

THIRD ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP, 1995

TYPES AND ANTITYPES

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THE HARVEST

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(Luke 10:2)



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THIRD ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP

September 17-21, 1995

THEME:
TYPES AND ANTITYPES

Editor:
Kenneth Burleson

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FORWARD

This book contains the lesson outlines of the Third Annual "Labourers Together With God" Lectureship which was held at the Ensley Church of Christ, September 17-21, 1995. A book was not printed for the first lectureship, however, we have available copies of the book for the second lectureship.

The theme for this year, "Types and Antitypes," was selected because of the lack of understanding of the relationship between the Old Testament and the New Testament. One of the major reasons for religious division is this lack of understanding. It is our hope that these lessons will bring an understanding of that relationship.

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Kenneth Burleson
1995

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The Value of Studying Types & Antitypes

Alan Adams

INTRODUCTION:

1. God has communicated His will to man: To deny this would be to make Christianity meaningless.
 - a. The substance or content of that communication came by way of "revelation." What was once "hidden," or a "mystery" is now completely "known," in the sense of being available for our learning (Eph.3:3,4,9,10).
 - b. This "revelation" came over a period of time; the *methods* of the "revelation" were many and varied (Heb. 1:1); and one of those *methods* is that of Types and Antitypes (I Cor. 10:6 "these things were our *typoi* [types]).
2. That *written down, available* revelation (Eph. 3:3) is a revelation of "the eternal purpose of God, which he purposed in Christ Jesus" (Eph.3:11).
 - a. The manifestation or realization of God's purpose was and continues to be: The church of the Christ (Eph. 3:10).
 - 1) This purpose (the church) was once "hid in God," but through the preaching of Paul and others "all men [now] see what is the dispensation of the mystery" (9).
 - 2) Whereas the "angels [once] desire[d] to "look into these things" (I Peter 1:12); now unto the "principalities and powers in the heavenly places...[they have been] made known through the church" (Eph. 3:10).
 - 3) It's when we see the church that we finally understand just what God had in mind through all of His activities during the centuries from Adam to Christ.
 - b. Man is like his Father Creator (Acts 17:29); yet, God is so different from Man.
 - 1) Men have the capacity to conceive, intend and purpose, yet sometimes ultimately fail to dispose or complete.
 - 2) Or, the *finished product* may be quite different from what we initially intended to do.
 - c. God is the "I Am" (Ex. 3:14; Cf. Jn. 8:58).
 - 1) Concepts such as: Past, Present and Future; Purpose, Intend and Want To; all become somewhat "blurred" when viewed from the Divine perspective.
 - 2) The *product* of God's purpose is no more a surety than the purpose itself.
 - a. This is why the Bible says that "faith is the assurance of things hoped for" (Heb. 11:1).
 - b. Faith is based on what God says; there are no

- surprises or risks when God says it; so, we literally have it in writing: Faith is our *hupostasis* (deed).
- d. Understanding this can help us to understand the Meaning, Purpose, and Value of Types and Antitypes. One of the "divers manners" by which God has communicated His purpose to man is that of Types and Antitypes.
3. "Type" is from the Greek verbs *tupto* and *tuptein*, which mean "to beat or strike." The noun derivative is *tupos* which means "a blow; an impress; a print or mark."
 - a. Some analogies:(Typewriter) Key and Imprint; or Rubber Stamp and Impression. The Imprint or Impression are the *types*, and the Key or Stamp are the Antitype (*antitupos*; that which matches or corresponds to the *tupos*).
 - b. The beauty and wonder of this from the biblical perspective is that God literally took what would come to be in the human future, and *stamped* or *typed* it onto the human past. He gave us the *negative* long before the *picture* had everbeen taken and developed.
 - c. Types and Antitypes in the Bible are not accidental or coincidental; they are cases of obvious *design* and *intent*.
 - 1) A "type is a figure or adumbration of that which is to come. It is a person, institution, office, action, or event, by means of which some truth of the Gospel was divinely foreshadowed under the Old Testament dispensations" (Terry, *BiblicalHermeneutics*, P. 336).
 - 2) It is a "preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding [ones] in the New" (*ibid.*).
 - 3) Thus, the careful Bible student will notice the *types* of the Old and be able to accurately match them together with their counterparts in the New.
 - d. We determine if/when there is an actual Type/Antitype relationship when,
 - 1) The Bible says so (Cs. I Cor. 10:1-13). We can then use the principles derived from such cases to help us discover and interpret others.
 - 2) When the corresponding or matching points between two people, institutions, or events are so evident as to be beyond the possibility of mere coincidence (such as matching a key to a mold, or a knife to a wound; Cf. Jn. 20:25).
 4. Other speakers will delve more deeply into the Fact and Meaning of Types and Antitypes; as for our study, we assume both and now proceed to consider the Value of studying Types and Antitypes in the Bible.

DISCUSSION:**I. VALUABLE AS AN AID IN CONTEMPLATION.**

- A. The Bible is The Book, and it must be read, but mere reading is not enough. People (even preachers) don't think, ponder and wonder enough.
1. So many today are like the "Pharisees" who most assuredly had "read in the law," but Jesus said "if ye had known what this meaneth...ye would not have condemned the guiltless" (Matt.12:1-8).
 2. What of those who "search[d] the scriptures" believing them to "have eternal life," yet they failed to see that those scriptures "testif[ied] of the Christ" (Jn. 5:39).
 3. The Bible contains "the deep things of God" (I Cor. 2:10) and must be delved into with ready (Acts 17:11), girded (I Pet. 1:13), and contemplative minds (Cf. I Pet. 1:10-12; Acts 8:34).
- B. Pondering and perceiving the Old Testaments Types, and putting them together with their New Testament Antitypes helps us to see the intended connections and continuity in all of God's doing.
1. It helps us see how and why the "scripture cannot be broken" (Jn. 10:35). There are **no** lost pieces, nor after-the-fact new pieces, to this puzzle (mystery).
 2. Through such a study we get to pull back the "veil" from the face of Moses, see what the "children of Israel" could not see: "the end of that abolished" (2 Cor. 3:13). By seeing the "end," we see clearly what purpose God was moving toward all along.
- C. The Scriptures must be approached with a sense of fascination, investigation, and discovery.
1. Like the "diligent" prophets, we not only "inquire and search," but we are allowed to find what they could not (I Pet. 1:10-11).
 2. Like the curious angels we may "look [lit. *parakupto*: stoop and look into] into" the "things...testified beforehand" but now "reported...by them that preached the Gospel to you by the Holy Spirit sent down from Heaven" (11-12).
 3. The angels could only "stoop and peer" into the well of God's mystery. Because we now have the Antitypes to match with the Types, we have the wonder of actually "drawing out" of that "deep well" of revelation the "living water" (Jn.4:11-12).
 4. If we walk and talk with the Lord "by the way," and allow Him through His New Testament with its fulfillments and

Antitypes to "open to us the Scriptures," will "our hearts [not likewise] burn within us" (Lk.24:32,45)? And will we not say "How precious are thy thoughts unto me, O God! how great is the sum of them!" (Ps. 139:17).

II. VALUABLE AS AN AID IN DEMONSTRATION AND REFUTATION -- CHRISTIANITY IS THE TRUTH AND AS SUCH DEMONSTRABLE.

- A. God's people are soldiers engaged in war (2 Tim. 2:3-4).
 1. Properly attired and armed we *offensively* take the battle to the Prince of this world and his seditious kingdom (Eph. 6:10-18; 2:2).
 2. As "good soldiers," we are also skilled in the art of *apologia* (defense; 1 Pet. 3:15); at all times, we are "set for the defense of the gospel" (Phil. 1:17).
 3. We have an unlimited source of ammunition; one type being Types and Antitypes.
- B. Types and Antitypes are one of many *proofs* of --
 1. The Existence of God
 - a. We may match (or "type"): Adam, Melchizedek, Moses, David, the Brazen Serpent to Christ; the Passover, Cities of Refuge to Salvation; the Feasts of Unleavened Bread, Pentecost, Tabernacles to the Resurrection of Christ, the Outpouring of the Holy Spirit, the Establishment of the Church, and the Blessings and Privileges in the Church; the Offerings and Implements of the Tabernacle to Salvation and Worship; the water of the Noahic Flood to the Water of Baptism; Crossing the Red Sea to Baptism; the Wilderness Wandering to the Christian living in this Present World; Crossing the Jordan to Death; and Victory over Jericho and Entry into Canaan to Victory in Resurrection and Going to Heaven.
 - b. The Producer of the volume which contains such intricacies as Types and Antitypes; who can teach the Past with the Future; who can literally *write* the Past with the Future
 - 1) Must be as equally conversant and at ease with the future as the present or past, Eternal, Infinite (Ps. 147:5; 2 Pet. 3:8; Heb. 13:8).
 - 2) He must be one who is able to simply will that a thing be and so it is (Gen. 1:3; Heb. 1:3; Mk. 4:39; Jn. 11:43).
 - 3) He must be one whose knowledge is not learned or limited. He knows the movements of

all things, even of the choices which man will make and the directions he will take (Matt.10:29-31; Is. 48:8; Jer. 1:5; Acts 1:15-16).

- 4) But such is beyond the attributes and capacities of man and could only be true of God: and so it is!
2. The Inspiration of the Bible.
 - a. For the Bible to contain such as is described above would demonstrate that it's genius and production is beyond that which is possible for mortals.
 - b. It does; it is; therefore, "All scripture is *theopneustos* (God-breathed).
 3. The One church, and the One Plan of Salvation.
 - a. There was one Ark, one faith, one door, one family inside, and one "water" which separated those who were saved from those who were destroyed. So it is with the church.
 - b. There was one Holy Place, one way to enter, one set of things to do when inside; and absolutely no way for anyone to enter the Holy of Holies without coming through the Holy Place (Heb. 9:12,24,25).
- C. Studying Types and Antitypes is also useful in defeating the "doctrines of men."
1. The doctrine of "Once Saved Always Saved" is false when we consider that those who were "baptized unto Moses" and delivered from bondage still had to pass through the wilderness before they went into the Promised Land. Many of those "saved ones" fell in the wilderness (Heb. 3:17-19).
 2. The doctrines of Salvation by Grace or Faith Only are false when considered in light of Noah and the Ark. Noah "found grace in the eyes of the Lord;" that grace was manifested in a plan of salvation, the ark (Cf. Tit. 2:11); Noah believed what God told him and "moved with fear" (Heb. 11:7).
 3. The doctrine of Premillennialism is false when we see that every major personality, institution and event, from the beginning, all pointed to, were types of the Christ, His Cross, Salvation and the Church. None of this was unexpected or accidental (Acts 2:23; Eph.3:10-11).

III. IT IS AN AID IN EDIFICATION.

- A. It warns or admonishes. In the great discussion of the Type/Antitype relationship between the Deliverance of the Jews from Egypt and salvation through Christ, inspiration

says "these things" are written for our admonition" (1 Cor. 10:1-13).

- B. It encourages. Seeing the shadow of God's future purpose spread across the sands of the Old Testament Past, gives lively meaning to Paul's statement that the "things written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

IV. IT IS AN AID IN APPRECIATION.

- A. Through such a study we can learn to appreciate the true meaning of the Spiritual, by seeing it through the Old Testament, Typical lenses of the Sensual.
1. So much of the Old Testament was geared to the Five Senses. When we study the sights, sounds, smells, tastes and tactile things of the Old; we have colorful background for appreciating the spiritual and conceptual of the New.
 2. "Sweet savours" (2 Cor. 2:15); "*psallontes* (strumming, striking) the heart" (Eph.5:19); "prayers [like incense] ascending" (Rev. 8:4); "putting on Christ" (Gal. 3:26), and many many more: All were first seen in the physical, sensual, typical background of the Old Testament.
- B. Through such study we also come to appreciate the *superiority* of the Spiritual over the Physical (how sad that Premilleniasts, Dispensationalists, Realized Eschatologists, etc. all miss this point).
1. Is this not the purpose of the Book of Hebrews with all of its *Bettors*?
 2. Isn't that the point of that great Type of Christ, Moses, who "endured all as seeing him who is invisible" (Heb. 11:27)?
 3. Studying, pondering, understanding the Types of the Old Testament will prevent us from becoming bound up, living a life of vanity "under the sun" (Ecc. 1:2-3); it will help us to lift our eyes beyond the Sun to "seek those things which are above, where Christ sitteth on the right hand of God..to set [our] affection[s] on things above, not on things on the earth" (Col. 3:1).

CONCLUSION:

1. It will be up to the rest of our speakers to inform us as to particular Types and Antitypes, how to recognize them, and how to interpret them.
2. I hope that what we have considered will help us to see the

Value in such a study; from the standpoint of **Contemplation, Demonstration, Edification, and Appreciation.**

3. The Great God whom we serve took the Great Stamp called Eternal Purpose and left its indelible imprint all across the pages of the Past.
 - a. Truly, He is "the alpha and the omega, the beginning and the ending, who is, and who was, and who is to come, the Almighty" (Rev. 1:8). Only such a one could have produced the shadow of a future substance or reality!
 - b. With the Psalmist we sing "O LORD, how great are thy works! and thy thoughts are very deep" (Ps. 92:5).
 4. The Types and Antitypes tell me that God has the whole world in His hands, and we are His people; surely we can do something with that!
-

Types and Antitypes, Defined

Guy F. Hester

INTRODUCTION:

1. Few subjects could challenge our thinking and make our study of the holy Scriptures more profitable than that of **Types and Antitypes**.
 - a. I have been assigned the task of defining types and antitypes at this hour.
 - 1) I believe it important for us to do this if we are to get the most from future lessons in this lectureship.
2. I looked up the word *type* in *Webster's Ninth New Collegiate Dictionary* and read this definition:
 - a. "A person or thing (as in the Old Testament) believed to foreshadow another (as in the New Testament)."
3. Then in the book *Hermeneutics* by Professor D.R. Dungan:
 - a. "The mark or impression of something; stamp; impressed; emblem..Impressed form; stamp; kind; sort...A figure or representation of something to come; a token; a sign; a symbol; correlative to antitype...A type is no longer a type when the thing typified comes to actually exhibited."
4. In the *Scheme of Redemption* by Milligan:
 - a. "The word *antitype* denotes the substance, or that which is prefigured by the type. *E.g.*, the paschal lamb was a type of which Christ was the antitype."
5. While it is not my purpose in this discourse to invade the territory of the other speakers, it will be necessary for me to do so, to a limited degree, in order to illustrate these definitions.
 - a. If we are to get the understanding that we should, it is

necessary that we consider the nature and object of types and shadows in general.

6. The word type means to strike.
 - a. It is a stroke or a blow that leaves an impression.
 - 1) A man strikes a ball of clay with his fist. The impression left in the clay is not his fist, but a type of it.
 - b. Now this is not the meaning of type that it generally has in the Bible.
 - 1) To remember this original import will be of help in the interpretation of types.

DISCUSSION:

I. DEFINITION BY ILLUSTRATION:

- A. Adam was a type of Christ (Romans 5:12-19).
 1. The features of the typology of Adam, as they are mentioned by Paul, are opposites.
 - a. He represents Christ by presenting just the antithesis of what Christ was and did.
 - b. Adam was at the beginning of sin and Christ was at the ending of sin.
 - c. Adam was disobedient and Christ was obedient.
 - d. Adam brought death and Christ brought life from the dead.
 - e. He was natural, Christ was spiritual.
 - f. Adam was from the earth earthy, Christ was the Lord from heaven.
 - g. All of this, however, is according to the original intent of the word.
- B. Moses was a type of Christ (Deuteronomy 18:15,18).
 1. While this had a partial fulfillment in Joshua, its meaning was not satisfied until the coming of the savior into the world.
 - a. The apostle Peter made reference to this prophecy and applied it to Christ in (Acts 3:22-23).
 2. It is safe to say, then, that both Moses and Joshua were types of the messiah.
 - a. Moses prefigured Him in that he was a leader, a law giver, a prophet and a mediator.
 - b. Joshua was a type in that he led the people and took them across the Jordan into Canaan, which in itself was a type of entering heaven.
- C. Melchisedec was a type of Christ.
 1. He prefigured Christ in his priesthood and in that he was

- both king and priest at the same time.
- a. The Hebrew writer declared that Jesus was "made an high priest forever after the order of Melchisedic" (Hebrews 6:20).
- D. The Serpent being lifted up in the wilderness typified Christ on the cross.
1. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14).
- E. The sacrificial lambs were a type of the Savior.
1. "The Lamb of God which taketh away the sins of the world" (John 1:29).
- F. The ark was a type of the church.
1. One ark -
 - a. One church (Mt. 16:18; Eph. 4:4; Col. 1:18; Eph. 1:22-23; Col. 3:15).
 2. Ark built according to pattern (Gen. 6:13-22) -
 - a. Church built according to pattern (Mt. 16:18; I Cor. 3:11; Eph. 2:20).
 3. One door into the ark -
 - a. One door into the church (Jn. 10:1-10; Jn. 14:6).
 4. One light in the ark (window) -
 - a. One light in the church (Word) (Ps. 119:105,130; 2 Tim. 2:15, 3:16-17).
 5. All who were saved were in the ark -
 - a. All who are saved are in the church (Acts 2:47; Eph. 5:23-25).
 6. All in the ark were saved "by water" (I Pet. 3:20) -
 - a. All in the church are saved "by water" (baptism) (I Pet. 3:18-21; Acts 2:38-47; Rom. 6:3-5; Col. 2:12; I Cor. 12:13; Gal. 3:27).
- G. There were typical offices.
1. Men do not, of themselves, serve as types, but because of some position they occupy, or work that they perform.
 - a. In this way Moses and Joshua, and others, have been types.
 - b. We call them personal types because they were represented by peculiar persons pointed out as such.
 2. Office answers office.
 - a. Every prophet, priest and king of the Old Testament served a purpose that answers to some peculiar work to be accomplished by the Savior.
 - b. These services grew out of the needs or wants of humanity.
 3. The first need is that of knowledge.

