again]: The Holy Ghost acted and guided the very organs of their bodies whereby they expressed his revelations. He guided their tongues as the mind of a man guides his hand in writing. [Cf. Psa. 45:1—My heart overfloweth with a goodly matter; I speak the things which I have made touching the king; *My tongue is the pen of a ready writer*. With respect to the pattern and worship of the Temple, for instance, the Spirit gave it to David as plainly as if every particular had been expressed in writing by the finger of God. Thus the Holy Spirit is said to have spoken *by the mouth of his holy prophets that have been from old*, Acts 3:21]. -----  
 1. John Owen, *Discourse Concerning the Holy Spirit*, abridged by George Burder, 72-73.

## 10. Types and Antitypes

Another work of the Holy Spirit which partook of the nature of prophecy was that of setting up a system of *types* in the characters and institutions of the Old Covenant designed to have their corresponding antitypes in Christ and His Church under the New Covenant. I realize, of course, that

typology is a subject that is not only quite generally neglected but actually frowned upon by many Biblical exegetes of our day, and even ridiculed by some. There is no valid reason, however, for this sceptical attitude; it arises either from an unbelieving heart or a perverted will. For typology, above all other studies, confirms the fact of the internal unity of the Bible as a whole. Incidentally this no doubt is the reason why so many exegetes of the so-called "liberal" cast of mind are predisposed to belittle the subject, despite the fact that Scripture itself authenticates typology (cf. especially *Hebrews*, chs. 9 and 10.)

Now, as it has already been pointed out, it was "the eternal purpose" of God, "the mystery of his will,"—"the mystery . . . which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit"—to send Jesus Christ in "the fulness of the time" to make Atonement for the sins of the world, to establish the Church, publish the Gospel, and unite Jews and Gentiles in the one Body of Christ (Eph. 1:9-14, 3:1-12). The Bible is but the record of the unfolding, in human history, of this Eternal Purpose.

The question arises, however, in this connection: Why were so many centuries of time required for the execution of this Plan of Redemption? Why was not the Kingdom of God instituted in all its fulness shortly after man's expulsion from the Garden of Eden? Why was not the Messiah sent into the world to accomplish His work, say, in the time of Noah, or in that of Abraham, or of Moses, or of David? In reply to these questions, I should say, first, that time is a matter of little or no consequence in the plans and operations of the Almighty; second, that some time, obviously, was required to prepare the Christian System for the world, and conversely to prepare the world for the reception and enjoyment of the consummate revelation vouchsafed humanity in Christ, His Gospel, and His Church. Various truths and facts had to be established before the Gospel could be fully revealed as "the power of God unto salvation to every one that believeth" (Rom. 1:16). Some of these facts were left to the Gentiles for demonstration; the others, Abraham and his posterity were divinely called to establish.

To the Gentiles, two matters especially were committed

for demonstration, in preparing the world for the reception of the Gospel. These were: (1) *The incapacity of natural revelation to meet and satisfy the natural human propensity to worship, the human consciousness of sin, desire for prayer, and longing for immortality.* Systems of natural religion and speculative philosophy have flourished from the dim ages of antiquity, yet all have failed utterly to satisfy the spiritual institutions and outreaches of the human race; hence, the necessity of a positive revelation from God. (2) *The incapacity of men to save themselves by works of the moral law alone.* Morality and religion are not precisely identical, although very closely related. Morality has its foundation in the nature of things,—ultimately in the Will of God which is the constitution of the universe. Religion, however, is positive as to origin; it implies a schism, a separation, and means a “binding again” or “binding back,” that is, a re-uniting—in knowledge and love—of a tie that has been broken. The essence of religion is reconciliation (2 Cor. 5:17-21). Religion, therefore, is necessarily positive; God alone—the One offended by man’s sins—has the right to state the terms whereby He will receive sinful man back into covenant relationship with Himself: For this reason religion depends upon divine authority alone for its proper means and ends. There is absolutely nothing in the moral law to reconcile man to God. Although a man must be moral in order to be truly religious, yet he can be moral and at the same time irreligious. Rom. 3:20—“By the works of the law shall no flesh be justified in his [God’s] sight; for through the law cometh the knowledge of sin.” Rom. 8:3—“For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and [as an offering] for sin, condemned sin in the flesh.” Rom. 5:1—“Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.”

