

ISAIAH

4:13-25; Gal. 3:6-9; 3:27-29; 6:14-16). All, both Jew and Gentile, who "turn" to Jehovah for salvation by faith will have that faith vindicated when God, "bringing many sons to glory" (Heb. 2:10), finishes His work at the consummation of it all. Right now we are being changed, by faith, from one degree of glory to another (II Cor. 3:18). One day, when time ceases to be, we shall have all the glory our Great God has prepared for us—then our faith will be vindicated! God is sovereign in salvation!

QUIZ

1. What is the nature of the "assembly" the nations are to make?
2. Who are the "escaped"?
3. What is God's challenge to the Gentiles who will not accept His sovereignty?
4. How insistent is God that the whole world "look" to Him for salvation?
5. What demonstration do we have that God's good news was universally intended?
6. What was God's greatest "oath" to the world of His faithfulness to keep His promises?
7. Who are the "seed" of Israel?

SPECIAL STUDY

TYPOLOGY

Definition: From *typos* meaning literally "to strike"; "the mark or impression of something; stamp; impressed sign; emblem." Rom. 5:14; I Cor. 10:6, 11; Jn. 20:25 "Print" of nail (lit. usage) Webster: "A figure or representation of something to come; a token; a sign; a symbol; correlative to antitype."

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Synonyms: *skia* (shadow), Col. 2:17; Heb. 8:5; 10:1
hypodeigma (copy), Heb. 8:5; 9:23
semeion (sign), Mt. 12:39
parabole (parable), or (figure), Heb. 9:9; 11:19
antitypos (antitype), Heb. 9:24; I Pet. 3:21

Characteristics of types:

1. *They are thoroughly rooted in history.* They are not myths or allegories. This is where they differ from symbols. Symbols do not necessarily have to be historical realities (such as the dreams and visions of Daniel and John in Revelation). Types are actual, historical persons, events, institutions.
2. *They are prophetic in nature.* Again they differ from symbols in this aspect. Symbols may or may not be figurative of future things. Types must always predict.
3. *They are definite, integral part of redemptive history.* They were intended to be part of God's plan of redemption. They are not afterthoughts read back into the O.T. story. They retain their typical significance even after the antitype has appeared (I Cor. 10:1-11) (Rom. 15:4).
4. *They are Christocentric.* They all point to Christ in one way or another (Lk. 24:24-44; Acts 3:32ff).
5. *They are edificatory.* They have spiritual meaning for God's people in both dispensations. The OT saint was undoubtedly edified by the typical significance of such things as circumcision (Dt. 30:6), the sacrifices (Hos. 14:2) and the coronation of Joshua (Zech. 6:9-15); also the tabernacle, etc.
We must be careful not to think the OT saints perfectly understood all the type taught about Christ (I Pet. 1:10-12). If they understood all, it would take away the type's prophetic nature.
6. *They are in variety.* There was a necessity for a great variety of types to give anything like a correct idea of the Messiah. Just as a single letter, or a very few letters from the alphabet could not express the full ideas of authors, so no type could

fully exhibit the promised Savior in the dignity of his person, the mystery of his incarnation, excellency of character, union of offices, depth of humiliation, etc. Moses was an eminent type as a prophet, but he was no priest; Aaron was a chosen priest, but no prophet; David was a king and prophet, but no priest. While one goat *slain* was a type of the death of Christ, another must be sent away *alive* to typify his resurrection.

Importance of Studying Types:

1. Absolutely necessary if we are rightly to understand the revelation of God.

Types and their antitypes are like a book with a large number of *pictures* of things, institutions, events followed by words of descriptions and explanations. It is difficult to conceive of any one trying to understand the descriptions and explanations without referring to the *pictures* themselves. Yet this is how the Bible is often treated. Many people are satisfied to read the N.T. without any reference to the types of the O.T.

The typology of the O.T. is the very *alphabet* of the language in which the doctrine of the N.T. is written.

2. It is very clear that God himself sets great value upon types. In Hebrews we learn that in the construction of the Tabernacle every detail was planned by Him. And He warned Moses to *follow* those details! For example: The veil in the Tabernacle was not merely a curtain to divide rooms . . . there was great meaning . . . a great lesson conveyed in that veil.