- a. It was supplied by the man of God called a prophet, because he was God's man speaking to men.
4. Our next need was the removal of sin.
 - a. This was accomplished by offerings made by the priest.
5. Our third need was that of government and protection.
 - a. This particular need was met by a king.
6. Each of these not only performed an office that was a part, though an imperfect part, of the Master's work, but they came to their office or position by being anointed of the Lord.
 - a. The word in the Hebrew is *messiah*; in the Greek it is *christos*; in the English it is *anointed*.
 - b. Every prophet, priest and king of ancient times was *anointed* or *christed*.
 - c. Before he performed the duties of his office he became a *christ*, or *christed one*.
7. Jesus was *The Christ*, a name above every name that had been named. (Philippians 2:9-10):
 - a. Christ represents in himself all the qualities of these dignitaries; being to us a prophet, priest and king, by being *The Christ*.
 - b. Those men were anointed with oil but Christ was anointed with the Holy Spirit (Lk. 3:21-22; 4:18; Acts 10:38).
- H. The crossing of the Red Sea was a type of our deliverance from sin (I Cor. 10:1-10).
 1. From this Scripture we learn that their passage through the Red Sea was a type of baptism:
 - a. "They were all baptized in the cloud and in the sea."
 - b. The escape that they accomplished from their former oppressors was typical of the escape of the sinner from the bondage of sin by being baptized into Christ.
 - c. The rock from which the water was supplied represents Christ.
 2. In chapters 3 and 4 of Hebrews we are made to understand that the passage of the Israelites through the wilderness was typical of our journey through the world.
 - a. The good news that was presented to them of entering a land of promise did not profit them, not being mixed with faith in them that heard it.
 - b. And so there may be in us "an evil heart of unbelief in departing from the living God."
 - c. He warns us lest we also "fall after same example of

unbelief."

CONCLUSION:

It is our sincere hope and prayer that our brief look at these examples have helped us to define *Types and Antitypes* and that it will enable us to gain more from our study as we look more in-depth at some of the specific types and antitypes as our speakers deal with them throughout the remainder of the lectureship.

Salvation From Bondage to Egypt & Bondage to Sin

Kenneth Burlison

INTRODUCTION:

- A. God delivered the children of Israel from Egyptian Bondage when they followed His will.
- B. God delivers people from the bondage to sin when His will is obeyed.
- C. Sin is horrible. It separates people from God. Isa. 59:1,2.
- D. Israel's bondage to Egypt is a type of man's bondage to sin. Ex. 1:11; Rom. 3:23; Rom. 6:17,18.

DISCUSSION:

I. MAN'S RELATIONSHIP TO SIN.

- A. The love of sin.
 1. I Jn. 2:15-17
 2. II Pet. 2:13-15
 3. Jn. 3:19-21
- B. The practice of sin.
 1. Rom. 3:10,23
 2. Rom. 6:16-18; I Jn. 1:8,10
- C. The guilt of sin.
 1. Rom. 3:9
 2. Gal. 3:22

II. CONSEQUENCES OF SIN.

- A. Separates us from God.
 1. Isa. 59:1,2
 2. I Pet. 3:12
- B. Brethren are separated by sin.
 1. Prov. 6:19
 2. Gen. 13:8
 3. Gal. 5:15
- C. The wages of sin is death.
 1. Rom. 6:23
 2. "Death" - separation - Isa. 59:1,2
- D. Therefore sin separates us from heaven.
 1. Matt. 25:41

2. Matt. 25:46

III. MAN NEEDED SALVATION FROM EGYPTIAN BONDAGE AND MAN NEEDS SALVATION FROM SIN.

SALVATION	
TYPE	ANTITYPE
Bondage to Egypt Ex. 1	Bondage to sin Rom. 3:23; 6:16
Deliverer - Moses Ex. 3-4	Deliverer - Christ Jn. 3:17; 5:30-47
Moses - Accepted Ex. 12, 13	Christ - Accepted Matt. 10:32,33; 16:16
Baptized unto Moses Ex. 14:1-31; I Cor. 10:1,2	Baptized into Christ Rom. 6:3; Gal. 3:27
Enemy Perished Ex. 15:1-27	Sins washed away Acts 2:38; 8:38,39; 16:34; 22:16
Law of Moses - Mt. Sinai Ex. 20	Law of Christ - Mt. Zion Isa. 2:2,3; Lk. 24:45-47
Natural food given I Cor. 10:3,4; Ex. 16:4	Spiritual food given Jn. 4:13,14,34; 6:31-35
Wilderness Experience I Cor. 10:5-10	Christian Experience I Cor. 10:11-13; Heb. 3:12; 4:1
Jordan Crossed Joshua 3	Death Hebrews 9:27
Canaan Promised	Heaven Promised Heb. 4:9

Note: The information on the preceding chart was received from one of my instructors while I was in school. K.B.

IV. CONCLUSION

- A. The bondage of sin is worse than bondage in Egypt.
 1. The bondage of sin is dealing with the spiritual.
 2. The bondage in Egypt was of the physical.
- B. Their forsaking Egypt is a type of our forsaking sin.
 1. Ex. 13:20-22
 2. Lk. 13:3; Acts 2:38
- C. The Red Sea stood between Israel and their freedom. Baptism stands between the sinner and his freedom.
- D. Without crossing the Red Sea the Israelites would never have been Freed. If the sinner is not baptized for the remission of his sins he can never be saved.
- E. The Israelites had to go through the Wilderness and the Jordan River to reach the land of Canaan.

- F. Christians must go through the Church and then death to reach heaven.
-

Joseph - Christ

Michael Shepberd

INTRODUCTION:

1. A brief overview of Joseph's life.
 - a. Gen. 37-50
 - b. Finally elected to Faith's hall of fame (Heb. 11:22)
2. Why study Joseph's life.
 - a. Rom. 15:4
 - b. I Cor. 10:11
3. The patriarch Joseph is considered by some to be the most complete type of Christ.
 - a. His life exemplified the communicable attributes of God.

DISCUSSION:

- I. **CONSIDER HOW SOME OF JOSEPH EXPERIENCES WERE TYPES OF CHRIST'S MINISTRY.**
 1. They were both loved by their father: 37:3 with Matt. 3:17; John 3:35
 2. They were both shepherd's: 37:2 with John 10:11-14; I Peter 2:21-25
 3. They were both sent by their fathers to their brethren: 37:13,14 with John 1:11; Luke 20:13; Hebrews 10:7
 4. They were both hated by their brethren: 37:4,5,8 with John 15:25
 5. They were both sold for pieces of silver: 37:28 with Matt. 27:3, 26:15
 6. They both experienced the presence of God, for God was with them both: Acts 7:9, 10:38
 7. They both experienced the providence of God: 45:5; John 12:27
 8. They were both prophets: 41:25-32; Matt. 16:21
 9. They were both rejected by their own people: 37:18; John 1:11
 10. They were both forgiving: 50:20; Luke 23:34
 11. They both suffered wrong for doing right: 39:20; I Peter 2:21-22
 12. They were both tempted yet victorious: 39:9; Matt. 4:1-11
 13. They were both exalted: 41:41; with Phil. 2:9
 14. Life plotted against by their brethren: 37:18-24 with Matt. 26:3,4; John 11:53
 15. Both were stripped of their coat (robe): 37:23 with John 19:23,24
 16. Both were cast into a pit: 37:24 with Psalm 88:4,6; I Peter 3:18-22
 17. Both were taken to Egypt: 37:28 with Matt. 2:14,15

18. Both suffered because of their brethren: 39:1-40:13 with Matt. 27:33-50
19. Both were falsely accused: 39:16-18 with Matt. 26:59,60
20. Both were bound: 39:20 with Matt. 27:2
21. Neither offered a defense: 39:20 with Isaiah 53:7
22. Both were respected by their jailer: 39:21 with Luke 23:47
23. Both were placed with two prisoners - one of which was later lost - the other saved: 40:2,3,21,23 with Luke 23:32,33,39-43
24. Both were about thirty years old when they began their ministry: 41:46 with Luke 3:23
25. Both took a Gentile bride: 41:45 with Ephesians 3:1-12
26. Both became a blessing to Gentile Nations: 45:46-57 with John 1:12; Acts 15:14
27. Both were lost to their brethren for awhile: 42:7,8 with Rom. 10:1-3; 11:7,8
28. They both forgave and restored their repentant brethren: 45:1-15; Micah 7:18,19; Zechariah 12:10-12 with Revelation 1:7
29. Both were visited and honored by all earthly nations: 41:57 with Isa. 2:2,3; 49:6
30. Joseph and his brethren depict the rejection of Christ by the Jews (John 1:11). Later, their acceptance of Him whom they have pierced (Rev. 1:7)
31. They were both saviours. The name pharaoh gave Joseph was Zaphenathpaneah (41:45), which meant, saviour of the world: with John 4:42; I John 4:14
32. Both were sent to preserve life: 45:5 with Matt. 1:21; Luke 19:10; Acts 4:12
33. Both had compassion for the needy: Gen. 45:6-7 with Rom. 5:8-9; Matt. 11:28-30
34. They both were found alive: Gen. 45:3 with Luke 24:5-6; Acts 2:24; I Cor. 15:1-7

II. LESSONS LEARNED FROM JOSEPH'S LIFE

1. Joseph is an Old Testament example of faith.
2. He walked with God, and God was with him.
3. He was the first Old Testament record of a choice of God and chastity over lust.
4. His fraternal dealings emphasize the doctrine of forgiveness and suggest that confession of sin must precede true reconciliation.
5. Through him, the sovereign God caused the wrath of men to effect divine purposes.
6. His life exemplified the communicable attributes of God, the fruit of the Spirit.
7. It is questionable whether the many external similarities in experiences justify his being regarded a type of Christ, but possibly as an Old Testament ideal man he may have prefigured the perfect man and by whose active and passive

obedience his people were saved.

CONCLUSION:

1. Can we find such a one as this, today, to teach us the great lessons of life.
 2. "Though Joseph being dead (like Abel) yet speaketh" Heb. 11:4.
 3. This young man of the Old Testament is a shadow of the flawless Christ.
 4. If we cannot have all the gifts of Joseph, who is a type of Christ we can certainly covet all his graces.
 5. If we cannot have his greatness, we can certainly emulate his goodness.
 6. It is better to go to prison with God than to live in a palace with sin.
 7. It is best to begin early with God and remain faithful to Him all the days of your life.
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Adam - Christ

Paul Curless

INTRODUCTION:

1. It is certainly my pleasure to be a part of the NORTHWEST FLORIDA SCHOOL OF BIBLICAL STUDIES Lectureship.
2. This is the only school of preaching that Donna and I are recommending. We appreciate the kind hospitality of Ken and Sally Friel (Hanna) who have opened their home to us. Dutch Parsons - Indiana.
3. Romans 5:12-19 Paul makes clear men are sinners not because of Adam's sin, but their own.
 - a. "...for sin is the transgression of the law (I John 3:4).
 - b. Each individual is responsible for his own actions.
4. It becomes crystal clear that because of Adam's sin, death entered into the world (v-12).
 - a. Simply because he was the first man to sin.
 - b. Notice the verse says, "death passed upon all men" not Adam's sin!
 - 1) When Adam sinned man began to die, both physically and spiritually.
 - 2) The denominations teach and want us to believe that all men inherit Adam's sin - but that is not what the verse says!
 - 3) Furthermore, God's word informs us that, "...the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son..." (Ezekiel 18:20).
5. In this passage Paul mentions that Adam was the figure of him that was to come, speaking of Christ (v-14).
6. The Bible contains numerous parallels between Adam and Christ. Adam is a type of Christ.

DISCUSSION:**I. ELEVEN PARALLELS BETWEEN ADAM AND CHRIST.****A. Both came by miracle.**

1. Adam was created by God, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Genesis 5:2 says, "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."
2. Christ came into the world by a miracle.
 - a. "Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14).
 - 1) Side note: The word virgin is from the Hebrew word 'ALMA'. The KJV and ASV has it correctly translated.
 - 2) The R.S.V. and other corrupt versions has it translated "young woman" rather than virgin. Young woman is from the Hebrew word Bethulah, which is not correct.
 - 3) Think with me for a moment. There is absolutely nothing miraculous about a "young woman" having a child -- but there is something miraculous about a "virgin" having a child!
 - b. The Isaish passage is confirmed in Matthew 1:23, "Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us."

B. Both Adam and Christ are heads.

1. Adam is head of the human family (Genesis 1:28). God informs Adam that he has dominion over all things.
2. Christ is head of the church.
 - a. Ephesians 1:22,23, "And (God) hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."
 - b. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23).
 - c. "And he is the head of the body, the church..." (Col. 1:18).
 - d. Of course, there is ONLY ONE church (Ephesians 4:4). (Some so-called Christians don't seem to understand this basic Bible teaching)!

C. Both slept to bring bride into being.

1. In Genesis chapter two, "...God caused a deep sleep to fall upon Adam, and he slept..." (2:21).
 - a. God formed woman from one of Adam's ribs.
 - b. Institution of marriage (Genesis 2:24).
 - 1) Man - Male

- 2) Woman - Female
 - 3) Husband and Wife (Ephesians 5:33)
 - 4) Adam and Eve, not Adam and Steve!
2. Christ suffered the sleep of death.
- a. John 19:25-30 READ if time permits.
 - b. While suffering on the cross, Jesus said, "...It is finished; and he bowed his head, and gave up the ghost" (v-30).
 - c. After all, his primary mission was to die so that we might live (John 17:4; Luke 19:10).
- D. Both Adam and Christ suffered physical wounds.
1. Adam's side was opened to purchase his bride, Eve (Genesis 2:21).
 2. Christ's side was opened to purchase his bride (the church).
 - a. "But one of the soldiers with a spear pierced his side, and forthwith came then out blood and water" (John 19:34).
 - b. Christ was wounded for our transgressions (Isaiah 53:5).
- E. Both paid the purchase price.
1. Adam's price was one rib (Genesis 2:21) "And the Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof."
 2. Christ's price was his own blood, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath PURCHASED WITH HIS OWN BLOOD" (Acts 20:28).
 - a. "...and without shedding of blood is no remission" (Heb. 9:22).
 - b. When the Roman soldier pierced the side of Jesus - blood and water came forth (John 19:34).
 - c. In order for one to arise to walk in newness of life (Romans 6:4) one must contact the cleansing blood of Christ.
 - 1) First, one must be taught, "...And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45).
 - 2) Secondly, one must obey God's will (Hebrews 5:8,9; Matthew 7:21).
 - a. There is a big difference in obeying the Father's will and accepting Jesus as your personal Savior.
 - b. Madison Church of Christ letter by Tony Woodall & Regan Glenn, Teen Life Ministers. READ. This is nothing more than the old denominational prayer.

- c. One must be taught, understand, and obey the gospel of Christ (I Corinthians 15:1-4).
 - d. Baptism is the final step in God's plan for salvation. "Buried with him in baptism..." (Colossians 2:12).
 - e. One contacts the blood of Christ only after he is taught, believes, repents, confesses and is baptized for the remission of sins (Acts 22:16).
- F. Bride delivered to both.
- 1. Adam's wife, Eve, was delivered or brought unto the man (Adam) after his side was opened (Genesis 2:22).
 - a. This shows ownership.
 - b. "For the husband is the head of the wife, even as Christ is the head of the church..." (Eph. 5:23).
 - 2. Christ's bride was presented on Pentecost Sunday, after Christ's side was opened.
 - a. The purchase price of the church (bride) was Christ's blood (Acts 20:28).
 - b. One can only be delivered - in Christ - For that's where ALL spiritual blessings are found (Eph. 1:3). Just as Adam's bride was created and delivered unto him, so we will be delivered in Christ - his bride (Acts 2:47). They were "Praising God and having..." And "For as many of you as..." (Gal. 3:27).
- G. Each wife took husband's name.
- 1. Adam's wife took the name Adam, "...and called their (plural) name Adam in the day when they were created" (Genesis 5:2).
 - a. So we have Mr. and Mrs. Adam.
 - b. Not like many liberated-feminist wives who want to keep their own name and not their husbands.
 - 1) Genesis 2:23, general name - woman.
 - 2) Genesis 3:20, specific name - Eve.
 - 2. The church takes Christ's name (Romans 16:16, "...The churches of Christ...")
 - a. They were called saints (Eph. 1:1), general name.
 - b. They were also called Christians (Acts 11:26), specific name.
 - c. In Isaiah 62:2 God says his people will be called by a new name (specific), that new name is Christian (Acts 11:26), "...And the disciples were called Christians first in Antioch..."
 - 1) What an appropriate name, Christian.
 - 2) Because they were Christ-like.
- H. Both brides were to cleave to husbands.
- 1. Adam's wife to cleave to him (Genesis 2:23,24). V-24 says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Institution of marriage)

2. Man and woman must leave family and cleave to each other. Man must, "...love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33).
3. The Lord's Church is to cleave to Christ.
 - a. God, Christ, and the church must come first in our lives (Matt. 6:33).
 - b. Must hate (love less) our father, mother, wife, children, brothers and sisters or we cannot be Christ's disciple (Luke 14:26).
 - c. For he that loves father or mother more than Christ is not worthy of Him (Matthew 10:37,38).
 - d. We Christians must cleave to Christ, be faithful in attendance, in service, in giving of our time, talents, and money.
 - e. Must continue growing in Christ and adding the Christian graces as recorded in 2 Peter 1:5-10, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love). For if these things..."
- I. Both are to reproduce.
 1. Adam and Eve were commanded to multiply (Genesis 1:28).
 - a. "Husband and wife" were told to multiply and replenish the earth.
 - b. A great many in our society think differently today.
 - 1) Many single "liberated" women see nothing wrong with having children out of wedlock.
 - 2) Some seemingly have as many as they can, by numerous partners, thinking the more children, the more welfare money!!
 - 3) But God's word still says, "husband and wife are to multiply."
 - 4) The wife's desire is to be to her husband who rules over her, or is the head of the family (Genesis 3:16, Ephesians 5:23). (Now, I realize that some women, even in the church, don't like this, and some men don't either -- but God has made the decision!
 - a. Remember this, God said, "For my thoughts are not your thoughts, neither are your ways my ways, ...for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8,9). God knows best!
 - b. As the prophet Jeremiah said, "O Lord, I know that the way of man is not in himself:

- it is not in man that walketh to direct his steps" (Jeremiah 10:23).
- c. So, when God says something, that settles it!!! Remember, all will be judged by His Word -- John 12:48 -- not what we think!!!
2. Christ's pure New Testament seed reproduces Christians, only Christians, the only Christians (Luke 8:11 -- "The seed is the word of God."
 - a. Christ commands his bride (the church) to multiply, "Go ye therefore, and teach all nations, baptizing them in the name of..." (Matthew 28:19,20).
 - b. A Christian's desire should be to please God and live a Christ-like life (Matthew 6:33 - "But seek ye first the kingdom of God..." We Christians are told to, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Are we doing this?
 - c. Just as Adam was the head of his wife, so Christ is the head of the church (Eph. 5:23).
 - J. Both died because of a common denominator - sin!
 1. Adam died because of sin (Romans 5:12-21).
 2. Christ died for sin (John 3:16, "For God so loved the world..." and Philipians 2:5-11).
 - a. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8).
 - b. Without the shedding of Christ's blood, there would be no remission of sin (Hebrews 9:22).
 - K. Adam introduced sin and Christ introduced salvation from sin (Romans 5:12-19; 6:1-7).
 1. Man continues to reproduce because Adam's side was opened.
 2. The church continues today because the side of Christ was opened.
 3. In Adam, physical life continues, as well as physical death.
 4. In Christ, spiritual life continues, outside of Christ is spiritual death (I John 5:11,12).