The Jews, on the other hand, in the process of preparing Christianity for the world and the world for the reception of Christianity, were divinely called and set apart to accomplish three great works especially as follows: (1) *To demonstrate the tragic sinfulness of sin.* Sin is transgression of the law of God, “lawlessness” (1 John 3:4); therefore, without the positive revelation of moral law as given in Scripture, man would be helpless to properly evaluate sin and its consequences. Rom.

3:20—"through the law cometh the knowledge of sin." Rom. 7:7—"I had not known sin, except through the law; for I had not know coveting, except the law had said, Thou shalt not covet." The principles of the Eternal Moral Law are embodied, for all time and for all peoples, in the Decalogue (Exo. 20:1-17). (2) *To demonstrate both the necessity and the beauty of holiness.* The great personages of Hebrew history stand out as shining lights in those early times of low ideals and spiritual darkness in which they lived; e.g., Abraham, Moses, Joshua, Samuel, Isaiah, Jeremiah, Daniel, John the Baptizer; and especially the Messiah Himself, of the Seed of Abraham according to the flesh (Gal. 3:16), in whom there was no sin (Heb. 4:15, 7:26). Humanity never had a greater need than that of a revelation of true holiness, both by precept and by example, as in the life of our Lord. (3) *To develop a pictorial outline of the Christian system in type and prophecy, the details of which would serve positively to identify the Messiah and His Bride, the Church, upon their appearance in the world.* The Holy Spirit spent more than forty centuries building up this body of evidence, in the form of types and predictions, pointing forward in minutest detail to all the essential facts of the incarnate life of Christ and of the constitution of His Covenant and Church, *in such profusion as to leave unbelief wholly without excuse.* The Old Testament Messianic predictions have been classified in a preceding section; at this point, therefore, I shall briefly summarize the more important Old Testament types.

A word, first, about types in general. A *type* is, in the sense in which the term is used in Scripture, an *impression*, a *shadow*, a *silhouette*, so to speak, of some fact in the future. The Old Testament abounds in these types, whose corresponding antitypes are to be found under the New Covenant.

[Rom. 15:4]: For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. [1 Cor. 10:11—here the Apostle tells us that the things which happened to God's people in olden times were *by way of example*, and that *they were written for our admonition, upon whom the ends of the ages are come.*] [Heb. 8:5— in this text the inspired writer affirms that the entire Old Testament ritual, both of the Tabernacle and of the Temple, served as a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount] [Exo. 25:9]. (Inasmuch as the Tabernacle was designed to be a type

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of the Church, it was necessary that Moses build it according to the pattern given him by the Spirit; otherwise, he would have set at naught the type and its corresponding testimony.) [Heb. 10:1—For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.] [Heb. 9:23]: It was necessary therefore that the copies of the things in the heavens should be cleansed with these [the blood of sacrificial animals]; but the heavenly things themselves with better sacrifices than these. [Obviously, in view of these numerous positive affirmations of Scripture, those who would deny the legitimacy of typology are but setting up their own human wisdom in outright opposition to the Spirit-revealed knowledge of the Bible writers themselves. This again is a form of unbelief which approximates at least blasphemy against the Holy Spirit (Matt. 12:31-32)].

It is necessary to keep in mind the following facts with reference to the relationship between types and antitypes: (1) That there is always some one or more points of resemblance between the type and its corresponding antitype. For example, as Moses was leader, deliverer and lawgiver of Abraham's fleshly seed, and the mediator of the Old Covenant; so Jesus is the Leader, Deliverer and Lawgiver of Abraham's spiritual seed (Gal. 3:29); hence, in these respects Moses was a type of Christ. (2) That the likeness between the type and its antitype is but partial, and therefore care should be exercised, in the interpretation of the types, not to go beyond the limitations suggested by the Scriptures themselves. Canaan, for instance, was a type of Heaven, but the analogy should not be pressed beyond the bounds of revelation. (3) That the points of resemblance between type and antitype were necessarily foreordained. For example, it was preordained concerning the Paschal Lamb (a) that it should be male without blemish (Exo. 12:5), (b) that not a bone of its body should be broken (Exo. 12:46). And so the same Divine Wisdom planned the Antitype, Christ our Passover (1 Cor. 5:7), with the same points of resemblance (Heb. 2:14, 7:26, 10:5; Num. 9:12; Psa. 34:20; John 19:36). (4) That every type was a sort of prophecy. Thus, every lamb that was offered upon Patriarchal and Jewish altars in olden times pointed forward to the Lamb of God (John 1:29, 1 Pet. 1:19) who would be offered up *in the fulness of the time* as the Atonement for the sins of the whole world (Heb. 9:14, 9:24-28, etc.).