God Himself rent that veil from top to bottom. He added the finishing touches to that picture! Doesn't this show the great importance God puts upon the types!?

3. Jesus set great value upon types. Again and again He referred to them and showed how they pointed to Himself (Manna from heaven; Jonah's death and resurrection from the whale; Light of World; etc.)
4. The very high place that is accorded types by the writers of

the N.T. show their importance (Hebrews, Romans, Gospel of John, Revelation). The Epistle to the Hebrews is almost entirely made up of references to the O.T. The O.T. is the shadows—Christ is the substance.

We sometimes forget that the writers of the N.T. were students of the O.T.; that it was their Bible, and that they would naturally allude again and again to the types and shadows, expecting their readers also to be familiar with them. If we fail to see these allusions, we lose much of the beauty of the passage, and cannot rightly understand it.

5. We fit the type to the antitype as a glove to the hand . . . as we prove a criminal's steps by fitting his boot into the tracks, so are we enabled, by a comparison of these types, to declare to the world that we have not followed any cunningly devised fables when we made known the power and coming of our Lord Jesus. He alone answers to the typical photographs . . . Such is the unity of the Divine purpose, that, look at what portion of it we will, there meets us some allusion to or emblem of our common salvation. The Scheme of Redemption is one gorgeous array of picture-lessons. The nation who typified it was a rotating black-board, going to and fro, and unfolding in their career the Will of the Eternal. Let us not despise the day of small things.

Some Rules for Interpreting Types:

1. The literal meaning of the word (strike) is not that which is generally found in the Scriptures.
2. We must never expect the type and the antitype to be the same. It is therefore utterly impossible to find something in the antitype that is analogous to every feature of the type—or that the type has perfectly prefigured the antitype.
3. For one purpose, generally, the type has been selected. Always remember—one point, or, at most, for but a very few features of similarity only.
4. It must predict something.

5. It must have been *intended* to represent something. Types are not coincidental.
6. The Scriptures should be allowed to interpret them, as far as possible.
7. We are always safe in calling anything a type that is so named in the word of God. But it is not necessary to suppose that we are limited to these named ones only.
8. Just like in the interpretation of symbols, the *similarity* between type and antitype will lead, in most cases, to the true meaning. (Lamb, Laver, Priest, etc.).
9. Anything, to be a type, must have been a real person, thing, event, or office.
10. The antitype is always superior to the type. The type is always visible at the time it is given, because it is material; but the antitype contains divine or spiritual thought.
11. Sometimes figurative language is employed in giving a typical event.
12. The rules for the interpretation of symbols apply as well as to types.
 - a. Many of the symbols have been interpreted in whole or in part by their authors. Let them interpret, first.
 - b. Other symbols have been interpreted by other inspired authors. Second choice of interpretation.
 - c. Other scripture illustrations help where authors have not interpreted. Third choice of interpretation.
 - d. Names of symbols are to be understood literally.
 - e. There must be found a resemblance, more or less clear, between the symbol and the thing signified.
 - f. The condition of those to whom the symbol was given must be known, if possible . . . to get the meaning the author intended for his primary audience.

Why types:

- I. There was something *ultimately* greater and more perfect than the OT.
 - A. The Gospel age is the "end of the ages" (I Cor. 10:11; Heb. 11:40; etc.)
 - B. The Gospel age is called "the dispensation of the fulness of time" (Eph. 1:10).
 - C. In the Gospel dispensation only is the great mystery of God in connection with man's salvation disclosed (Lk. 1:78; I Jn. 2:8; Rom. 16:25-26; Col. 1:27; I Cor. 2:7-10).
 - D. In the NT are the realities which were before in the OT mere shadow and partial revelations (Col. 2:17; Heb. 8:5).
 - E. Even the most eminent of people in the OT (John the Baptist) were said to be inferior to the least in the Messiah's kingdom (Mt. 11:11).
 - F. The OT predicts its own fulfillment by something ultimate (Jer. 3:15-18; 31:31-34, etc.).
- II. To prepare the way for the introduction of these *ultimate* objects, He placed His chosen people under a course of training which included instruction by types (designed resemblances) of what was to come.
 - A. There must have been in the Old the same great elements of truth as in the antitypes of the New.
 1. Spiritual necessities of men have been the same in every age. So the truth revealed to meet these necessities, however basic or progressive, must have been fundamentally the same or essentially one in every age.
 2. Primary elements of truth embodied in Gospel (atonement, sacrifice, purification, etc.) had their origin as primary elements of truth even in the types.
 - B. Presented more simply and palpably in the OT types.
 1. In a shape or form the human mind could easily grasp.