CONCLUSION:

1. Adam is a type of Christ, consider this comparison.

<u>Adam</u>	<u>Christ</u>
Disobedient	Obeyed
Physical Ruin	Redemption
Spiritual Ruin	Spiritual Redemption
Lost Paradise	Regained it for man
Had Side Opened	Had Side Opened
Gained Bride	Purchased Bride (church)

2. What appears to be a comparison is actually a contrast.
3. "For since by man came death, by man came also the

resurrection of the dead. For as in Adam all die, even so in Christ shall be made alive" (I Cor. 15:21,22).

4. The lesson is yours.

Ark - Church

Jamie J. Hampton

INTRODUCTION:

1. Everything written in the O.T. was written for our learning.
 - a. Rom. 15:4
 - 1) Although we are not under the O.T. anymore, we can draw significant lessons from it.
 - 2) The lessons that we learn from the O.T. should help us to understand how God dealt with his people and the heathen nations around.
2. The word "Church" - 112 times (N.T.)
 - a. Church defined (ekkllesia)
 - 1) A calling out
 - 2) A popular meeting
 - 3) A religious meeting (Acts 7:38; Acts 19:37)
 - 4) An assembly (in heaven or earth) - Matt. 18:17; Rom. 16:16.

DISCUSSION:

I. ARK - CHURCH COMPARED

- A. Gen. 6:1-8
 1. Men and women were wicked before God.
 2. Noah found grace in the eyes of the Lord.
 - a. Noah was saved by God's grace.
 - b. He did what God had commanded him to do.
 - 1) World sin laden (v. 5) - II Tim. 3:1,2
 - 2) Purpose to destroy (v. 7) - II Pet. 3:7
 - 3) Spirit strove (v. 3) - Matt. 23:37
 - 4) Salvation provided - Heb. 5:8,9
- B. The Comparison

ARK	CHURCH
One ark	One Church - Matt. 16:18
One door	One entrance - Jn. 3:3-5
One window	One light - Jn. 3:19
One family	One family - I Tim. 3:15
One name	One name - Acts 4:12
Saved on inside	Saved in the church - Acts 2:47
Saved by water	Saved by baptism - I Pet. 3:21
Lost outside	Lost outside - Eph. 5:23

II. IDENTITY OF THE CHURCH

- A. Body - Eph. 4:4; Col. 1:18; I Cor. 12:13
- B. Bride of Christ - Eph. 5:22-23
- C. Church of God - Acts 20:28
- D. House of God - I Tim. 3:15
- E. Church of the Firstborn - Heb. 12:23
- F. Churches of Christ - Rom. 16:16
- G. The kingdom of God - Col. 1:13
- H. Vineyard - Matt. 20:1-16
- I. Heavenly places - Eph. 1:3
- J. The church - Acts 2:47

III. THE CHURCH IN PROPHECY

- A. Isa. 2:2,3
 - 1. "Shall come to pass in the last days"
 - a. Speculative idea of premillennialists
 - b. Last days began on Pentecost
 - c. Indestructible - Heb. 12:28
 - 2. "Mountain of the Lord's house"
 - a. Lord's house - I Tim. 3:15
 - b. Christ exalted - Eph. 1:20,21
 - 3. "Exalted above the hill"
 - a. Hills refer to other institutions
 - b. Christ exalted - Eph. 1:20,21
 - 4. "All nations shall flow unto it"
 - a. Refers to Jew and Gentile - Mic. 4:3
 - b. Acts 1:8,9; Acts 2:39
 - 5. "He will teach us his ways" - Jn. 6:44,45
 - 6. "Out of Zion shall go forth the law."
 - a. Acts 2:32,38
 - b. Not the law of Moses, but the law of Christ - Gal. 6:2; Jas. 1:25
- B. Dan. 2:31-45 Prophecy of Daniel
 - 1. Four world empires
 - 2. (v. 44) - Fulfillment - Lk. 3:1-3
 - 3. Vision (Dan. 7:13-15) - Acts 1:9-11

IV. THE CHURCH IN PURPOSE AND PROMISE

- A. Eph. 3:8-11
- B. Veiled Promise - Gen. 3:15
- C. Promise to Abraham - Gen. 12:1-3
- D. Promise to Judah - Gen. 49:10
- E. The purpose of the church - to seek and save the lost - Matt. 28:19,20

V. THE CHURCH IN PREPARATION

- A. John the Baptist prepared
 - 1. Forerunner (Mal. 3:1) - Matt. 3:3
 - 2. To prepare a people - Lk. 1:17,77
 - 3. Jesus prepared - Jn. 4:1

VI. BLESSINGS IN THE CHURCH

- A. Receive remission of sins - Acts 2:36-47
- B. Worship God in spirit and in truth - Jn. 4:24
- C. Privilege of praying to God - Jas. 5:16
- D. Hope of eternal life - Titus 1:2

CONCLUSION:

1. There are some similarities between the ark and the church.
 - a. Salvation in the ark - Salvation in the church
 - b. World was destroyed by water - World will be destroyed by fire
 - c. God shut the door of the ark - God will shut the door of the church at the end of time
 2. If one desires to know about the N.T. church, look into God's holy and divine word
 3. Reconciliation of man back to God
 - a. Agency - The Church
 - b. Agent - Christ (Messiah)
-

The Priesthood, The Old And The New**I Peter 2:5-9***Mike Kiser***INTRODUCTION:**

1. In the Levitical priesthood there were two orders, the high priesthood of Aaron, and the lower priesthood of Aaron's sons.
2. The ancient priesthood passed away when the Christian dispensation began.
3. The nation of Israel was spoken of as being "a kingdom of priest" (Ex. 19:6); and so is the church of Christ (Rev. 1:6).

I. THE CALL TO THE PRIESTHOOD

- A. The Levitical System. (See: Leviticus 8)
 1. They were divinely called. Ex. 28:1
 2. They were separated from the other tribes.
 3. They were related to each other and the High Priest.
 4. They were of all equal rank.
 5. They were all required to be of sound body.
- B. The Priesthood of Believers.
 1. We are divinely called by the gospel. II Thes. 2:14
 2. We are called out of the world. Rom. 12:1,2; Mt. 16:24
 3. We are related to each other and Christ. Heb. 2:11-17
 4. We have no clergy and laity. Gal. 3:28
 5. We must be sincere of heart. Heb. 10:22; I Jn. 3:18

II. THE CONSECRATION TO THE PRIESTHOOD

- A. The Levitical System
 1. They were washed with pure water. Ex. 29:4
 - a. The laver was NOT in the holy place.

- b. Order: Laver - Holy Place - Most Holy Place.
- 2. They were anointed with oil. Ex. 29:7
 - a. The act signified consecration to God.
 - b. Or, to be set apart for an office. (Cruden)
- 3. They were clothed with "white linen" garments. Ex. 29:7-9
- 4. They were ratified through blood. Ex. 29:10; Lev. 8:24
- 5. They were consecrated "seven days." Ex. 29:31-37
- B. The Priesthood of Believers.
 - 1. We are first washed. Acts 22:16; Heb. 10:22; Eph. 5:26; Tit. 3:5; Rom. 6:1-6
 - a. Laver is NOT in the church! Mk. 16:16; Acts 2:38
 - b. Order: Baptism - Church - Heaven Acts 2:47
 - 2. We are anointed. II Cor. 1:21,22
 - a. Not to be confused with the "unction" and "anointing" of I Jn. 2:20,27. Reference to "spiritual gifts."
 - b. The work of the Holy Spirit was to teach. Jn. 14:26; 16:7-13. "...same anointing teacheth you..."
 - c. We are set apart by the Truth. Jn. 17:17; Rom. 8:17
 - 3. We are then clothed. Rev. 19:8; Tit. 2:14
 - 4. We are accepted through blood. Eph. 1:7; Acts 20:28
 - a. Ear- hearing. Matt. 7:24-27
 - b. Thumb- service. Rom. 1:1
 - c. Toe- walk. Eph. 5:15; I Jn. 1:7
 - 5. We are to be consecrated for life. (seven = completeness). Mt. 24:13; Rev. 2:10

III. THE COMMISSION OF THE PRIESTHOOD

- A. The Levitical System.
 - 1. They were to offer sacrifices.
 - a. Offer only what God appointed. Gen. 4:3-5
 - b. Offer the way God directed. Num. 26:61; I Chr. 15:13
 - c. None but the pure could offer. Prov. 15:8; Psa. 41:18
 - 2. They were to make intercession for the people.
 - 3. They were to instruct the people. Mal. 2:7
 - 4. They were to carry on the service of God's house.
 - 5. They were to ever keep the fire burning on the altar.
- B. The Priesthood of Believers.
 - 1. Offer sacrifices. Rom. 12:1,2; Heb. 13:15,16
 - a. Do what God commands. Rev. 22:18,19; Gal. 1:8,9
 - b. Do as God directs. I Jn. 5:14; Jn. 4:23,24
 - c. Be pure in our offering. I Cor. 11:29; Jn. 9:31
 - 2. Make intercession. I Tim. 2:1; Jas. 5:13,16
 - 3. Instruct others. Mk. 16:15,16; Mt. 5:13-16
 - 4. Carry on the work of the church. Acts 2:42
 - 5. Perpetuate the cause of Christ. II Tim. 2:2; Phil. 4:9

IV. THE COMPENSATION FOR THE PRIESTHOOD

A. The Levitical System.

1. Their support was fully provided for them. Lev. 2:10
2. Their privilege was communion with God.
3. Their office was one of dignity and honor.

B. The Priesthood of Believers.

1. Christ provides all our needs. Jn. 6:53
2. We enjoy communion with God. Eph. 2:18; Heb. 10:19
3. God takes great delight in us, and we shall be heirs of the eternal kingdom and glory. Rom. 8:17; II Pet. 1:11

CONCLUSION:

1. We that are believers should rejoice in our high and heavenly calling.
 2. With fervor and delight we ought to attend to our sacred vocation, never allowing the fire of devotion to go down in our hearts.
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Tabernacle - Church Hebrews 9:1-12

Charles Leonard

INTRODUCTION:

1. The tabernacle was a portable tent like structure, which was the Jewish place of worship during their wilderness wanderings.
2. The tabernacle worship was a part of the development of worship through history.
3. Worship has developed from the alter, tabernacle, temple, and synagogue to New Testament worship.
4. The tabernacle is a type of the true tabernacle which is the church.
5. Hopefully this lesson will show us three things.
 - a. Who we are.
 - b. What we are to do.
 - c. That we must accept responsibility.

DISCUSSION:

I. THE TABERNACLE AND THE CHURCH.

- A. The tabernacle was a portable tent like structure, but the church is a spiritual house.
 1. Christians make up that spiritual house (1 Peter 2:5).
 2. It is also called the house of God (1 Tim. 3:15; Heb. 10:21).
- B. The pattern for the tabernacle and the church.
 1. Moses was given the pattern for the tabernacle (Heb. 8:5).
 2. We have a pattern for the church (1 Peter 2:21).
- C. The builder of the tabernacle and the church.
 1. The tabernacle was built by man (Heb. 8:5).

2. The true or perfect tabernacle was built by Christ (8:2; 9:11).
 3. Christ promised to build his church (Matt. 16:18)
 4. Unless the Lord builds the house, it will not stand (Psa. 127:1; Matt. 15:13).
- D. The size of the tabernacle and the church.
1. The tabernacle was to be thirty cubits by ten cubits.
 2. There are no limits to the size of the church.
- E. The mediator and law giver for the tabernacle and the church.
1. Moses was the mediator and law giver for the tabernacle.
 2. Christ is the mediator and law giver of a better covenant with better promises (Heb. 8:6).
 3. Under the new covenant, we have the promise of eternal inheritance (9:15).
 4. Christ is the only mediator between God and man (1 Tim. 2:5).
 5. Man will be judged by the word of Christ (John 12:48).
 6. Moses told what will happen to those who refuse to hear Christ (Acts 3:22-23).
- F. The law for the tabernacle and the law for the church.
1. The law for the tabernacle was given only to the Jews (Deut. 5:3).
 2. The law of Christ given to the church is for all men (Luke 24:47; Matt. 28:19; Mark 16:15).
- G. Divine ordinances for the tabernacle and the church.
1. The first covenant contained divine ordinances for the tabernacle (Heb. 9:1).
 2. Divine ordinances for the church are found in the New Testament (Rom. 13:2; 2 Thess. 3:6).
- H. The Holy Place and the Most Holy Place are types for the church and Heaven (Heb. 9:2-3).
- I. The shadow and the substance.
1. The old law and the tabernacle were only a figure or shadow (Heb. 9:24; 10:1).
 2. The church is the real thing (8:2; 9:11).
- II. THE LEVITICAL PRIESTHOOD WAS A TYPE OF THE PRIESTHOOD OF THE CHURCH.**
- A. Priests for the tabernacle and the church.
1. Priests for the tabernacle were to come only from the tribe of Levi (Num. 3:6).
 2. Priests for the church include every Christian (1 Peter 2:5,9; Rev. 5:9-10).
- B. Priests were to offer gifts and sacrifices.
1. This was required of the priests of the tabernacle (Heb. 5:1, 8:3, 9:23).
 2. The entire priesthood of believers must also offer gifts and sacrifices (1 Peter 2:5; Rom. 12:1; 1 Cor. 6:19-20;

Heb. 13:15-16).

- C. Priests could receive the forgiveness of sin.
 1. During the tabernacle period of time, sins were remembered once a year (Heb. 10:3).
 2. The priesthood of believers received forgiveness immediately (Heb. 10:17; 9:15; 8:12; Acts 2:38; Col. 1:14).
- D. Priests were to be ministers or servants to the people.
 1. The Old Testament priests were required to minister to the people (Num. 16:9).
 2. Jesus taught his disciples to minister to others and he demonstrated the same (Matt. 20:25-28; Acts 10:38).
 3. Paul went to Jerusalem to minister to the saints (Rom. 15:25).
 4. Peter taught that we are to minister to one another (1 Peter 4:9-10).
 5. The early Christians ministered to others in the spread of the gospel (Acts 8:4; Heb. 5:12).
 6. We minister to Christ when we minister to others (Matt. 25:40).
- E. Priests were required to live holy lives.
 1. This was required of Old Testament priests (Exo. 19:6).
 2. The priesthood of believers should do the same (1 Cor. 3:17; Eph. 5:27; 1 Thess. 5:27; 1 Peter 1:15-16).
- F. Priests were to wear the priestly garments.
 1. Priests for the tabernacle were required to wear the priestly garments (Lev. 16:3-4).
 2. The priesthood of believers are to put on Christian character (Rom. 6:6; Eph. 4:22-24; Col. 1:13-14; 3:9-10).

III. THE FURNITURE OF THE TABERNACLE.

- A. The brazen altar or altar of burnt offering.
 1. This was where the offerings were made and burned for the sins of the priests and people (Exo. 40:29; Lev. 9:7).
 2. The sins of the Lord's people are covered by the offering of Christ (Gal. 1:4; Eph. 5:25; Titus 2:14; Heb. 7:26-27; 9:24-28; 1 John 2:2; Rev. 5:9).
- B. The Laver.
 1. It was placed between the tabernacle and the altar where the priest could wash before entering the tabernacle (Exo. 30:18-21).
 2. Sinners must be washed in the blood of Christ before entering the church (Acts 22:16; 1 Cor. 6:11; Rom. 6:3; Rev. 1:5; Eph. 5:26; Titus 3:5; Acts 2:38; 1 Peter 3:21; Heb. 9:19-22).
- C. The candlestick.
 1. It was to give light in the tabernacle (Num. 8:2-4).
 2. The word of God gives light for the church (Psa. 119:105; 119:130; 2 Pet. 1:19; 2 Cor. 4:4; 2 Tim. 3:16-17).

- D. The table of shewbread.
 - 1. The shewbread was for the priests to eat and was replaced each sabbath day (Exo. 25:30).
 - 2. Christians eat at the Lord's table each first day of the week (1 Cor. 11:20-29; Acts 20:7).
- E. The altar of incense.
 - 1. The priests for the tabernacle offered or burned incense on the golden altar morning and evening (Exo. 30:1, 7, 8).
 - 2. The prayers of Christians take the place of incense (Rev. 5:8; 7:3).

CONCLUSION:

- 1. Do we really understand that we are a part of the priesthood of believers?
 - 2. We should not judge the church by how many attend on Sunday.
 - 3. We should measure the church by what those who attend do in the world during the week.
 - 4. Do we understand who we are, what we are to do, and that we are individually responsible?
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II Corinthians 3

Old Law - New Law

Garland M. Robinson

INTRODUCTION:

- 1. The Bible is by far the most beautiful book in the world.
 - a. It speaks of death, but more importantly, it speaks of life.
 - b. There are two great divisions of God's Written Word: the Old Testament, the New Testament.
- 2. A failure to understand the relationship between the two covenants has led to many false doctrines and practices.
- 3. The Old and New Testaments each had a purpose.
 - a. There are many similarities as well as contrasts between the two.
 - b. The Old was a "type" of the New.
- 4. Second Corinthians chapter three gives many details in regards to the **Old Law** and the **New Law**.