The design of types and antitypes is obvious. The types, by giving us pictures (shadows, silhouettes) of their antitypes (characters, institutions, and events in the future), served to identify and to confirm the Divine origin of those antitypes. In like manner, the antitypes, on their appearance in the world, established the Divine origin of the types. This reciprocal relationship was confirmatory or evidential in character. The writer of Hebrews, for example, tells us that what Moses did as a servant in the Old Testament House of God, was a testimony to the Divine origin and character of what Christ does for His saints in the New Testament House of God, the Church. Heb. 3:5, 6— "And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house are we, if we hold fast to our boldness and the glorying of our hope firm unto the end." That is to say, the institutions and rites established by Moses, having been designed to typify the essential facts of the Christian System,

Moses was faithful to the Divine purpose in that he constituted those institutions and rites in exact conformity with the Will of God as communicated to Him in the holy mount. Not in a single particular did he deviate from the Divine plans and specifications. Thus the types set up through the instrumentality of Moses served to confirm the Divine origin and character of Christ and His Church. And so the entire Old Covenant is said to have contained only the dark resemblances of the heavenly things, not the lively representations of them, the latter having been reserved unto the Gospel dispensation, wherein Christ and all the spiritual blessings vouchsafed mankind in Him, are clearly and plainly manifested. Col. 2:16, 17—"Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's." Thus it will be seen that the children of Israel, throughout their entire history as a theocracy, were engaged in setting up institutions and ceremonies, whose typical significance they themselves did not understand; it turned out later that those types required Christ and the Christian System for their exemplification; hence, we are obliged to conclude that the Jews in olden times were not establishing a system which had its origin in their own minds, but a system which was given them by inspiration of God. Moreover, the Bible, as we know well, was written by many different authors, distributed throughout practically every age of the early history of mankind. Yet when these different books are viewed as gathered into the one Book, we find one and the same continuous thread of thought from beginning to end, namely, the redemption of man in and through Christ Jesus and His atoning blood. And in the finished product we find the record of a great number of Old Testament types perfectly exemplified in their corresponding New Testament antitypes, as both were developed in history and their significance interpreted by the many different Bible writers who—let it be noted well!—were so widely separated in time as to have no means of communicating with one another. Prophecy and its fulfilment, including typology, is of the highest evidential value. Preachers who seldom discuss the typical and antitypical relationship between the two Covenants, are neglecting one of the most sublime themes of Divine revelation, as well as one of the most convincing proofs of the divine origin and inspiration of the Bible, and one of the most effective means put at their disposal by the Holy Spirit Himself for the edification of the saints and their secure establishment in the faith once for all delivered unto them. *Thus it will be seen that the mission of the Holy Spirit in all ages has been that of glorifying Christ (John 16:14, Col. 1:9-23).*

The following is an enumeration of the more significant Old Covenant types and their corresponding New Covenant antitypes. It will be noted that in formulating this list I have tried to keep within the scope of those types and antitypes actually pointed out by the Bible writers themselves; furthermore, that I have indicated only the points of resemblance—and not those of contrast—in each case.

[1. Adam was a type of Christ. Rom. 5:14—Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, *who is a figure of him that was to come* (Cf. 1 Cor. 15:45). As Adam was the head of the Old or Physical Creation (Gen. 1:28), so Christ is the Head of the New or Spiritual Creation (Eph. 1:22, 4:15; Col. 1:18, 2:19). Adam needed a helper meet for his needs (Gen. 2:18); hence the woman

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was created to fill the remaining blank in the Creation (Gen. 2:21-24). So Christ needed a helper to accomplish His work in the world, to preach the Gospel for a testimony unto all the nations (Matt. 28:16-20, Eph. 3:10-11); hence the Church was created to meet this need. The Church is the Bride of the Redeemer, the antitype of the bride of Adam (Rom. 7:4; 2 Cor. 11:2-3; Rev. 21:9-10, 22:17). Again, while Adam was in a *deep sleep*, God removed the materials out of which He created the woman (Gen. 2:21); in like manner, while our Lord slept the deep sleep of death on the Cross, the soldiers pricked His side, and out of the wound flowed blood and water (John 19:34), the materials out of which Christ has created His Church. The blood of Christ cleanses us from all sin (1 John 1:7), and we meet the efficacy of that blood in the grave of water (Tit. 3:5, Gal. 3:27). The relationship between Adam and Eve (and that of man and woman in marriage) is a type of the mystical relationship which exists between Christ and His Church (Eph. 5:23-33).]