2. From type to antitype involves a stretch of the mental faculties.

THIS IS REALLY THE FOUNDATION OF THE WHOLE IDEA OF TYPOLOGY: One truth in both type and antitype, but that truth existing first in a lower, then in a higher stage of development.

III. Something more was needed than mere prophecy.

- A. Training (experiential) of a very peculiar kind was needed.
- B. Touching, seeing, tasting the spiritual realities which could *not* be seen and touched was needed.
- C. The Jew had constantly presented to his sight and touch, in the outward and earthly things, the fundamental truths and principles of eternal-spiritual relationships which cannot be seen and touched.

Several kinds of types: (not exhaustive)

1. *Typical persons*

- a. Adam (type of Christ in that he was opposite from Him, Rom. 5:12-19; I Cor. 15:22, 45).
- b. Moses (type of Christ as leader, prophet and mediator, Dt. 18:15-18; Acts 3:22-24)
- c. Joshua (leader)
- d. Melchizadek (priest and king together—not from Levitical genealogy, Gen. 14:18-20; Ps. 110:4; Heb. 5:5-10; 6:20; 7:1-17).
- e. David (king after God's heart, Acts 13:33-35; Isa. 9:6-7).
- f. Solomon (II Sam. 7:13-15; I Ki. 8:18-20; Rom. 1:1-4)
- g. Zerubbabel (Hag. 1:1-12; Zech. 4:1-10; 6:12-14).
- h. Cyrus (a type of Christ as deliverer and anointed of God, Isa. 44:27-29; 45:1-4); as Servant of God also.
- i. Ahithophel (type of Judas, II Sam. 15:30-35; Psalms).

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- 41:9; 55:12-20; Acts 1:16-20).
- j. Elijah (type of John the Baptist, Mal. 3:1; 4:5-6; Isa. 40:3-4; Mt. 3:1-3; Lk. 1:17; Mt. 11:7-15; 17:9-13).
2. *Typical things*
- a. Tabernacle (Heb. 9:9-10)
 - b. Temple (Jn. 2:13-22; Eph. 2:19-22; I Cor. 3:16-17)
 - c. Serpent in the wilderness (Jn. 3:14; Num. 21:9)
 - d. Lambs slain by priests (Jn. 1:35; Rev. 5:6, 12).
 - e. Laver before the tabernacle (Titus 3:5-7; Heb. 10:22).
3. *Typical institutions*
- a. Sacrifices and offerings of patriarchs and Law (Heb. 10:1f)
 - b. Day of Atonement; Jubilee (Heb. 9:25; Lk. 4:18-21).
 - c. Sabbath (Heb. 4:1-10; Mt. 11:28-30)
 - d. Cities of refuge (Num. 35:9-34; Heb. 6:18-20).
 - e. Passover, Pentecost, Tabernacles (I Cor. 5:7; 15:20; Jn. 7:37-39; 8:12)
 - f. Ablutions, laying on hands, etc. (Heb. 6:1-8)
4. *Typical offices*
- a. Prophet
 - b. Priest
 - c. King
5. *Typical conduct*
- a. Abraham's faith, type of Christian response (Rom. 4:1-25; Jas. 2:18-26; Heb. 11:8-12).
 - b. Many of the prophets performed deeds that were typical (Jeremiah, Hosea, etc.)
6. *Typical events*
- a. Passage through the Red Sea (I Cor. 10:1-10).
 - b. The Flood (I Pet. 3)
 - c. The Manna in the Wilderness (Jn. 6)
 - d. The deliverance from Egypt (Hos. 11:1)
 - e. Wilderness Journey (Heb. 3)
7. *Typical places*

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- a. Egypt (Bondage and sin)
- b. Jordan (death)
- c. Canaan (heaven)
- d. Babylon (proud paganism opposing God's people)