I. INSPIRATION DRAWS A CONTRAST BETWEEN THE LAW WHICH CAME THROUGH MOSES AND THE LAW WHICH CAME THROUGH CHRIST.

- A. II Cor. 3:3 *"...written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."*
 - 1. The Old Law was "written with ink" on "tables of stone" (engraved, inscribed).
 - 2. The New Law is written "not in tables of stone," but in

"tables of the heart."

- a. Jeremiah foretold this — Jer. 31:33.
 - b. The proper worship of God must always include man's heart. (cf. John 4:24)
- B. II Cor. 3:6 "*...able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*"
1. Jewish teachers insisted that the exactness of the "letter of the law" be followed and **failed to appreciate the true spiritual meaning** contained therein.
 - a. They often added traditions and commandments of men which they bound upon the people.
 - 1) Jesus said to the scribes and Pharisees, "*Why do ye also transgress the commandment of God by your **tradition***" (Matt. 15:3)?
 - 2) Matt. 23:4 "*For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*"
 - b. Jewish service offered by the scribes and Pharisees was cold, formal and hypocritical. It was steeped in ceremony and ritual and had little to do with the heart.
 2. The Law of Christ certainly does not condemn keeping the "letter of the law," yea, it even demands it.
 - a. Matt. 23:23 "*Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and **not to leave the other undone.***"
 - b. The Lord demands respect to his Word, through obedience, but also requires that obedience be "from the heart."
 - 1) John 4:24 Worship is to be in "spirit" (from the heart) and in "truth" (according to the Truth).
 - 2) Jesus kept the law of God and knew no sin. (cf. Heb. 5:8-9; II Cor. 5:21; I John 3:5)
 - 3) Christians must likewise be obedient in all things (Matt. 28:20; II Cor. 2:9; I Peter 1:14; Col. 3:17).
 3. The "letter killeth" but the "spirit giveth life" (II Cor. 3:6).
 - a. The Old Law certainly condemned sin in all its forms.
 - 1) One of its purposes was to point out sin. It was to produce a sense of guilt and condemnation. It showed the people the terrible, horrible, appalling nature of sin.
 - 2) It was not designed to bring about the joy of forgiveness for there is no forgiveness in the shedding of the blood of animals (Heb. 10:4).
 - b. The New Law, the new spiritual system, not only

condemned sin, but brings the joy of forgiveness as well.

- 1) It was designed to impart life and peace.
 - 2) Eph. 1:7 *"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"*
- C. II Cor. 3:7-13 *"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: ⁸How shall not the ministration of the spirit be rather glorious?"*
1. The **Old Law** was glorious, so much so that even the children of Israel could not look upon the face of Moses because of the glory of his countenance. See v.13.
 2. However, the glory of the Old was to be done away.
 - a. It was to be abolished (v.13).
 - b. Even when it was given, it was only temporary. It was not given to last. See Jer. 31:31-34.
 - c. It would last "till" Christ came (Gal. 3:19,16).
 3. The **New Law** excelled above the **Old Law** in its glory.
 - a. The Old Law was old, the New Law was new (II Cor. 3:6,14).
 - b. The Old Law spoke of death, the New Law of life (II Cor. 3:6; Rom. 6:4; 2:7; II Tim. 1:10).
 - c. The Old Law was written on stone, the New Law on the heart (II Cor. 3:3,7; Jer. 31:33).
 - d. The Old Law spoke of condemnation, the New Law spoke of righteousness (II Cor. 3:9).
 - e. The Old Law was glorious, the New Law exceeded in glory (II Cor. 3:7,9,11).
 - f. The Old Law would pass away (v.13), the New Law would remain (II Cor. 3:10,14).
 - g. The Old Law was for the Israelites, the New Law is for all men (Deut. 5:3; I Tim. 2:4).
- D. II Cor. 3:14-16 *"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. ¹⁵But even unto this day, when Moses is read, the veil is upon their heart. ¹⁶Nevertheless when it shall turn to the Lord, the veil shall be taken away."*
1. The Israelites' minds (hearts) were blinded.
 - a. They failed to see the Law was simply a "school master" to bring them to the Messiah, the Christ (Gal. 3:24-25).
 - 1) A school master was one who escorted children to school.
 - 2) The Old Law leads men to Christ so they may find salvation.
 - b. Satan seeks to blind the hearts of men and has

been quite successful at it because they allow him to do so (II Cor. 4:4).

2. Men and women today fail to see, just as the Israelites, that the Old Law was taken away.
 - a. They have, as it were, a veil over their face (heart) so they cannot see.
 - b. They refuse to let their "heart of understanding" see the nature of the Old Law.
 - c. They fail to see the glory and beauty of the New Law.
3. When men turn their heart to the Lord, they recognize the Old Law has been taken away (II Cor. 3:16)!

II. WHAT HAPPENED TO THE OLD LAW?

- A. Old — Heb. 8:13
- B. Decayed — Heb. 8:13
- C. Vanished away — Heb. 8:13
- D. Changed — Heb. 7:12
- E. Disannulled — Heb. 7:18
- F. Weak — Heb. 7:18
- G. Unprofitable — Heb. 7:18
- H. Shadow — Heb. 10:1
- I. Taken away — Heb. 10:9-10
- J. Blotted out — Col. 2:14
- K. Nailed to the cross — Col. 2:14
- L. No longer under it — Gal. 3:24-25

III. THE OLD LAW WAS TAKEN AWAY BY JESUS' DEATH ON THE CROSS.

- A. Heb. 9:15-17 *"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. ¹⁶For where a testament is, there must also of necessity be the death of the testator. ¹⁷For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."*
 1. Col. 2:14 *"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;"*
 2. Eph. 2:15 *"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;"*
 3. When Jesus died on the cross, the New Law was sealed and proclaimed for the first time on Pentecost (Acts 2).
- B. The giving of the **New Law** began when Jesus walked on earth (Luke 16:16).
 1. The things he taught were a part of the New Testament.
 2. The apostles would complete the giving of the New Law

(John 14:26; 16:13; I Cor. 14:37; 1 Cor. 2:13; II Tim. 3:16-17; II Peter 1:3).

CONCLUSION:

1. All men in the world today are living under the commands of the New Law (Testament).
 2. No part of the Old Testament has been, nor can be, brought over into the New.
 - a. We serve God under a new and living way.
 - b. We learn from every Word of the Old, but do not worship God according to it (Rom. 15:4; I Cor. 10:11).
 3. Those who enjoy forgiveness of sins in Christ Jesus do not seek to be in bondage under the Old Law (Gal. 5:1-4).
 4. Obey the gospel: **Believe** in Jesus (John 8:24; 3:16), **Repent** of sins (Luke 13:3; Acts 2:38; 17:30), **Confess** faith in Christ (Rom. 10:9-10; Acts 8:37), **be Baptized** for the forgiveness of sins (Acts 2:38; 22:16; Mark 16:16).
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Scapegoat - Christ

Garland M. Robinson

INTRODUCTION:

1. In Leviticus 16, God gives instructions concerning the "scapegoat" (ASV, Azazel).
2. The High Priest, once each year on the day of Atonement, was to make a special offering and sacrifice.
 Lev. 16:5-10,21-22 *"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. ⁶And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. ⁷And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. ⁸And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. ⁹And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. ¹⁰But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. ... ²¹And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; ²²And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."*
3. With all their numerous sacrifices which went on daily, morning and evening, were they not accepted? How about the special offerings every month? What about the extra offerings for

special circumstances? Did not all these suffice?

- a. What is there about this one day, this one sacrifice, that is necessary if all the year's offerings did not avail?
 - b. Will this offering be the one needed? Will this complete the payment for sin?
 - c. The answer is still NO!
 - 1) This annual event pointed to a greater and complete sacrifice that was to come.
 - 2) It prepared the people to see the severity of sin and the enormous price that must be paid for it.
 - 3) It was not possible that the blood of bulls and goats could take away sins (Heb. 10:4).
4. The high priest going once every year into the Holy of Holies was "a **figure** for the time then present" (Heb. 9:9).
- a. The word "figure" means: "a placing of one thing by the side of another, a comparing, comparison of one thing with another, likeness, similitude" (Thayer, p.479).
 - b. It was a "type" of the Lord Jesus offering himself as a blood sacrifice.
 - 1) Heb. 9:14 *"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."*
 - 2) Heb. 2:9 *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."*
5. There are many similarities and contrasts between the scapegoat and Christ.

I. THE SCAPEGOAT AND CHRIST BOTH BEAR (CARRIED) SINS.

- A. The High Priest laid his hands on the head of the scapegoat and confessed the sins of the children of Israel.
1. Lev. 16:21-22 ²¹*"And Aaron shall lay both his hands upon the head of the live goat, and confess over him **all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat...***²²*And the goat shall bear upon him **all their iniquities...**"*
- B. Christ bore our sins.
1. Heb. 9:28 *"So Christ was once offered to bear the sins of many..."*
 2. I Cor. 15:3 *"...Christ died for our sins according to the scriptures;"*
 3. II Cor. 5:21 *"For he hath made him to be sin for us, who knew no sin..."*
 4. Rom. 5:8 *"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."*
 5. This was according to prophecy.

Isa. 53:4-12 *"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. ⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. ¹⁰Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. ¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹²Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."*

II. THE SCAPEGOAT AND CHRIST ARE CONTRASTED IN WHOM THEY BENEFITTED.

- A. The scapegoat was for the Israelites only and did not include the Gentiles (Lev. 16:21).
- B. Christ died for the sins of all humankind, not just one nation.
 1. Heb. 2:9 *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."*
 2. I John 2:2 *"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."*
 3. I Tim. 2:6 *"Who gave himself a ransom for all, to be testified in due time."*
 4. II Cor. 5:15 *"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."*
 5. Rom. 8:32 *"He that spared not his own Son, but delivered him up for us all..."*

III. THE SCAPEGOAT AND CHRIST CARRIED SINS AWAY FROM THE PEOPLE.

- A. A "fit man" (Lev. 16:21-22) would take the goat far away into the wilderness so that it could not find its way back.
- B. Jesus the Christ takes away (forgives) our sins.
 1. John 1:29 *"...Behold the Lamb of God, which taketh away the sin of the world."*
 2. I John 3:5 *"And ye know that he was manifested to take away our sins; and in him is no sin."*
 3. Eph. 1:7 *"In whom we have redemption through his blood, the forgiveness of sins..."*
 4. Col. 1:14 *"In whom we have redemption through his blood, even the forgiveness of sins:"*
 5. Acts 5:31 *"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."*
 6. Acts 10:43 *"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."*
 7. Acts 13:38-39 *"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: ³⁹And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."*
 8. Rom. 3:25 *"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past..."*

IV. THE SCAPEGOAT AND CHRIST ARE CONTRASTED IN THE PLACE THEY WENT.

- A. The goat went into the wilderness—away from all—into seclusion. It would never be seen again. (Lev. 16:10,21-22)
- B. Christ went into heaven, into the most holy place and sat down on the right hand of God.
 1. Heb. 10:12 *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."* (Mark 16:19; Luke 22:69; Acts 2:33; 7:55-56; Rom. 8:34; Heb. 12:2; I Peter 3:22)
 2. He is the mediator.
 - I Tim. 2:5-6 *"For there is one God, and one mediator between God and men, the man Christ Jesus; ⁶Who gave himself a ransom for all, to be testified in due time."*
 3. He is the intercessor.
 - a. Rom. 8:34 *"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."*
 - b. Heb. 7:23-25 ²³*"Jesus...²⁴because he continueth ever, hath an unchangeable priesthood. ²⁵Wherefore he is able also to save them to the uttermost that*

come unto God by him, seeing he ever liveth to make intercession for them."

4. He will be seen again.
 - a. Acts 1:11 *"...Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."*
 - b. I Thess. 4:16 *"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"*
 - c. Rev. 1:7 *"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."*

V. THE SCAPEGOAT AND CHRIST ARE CONTRASTED IN THE NUMBER OF TIMES OFFERINGS WERE MADE.

- A. The scapegoat was offered and sent away every year (Lev. 16:29; Heb. 9:7).
- B. Christ was offered only one time for all time.
 1. I Peter 3:18 *"For Christ also hath **once** suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"*
 2. Heb. 9:12 *"Neither by the blood of goats and calves, but by his own blood **he entered in once** into the holy place, having obtained eternal redemption for us."*
 3. Heb. 9:25-28 *"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; ²⁶For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. ²⁷And as it is appointed unto men once to die, but after this the judgment: ²⁸So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."*
 4. Rom. 6:10 *"For in that he died, **he died unto sin once**: but in that he liveth, he liveth unto God."*

VI. THE SCAPEGOAT AND CHRIST EACH PAID A SUPREME PRICE.

- A. The scapegoat paid the price of seclusion or isolation from the flock, or more probably, it suffered death since it would be alone in the wilderness with wild predators (Lev. 16:10,21-22).
- B. Christ paid the supreme sacrifice of dying on the cross.
 1. I Cor. 7:23 *"Ye are bought with a price; be not ye the servants of men."*

2. I Tim. 2:6 *"Who gave himself a ransom for all..."*
3. Titus 2:14 *"Who gave himself for us..."*
4. Rom. 5:6,8 *"...Christ died for the ungodly. ⁸...Christ died for us."*
5. I Thess. 5:9-10 *"...Our Lord Jesus Christ, ¹⁰Who died for us..."*
6. Heb. 10:12-14; Rev. 5:9; Eph. 5:2

VII. THE SCAPEGOAT AND CHRIST ARE CONTRASTED IN THEIR WILLINGNESS TO BEAR THE SINS OF THE PEOPLE.

- A. The scapegoat was an unknowing and unwilling participant in the act performed upon it. An animal has no conscience.
- B. Christ both knew what was coming and was willing to offer himself as the sacrifice.
 1. John 10:11,15,17,18 ¹¹*"The good shepherd giveth his life for the sheep. ¹⁵I lay down my life for the sheep. ¹⁷I lay down my life, that I might take it again. ¹⁸No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again..."*
 2. I John 3:16 *"...he laid down his life for us..."*
 3. Gal. 1:4 *"Who gave himself for our sins..."*
 4. Matt. 26:39,42,44 ³⁹*"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."*

VIII. THE SCAPEGOAT AND CHRIST ARE CONTRASTED IN WHO OFFERED THEM.

- A. The scapegoat was offered by the high priest (Lev. 16:3-10, 21-22).
- B. Christ offered himself. (Heb. 9:12;
 1. Gal. 1:4 *"Who gave himself for our sins..."*
 2. Phil. 2:8 *"...He humbled himself, and became obedient unto death, even the death of the cross."*
 3. I Tim. 2:6 *"Who gave himself a ransom for all..."*
 4. Titus 2:14 *"Who gave himself for us, that he might redeem us from all iniquity..."*
 5. Heb. 9:14 *"...Christ...offered himself without spot to God..."*
 6. Heb. 9:26 *"...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."*
 7. Heb. 12:2 *"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."*
 8. I Peter 2:24 *"Who his own self bare our sins in his own body on the tree...by whose stripes ye were healed."*
 9. I John 3:16 *"...He laid down his life for us..."*

IX. THE SCAPEGOAT AND CHRIST ARE CONTRASTED IN WHAT WAS ACCOMPLISHED BY THEIR OFFERING (DEATH).

- A. The scapegoat was offered for the sins of the people but there was no real or literal forgiveness in it.
1. It's offering was merely figurative or symbolic of the forgiveness of sins to come.
 2. There was a remembrance of sins made every year.
 3. Heb. 10:2-4 ²"...*Because that the worshippers once purged should have had no more conscience of sins.* ³*But in those sacrifices there is a remembrance again made of sins every year.* ⁴*For it is not possible that the blood of bulls and of goats should take away sins."*
- B. The benefits of Christ's sacrifice were/are real and literal.
1. The blood he shed offers absolute forgiveness.
 - a. Rev. 1:5 *"...washed us from our sins in his own blood,"*
 - b. Eph. 1:7 *"In whom we have redemption through his blood, the forgiveness of sins..."*
 - c. Matt. 26:28 *"For this is my blood of the new testament, which is shed for many for the remission of sins."*
 - d. Acts 26:18 *"...They may receive forgiveness of sins..."*
 - e. Eph. 4:32; Col. 2:13; 3:13; Heb. 8:12; I John 1:9; 2:12
 2. There is no more a remembrance of sins once forgiven by Christ's blood!

CONCLUSION:

1. There are many great and wonderful lessons to be learned from studying the type and figures in the Old Testament.
2. Truly, *"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope"* (Rom. 15:4).
3. Do you have the forgiveness of sins through Jesus Christ our Lord?
 - a. You must obey the gospel to have the benefits of the Lord's blood.
 - b. **Believe** (John 8:24; Heb. 11:6), **repent** (Luke 13:3; Acts 2:38), **confess Christ** (Matt. 10:32-33; Acts 8:37), **be baptized** (Mark 16:16; Acts 2:38; 22:16; I Peter 3:21).

Sabbath Rest - Heavenly Rest

Gilbert Gough

INTRODUCTION:

Our text is taken from Hebrews 4:1-11. The book of Hebrews was written to encourage Christians who were having difficulty with

persecution and apostasy.

1. The Israelites/Jews were quite familiar with Sabbath rests.
 - a. Weekly observance - "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work..." (Exodus 20:8-10).
 - b. Yearly observance - "But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard" (Leviticus 25:4).
 - c. Of Years observance - "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years" (Leviticus 25:8).
- Fiftieth year was Jubilee (Leviticus 25:9-55).
2. When the Hebrew letter was written, the writer speaks of a rest for Christians, a rest yet to be entered (Hebrews 4:9-11).
 - a. It is the heavenly rest which the Lord provides for the faithful.
 - b. He writes, "There remaineth therefore a [Sabbath, ASV] rest to the people of God" (Hebrews 4:9).
 - c. He exhorts, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" ("disobedience" ASV, Hebrews 4:11).
 - d. This heavenly rest is spoken of long after:
 - 1) Israel's **day** of rest (Hebrews 4:4).
 - 2) Israel's **land** of rest (Hebrews 4:3, 5).
 - e. The remaining rest was not:
 - 1) Israel's weekly sabbath rest for they had already observed it under the law of Moses.
 - 2) Israel's rest in the land of Canaan, "For if Jesus (Joshua, ASV) had given them rest, then would he not afterward have spoken of another day" (Hebrews 4:8).