[2. The deliverance of Noah and his family from the world of the ungodly into a world purged of moral corruption, *through water as the transitional element*, was typical of the penitent believer's deliverance from the Kingdom of Nature into the Kingdom of Grace, *through the water of baptism as the transitional element* (Matt. 28:19, Acts 2:38, Tit. 3:5, Gal. 3:27)]. [1 Pet. 3:20, 21—when the longsuffering of God waited in the days of Noah, while the ark was a preparing, *wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ.*]

[3. Isaac was a type of Christ. As Isaac carried the wood for the altar upon which he himself was to be sacrificed (Gen. 22:6), so Jesus bore His own cross to Calvary (John 19:17-18). As Isaac was three days coming to His figurative resurrection (Gen. 22:4), so Jesus was three days coming to His literal resurrection (Matt. 16:21, 27:62; Mark 16:1-8; 1 Cor. 15:1-4). Cf. Heb. 11:17-19: By faith Abraham, being tried, offered up Isaac . . . accounting that God is able to raise up, even from the dead; *from whence he did also in a figure receive him back*].

[4. The Ladder of Jacob's dream-vision at Bethel was a metaphor of the mediatorial office and work of Christ (Gen. 28:12; John 1:51; Rom. 5:1-2; Eph. 2:18; 1 Tim. 2:5)].

[5. Animal Sacrifice throughout both the Patriarchal and Jewish Dispensations pointed forward to the offering of the Lamb of God upon the Cross (Heb. 9:22; Isa. 53:7; John 1:29; Acts 8:32-33; 1 Pet. 1:19-20; Rev. 5:6, 6:1, etc.)].

[5. Fleshly circumcision under the Old Covenant typified spiritual circumcision under the New (Gen. 17:9-14)]. [Cf. Rom. 2:28, 29]: For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God. [Phil. 3:3]: For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh. [*Spiritual circumcision*—that of the heart or spirit—consists in the excision from it of the body of the guilt of sin. This is done by the agency of the Holy Spirit in the baptism of every penitent believer. (Col. 2:9-12, Acts 2:38, Rom. 6:1-11, Gal. 3:27). Thereafter the Holy Spirit dwells

in the heart of the Christian as the seal of his circumcision, Eph. 1:13-14].

[7. Moses was a type of Christ. As Moses was the mediator of the Old Covenant, so Christ is the Mediator of the New (Deut. 5:5; Gal. 3:19; Heb. 8:6, 9:15, 12:24). As Moses was leader, deliverer, and lawgiver (prophet) of God's people under the Old Covenant, so Jesus is the Leader, Deliverer and Lawgiver of God's people under the New Covenant (Deut. 18:15-19; Acts 3:22-26, 7:37; John 1:21, 25; Isa. 59:20; Rom. 11:26). As Moses was faithful as a servant in the Old Testament House of God, for a testimony of those things which were afterward to be spoken, so Christ is faithful as a son over the New Testament House of God, "whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end" (Heb. 3:5-6). As the children of Israel were baptized unto Moses in the cloud and in the sea (i.e., completely buried from the world), so penitent believers under the Gospel Dispensation are buried with Christ through baptism into death and raised to walk in Him in newness of life (1 Cor. 10:1-5, Rom. 6:3-4)].

[8. The Paschal Lamb was typical of Christ in several respects. 1 Cor. 5:7—For our passover also hath been sacrificed, even Christ. (1) The Paschal Lamb was without blemish (Exo. 12:5); so was Christ, the Lamb of God (1 Pet. 1:19-20). (2) It was killed between the two evenings, i.e., according to the Rabbis, between the decline of the sun and sunset (Exo. 12:6); so at the mid-afternoon hour Christ expired upon the Cross (Matt. 27:45-50). (3) Not a bone of its body was broken (Exo. 12:46); nor was any bone of Christ's body (John 19:36). (4) It was eaten without leaven (Exo. 12:8); so must we partake of Christ without the leaven of malice and wickedness (1 Cor. 5:7-8). (5) Its blood procured deliverance and salvation (Exo. 12:12-14) for the children of Israel; so did the blood of Christ for spiritual Israel (1 Pet. 1:18-19)].

[9. The Smitten Rock in the wilderness was a metaphor of Christ (Num. 20:11; Isa. 48:21; 1 Cor. 10:4; Heb. 11:26). When Moses smote the rock, the life-giving waters gushed forth (Psa. 78:16, 20); so from the Rock who was smitten for us, wells of living water flow (Isa. 53:4; Matt. 26:67, 27:30; John 4:13-14)].