THE TABERNACLE

- I. The earthly tabernacle was a *parabole* of the Christian age (Heb. 9:9)
 - A. It is said to be a "shadow" of the heavenly, Heb. 8:5
 1. All the law of Moses was a shadow of the good things to come, Heb. 10:1
 2. Thousands of years before the N.T. church was instituted it was typified, and prefigured in the Tabernacle, built "according to the pattern."
(The pattern was for the tabernacle, not the N.T. church)
 - B. The Altar of Burnt Offering
 1. Sacrifices twice daily, besides all the feasts
 2. For atonement of sins; offerer must lay hands on head of sacrifice (doctrine of laying on hands, Heb. 6), to signify substitutionary nature, Lev. 1:3-4
 3. Christ is our Lamb; He was a willing sacrifice (Heb. 10), not the blood of dumb animals
 4. We lay hold of our sacrifice by faith and obedience to the initiatory commands of the Gospel, demonstrating that He died for us and we accept His death in our place.
 - C. The Laver
 1. Priests must wash hands and feet (complete cleanness and sanctification) before entering Holy Place; on penalty of death, Ex. 30:17-21
 2. Laver is certainly figure of our cleansing and separation from world unto God; would then be typical of baptism
 - a. I Pet. 1:22

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- b. Eph. 5:26
 - c. Titus 3:5
 - 3. We have two things to do before entering God's new Holy Place (the church); accepting in faith the substitutionary death of Jesus; cleansing in the laver of regeneration, I Pet. 3:21
- D. The Lampstand
- 1. It was for a light in the Holy Place, Ex. 25:37
 - 2. It was to be made of pure gold and burn pure oil
 - 3. It was to burn continually, night and day; no other light was to shine in the Holy Place
 - 4. It typifies the Word of God in the church
 - a. Thy word is a lamp unto my feet and a light unto my pathway
 - b. We have been delivered from the power of darkness into the light of his kingdom by the word of God
 - c. The church is to continue stedfastly in the apostles doctrine
 - d. The word is sufficient light (II Tim. 3:16-17; II Pet. 1:2-4)
 - e. The church is the pillar of truth, I Tim. 3:15
Christ symbolized the church with seven lampstands in Rev. 2 and 3 as pillars of truth in Asia Minor
- E. The Table of Shewbread (Presence)
- 1. Twelve loaves renewed each week (Lev. 24:5-7)
 - 2. Eaten as memorial each week to deliverance from Egypt and as a memorial to their being set apart to good works
 - 3. Priests had to partake each week
 - 4. Apparently typifies the Lord's Supper, a memorial of our deliverance, Christ's presence, our sanctification to good works.
- F. Altar of Incense
- 1. Just before the veil and smoke and scent of incense permeated the whole tent (drifting even into the Holy

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of Holies)

2. Was to be made according to the will of God and to be pure (Nadab and Abihu were slain for offering incense contrary to God's will)
3. Burned at times of prayer
4. A figure of prayer in the N.T. church
 - a. Psa. 141:2 "Let my prayer be set forth as incense before thee."
 - b. Rev. 5:8; 8:3-4, prayers of saints going up as incense before throne
 - c. Our prayers must be according to God's will (I Jn. 5:14-15)

G. Ark of the Covenant

1. God's presence was there in the Shekinah glory (Spirit)
2. It was the place of mercy
3. The people were separated from it by a veil, signifying that an open and free access to mercy and glory had not yet been made
4. The High Priest entered once a year to atone for sins
5. The veil in the temple was rent from top to bottom when Christ was crucified, signifying that the way into mercy and glory had been made and we may now enjoy (every one, not just High Priest) the presence of God in the Spirit—the church is the habitation of God in the Spirit (Eph. 2)

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3. SOVEREIGN OVER NATIONS, CHAPTERS 46 - 47

a. CONDEMNING THEIR GODS

TEXT: 46:1-13

- 1 Bel boweth down, Nebo stoopeth; their idols are upon the beasts, and upon the cattle: the things that ye carried about are made a load, a burden to the weary beast.
- 2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.
- 3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, that have been borne by me from their birth, that have been carried from the womb;
- 4 and even to old age I am he, and even to hoar hairs will I carry you: I have made, and I will bear; yea, I will carry, and will deliver.
- 5 To whom will ye liken me, and make me equal, and compare me, that we may be like?