I. THE SABBATH DAY OF REST

- A. When Moses led the Israelites out of Egyptian bondage, God gave them salvation (Exodus 14:13).
- B. After deliverance God made a covenant with the Israelites (Deuteronomy 5:1-3; cf. Exodus 20).
- C. In giving the ten commandments of the covenant, God commanded "Remember the sabbath day, to keep it holy" (Exodus 20:8).
 1. This day seventh day of every week was a remembrance of their deliverance.
 2. And it was a command of God.
 3. Deuteronomy 5:15 - "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

- D. The seventh day of the week God called the Sabbath was the same day of the week God rested from His labors of creation (Hebrews 4:4; Genesis 2:1-3).
1. The word "Sabbath" does not mean seventh, but the God required the Sabbath be observed in the seventh day of the week.
 2. The basic idea in the term "sabbath" is **cessation** as may be learned from any reliable Hebrew lexicon as well as from the use which inspired writers of the Bible made of the word.
 - a. E.g. Genesis 2:1-3. [No indication here that mankind was to observe it from the beginning.]
 - b. The Hebrew word for "rested" is "shabath"; and it is from this term that we have the word "sabbath".
 - c. (Cf. Genesis 8:22 - "shall not cease," this is, shall not keep sabbath; also, Joshua 5:12).
 - d. W.E. Vine, in commenting on the use of the word in the New Testament notes that "the double b has an intensive force, implying a complete cessation or a making to cease, probably the former. The idea is not that of relaxation or refreshment, but cessation from activity."
 3. The whole idea in the term "sabbath" is that one ceases to do one thing (his own activities), in order that he may do another (that is, turn his thoughts, words, and deeds to God).
 - a. The sabbath of the law of Moses was for the Jews, and the Jews only.
 - b. No one under Christ could observe the seventh-day sabbath, while remaining loyal to Christ (cf. Colossians 2:14, 16, 17).

II. THE SABBATH REST JOSHUA PROVIDED IN THE PROMISED LAND

- A. It was Joshua who led the Israelites into the promised land of Canaan (Hebrews 4:8).
- B. Moses forfeited his opportunity to enter (Numbers 20:7-12).
- C. The older generation under Moses' leadership, except Joshua and Caleb, failed to enter the land of rest because of unbelief (Hebrews 3:16-19).
 1. They questioned God's power and goodness (Numbers 13:27-29, 31; 14:1, 2).
 2. The people did not have faith enough to take the land even with God's help (Numbers 13:33).
 3. They had an "evil heart of unbelief" (Hebrews 3:12-19).
- D. But Joshua led the next generation into the promised land of rest.
 1. God gave rest to the Israelites by giving them the land of Canaan (Joshua 1:12-18).
 2. Joshua said God fulfilled His promise (Joshua 22:4).

3. Psalms 95:11 is quoted three times in Hebrews 3:11; 4:3, and 5 and the word used is "rest" but in Numbers 14:30 the original oath the word "land" is used. "Rest" = "Land"
- E. Many years after Israel received the land rest, David spoke of yet another day of rest (Hebrews 4:7).
 1. Hebrews 4:9, ASV - "There remaineth therefore a sabbath rest for the people of God."
 2. "Sabbath rest" comes from the Greek word "sabbatismos" from "sabbaton" where the English word "sabbath" is derived meaning "rest."
 3. Again, this day was not the Sabbath day rest commanded by God, nor the land of rest fulfilled in Joshua's time (Joshua 21:43-45).
 4. Prophetically David in Psalms 95:7 said now is the day of entering into God's rest.

III. THE REMAINING REST IS THE HEAVENLY REST.

- A. The rest that remains is the one Christ has promised (Hebrews 4:11).
 1. He promised rest from sin (Matthew 11:28-30).
 - a. From its condemnation (Romans 8:1)
 - b. From its guilt (Hebrews 10:2)
 - c. From its punishment (Romans 6:23)
 2. He promised rest in Heaven (Hebrews 4:9-11).
 - a. Revelation 14:13 - "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."
 - b. The Hebrew writer speaks of Heaven as a city - "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Hebrews 11:16).
- B. The rest that remains is a promise (Hebrews 4:1).
 1. It could not refer to the sabbath day for it was a command.
 2. It could not refer to the land of Canaan for it had been fulfilled.
 3. So, this rest is salvation/deliverance from sin and joys in Heaven.
 - a. Too wonderful to neglect (Hebrews 2:3).
 - b. Too great to forfeit (Hebrews 12:14-17).

CONCLUSION:

Israel's failing to enter the promise land in Moses' day serves to warn us.

1. The admonition is: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Hebrews 4:1).

2. This fear does not mean:
 - a. A fear of God which leads us to try to flee from God, like those in Genesis 3:8 or in Isaiah 33:14 - "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites."
 - b. Fear which shrinks from duty due to difficulties.
 - c. Fear which arises from distrust (Matthew 8:25, 26).
 3. This fear does mean we are to fear coming short.
 - a. This fear is different from terror; for instead of weakening, it excites us to activity.
 - b. Proverbs 14:16; Proverbs 28:14; Philippians 2:12; I Peter 1:17.
 - c. Fear, because it is possible to fall short of the promised rest.
 4. Let this be a warning to us: Israel failed to enter into the rest because of:
 - a. Her unbelief, and let this be a warning to us (Hebrews 4:2; 3:19).
 - b. Being hardened by the deceitfulness of sin (Hebrews 3:8, 13).
 - c. An evil heart of unbelief (Hebrews 3:12, 10).
 - d. Their manner of life:
 - 1) Failure to trust God (Hebrews 3:19).
 - 2) They sinned (Hebrews 3:17).
 - 3) They provoked (Hebrews 3:16).
 - 4) They tempted God (Hebrews 3:8, 9).
 5. Yet, "if we hold fast the confidence and the rejoicing of the hope firm unto the end" we shall be delivered/saved like the next generation after Moses in the Heavenly rest (Hebrews 3:6).
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Elijah - John the Baptist

Malachi 4:5,6

Donald LaRocque

INTRODUCTION:

Christ clearly taught that the coming of the messenger, in the "spirit" and "power" of Elijah, was fulfilled in John the Baptist. Let us now examine some of the implications of this truth.

I. "TYPE" DEFINED.

II. THE PHYSICAL SIMILARITIES.

- A. Rugged in appearance and demeanor.
 1. Dress.
 - a. Camel's hair and leather girdle.
- B. Both given to ascetic lifestyles.

III. OTHER INCIDENTAL SIMILARITIES.

- A. Both persecuted by kings.
 1. Both hated by the wives of the kings they served under.

- B. Both lived in less than convenient preaching environments.
 - 1. In the wilderness.
 - 2. In the face of opposition.
- C. Both had disciples in their ministry.
 - 1. Elijah and Elisha.
 - 2. John the Baptist and his disciples, initially including some of Christ's own disciples.

IV. SIMILARITIES IN "SPIRIT".

- A. "Spirit" used in the sense that they had similar emotional and veracious qualities in their personalities.
- B. Both given consolation and reassurance.
- C. Both understood their ministries to be ones of reform and preparation.
- D. Both held the truth as something greater than their own lives.

V. SIMILARITIES IN "POWER".

- A. "Power" used in the manner in which they delivered their messages.
- B. Both confronted and rebuked religious error without hesitation.
 - 1. Both dealt personally with individual sins, rebuking those involved.
- C. Neither showed respect of persons in matters of judgment.

CONCLUSION:

Quite simply John the Baptist was not Elijah *literally*. John was the prophetic fulfillment of the prophecy concerning the coming of the messenger to prepare the way of the Lord in the *spirit* and *power* of Elijah. Although, Elijah and John the Baptist had several similarities in their personalities and demeanor, as well as in their ministries. In the study of types of the Bible we need to insure that we look at the significance of the prophetic fulfillment in light of their inspired interpretations, for we could certainly draw parallels where God never intended for them to be drawn.

Sarah - Hagar Galatians 4:21-31

Charles Leonard

INTRODUCTION:

1. Sarah and Abraham are two of the outstanding characters found in the Old Testament.
2. All nations of the earth would be blessed by the seed of Abraham through Christ (Gen. 22:18; 26:4).
3. The two sons of Abraham and their mothers are used as an allegory or type and antitype of the two covenants.
4. The books of Romans, Galatians and Hebrews were written

because Christians were trying to go back under the old covenant.

5. Many today do not understand which covenant we are living under.

DISCUSSION:

I. PEOPLE ARE GOING BY THE OLD COVENANT BECAUSE THEY ARE NOT READING THE BIBLE OR READING SOME OTHER BOOK.

- A. The Jews that desired to be under the law, did not listen to it (V21).
- B. Twice in our text, Paul reminded them of what was written (V 22, 27).
- C. When people quit reading the scriptures, before long they are in error (Matt. 22:29).
- D. The scriptures have to be studied so they can be rightly divided (2 Tim. 2:15).
- E. Many of the problems we face in the church today are a result of our people not reading and studying the Bible.

II. THE TWO GREAT COVENANTS (TESTAMENTS) WERE THE OUTGROWTH OF TWO PROMISES MADE TO ABRAHAM (GEN. 12:1-3).

- A. The first promise was related to the fleshly descendants of Abraham.
 1. Abraham's seed would be numerous (Gen. 17:4-9; 22:17).
 2. They needed a country in which to live and develop, so God gave them the land of Canaan (Gen 17:8).
 3. To keep them separate, God gave them the covenant of circumcision and did not permit intermarriages (Gen. 17:10-14; Deut. 7:1-4).
 4. They needed a law to regulate their worship and behavior, thus the Law of Moses was given at Mount Sinai (Ex. 20:1-17; Ex. 21-23).
- B. This covenant is referred to in the New Testament as the first covenant (Heb. 8:7, 13; 9:1, 15,18).
- C. The second promise involved a blessing upon all nations through Abraham's seed (Gen. 12:3; 22:18).
 1. Christ was that seed promise through which all nations of the earth were to be blessed (Gal. 3:16).
 2. There is abundant evidence to prove that God never intended for this first covenant to be final or permanent (Gal. 3:19, 24, 25).

III. THE TWO MOTHERS AND THEIR TWO SONS WERE TYPES AND ANTITYPES OF THE COVENANTS AND THOSE UNDER THE COVENANTS (GAL. 4:21-31; 2 COR. 3:6-18).

- | | | |
|--------------|-----------|-----------|
| A. The women | Hagar | Sarah |
| B. Gal. 4:23 | bondwoman | freewoman |

C. Gen. 25:9	Ishmael	Isaac
D. Gal. 4:23	flesh	promise
E. Heb. 8:13	old (first)	new (second)
F. Gal. 4:24	Mount Sinai	Jerusalem
G. 2 Cor. 3:6	letter	spirit
H. 2 Cor. 3:6	kills	gives life
I. 2 Cor. 3:7-11	glorious	more glorious
J. Gal. 4:29	persecutors	persecuted
K. Acts 7:38	wilderness	New Testament
L. John 1:17	Law of Moses	Gospel
M. 2 Cor. 3:7	tables of stone	the heart
N. Gal. 3:19	Moses	Christ
O. Gen. 17:13	birth and purchase	new birth
P. Gen. 17:8	Canaan	Heaven

IV. PAUL'S CONCLUSION TO THE ALLEGORY IS BASED ON THE SCRIPTURES.

- A. The bondwoman and her son were to be cast out, which meant that the old covenant was taken away.
- B. Christians were made free of the yoke of bondage (Gal. 4:31-5:1).
- C. Different terms are found in the scripture to show that we are not under bondage to the old covenant.
 1. The first is taken away that he might establish the second (Heb. 10:9).
 2. Ye are not under the law, but under grace (Rom. 5:18; 6:14-15).
 3. Dead to the law by the body of Christ (Rom. 7:4).
 4. We are delivered from the law (Rom. 7:6).
 5. It was to vanish away (Heb. 8:13).
 6. Free from the law of sin and death (Rom. 8:2).
 7. We are no longer under a schoolmaster (Gal. 3:25).
 8. We are redeemed from the curse of the law (Gal. 3:13).
 9. Abolished the law of commandments (Eph. 2:15).
 10. It was nailed to the cross (Col. 2:14).
 11. The law was only a shadow of good things to come and was fulfilled by Christ (Heb. 10:1; Matt. 5:17).
 12. There has been a change also of the law (Heb. 7:12).

V. THE NEW COVENANT IS NOW IN FORCE.

- A. Jeremiah prophesied of the new covenant (Jer. 31:31-34; Heb. 8:7-13).
- B. It could not be in force until the death of Christ (Heb. 9:15-20; Matt. 26:28).
- C. Moses was the mediator of the old covenant and Christ is the mediator of the new covenant (Heb. 9:15; 12:24).
- D. The new covenant was to be a better covenant (Heb. 7:22; 8:6).
- E. The new covenant would have better promises (Heb. 8:6).
- F. Forgiveness of sins would be possible under the new

- covenant (Heb. 8:12; 9:15).
- G. Eternal inheritance would be possible under the new covenant (Heb. 7:19; 9:15).
 - H. Christ has provided a new and living way by his death (Heb. 10:20).
 - I. The terms of the new covenant were first preached on the day of Pentecost (Luke 24:47; Acts 2:38).
 - J. Christ is the one that is to be heard under the new covenant (Heb. 1:1-2; Acts 3:22-23; Matt. 17:1-5; John 12:48).

CONCLUSION:

- 1. Hagar and Ishmael represented the old covenant.
 - 2. Sarah and Isaac represented the new covenant.
 - 3. To go back under the old covenant is to fall from grace (Gal. 5:4).
-

David - Christ

L.E. Wisbum

Our purpose is to give similarities that point to David being a type of Christ.

DAVID

- I. BORN IN BETHLEHEM - Lk. 2:4**
 - A. Seed of Jesse - Mt. 1:6
 - B. One spring from root - Isa. 11:1
 - C. Natural conception - I Sam. 16:10-13
- II. DAVID, OBEDIENT CHILD - I Sam. 16:7,11**
 - A. Faithful qualities - I Sam. 17:36
- III. RECEIVED HOLY SPIRIT - I Sam. 16:13**
 - A. Spake by H.S. - Acts 1:16
- IV. GOD MADE HIM KING - Acts 13:22**
 - A. From lowly to throne - Ps. 78:70
 - B. God's plan - Ps. 132:11; Lk. 1:32
 - C. Bowed to his King - Mk. 12:36
- V. SUFFERED IN LIFE - Ps. 69:20**
 - A. Fugitive at times - I Sam. 20:3
 - B. Man of sorrows - Ps. 6:7
- VI. AUTHORITY FROM GOD - Rev. 3:7**
 - A. Waxed greater - 2 Sam. 5:10
 - B. Remained humble - 2 Sam. 7:18-22
- VII. PROPHET OF GOD - Acts 2:30**

- A. As God directed - Acts 1:16
 - B. Prophesied of Christ - Acts 2:31
 - 1. Friend to betray - Ps. 41:9
 - 2. Hands to be pierced - Ps. 22:16
 - 3. Lots for garments - Ps. 22:18
 - 4. To give vinegar - Ps. 69:21
 - 5. Not break bones - Ps. 34:20
 - 6. Why forsaken me - Ps. 22:1
- VIII. MAN OF PRAYER - Ps. 55:17**
- A. Strengthened in - I Sam. 30:6
- IX. GREAT TRUST IN GOD - 2 Sam. 22:2,3**
- A. Also providentially - Ps. 23
- X. NAME MUCH SET BY - I Sam. 18:30**
- XI. COURAGE AGAINST FOES - 1 Sam. 17:46**
- XII. HEART TO DO GOD'S WILL - Acts 13:22**
- XIII. EXEC. JUSTICE & MERCY - I Chr. 18:14**
- A. Example: I Sam. 30:23-26
- XIV. GOD WAS WITH DAVID - Acts 7:46**
- XVI. BEHAVED WISELY - I Sam. 18:14,15**
- A. Great reverence for God - Ps. 34:3
- XVII. SAVIOUR OF ISRAEL - 2 Sam. 19:9**
- A. Established Old - Zech. 6:12,13
 - B. Lamp of Israel - 2 Sam. 21:17
 - C. Mercies - Isa. 55:3
- XVIII. KINGDOM A TYPE - Amos 9:11,12**
- A. Material kingdom - Acts 1:6
 - B. David said - Heb. 2:12; Ps. 22:22
- XIX. HOPE IN DEATH - Acts 2:25-28**
- A. Died having finished - Acts 13:36
 - B. So, in hope - Acts 2:26; Heb. 11:32,40
- XX. LONGED FOR HEAVEN - Ps. 42:1,2**
- XXI. INFLUENCE AFTER DEATH - I Kgs. 11:34**

CHRIST

- I. BORN IN CITY OF DAVID - Lk.2:6,11

- A. Seed of David - Rom. 1:3; Lk. 1:27
 - B. Root and offspring - Rev. 22:16
 - C. Miraculous conception - Mt. 1:20
- II. JESUS, OBEDIENT CHILD - Lk. 2:51,52**
- A. Faithful qualities - Lk. 2:46,47
- III. RECEIVED HOLY SPIRIT - Mt. 3:16**
- A. Without measure - Jn. 3:34
- IV. GOD MADE HIM KING - Isa. 9:6,7**
- A. Carpenter to throne - Mk. 6:2,3
 - B. Plan fulfilled - Acts 2:30-36
 - C. King of Kings - Rev. 17:14
- V. SUFFERED IN LIFE - Jn. 1:11; Acts 3:18**
- A. Fugitive at times - Jn. 11:54
 - B. Man of sorrows/griefs - Isa. 53:3
- VI. AUTHORITY OF GOD - Eph. 1:20-23**
- A. Waxed greater - Jn. 3:30
 - B. Of humble spirit - Mt. 20:26-28
- VII. PROPHET OF GOD - Acts 3:22,23**
- A. As God directed - Jn. 12:49,50
 - B. Fulfilled prophecies - Lk. 24:44
 - 1. Friend betrayed - Jn. 13:18
 - 2. Hands pierced - Jn. 20:27
 - 3. Fulfilled - Jn. 19:24
 - 4. Gave vinegar - Jn. 19:29
 - 5. Bones not broken - Jn. 19:36
 - 6. Fulfilled on Cross - Mk. 15:34
- VIII. MAN OF PRAYER - Lk. 6:12**
- A. Strengthened in - Lk. 22:44
- IX. GREAT TRUST IN GOD - Jn. 8:28**
- A. Knew God was with Him - Jn. 8:29
- X. SUPERIOR NAME - Phil. 2:9-11; Acts 4:12**
- XI. AGAINST SATAN - I Jn. 3:8; Mk. 1:27**
- XII. DID GOD'S WILL - Jn. 6:38; Heb. 10:9**
- XIII. JUSTICE AND MERCY - Jn. 7:24**
- A. Example: Jn. 8:7; Mt. 22:16,21
- XIV. GOD WITH JESUS - Jn. 16:32; 8:29**