[10. The Brazen Serpent in the wilderness was a metaphor of the healing power of Christ (Num. 21:7-9). Cf. John 3:14, 15—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.].

[11. The Tabernacle—and at a later age, the Temple—was a type of the entire Christian Institution (Heb. 8:1-2, 9:1-10). (1) The Tabernacle and the Temple, successively, served as God's dwelling-place in earthly Israel; the Church is God's sanctuary in spiritual Israel (Exo. 25:8, 29:43-45; 2 Cor. 6:16; Eph. 2:19-22; Heb. 3:4-6; 1 Pet. 2:5). (2) Moses was in the holy mount forty days and forty nights, during which time he received the pattern of the Tabernacle from God (Exo. 24:15-18); so Jesus spent the forty days following His resurrection with His Apostles speaking to them the things concerning the kingdom of God (Acts 1:3). When Moses came down from the mountain, the Tabernacle was built according to the Divine pattern; after Jesus had ascended to Heaven, the Church was established (Acts 2). (3) There was but one Tabernacle, which was built according to the Divine pattern (Exo. 25:8-9); so there is but one Body or Church of Christ constructed according to the Divine



plan laid down by the Head and realized by the Holy Spirit (Eph. 4:4-6; Matt. 16:18-19; Acts 2:37-47; Eph. 2:19-22). (4) The Tabernacle was built of free-will offerings of the people (Exo. 25:1-8); so likewise is the Church made up of *living stones* freely devoted to Christ (1 Pet. 2:5, John 3:16, Rev. 2:17). (5) *The Outer Court was a type of the world or Kingdom of Nature*. In it were two articles of furniture, namely, the Altar of Burnt-Offering and the Laver. The former typified the Sacrifice of Christ, the Lamb of God, by faith in whom the alien sinner (2 Cor. 5:20, Eph. 2:13-18, Col. 1:19-22) approaches incorporation into the Body of Christ (John 1:12-13; 14:6, 20:30-31; Acts 16:31; Rom. 10:9-10). The latter obviously typified Christian baptism, which stands at the entrance of the New Testament House of God (Tit. 3:5, Acts 2:38, Gal. 3:27). (6) *The Holy Place was a type of the Church on earth, the Kingdom of Grace*; all who have been reconciled to God on the terms of the Gospel are under Grace (Acts 15:16-17, 1 Cor. 3:16-17, Rom. 6:14). In the Holy Place were the Golden Candelabrum, the Table of Showbread, and the Altar of Incense (Heb. 9:1-2). The *Candelabrum*, which furnished light continuously, the seven lamps of which were symbolical of *perfect light* (Rev. 4:5), typified the Word of God (Exo. 25:31-40, Psa. 119:105, Prov. 6:23). In these lamps, pure olive oil, typical of the Holy Spirit, was burned continuously (Exo. 27:20-21, Lev. 24:1-4). In like manner, the Holy Spirit is the source of the spiritual light which, through the instrumentality of the Word, illuminates the Church of Christ (2 Tim. 3:16-17). The *Table of Showbread* was a type of the Lord's Table of the New Covenant (1 Cor. 10:21, 11:23-26). On the Table of Showbread, twelve loaves, one for each of the twelve tribes of Israel, were set in order by the High Priest on every Sabbath day (Exo. 25:23-30, Lev. 24:5-9); in like manner, the one loaf of the Lord's Table, symbolizing the one Body of Christ (Matt. 26:26, Luke 22:19, Eph. 4:4, Rom. 12:5), is set in order by the authority of our great High Priest on every Lord's Day (Acts 20:7, 1 Cor. 16:1-2, Rev. 1:10). And as the twelve loaves of Showbread were eaten by the priests (Lev. 24:5-9), so the one loaf of the Lord's Supper is eaten by Christians, all of whom are priests unto God (1 Cor. 10:16-17, 1 Pet. 2:5, 9). The *Altar of Incense*, which stood directly before the Partition Veil between the Holy Place and the Holy of Holies (Exo. 30:1-10, 34-38), typified the prayers of the saints. (Cf. Psa. 141:2; Luke 1:9-10; 1 Thess. 5:17; Rev. 5:8, 8:3-4.) How significant the fact that we have here in type, many centuries before the establishment of the Church, all the essential elements of Christian worship as first exemplified by the practice of the church in Jerusalem, those in which all Christians must continue stedfastly in order to gain entrance into the everlasting kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:11). Acts 2:42—And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. (7) *The Partition Veil*, between the Holy Place and the Holy of Holies (Exo. 26:31-35, Heb. 9:3), seems to have been typical of Christ's human nature (Heb. 10:19-22, 1 Pet. 2:24); hence, when He expired upon the Cross, the veil of the Temple in Jerusalem *was rent in two from the top to the bottom* (Matt. 27:50-51), the Spirit thus signifying that the way was open henceforth into Heaven, the Holiest of all. (8) *The Holy of Holies appears to have been typical of Heaven itself or the Kingdom of Glory, of which things we cannot now speak severally* (Heb. 9:3-10). Its furnishing were commemorative, typical, and symbolical. Its only piece of furniture was

the Ark of the Covenant (Exo. 25:10-16), which appears to have been a symbol of God's Throne in Heaven (Jer. 3:16-17, Heb. 5:14-16). The Ark contained (a) The Urn of Manna, which commemorated the miraculous supply of food furnished the children of Israel during the forty years of their wandering in the wilderness (Exo. 16:31-36); (b) the Rod of Aaron, which commemorated the choice of Aaron's house for the priesthood (Num. 17:1-13); and (c) the Tables of the Testimony containing the Decalogue (Exo. 25:16, 21; Deut. 10:5; 1 Ki. 8:9; Heb. 9:4). But the Tables of the Testimony needed a propitiatory offering. Hence the significance of the Mercy-Seat (Exo. 25:17-22); it was sprinkled with the sacrificial blood, by the High Priest, on each Day of Atonement (Lev. 16:14, 19), this blood covering the Tables of Testimony even as the blood of Christ covers (the word *atonement* means literally a *covering*) all the demands of justice upon His people (Rom. 3:25-26). The Cherubim, one at either end of the Mercy-Seat, evidently symbolized the intense interest of angels in the unfolding mysteries of Redemption (Exo. 25:18-22, 1 Pet. 1:12). And finally there was the *Shekinah* (not mentioned in the Hebrew Scriptures, but referred to frequently in the Targums and in Jewish literature), that luminous something which hovered over the Mercy-Seat between the Cherubim—the symbol of the very presence of God. This Divine Glory illumined the entire Holy of Holies. Here the High Priest talked with God; this was the oracle from which audible responses were given him (Exo. 28:29-30, Num. 27:21, etc.). (The reception of these Divine communications was effected in some manner by means of the Urim and Thummin—"Lights and Perfections," or according to the Septuagint, "Revelation and Truth"—the nature of which still remains a mystery. According to Josephus, the Urim and Thummin were identical with the precious stones set in sockets of gold in the High Priest's Pectoral or Breastplate of Judgment, and on which were engraved the names of the twelve tribes (Exo. 28:15-30).<sup>1</sup> According to Philo, the learned contemporary of Josephus, "the 1. Josephus, *Antiquities*, III, 8, 9.

Urim and Thummin were two small oracular images, similar to the Teraphim, which were placed in the cavity or pouch formed by the folds of the Breastplate, and which uttered oracles by a voice."<sup>2</sup> A 2. Philo, *Life of Moses*, Vol. II, Bk. III, 152 (Mangey's edition). third hypothesis is that the Urim and Thummin were three precious stones, the use of which was of the character of casting lots. These stones, it is said, were carried in the bag formed by the lining of the breastplate. On one of them the Hebrew equivalent for *Yes* was engraved, on another the Hebrew equivalent for *No*, and the third was left without any inscription. When the question was propounded, if the High Priest drew out the stone inscribed *Yes*, the answer was affirmative; if he drew out the stone inscribed *No*, the answer was negative; if he drew out the stone containing no inscription, no answer was given.<sup>1</sup> But, writes Milligan, "none of these hypotheses seems to 1. *Vide* Michaelis on the "Laws of Moses," art. 304. *Vide* R. Milligan, *Scheme of Redemption*, 155-156.

be wholly free from objections; and it may now indeed be impossible to ascertain the exact import of these mysterious terms. But this much is evident, that it was in some way, by means of the Urim and Thummin, that God usually responded to the questions of the High Priest in matters of practical importance involving doubt and uncertainty."<sup>2</sup> (*Vide* Num. 27:21; Judg. 20:27-28; 1 Sam. 23:9-12, 28:6; 2. R. Milligan, *ibid.*, 156.