- XV. HATED SIN, LOVED RIGHT - Heb. 1:9**
 A. Never sinned - Heb. 4:15; I Jn. 3:5
 B. Taught was against God - Jn. 8:47
- XVI. HAD ALL WISDOM - Col. 2:3; Lk. 11:31**
 A. Reverence for God - Mt. 6:9
- XVII. SAVIOUR OF SPIRITUAL ISRAEL - Gal. 11:31**
 A. Built the New - Mt. 16:18; Eph. 5:23
 B. Light of church - Eph. 5:8
 C. Fulfilled in - Acts 13:23, 32-34
- XVIII. FULFILLED IN CHURCH - Acts 15:16**
 A. Spiritual - Jn. 18:36; I Pet. 2:5
 B. Kingdom is church - Lk. 8:11; Acts 2:47
- XIX. HOPE IN DEATH - Lk. 23:46; Acts 2:24-32**
 A. Died work finished - Jn. 17:4,5
 B. Died to give hope - I Pet. 1:21
- XX. JESUS SOUGHT GLORIFICATION - Jn. 17:5**
- XXI. INFLUENCE AFTER DEATH - Acts 5:14**
 (Beyond comprehension)

CONCLUSION:

1. Jesus now reigns on David's throne in heaven - Heb. 1:3,8,13
2. So, now enjoying the sure mercies of David, including salvation - Acts 13:34-39
3. Christ to reign until all enemies abolished - Acts 2:34-36
4. Therefore, until death, the last enemy, is no more - I Cor. 15:25,26; Rev. 22:3
5. Then, kingdom delivered to father - consisting of Christ's - I Cor. 15:23,24
6. Thus, becomes the heavenly, eternal kingdom - 2 Tim. 4:18; 2 Pet. 1:11
7. The obedient have citizenship there - Phil. 3:20,21; to die no more - Lk. 20:36

Melchisedec - Christ

Guy F. Hester

INTRODUCTION:

1. It would be hard to imagine a type of Christ more clearly set forth than that of Melchisedec.
 - a. The Psalmist prophesied of the Messiah: "Thou art a priest forever after the order of Melchisedec" (Ps. 110:4).
 - b. The Hebrew writer refers to the Genesis record and makes an application to Christ (Gen. 14:18-20; Heb. 5:6; 6:20; 7:1-

12).

DISCUSSION:

I. POINTS OF COMPARISON BETWEEN MELCHISEDEC AND CHRIST:

- A. Melchisedec was a priest of God (Gen. 14:18-20; Heb. 6:20).
 - 1. Christ was a priest of God (Heb. 6:20 - 7:12).
- B. Melchisedec was from Canaan [a type of heaven] (Gen.14:18-20).
 - 1. Christ was from heaven (Jn. 1:1-3; 6:38; 17:5).
- C. The appearance of Melchisedec was mysterious (Heb. 7:3).
 - 1. Christ made a miraculous appearance [virgin birth] (Isa. 7:14; Mt. 1:18-25).
- D. Melchisedec was righteous among the heathen (Gen.14:18-20).
 - 1. Christ was righteous among sinners (Heb. 7:26).
- E. Melchisedec was superior to Abraham (Heb. 7:7).
 - 1. Christ was superior to Abraham (Mt. 28:18; Eph. 1:20-23; Jn. 8:58).
- F. Melchisedec - "king of righteousness" (Heb. 7:2).
 - 1. Christ - "Sceptre of righteousness" (Heb. 1:8).
- G. Melchisedec - king of peace [Salem] (Heb. 7:2).
 - 1. Christ - Prince of peace (Isa. 9:6-7; Rom. 14:17).
- H. Melchisedec - priest without an oath (Heb. 7:21).
 - 1. Christ - Priest with an oath (Ps. 110:4; Heb. 7:21).
- I. Melchisedec - abideth a priest continually (Heb. 7:3).
 - 1. Christ - High Priest forever (Ps. 110:4; Heb. 7:17,28).
- J. Melchisedec - no predecessor or successor (Heb. 7:3).
 - 1. Christ - no successor (Heb. 7:12,21; 8:4).
- K. Melchisedec - both king and priest (Gen. 14:18-20; Heb. 7:1-2).
 - 1. Christ - both King and Priest (Zech. 6:12-13; Heb. 6:20; 8:4).
- L. Melchisedec was above Abraham and Levi (Gen. 14:18-19; Heb. 7:7).
 - 1. Christ was above the order of Aaron (Heb. 7:11,17).
- M. Melchisedec blessed Abraham (Gen. 14:19; Heb. 7:6).
 - 1. Christ blesses us (Lk. 19:10; Heb. 5:8-9; 7:25,26).
- N. Abraham willingly paid tithes to Melchisedec (Gen. 14:20; Heb. 7:4-6).
 - 1. Christians are "cheerful" givers (2 Cor. 9:6-10; Rom. 12:8).
- O. Melchisedec received tithes of Abraham (Gen. 14:20; Heb. 7:6).
 - 1. Christ receives our gifts (I Pet. 2:5; 2 Cor. 9:6-10).
- P. Melchisedec was a priest before the Law was given (Heb. 7:3).
 - 1. Christ was a priest after the Law ended (Col. 2:14-16).
- Q. There is no record of Melchisedec's death (Heb. 7:3).

1. Christ lives and is a priest forever (Heb. 7:8,17).
- R. The priesthood of Melchisedec changed (Heb. 7:12).
1. Christ has an unchangeable priesthood (Heb. 7:24).

CONCLUSION:

1. It is interesting to note the contrasts that are given by the Hebrew writer of the priesthood of Melchisedec and the priesthood of Christ.
 - a. He very graphically shows the superiority of the priesthood of Christ.
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Incense - Prayer

Windell R. Fikes

INTRODUCTION:

1. The burning of incense in the Old Testament was a "shadow" or "type" of prayer to come in the New Testament.
2. Prayer in the New Testament was the "antitype" of burning incense in the Old Testament.
3. The burning of incense was commanded of Jehovah in the Old Testament.
4. Prayer was commanded of the brethren in the New Testament.
5. Priests burned incense at specific times and in a strict manner according to the command of God in the Old Testament.
6. In the New Testament, brethren in every place were taught to pray without ceasing.
7. Those who failed to offer incense as God commanded in the Old Testament were condemned and punished.
8. Prayers of hypocrites in the New Testament brought condemnation by the Lord.
9. Definitions:

Type: A figure, representation, or symbol of something to come, as an event in the Old Testament that foreshadows another in the New Testament.

Antitype: That which is foreshadowed by or identified with an earlier symbol or counterpart in the Old Testament.

DISCUSSION:

I. THE BURNING OF INCENSE

- A. The English word "incense" is derived from five different Hebrew words (Young's Analytical Concordance).
 1. Lebonah - Frankincense. Isaiah 43:23, 60:6, 66:3; Jeremiah 6:20, 17:26, 41:5.
 2. Qetorah - Perfume. Deuteronomy 33:10.
 3. Qatar - To be perfumed. Malachi 1:11.
 4. Qitter - Perfume. Jeremiah 44:21.
 5. Qetoreth - Perfume. This form of the Hebrew word is the form that is used about 9/10 of the approximately 124 times the word incense is used in the Old Testament

Scriptures.

6. Incense (thumiam) is mentioned in the Greek New Testament 5 times: Luke 1:9,10,11; Revelation 8:3,4.
- B. The Substance Of Incense
 1. Incense consisted of sweet spices: Exodus 30:7, 31:11, 35:8,15,28, 40:27; Leviticus 16:12; Numbers 4:16; 2 Chronicles 2:4, 13:11.
 2. The incense was prepared by a "perfumer," i.e. someone experienced in mixing together the proper proportions of spices (Exodus 30:34-37).
 - C. The Incense Was To Be Placed On The Altar.
 1. Called the "Golden Altar" in Exodus 39:38 and 40:5.
 2. The altar was to be made of Acacia wood (Exodus 37:25).
 3. Size: 1 cubit (18 inches) long, one cubit wide, and 2 cubits high, foursquare (Exodus 37:25).
 4. Location: The Tabernacle - the golden altar (burnt incense altar) was to be before the veil that separates the Holy Place from the Most Holy Place (Exodus 30:6), literally in front of the veil.
 - D. God Commanded Incense To Be Burned Upon The Altar (Exodus 30:1, 31:11, 40:27).
 1. Only the priests were allowed to offer burnt incense (Exodus 30:7; Leviticus 4:7, 10:1; Numbers 4:16, 16:7).
 2. Incense was offered morning and evening (Exodus 30:7; 2 Chronicles 2:4, 13:11).
 - E. Violations Of God's Law Concerning Burning Of Incense.
 1. Strange Fire - Nadab and Abihu offered strange fire and were consumed by fire from heaven (Leviticus 10:1-2; Exodus 30:9).
 2. Wrong Person - King Uzziah was angry with the appointed priest and burned the incense himself. He was stricken with leprosy (2 Chronicles 26:18).
 3. Incense made to be used for God could not be used for themselves (Exodus 30:37,38). Violators would be cut off from their people.
- ## II. PRAYER - THE NEW TESTAMENT ANTITYPE OF INCENSE IN THE OLD TESTAMENT.
- A. Prayer In The New Testament.
 1. To pray, or wish for (Greek: proseuchomai). Matthew 6:7, 14:23; John 17:20; Acts 8:22, 10:9; Romans 8:26; I Corinthians 14:15; Colossians 1:9; I Thessalonians 5:17,25; I Timothy 2:8; James 5:16; 3 John 2.
 2. "A pouring out." Acts 6:4, 10:31; Romans 12:2; I Corinthians 7:5; Ephesians 6:18; Philippians 4:6; Colossians 4:2; I Timothy 2:1; I Peter 3:7.
 3. Beseeching and Supplication. Philippians 1:4; 2 Timothy 1:3; I Peter 3:12.
 4. Prayers of Thanksgiving. Ephesians 1:16; I

Thessalonians 1:2.

- B. Who Should Pray.
 - 1. Men - pray lifting up holy hands (I Timothy 2:8).
 - 2. Brethren - pray for us (I Thessalonians 5:25).
- C. Pray, Anywhere, Anytime.
 - 1. Pray in your inner chamber - secret closet (Matthew 5:6).
 - a. Pray in the mountains (Matthew 14:23; Mark 6:46; Luke 9:28).
 - b. Pray in the Garden (Matthew 26:36; Mark 14:32).
 - 2. Pray Anytime.
 - a. At the 6th hour, 12 noon (Acts 10:9).
 - b. Evening (Matthew 14:23).
 - c. Night (Luke 6:12).
- D. Prayers Of Those Living In Hypocrisy Condemned.
 - 1. Ye shall not be as hypocrites (Matthew 6:5).
 - 2. Not as the Pharisee (Luke 18:10).
- E. Prayers Of The Righteous Avail Much (James 5:16).
 - 1. Pray in belief (Mark 11:24).
 - 2. Pray in Jesus' Name (John 16:26).
 - 3. Prayers the Lord hears (I Peter 3:12).
 - 4. Pray to the Father (Luke 11:2).

CONCLUSION:

"Let my prayer be set forth as incense before thee; the lifting up on my hands as the evening sacrifice." Psalm 141:2.

Note: All verses quoted from the American Standard Version of the Holy Bible.

Moses - Christ

Calvin Pugh Jr.

INTRODUCTION:

1. There is but one Moses.
 - a. His name appears 750 times in the Old Testament and 77 times in the New Testament. He is mentioned more times in the New Testament than any other Old Testament character.
 - b. He was also "a friend of God" and "a servant of God."
 - c. At his death, it was affirmed that "**there arose not a prophet like unto Moses, whom the lord knew face to face**" (Deut. 34:10).
2. Moses lived for 120 years, a period divided into three sections of forty years each.
 - a. 1st forty: his birth until the flight into Midian.
 - b. 2nd forty: forty years in the desert.
 - c. 3rd forty: leading God's people out of bondage.
3. The remarkable life of Moses can be viewed under two more aspects, one of which we'll just briefly discuss and the second we will look at more closely.

DISCUSSION:**I. THE MOMENT WHEN HE ABSOLUTELY BROKE WITH THE WORLD.**

A. The refusal and choice of **Heb. 11:24-25**.

II. MOSES, THE LAW-GIVER IN ISRAEL, SUPPLIES US WITH A FITTING TYPE OF CHRIST. TAKEN TOGETHER WE HAVE THESE SIMILARITIES.

A. Both were preserved from the perils of infancy. Ex. 2:2-10; Matt. 2:14,15.

B. Both were tempted, but had mastery over evil. Ex. 7:11; Matt. 4:1.

C. Both knew what it was to fast for forty days. Ex. 34:28; Matt. 4:2.

D. Both had power to control the sea. Ex. 14:21; Matt. 8:26.

E. Both fed a multitude. Ex. 16:26; Matt. 14:20-21.

F. Both had a radiant face. Ex. 34:35; Matt. 17:2.

G. Both endured murmuring. Ex. 15:24; Mk. 7:2.

H. Both were discredited at home. Num. 12:1; Jn. 7:5.

I. Both spoke as the oracles of God. Deut. 18:18; Jn. 7:46.

J. Both had seventy helpers. Num. 11:16-17; Lk. 10:1.

K. Both were to be followed. The only one to follow in their time. (Still to follow Christ today.) Jn. 21:19; Mk. 10:21.

L. Both established memorials. Ex. 12:14; Lk. 22:19.

M. Both reappeared after death. Matt. 17:3; Acts 1:3.

N. Both had God's grace extended through them.

1. One such occasion was with the Brazen Serpent.

a. Num. 21:8 grace extended Jn. 3:14-15.

b. One remedy: Num. 21:9; Acts 4:12.

c. God's invitation: Num. 21:9; Matt. 11:28-30.

CONCLUSION:

There were similarities between Moses and Christ in other areas as well. They both endured things they didn't need then and things we don't need now! Such as: Human reasoning, educated expressions, popular expressions **Luke 6:26**, political wimbs, personal testimonies, man's theories. All God's people needed then was His law through Moses and all we need today is God's law through Christ.

Flood - Baptism

Virgil Hale

INTRODUCTION:

1. We know that there are likenesses between the flood and baptism because of (1 Pet. 3:20-21).
2. This study will look at some of these ways.

DISCUSSION:**I. THE PURPOSE OF THE FLOOD (Gen.6)**

- A. Man had become exceedingly wicked. (Gen. 6:1-5; 11-12)
 - 1. It seems men did not have good thoughts.
 - 2. It even repented God that he had made man. (v. 6)
 - 3. God decided to destroy man from off the face of the earth. (v. 7,13)
 - a. The flood really did occur. (Matt. 24:37-39)

II. NOAH FOUND GRACE IN THE SIGHT OF THE LORD (v. 8)

- A. Because he was a just man and perfect in his generation, and he walked with God (v. 9). He was righteous (7:1).
- B. God informed Noah of his plans and told him to build an ark. (v. 14)
 - 1. He was told precisely how to build it.
 - 2. Noah preached while building the ark. (2 Pet. 2:5)
 - 3. No indication that it had ever rained before.
 - a. It must have seemed foolish to the people of Noah's day.
 - 4. Noah obeyed God. (Gen. 6:2; 7:5)
 - a. Grace alone would not save him.
 - b. Neither would faith alone. (Heb. 11:7)
 - 5. Salvation was **in** not **out of** the ark.
 - 6. Please note that **God**, not **Noah** devised the plan for his salvation.
 - a. How badly the world today needs to learn this lesson.

III. WHAT REALLY SAVED NOAH?

- A. We could say that God saved him -- because He did.
- B. We could say that the ark saved him -- because it did.
- C. We could say that his faith and obedience saved him, because they did.
- D. Peter says that he was saved by water. (1 Pet. 3:20-21)

IV. HOW WAS NOAH SAVED BY WATER?

- A. It bore up the ark.
 - 1. Saved the occupants from destruction.
- B. It separated the saved from the lost.
 - 1. It was the dividing line.
- C. It destroyed the old world of sin.
 - 1. It cleansed the earth of sin and wickedness.
 - 2. Noah and his family were able to step out into a clean world.
 - a. In reality, they had a new existence.
- D. Noah could have gotten out of the ark at any time.
 - 1. He opened the window. (Gen. 8:6)
 - 2. He removed the covering. (Gen. 8:13)
 - 3. He stayed until God told him to leave.

V. WHAT ABOUT BAPTISM?

- A. Sinners are cleansed of sin by the blood of Christ in baptism. (Mk. 16:16; Acts 2:38; 22:16; I Pet. 3:21)
 - 1. One escapes the damnation that sin brings.
- B. The old man of sin is buried -- arises to "walk in newness of life." (Rom. 6:4)
- C. Please note that Peter says that this salvation is "now." (I Pet. 3:21)
- D. Water, however, is not the saving power.
 - 1. As brother Keeble used to say, "There is water in the plan."
 - 2. However, the Lord, and not water, is the Saviour.
- E. Salvation follows baptism -- not before baptism.
 - 1. Please note these points: (Rom. 6:17-18 with I Cor. 15:1-4 and Rom. 6:1-5).
- F. Baptism:
 - 1. Puts one into Christ -- His death. (Rom. 6:3)
 - 2. Puts one into Christ -- puts on Christ. (Gal. 3:27)
 - a. Just as Noah had to remain in the ark, we must remain in Christ, and die in Him. (Rev. 14:13)
- G. Some say that we teach "water salvation."
 - 1. Nothing could be further from the truth.
- H. Two examples of people being saved (blessed) where water was involved.
 - 1. Naaman (2 Kings 5). Was this water salvation?
 - 2. The blind man (Jno. 9). Was this water salvation?
 - 3. Water was that through which God exercised His saving power, but when?
 - a. Every time it was after obedience on the part of the one blessed.