Ezra 2:63). These Scriptures make it very clear that Jehovah frequently directed His people and their leaders in olden time by means of the Urim and Thummin of the High Priest.) Thus it will be seen that we have, many centuries before Christ, first in the Tabernacle and later in the Temple, a pictorial outline of the Christian Institution, in fact of the entire Remedial System. How important, then, that Moses was faithful in building according to the pattern which was given him in the mount (Heb. 8:5); had he presumed to alter this pattern in a single detail, he would have destroyed both the type and its testimony. What a lesson here for those who would tamper with the Divine plans and specifications for the Church of Christ!]

[12. The Levitical Priesthood of the Old Covenant was typical of the Christian Priesthood of all obedient believers. (1) There are no truths more explicitly declared in the New Testament than these two: first, that all true Christians are themselves priests unto God (Rom. 12:1; 1 Pet. 2:5, 9; Rev. 1:6, 5:10, 20:6); second, that Jesus is their great High Priest, who intercedeth for them at the right hand of God (Heb. 8:1, 4:14-16, 7:11-28; 8:1-2, etc.). This "holy priesthood" (1 Pet. 2:5) of the citizens of Christ's Kingdom is the antitype, of which the Levitical Priesthood of the ancient theocracy was the type. (2) Aaron, the High Priest of Israel, was himself typical, in certain respects, of Christ, our great High Priest. Both Aaron and Christ were called to the sacerdotal office by God Himself (Exo. 28; Psa. 110:4; Heb. 5:4-6). Aaron bore on his forehead the inscription, *Holy to Jehovah*, signifying his entire consecration to God (Exo. 28:36-38, 39:30-31; Psa. 93:5; Zech. 14:20-21); so the entire incarnate life of Christ was an exemplification of true holiness (Heb. 4:15, 7:26). Aaron went once each year, on the Day of Atonement, into the Holy of Holies, in behalf of fleshly Israel (Lev. 16); so Christ has gone once for all into Heaven itself, in behalf of spiritual Israel, and "shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:24-28). (Essentially, however, the priesthood of Christ is after the order of Melchizedek (Psa. 110:4), in that (a) it was an *eternal* priesthood, *i.e.*, in the Eternal Purpose of God (Heb. 7:1-3, 7:15-17, 7:24), and that (b) as Melchizedek was both "king of Salem" and "priest of God Most High" (Gen. 14:18-24), so Christ combines in His own Person both the royal and sacerdotal offices (Heb. 5:1-10); *vide* also the entire seventh chapter of Hebrews.) (2) The ceremony by which Aaron and his sons were consecrated to the priestly office under the Old Covenant consisted basically of the following acts: (a) their entire bodies were washed with water; (b) they were sprinkled with the sacrificial blood and anointed with the holy anointing oil, *after* the washing; (c) they were clothed with the garments of their office (Exo. 29; Lev. 8). All this was typical of Christian immersion, "the washing of regeneration," in which penitent believers are brought under the efficacy of the blood of Christ (*i.e.*, they receive remission of sins), are made partakers of the Holy Spirit, and are constituted a kingdom, and priests unto God (*i.e.*, put on the garments of Christian priesthood). (*Vide* John 3:5; Acts 2:38; Tit. 3:5; Eph. 5:26; Heb. 10:22; Rev. 1:5-6.) Finally, Aaron and his sons boiled the remainder of the flesh of the ram of consecration and ate it with unleavened bread, at the door of the Tabernacle of the congregation (Lev. 8:31-32); this obviously was typical of the spiritual feast—the Marriage Supper of the Lamb (Luke 14:16-24)—enjoyed by all those who have been reconciled to

God through Christ (Acts 2:41-47, Rev. 3:20). (3) The same ceremonies, moreover, or at least certain features of them, were repeated for seven successive days (Exo. 29:35-37, Lev. 8:33-36), thus indicating that the consecration and purification were complete. It is evident that the pure white garments worn by the Levitical priests, together with this sevenfold sprinkling and anointing by which they were consecrated, were all designed to typify the moral purity which God requires of all Christians (Matt. 5:8, Heb. 9:11-14, Rev. 19:8). Moreover, these repeated applications of blood and oil signified clearly that such purity of heart and life can be realized only through the atoning blood of Christ and the renewing and sanctifying powers of the Holy Spirit (cf. Isa. 61:1; Acts 10:38; Rom. 8:1-11, 12:1-2; Heb. 1:9, 9:14, 10:14, 10:19-25; 1 John 1:7, 2:20, etc.).]