CONCLUSION:

- 1. For those who say that man has no part in his salvation, I ask: "Did Noah have any part to play in his salvation?"
 - a. Was he **active** or **passive** so far as his salvation was concerned?
 - 2. Salvation (Noah's included) has always been by grace (God's part) through faith (an active obedient faith on man's part).
 - a. Paul made this clear. (Eph. 2:8-9)
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Passover Lamb - Christ

Gilbert Gough

INTRODUCTION:

This lesson brings us to the night of Israel's departure from Egyptian bondage and our text will be Exodus 12:21-28.

- 1. Their departure occurred on the night the last plague was brought upon Egypt, the passover of the destroyer.
- 2. The Passover occurred on the 14th day of Abib (also called

"Nisan"), which was the first month of the Jewish religious year (Exodus 12:2; 23:15).

- a. The Passover date was about the same as our April first.
 - b. Prior to the Passover and in preparation of the Israelites leaving Egypt, it was necessary for Moses and Aaron to present proof to the elders of Israel that God said it was time for them to leave Egypt.
 - 1) This they did (Exodus 4:28-31) with three signs: a rod turning into a serpent; a hand turning leperous; and river water turning to blood.
 - 2) Then they appeared before Pharaoh and told him God had said: "Let my people go, that they may serve me" (E.g. Exodus 8:1).
 - 3) Pharaoh, a polytheist, said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exodus 5:2).
 - 4) He refused the demand, and increased the burdens on the Hebrews by requiring them to furnish their own straw and make the same number of bricks as when it was furnished to them (Exodus 5:7, 8).
 - c. God's demand and Pharaoh's refusal created a serious issue; an arrogant, wicked, idolatrous king defying the power of the Almighty God.
 - 1) Pharaoh would fail, as all others will ultimately do, who reject the word and power of God.
 - 2) The first conflict was between Moses and Aaron against the magicians of Egypt, when the rod of Aaron became a serpent before them as did the magicians' rods, but Aaron's rod swallowed them.
 - 3) Whether the magicians only performed a deception or performed a real miracle is immaterial.
 - 4) God with Aaron's rod showed His superiority over the magicians' rods (Exodus 7:8-13).
 - d. Then God, through Moses, brought nine plagues on Egypt before the Passover night which affected the first-born being felt throughout the land of Egypt, from Pharaoh to his servant.
 - 1) The first nine plagues are found in Exodus 7:14 to 10:29 and in order were: Water into blood, the frogs, the lice, the flies, the murrain, the boils, the hail, the locusts, and darkness.
 - 2) Each one, like a intense blow, left Egypt staggering; but their removal served to again harden the king's heart and make him refuse to release the people.
- I. INSTRUCTIONS GIVEN FOR THE PASSOVER (Exodus 12:21)**
- A. It was after many refusals and much hardening of his heart that Pharaoh agreed for them to depart.
 1. God told Moses He would harden Pharaoh's heart (Exodus 4:21; 7:3; 9:12; 10:1).

2. It is also said that Pharaoh hardened his own heart (Exodus 8:15, 32; 9:34).
 3. The plagues had a tendency to soften his heart, but when removed, his old stubbornness returned.
 4. God did right both in bringing the plagues and in their removal.
 5. Indirectly God hardened his heart by removing the plagues -- a just thing.
 6. Pharaoh hardened his own heart by making their removal the occasion of becoming rebellious again -- a sinful thing.
 7. Hence, Pharaoh alone was guilty of wrong in the matter of hardening his heart.
 8. The sun melts wax but hardens clay; God's mercies soften good hearts, but often harden those that are wicked.
- B. After the signs of divine power, the time for Egypt's great disaster and Israel's departure had come. It is time for the Passover.
1. The Israelites had been told to take a lamb or kid on the 10th day of the month and keep it till the 14th, when it was to be killed.
 2. It was to be a one year old male "without blemish" (Exodus 12:5).
 3. They were to take one lamb for a household; but if the household were too small to consume the lamb, then households were to join together till there were enough to consume it (Exodus 12:3-6).

II. FOR DELIVERANCE THE BLOOD MUST BE APPLIED (Exodus 12:22, 23)

- A. Passover required two things -- the preparation and eating of the flesh and a special use of the blood.
1. The flesh was to be roasted with fire and eaten that night with bitter herbs.
 - a. None of the flesh was to be left till morning; or if the number in the group could not eat it all, that which was left over was to be burned.
 - b. The bitter herbs were probably to remind them of their bitter experiences in the bondage.
 - c. The burning of any flesh left over would prevent its being profaned, and impress the idea that all service to God must be pure.
 2. The blood had a different purpose. It was to be used in a way that the first-born Israelites would be protected against death. It would take faith in God to obey.
- B. They were told to take a bunch of hyssop and "dip it in the blood that is in the basin."
1. The "hyssop" was a plant which, when the branches were bunched, was for application of the blood.

2. With the hyssop dipped in blood they were to strike the lintel and two sideposts of the door.
- C. Once the command was obeyed, the promise was: "When I see the blood, I will pass over you" (Exodus 12:13).
 1. It was this expression that gave the name "passover" to the lamb, the supper, and the seven-day feast in connection with it.
 2. Since life is said to be in the blood (Genesis 9:4), it was the correct element to use in protecting the first-born against physical death, and to become typical of the blood of Christ by the merits of which the souls of men may be saved from spiritual death.
 3. The blood upon the lintel and doorposts prevented the entrance of the destroyer.
 - a. The safety of the first-born depended upon all remaining in the house to which the blood had been applied and only in this way were they protected by the blood.
 - b. The blood was actually applied to the house, not the people, but they were saved by being in that to which the blood was applied.
 - c. Christ purchased the church with His blood (Acts 20:28).
 - d. We get the protection of His blood when we are in the church, the household of God (I Timothy 3:16) because it has been dedicated for us by His flesh -- by His crucifixion and shedding of His blood (Hebrews 10:19-22).
 - e. Any first-born Israelite out of a blood-sprinkled house would have died that night; any soul outside the church of Christ is without the protection of His blood, with no promise of salvation (Ephesians 5:23).

III. A CONTINUOUS OBLIGATION TO OBSERVE THE PASSOVER (Exodus 24-27)

- A. The First Observance was when the Israelites were to leave Egypt.
 1. Their immediate need was to have their first-born under the protecting blood.
 2. They were to eat the supper in haste, with their loins girded, shoes on their feet, and staff in hand.
 3. This haste was necessary at that time, for they were to be ready to start at a moment's warning.
- B. They were told that the day was to be a memorial, and the feast was to be kept throughout their generations as "an ordinance forever" (Verses 14, 24).
 1. Its observance would continue to remind them of that eventful night in Egypt when God smote the Egyptians, but passed over their houses.

2. When their children in coming centuries asked what it meant, they explained it as a memorial of their deliverance.
3. No doubt some most interesting conversations took place in Hebrew homes when fathers retold to their children the scenes of that first Passover supper, telling how the first-born were kept safely within the blood-sprinkled houses.

IV. THERE IS A "PASSOVER" WE ARE TO OBSERVE TODAY.

- A. Paul tells us "For our passover also hath been sacrificed, even Christ" (I Corinthians 5:7).
 1. He is the Lamb of God through whose blood the souls of men may be made safe against death (John 1:29; Hebrews 9:13, 14).
 2. Centuries ago His blood was shed and was appropriately applied, making the church a place of safety to those who enter it and remain under its protection.
 3. We are not required to offer animal blood as a memorial of his sacrifice for us, for the "blood of bulls and goats" cannot take away sins (Hebrews 10:4).
- B. That a lamb should have been used in the original passover instead of some other animal is due only to the appointment of God.
 1. In the wisdom of God it was thought best for the purpose.
 2. In like manner, by the appointment of God and because He was the only sacrifice adequate, Jesus became our passover.
- C. There is a similarity in the innocence of the two. The lamb has always been considered a type of innocence and so our passover, though slain in connection with sin was himself perfectly innocent of sin (Hebrews 4:15).
- D. The lamb must be without blemish and so Peter says "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold...But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19).
- E. Both lambs were slain and they offered no resistance.
 1. Isaiah predicted that the Messiah would be "as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth" (Isaiah 53:7).
- F. The blood of the lamb was sprinkled on the doorposts.
 1. This sprinkling of blood was for the preservation of the first-born when God came over to slay the first born of Egypt.
 2. So the blood of Christ our passover is to be "sprinkled from an evil conscience: and having our bodies washed

- with pure water, let us hold fast the confession of our hope that it wavereth not" (Hebrews 10:22, 23).
- G. The flesh of the lamb was to be wholly eaten and if some left it was to be burned.
1. This perhaps suggests our reception of Christ our passover.
 2. He is to be accepted wholeheartedly without any reservation.
- H. The offering of this lamb in Egypt was for the purpose of saving the first-born in each family from destruction.
1. So the purpose of the offering of Christ our passover is for our salvation from eternal destruction.
 2. If the Jews had depended on their relation to Abraham instead of the blood which was commanded to save their first-born from destruction they would have perished the same as the first-born among the Egyptians that first passover night.
 3. It matters not what our relationship is to any individual or group of individuals, if we are found in disobedience to the commandments of the Lord, we must suffer the penalty.
 - a. So our safety lies not in our wealth or our social and political positions.
 - b. But our safety lies in humble submission to the commandments of the Lord.
 - c. Anyone who rejects the blood of Christ, will be disappointed in the day of judgment.
-

Blood of Animals - Blood of Christ

Clint Harper

INTRODUCTION:

1. A study of this nature can do two things.
 - a. It can bring a knowledge of the truth to the unknowing.
 - 1) Many people do not know the truth about this subject.
 - 2) May be because they have never been taught.
 - 3) May be because they haven't searched.
 - 4) May be because they have forgotten.
 - b. It can also reestablish our faith in the truth.
 - 1) There is no one who has not been discouraged at times.
 - 2) Even our Lord was discouraged before his betrayal - Matt. 26.
 - 3) But this can cause us to put away any doubts.
 - 4) It can cause us to be stronger in the truth about the blood of Christ.
2. What is it that we need to learn?
 - a. That the blood of the Old Testament was a figure of the true.
 - 1) Hebrews 9:23-24 "It was therefore necessary that the

patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

- 2) It was a shadow of the blood of Christ that was to come.
- b. That the blood of the New Testament was the true.
3. What is it that we will compare?
 - a. We will consider the blood of Christ.
 - b. We will also look at the blood under the Law of Moses.
 - c. Yet, it should not be assumed that there were no sacrifices in the Patriarchal age.
 - 1) We see the sacrifice of Abel - Gen. 4:4; Heb. 11:4
 - 2) We see the sacrifice of Noah - Gen. 8:20
 - 3) We see the sacrifices of Abraham, Isaac and Jacob.
 - 4) We see the sacrifice of Moses before the Law was given - Ex. 18:12.
 - d. However, our main focus will be the blood under the two covenants.

DISCUSSION:

I. THE FIGURE OF THE TRUE - THE BLOOD OF THE OLD TESTAMENT.

- A. The Covenant was dedicated with blood.
 1. After Moses delivered the Law - He dedicated it with blood.
 2. Exodus 24:5-8
 3. Thus, the first covenant was ratified.
 - a. This would make the Law of Moses the official law.
 - b. The Law of Moses would take precedence.
 - c. The Patriarchal age had ended.
- B. The Sin Offering.
 1. This offering was to be made for sins.
 2. Even if they were done through ignorance.
 3. Leviticus 4:1-7
- C. The Trespass Offering.
 1. This offering was to be made when a person failed to bring the first-fruits, tithe, or other required offering.
 2. They were not only to make restitution but also a sacrifice.
 3. Leviticus 7:1-2 "Likewise this is the law of the trespass offering: it is most holy. 2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar." (KJV)
- D. The Burnt Offering.
 1. This offering was distinct in that the entire offering was consumed by fire.
 2. Exodus 29:15-18

3. Some say this was to signify their complete devotion to God.
- E. The Peace Offering.
 1. The peace offering was entirely voluntary.
 2. It was made for three reasons.
 - a. For unmerited or unexpected blessings.
 - b. In payment of a vow.
 - c. An expression of love for God.
 3. Leviticus 3:1-2

II. THE BLOOD OF THE NEW TESTAMENT.

- A. The Covenant was dedicated with blood.
 1. Matthew 26:26-28 "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the New Testament, which is shed for many for the remission of sins.
 2. In this the Old Testament was typical of the New Testament.
 3. Hebrews 9:18-22
- B. The New Testament is better than the Old Testament.
 1. There was a problem with the Old Testament.
 - a. Heb. 9:13-14
 - b. Heb. 10:1-4
 2. But God prepared and sent a sacrifice.
 - a. Heb. 10:5-14
 - b. John 3:17 "For God sent not His Son into the world to condemn the world; but that the world through him might be saved."
 3. It was a one time sacrifice.
 - a. Heb. 9:23-28
 - b. Every year the High Priest would enter the Holy of Holies to make atonement for himself and the people.
 - c. Christ entered the Holy of Holies one time and then sat down.

III. THE BLOOD OF CHRIST.

- A. The Purpose of the Blood of Christ.
 1. To Remit - Matthew 26:28 "For this is my blood of the New Testament, which is shed for many for the remission of sins."
 2. To Purchase - Acts 20:28 "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."
 3. To Justify - Romans 5:9 "Much more then, being now justified by his blood, we shall be saved from wrath

- through him."
4. To Redeem - Ephesians 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."
 5. To Make Nigh - Ephesians 2:13 "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."
 6. To Sanctify - Hebrews 13:12 "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."
 7. To Cleanse - I John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."
 8. To Wash - Revelation 1:5 "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."
- B. The Power of the Blood of Christ.
1. It reached Back.
 - a. Hebrews 9:15
 - b. It was powerful enough to remit the sins of the obedient in the past.
 2. It reaches Forward.
 - a. Acts 2:38-39
 - b. This was not something temporary.
 - c. The Blood reaches forward to remit the sins of the obedient until the end of time.
- C. The Place of the Blood.
1. No one will argue the significance of the blood.
 - a. Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission."
 - b. People are so quick to praise the blood of Christ.
 2. But few people want to recognize where it is found.
 - a. It is found in "Obedience" to God's commands.
 - b. The Blood is contacted in Baptism or "Obedience."
 - c. There is no power in "Water."
 - d. But there is "Power" in "Obedience."
 - e. Take a look at Naaman the leper.
 2. Baptism symbolizes the Death, Burial and resurrection of Christ.
 - a. Colossians 2:12 "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."
 - b. Romans 6:3-6 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by

baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

CONCLUSION:

1. What will you (Non-Christian) do with the blood of Christ?
 - a. You know the Purpose, Power and Place of the Blood of Christ.
 - b. You know how to contact the blood and be washed.
 2. What will you (Christian) do with the blood of Christ?
 - a. Will you allow it to cleanse you as you walk in the light?
 - b. Or will you count it an unholy thing.
 - c. Hebrews 10:29
 3. What will you do with Jesus?
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Valley of Hinnom - Gehenna

Joshua 15:8

Nathan McCall

INTRODUCTION:

Types/Antitypes - What are they?

1. Purpose of this study
 - a. Present Life/Eternity
2. Adam/Christ Rom. 15:14
3. Flood/Baptism I Pet. 3:21
4. Some definitions
 - a. Hades - Greek ruler of dead, Same as Sheol
 - b. Sheol - Hebrew Place of dead w/o reference to condition
 - c. Tartarus - Below Hades
 - d. Lethe - Water caused doomed to forget
 - e. Gehenna - Place of retribution for evil deeds

I. WHAT WAS THE VALLEY OF HINNOM/GEHENNA?

- A. Definition: A place of religious horrors
 1. Became cesspool of Jerusalem
 2. Remember some Park facilities
 - a. Repulsive, repugnant, offscouring
- B. Reminded of Solomon - Chemosh, Molech. II Kgs. 11:7
 1. Influence of foreign wives (leaven). I Kgs. 11:8
- C. Ahaz II Kgs. 16:3, II Chr. 28:30, Manassah II Kgs. 21:6, II Chr. 33:6
- D. Turned to place of refuse and destruction. II Kgs. 23:10
- E. A type of "Sin and Woe".
- F. Earthly symbol of Hopelessness.

1. Truly the "bottom of the barrel".
- G. Truly a physical manifestation of Horror.
 1. A place of sickening (stomach turning) agony.
 2. A place to be remembered at least metaphorically.

II. WHAT IS HELL?

- A. Definition: An eternal place of horrors.
 1. A spiritual cesspool.
 2. There is no God there - hopelessness.
- B. A place we see through metaphors.
- C. A place of abominable things.
- D. Our worst and most horrible fears shall be realized there.
- E. The horrors of darkness. Jude 6, II Pet. 2:4, Matt 8:12
 1. Uncertainty, helplessness.
- F. Eternal exhaustion. Rev. 14:11
 1. Smoke of torment, No rest day or night.
- G. A place of abominable people.
 1. Rev. 21:8, 21:27; Gal. 5:19-21; II Tim. 3:1,6; Rom. 1:18-32
- H. A place of Good religious people.
 1. Matt. 7:21; Lk. 6:46; John 12:42

III. WHAT IS PHYSICAL LIFE / OUR TIME ON EARTH / SPIRITUAL LIFE?

- A. A proving ground. Gal. 6:4
- B. Physical accomplishment of the world is vain. Eccl. 2:10,11
 1. Result of all earthly accomplishment. Eccl. 2:12-14
 2. All die, all receive same recognition in the world. Eccl. 2:15-16
 3. Emptiness of worldly accomplishment. Eccl. 2:17
 4. In the end all is lost to the undeserving. Eccl. 2:18,19
- C. Spiritual accomplishment - living for God and eternity. Eccl. 12:13-14
 1. Result of spiritual accomplishment. Matt. 6:33
 2. All die, receive recognition of God - Enter into the "joy of the Lord." Matt. 25:21-23
 3. Fullness of spiritual accomplishment. Rev. 21:4,7
 4. In the end heaven is assured. Matt. 7:21, II Pet. 1:10

IV. WHAT DO YOU WANT OUT OF THIS LIFE?

- A. The lesson of Types and Antitypes
 1. Types provide something we can relate to.
 - a. Valley of Hinnom/Gehenna
 - b. Eden/Heaven
 - c. Severity of Moses Law / The Gospel / Law of Christ
 - 1) As seen and known through Bible study.
- B. God's record of His relationship with Abraham, Isaac, etc.
 1. Lessons of disobedience
 - a. Failure to enter Promised Land "Unbelief" Hebrews
 - b. Failure to exterminate Canaanites "pollution"

- spritually"
- c. Fornication with Moab, 23,000 destroyed. I Cor. 10:8; Num. 25:9
 2. Lessons of obedience (though not sinless)
 - a. Abraham - A great nation, father of faithful. Gen. 12:2
 - b. Moses. Deut. 34:4
 - 1) Faithful in all his house as a servant. Heb. 3:5
 - c. Joshua - served God all his days. Josh. 24:31
 - 1) Gave example. Josh. 24:15
 - a. Israel followed Joshua's example. Josh. 24:16
 - d. David - Man after God's own heart. II Sam. 13:14, Acts 13:22
 - 1) David sinned, made mistakes
 - a. He repented.
 - b. He loved God and obeyed Him.
 - e. Israel triumphs when they obey God - live spiritually.
 - 1) Materially rich
 - 2) Politically powerful
 - 3) Enjoyed the "fat of the land"
 - a. Many times neither earned nor deserved it
 - 1) God gave it because they honoured him.

V. WHAT IS YOUR GOAL IN THIS LIFE?

- A. Do you really want to go to heaven? Matt. 16:24
 1. "He that overcometh" Rev. 2 & 3, 7 times, esp 3:21
 - a. Receives the Lord's blessings.
 2. God will forgive us. I John 1:9
 - a. If we confess - He is faithful
- B. What is your heart set - what do you think about?
 1. We are what we think about. Prov. 23:7
 2. Cannot go to Heaven while dreaming of the World.

VI. INDIVIDUAL OR PERSONAL TYPES

- A. Samuel - A man with enormous commitment to God / An example.
- B. David - A man with typical human weakness / An example
- C. Peter - A man with typical human weakness / An example
- D. Paul - A man with enormous commitment to God / An example
 1. All of these give me strength to go on.
 2. None of these were perfect.
 3. All of these obeyed God.

CONCLUSION:

1. God cares about His children. John 3:16, I John 2:15
2. Learn result of Obedience or Disobedience. John 3:18
3. "Doing the will of the Father" opens heavens door. Matt. 7:21

4. Practicing "will worship" or "religion of opinion" closes heavens door. Luke 6:46
 5. Consider Truth "Truth shall make you free." John 8:32
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Passover Feast - Lord's Supper

Virgil Hale

INTRODUCTION:

1. There are many types and antitypes in the Bible.
2. There are some comparisons to be made between the Passover and the Lord's Supper.
 - a. In this lesson we shall look at some of these.

I. ISRAEL WAS IN BONDAGE IN EGYPT

- A. They were actually slaves, and were helpless to get out on their own.
- B. God sent a deliverer -- Moses.
 1. They had to believe in Moses and do what he said in order to be saved from their slavery condition.
- C. God sent a number of plagues on Pharaoh and Egypt.
 1. Pharaoh would agree to let the people go, but then he would change his mind. This happened nine times.
- D. God decided to send one last plague -- the death of the first-born in every house of the Egyptians.
- E. Israel could escape by obeying God's commands.

II. THE PASSOVER

- A. God was going to pass through Egypt.
 1. As far as I know, no passage says "a death angel."
- B. Israel was told to:
 1. Kill a lamb -- one for a house. Not a bone to be broken.
 2. It was to be a male of the first year -- without blemish.
 3. They were to take the blood and strike the two side posts and the upper door posts of the house.
 4. They were to eat the flesh in the night, roasted with fire, along with unleavened bread and bitter herbs.
 5. Anything left was to be burned.
 6. (Ex. 12:13) God was to "pass over" them.
 7. Was to be a "memorial" (verse 14) as long as they were God's nation -- God's people.
- C. They obeyed the instructions (Ex. 12:28).
- D. Death was in every house (Pharaoh's included) where blood had not been applied.
- E. They were to keep the passover yearly (Ex.13).

III. WHAT DID THE PASSOVER MEAN IN YEARS FOLLOWING?

- A. Could look **back** to time they were slaves in Egypt.
- B. Could look **up** to God who delivered them.
- C. Could look **forward** from then to what had become.

- D. Could look **within** and be thankful.
- E. Was to be observed in the **time** and **place** of God's choosing. (Deut. 16:5-6)

IV. WHAT LESSONS CAN WE LEARN?

- A. Man today is a slave of sin. (Rom.6:16; Jno. 8:34)
- B. Man is helpless to save himself. (Jer. 10:23)
 - 1. Man is headed for destruction. (Rom. 6:23)
- C. God sent a deliverer -- Jesus Christ.
 - 1. We must believe in Him and do what He says.
- D. He is our Passover Lamb. (Jno. 1:29)
 - 1. "Slain from the foundation of the world" (Rev. 13:8)
 - 2. Those saved must be "washed" in the blood of the Lamb" (Rev. 7:14)
- E. The lamb slain then -- the Lamb slain now (I Cor.5:7)
 - 1. About the same time of the year.
 - 2. Not a bone broken.
- F. God had one plan then -- but one plan now.

V. SOME COMPARISONS BETWEEN THE PASSOVER LAMB AND CHRIST

PASSOVER LAMB

1. Chosen by God
2. Innocent
3. Perfect
4. Offered no resistance
5. Blood Sprinkled
6. For salvation of first-born

CHRIST

1. Chosen by God
2. Innocent
3. Perfect
4. Offered no resistance
5. Blood Sprinkled
6. For salvation of all who will obey

VI. THE LORD'S SUPPER LOOKS IN ALL DIRECTIONS

- A. **Back** -- to death of Christ upon the cross.
- B. **Up** -- to where Christ is now.
- C. **Forward** -- to time Christ will come again. (I Cor. 11:26)
- D. **Within** -- to examine self. (I Cor. 11:28)
- E. It is a:
 1. **Commemoration** -- "remembrance of me" (I Cor. 11:25)
 2. **Proclamation** -- "show forth death" (I Cor. 11:26)
 3. **Inspection** -- "examine himself" (I Cor. 11:28)
- F. A memorial -- means something to some, but not all.
 1. Passover would mean nothing to me.
 2. Washington Monument -- Lincoln Memorial.
 3. Tomb stones today.
- G. Lord's supper means nothing to some today.
- H. The Lord's Supper is in **place** and **time** of the Lord's choosing.
 1. In the kingdom (Church) (Matt. 26:29)
 2. On the first day of the week (Acts 20:7)

CONCLUSION:

1. May the Lord's Supper mean to us what it should and must, if we are to be pleasing to God.
 2. May we take it in the right way, in order not to bring damnation to our souls, "not discerning the Lord's body" (I Cor. 11:29)
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Serpent in the Wilderness - Christ

John 3:14,15

Mike Kiser

INTRODUCTION:

1. The conversation between Jesus and Nicodemus.
 - a. Our preconceived notions hinder us from seeing real truth.
 - b. "Ye must be born from above" are not easy words to understand.
2. Jesus emphatically stated two necessities:
 - a. The necessity of our new birth.
 - b. The necessity of HIS cross.
3. Jesus used an Old Testament story to illustrate matters. (Num. 21:4-9).
 - a. The "brazen serpent" was a type of the cross of Christ.
 - b. The word "type" comes from **too'pos** meaning "something struck off."
 - 1) The best definition is in Heb. 10:1 and Col. 2:17. "Shadow".
 - 2) As there is "similarity" there is also "disparity". if they had to agree in ALL points we would then have identity instead of similitude.
 - c. Many persons, places, and things in the Old Testament were designed by God to show forth Christ and the blessings of His salvation.
 - d. Many of these types show forth our miseries without HIM.
4. Let us consider.

I. THE SATANIC CURSE.

- A. This introduces us to the subject of sin.
 1. Defined. I Jn.3:4; 5:17
 2. Always against God. Gen. 39:9; Psa. 51:4
- B. The Old Testament story is about sin and its consequences.
 1. There was first rebellion in the heart. Num. 21:5
 2. In so doing, they sinned. Num. 21:7
 3. The "bite" was painful (firey) and resulted in death. Num. 21:6
 4. The people could not cure themselves.
- C. This is an exact picture of sin today/
 1. It comes about because there is evil in the heart. Lk. 6:45
 2. It is a hurtful thing to man. Prov. 13:15

3. It results in spiritual death. Jas.1:15; Rom. 6:23
4. Man cannot cure himself. Psa. 22:29

II. THE DIVINE CURE.

- A. This introduces us to the subject of the grace of God.
 1. Human redemption is predicated upon the unmerited favor of our Maker. Eph. 2:8,9; Tit. 2:11,12
 2. We should therefore be careful that we DO NOT:
 - a. Receive it in vain. II Cor. 6:1
 - b. Frustrate it. Gal. 2:21
 - c. Fall from it. Gal. 5:4
- B. Outstanding facts about God's grace upon the Israelites.
 1. God provided a means of healing all that were bitten.
 2. It highly resembled the curse that was upon them.
 3. It was absolutely necessary that they look to it in order to be healed.
- C. This is an exact picture of Christ and The Cross.
 1. Christ was divinely provided for our salvation. Jn. 3:16
 2. He is our only Saviour. Acts 4:12; Jn. 14:6
 3. He took a fleshly body in order to make atonement for our sins. Phil. 2:8,9; II Cor. 5:21; Rom. 8:3
 4. It was absolutely necessary that He be lifted up.
 - a. God made the rules, and then stepped in when man broke them to accept the penalty on Himself.
 - b. He assumed the loss and provided a substitute - HIMSELF.
 - c. "Amazing Grace" Isa. 53:4-6.
 5. "Limited atonement" a false doctrine. Jn. 1:29; 3:16; I Jn. 2:1,2; Tit. 2:11,12; Acts 17:30,31

III. THE NECESSARY CONDITIONS.

- A. This introduces us to the subject of obedient faith.
 1. We use "obedient" to modify faith.
 2. Faith only will not save. Jas. 2:20-23
- B. There were conditions to be met on the part of the Israelites.
 1. They had to "look". Num. 21:8
 2. More than just "believing"...faith must be demonstrated.
 3. Effective..."and live." No exceptions to the plan.
- C. An exact picture of the Gospel Plan of Salvation.
 1. God never intended for us to interpret "believe" to preclude obedience. Jn. 3:15,16; Mt. 7:21; Lk. 6:46; Rom. 6:16-18
 2. There are no exceptions. God does not have a "multiple choice" plan of salvation.
 - a. We cannot omit His way and be saved. Jn. 3:18
 - b. He shows no partiality. Acts 10:34,35; Rom. 14:12
 - c. Same plan for everyone. Mk. 16:16; Acts 2:38
 3. Most effective. It always brings lost souls back from spiritual death to spiritual life. Jn. 3:16; Eph. 2:1

CONCLUSION:

1. No more "water salvation" than theirs was "brass serpent salvation!"
 2. It is NOT a matter of human merit when we obey God. Col. 2:12
 3. What Jesus did not come to do the first time, He is coming to do the second time. Jn. 3:17; Acts 17:31; Mt. 25:31-33; Rev. 22:12
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Canaan - Heaven*Victor M. Eskew***INTRODUCTION:**

1. Hebrews 10:1 - Shadow and image.
 - a. The law had the "shadow" of good things to come.
 - 1) From a prime root meaning shade. Thus, shadow, adumbration.
 - 2) Just a faint outline.
 - 3) The image or outline cast by an object.
 - 4) We often use the word "type."
 - b. The law did not contain the very "image."
 - 1) The essential and substantial form.
 - 2) The true bodily shape that belongs to the things themselves.
 - 3) Here, we use the anti-types.
2. The law was filled with shadow, or, types.
 - a. Objects were types.
 - 1) The brazen serpent.
 - 2) The tabernacle.
 - 3) The manna collected by Israel during the wilderness wanderings.
 - b. Animals were shadows of things to come.
 - 1) The paschal lamb.
 - 2) The two goats used on the Day of Atonement.
 - c. People were shadows.
 - 1) Isaac.
 - 2) Melchizedek.
 - 3) David.
 - 4) Jonah.
 - d. Places were types of good things to come.
 - 1) The cities of refuge.
 - 2) The city of Jerusalem.
3. Our study addresses one of the places about which we read in the Old Testament. The place is the land of Canaan. It was a shadow of a good thing very dear to every Christian's heart, that spiritual land of Heaven. How does the land of Canaan resemble the place called Heaven?

DISCUSSION:

- I. BOTH ARE LANDS OF PROMISE TO GOD'S CHILDREN.

- A. The promise of Canaan was first given to Abraham (Gen. 12:1; 13:14-15).
- B. Jesus has promised us a home in heaven (Acts 1:11; John 14:1-3).

II. BOTH ARE LANDS FLOWING WITH MILK AND HONEY.

- A. Canaan was said to be so, and, shown to be so.
 - 1. God described the land to Moses (Exo. 3:8).
 - 2. The report of the spies (Num. 13:27).
 - 3. Joshua and Caleb called it an "exceedingly good land" (Num. 14:7).
 - 4. Moses described the land to Israel (Deut. 8:7-9).
- B. Heaven, to, flows with milk and honey.
 - 1. Peter and John described the land.
 - a. I Peter 1:4.
 - b. Rev. 22:1-2.
 - 2. The report of an eye witness (Rev. 4:1-6a).

III. BOTH LANDS ARE ENTERED BY FOLLOWING A GREAT LAW-GIVER.

- A. Moses, the law-giver of the Old Testament, was chosen to lead God's people to the land of Canaan (Exo. 3:9-10).
- B. Jesus, the law-giver of the New Testament, will lead His people to the land of heaven (John 1:17; Heb. 12:1-2).

IV. BOTH LANDS ARE REACHED AFTER A BAPTISM.

- A. The children of Israel left the bondage of Egypt and came to the edge of the Red Sea. The waters parted forming walls on either side. The cloud of God overshadowed them. The apostle Paul likened it to baptism in I Corinthians 10:1-2.
- B. In like manner, to escape the bondage and oppression of sin, we must be baptized in water (Acts 22:16; Acts 8:36).

V. BOTH LANDS ARE REACHED AFTER A LONG JOURNEY.

- A. For Israel, the journey was a lengthy 40 years through the rough and rugged wilderness (Num. 14:33).
- B. Our journey encompasses all the days of our life. The average being some 70 - 80 years.
 - 1. It, too, is a rough journey of struggles and temptations which constantly tests and tries our faith.
 - 2. Paul makes the comparison in the 10th chapter of I Corinthians.

VI. BOTH LANDS PROVIDE HOPE ON THE JOURNEY.

- A. Moses was a prime example of one who hoped for the good land. After being refused entrance due to sin, he begged to go over (Deut. 3:25).
- B. Heaven should provide hope to every one of us as we tread through the wilderness of life (I Pet. 1:3).

VII. BOTH LANDS ARE GIFTS OF GOD OBTAINED BY FAITHFUL OBEDIENCE BY GOD'S PEOPLE.

A. True of Canaan.

1. Several times it is said God has given them the land (Deut. 3:18,20; 8:10; 9:23; 26:8-9).
2. Israel had to put forth effort in obedience to God to obtain the gift.
 - a. Faithfulness in their journey (Heb. 3:18-19).
 - b. Overthrow of the enemies in the land (Num. 33:51-53).

B. True of Heaven.

1. Eternal life in the heavenly abode is a gift of God (Rom. 6:23; Eph. 2:8-9).
2. Yet, men must put forth effort to obtain the gift.
 - a. Faithfulness to God (Heb. 4:11).
 - b. Overcoming the enemy (Rev. 3:21).

VIII. BOTH LANDS ARE RECEIVED AFTER CROSSING JORDAN.

- A. Israel crossed the literal Jordan during the swelling to get to the land of promise (Josh. 3:14-17).
- B. We must cross the Jordan river of death to get to our promised land (Luke 16:22).

IX. BOTH LANDS ARE CONSIDERED LANDS OF REST.

- A. Canaan (Deut. 3:20; 12:9-10; Josh. 1:13).
- B. Heaven is the true rest for the people of God (Heb. 4:3; 9-11).

X. BOTH LANDS ARE HOMES TO GOD'S PEOPLE.

- A. The land of Canaan became Israel's possession and dwelling place (Josh. 24:28).
- B. Heaven will be our home.
 1. Here, we are strangers and pilgrims. (I Pet. 2:11).
 2. We desire a better country, that, is an heavenly (Heb. 11:16).
 3. When we put off our earthly tabernacle, we have a house which is from heaven in which we will be clothed (II Cor. 5:1-4).

XI. BOTH ARE LANDS THAT NOT ALL WILL RECIEVE.

- A. Some will not see the land period.
 1. Aaron died on Mount Hor (Num. 33:38-39).
 2. Infidels, agnostics, skeptics, new agers.
- B. Some will only be able to see it on this side of the Jordan.
 1. Moses (Deut. 34:4)
 2. Unbelief, stubbornness, rebellion and sin will keep one out of the land of Heaven (Heb. 3:7-12; 3:18-4:1).

XII. THE ONLY WAY TO ENTER THE LANDS IS BY WHOLLY

FOLLOWING THE LORD.

- A. Of the original group who exited Egypt over the age of 20, only Joshua and Caleb were allowed to go over (Num. 32:11-12).
- B. Men must wholly follow the Lord today if they will enter into the Promised Land (Mark 12:29-30).

XIII. SOME DIFFERENCES IN THE TWO LANDS.

- A. Canaan was earthly; heaven is spiritual.
- B. The Israelites died in that land; not so in heaven (Rev. 21:4).
- C. Sin, corruption, and the enemy dwelled in the land; not so in heaven (Rev. 21:27).
- D. Israel could be cast out; not so of our place in heaven (Rev. 3:12).

CONCLUSION:

1. We hope this study and others will deepen your desire to study the shadows of the Old Testament.
 2. This study annihilates many false doctrines taught today:
 - a. Baptism is not necessary for salvation.
 - b. The impossibility of apostasy.
 - c. Grace only as a means of salvation.
 3. Our desire is that you will put on Christ in baptism; journey the wilderness of life faithfully all your days; cross over death's chilling waters; and enter into that rest which remains for the people of God.
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