[13. The various kinds of sacrifices offered under the Old Covenant were typical of Christ, namely, (1) the *burnt offering* (Lev. 1:1-3, Heb. 10:10), (2) the *peace offering* (Lev. 3; Eph. 2:14-18), (3) the *sin offering* (Lev. 4; Heb. 9:11-14), and (4) the sacrifices offered on the Day of Atonement (Lev. 16:15-16, Heb. 9:11-14)].

[14. The prophet Jonah was in a special sense a type of Christ. Matt. 12:38-40: Then certain of the scribes and Pharisees answered him [Jesus], saying, Teacher, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the sea-monster, so shall the Son of man be three days and three nights in the heart of the earth. That is to say, Jonah's period of sojourn in the belly of the sea-monster (Jonah 1:17) was designed to typify or forecast Jesus' like period of sojourn in the grave; and especially, as Jonah, at the end of his three-day period of incarceration, was vomited out upon the dry land (Jonah 2:10), so Jesus at the end of the like period of time would be raised up from the dead (Matt. 16:21). This, said Jesus, that is, His *resurrection* from the dead, should be the only permanent *sign* (evidential miracle) of His Messiahship to be give to the world throughout the Gospel Dispensation. Cf. Rom. 1:3, 4—Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Jesus Christ our Lord, Rom. 10:9, 10—If thou shalt confess with thy mouth Jesus as Lord, and *shalt believe in thy heart that God raised him from the dead*, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."].

[15. Other less prominent, but no less significant, types and metaphors of Christ under the Old Covenant were the following: Abel (Gen. 4:8, 10; Heb. 12:24); Jacob (Gen. 32:28; Heb. 7:25); Joseph (cf. his humiliation Gen. 37:25-28, 39:19-20) and subsequent exaltation to the post of prime minister of Egypt (Gen. 41:37-45), with the humiliation and subsequent exaltation of Christ (Phil 2:5-11); Joshua (Josh. 1:5, 11:23; Acts 20:32; Heb. 4:8-10); David (2 Sam. 8:15, Psa. 89:19, Isa. 9:6-7, Ezek. 37:24, Phil. 2:9-11); Solomon 2 Sam. 7:12-13, Luke 1:32-33); Eliakim (Isa. 22:20-22, Rev. 3:7); Zerubbabel (Zech. 4:7, 9; Heb. 12:2-3); the Manna in the wilderness (Exo. 16:11-36; John 6:31-35; Rev. 2:17); the firstfruits (Exo. 22:29-30, 1 Cor. 15:20); the brazen altar (Exo. 27:1-2, Heb. 13:10-15);

the scapegoat (Lev. 16:20-22, Isa. 53:6, Heb. 9:28, 1 Pet. 2:21-25); and the Cities of Refuge (Num. 35:6, Heb. 6:18-20)].

"It is obvious," writes Milligan, "that symbols are generally used for the sake of perspicuity; for the sake of presenting more clearly to the understanding the spiritual and abstract qualities of things, by means of outward signs and pictures addressed to the senses. Sometimes, however, they are also used for the sake of energy and ornament; and occasionally they are used, also, for the sake of obscurity. It was for the last purpose that Christ sometimes spoke to the people in parables (Matt. 13:10-17.)"<sup>1</sup> So it was with the Old Testament types and metaphors: the revelation of their prophetic meaning was providentially withheld until the Christ Himself should appear in the world, and, by His own personal life and teaching and by His teaching as communicated by the Spirit through the Apostles, should make their full significance known to mankind. Hence, in olden times, the prophets themselves, we are told, and even the angels, sought to inquire into these mysteries of the Remedial System. (*Vide* 1 Pet. 1:10-12.) To us, however, who have the privilege of living in the fulness of the light of the Christian revelation, these are mysteries no longer; to us, their evidential value is clear and unmistakable. We can readily discern the Wisdom of God in His building up in olden times, through the Spirit of course, such a comprehensive body of prophecy, both in the form of specific predictions and in the form of types and metaphors, which serve to confirm the Divine origin and constitution of the entire Christian System, and to do so by so many convincing proofs as to leave unbelievers wholly without excuse. How beautifully all these *shadows* of the Old Covenant revelations harmonize with the *realities* of the New! Who that understands these harmonies can doubt that Moses made all these things according to the pattern that was showed him in the holy Mount? And who that understands these truths can question for one moment the wonderful unity of the Bible, or doubt therefore that the Bible is the work of one Author,—the Spirit of God Himself?

1. R. Milligan, *op cit.*, 72.