

THE STUDY OF THE TYPES

BY

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CHAPTER 13

Typical Places

THERE are many typical places in the Bible, and they may be divided, generally speaking, into two classes. First, there are those whose names are full of meaning, so that the events which happened there seem to have an additional significance; and second, there are certain spots where two or more typical scenes have taken place.

A lecturer in connection with the Palestine Exploration Fund, referring to his experience as secretary for twenty-five years, stated that the discoveries not only proved that the Bible events might have taken place as described, but that in many cases they could have happened nowhere else. This was testimony resulting from exploration in the actual soil of Palestine. Those who dig into the typology of the Word would say the same from a spiritual instead of a merely geographical point of view. Many Scripture incidents with deep spiritual meaning could have happened nowhere else; for they foreshadowed greater events which took place on the same spot.

Amongst the first class we have such places as Bethlehem, the "*house of bread*," to which reference has already been made; and Hebron, "*fellowship*," at which so many incidents happened suggestive of what characterizes the place of fellowship.

In Hebrews the meaning of the name Salem is given as well as that of Melchizedek, as a proof that he was a type of the Lord JESUS - "**First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace**" - clearly showing that this is a Scriptural and not a fanciful method of looking for types.

Gilgal, the place of the rolling away of reproach, is very suggestive. At this, the first encampment after the Crossing of the Jordan, the people were circumcised; and typically, Gilgal is taken to signify judgment of the flesh, for it is often associated with power over evil.

We have seen that the stones taken from the Jordan speak of the believer as "**risen with Christ**"; and that those which were left in the river illustrate another truth in Colossians 3, "**Ye are dead**". Gilgal speaks of what is taught in the fifth verse: "**Mortify, therefore, your members which are upon the earth.**"

In the day of victory the children of Israel were again and again led back by Joshua to the camp at Gilgal (Joshua 10:43); for it is at such times that there is danger of the flesh being puffed up. Samuel also made them return hither; for we read in I Samuel 11:13, "**To-day the Lord hath wrought salvation in Israel . . . Come, and let us go to Gilgal, and renew the kingdom there.**" It is very suggestive that in chap. 15:33, we are told that "**Samuel hewed Agag in pieces before the Lord in Gilgal.**"

This is one of the events which we can see could not have happened so appropriately anywhere else.

The Amalekites, who came upon Israel in the wilderness, immediately after the rivers of water from the smitten rock had quenched the thirst of the people, are taken to typify the flesh. They were descended from Esau, and therefore were allied to the children of Israel. The scene in Exodus 17 seems to represent the opposition of the flesh immediately after the Spirit has been given; and when Joshua has been victorious, the chapter closes with the declaration of eternal enmity between GOD and Amalek.

At that time a new title was given to the Lord by Moses, "**Jehovah Nissi; for he said, Because the hand of Amalek is against the throne of the Lord, therefore the Lord will have war with Amalek from generation to generation**"; or, as we read in Romans 8, "**Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.**"

To make peace with the foe is to cease to recognise this; and it was in direct disobedience to GOD that Saul spared Agag, the king of the Amalekites. His death at the hand of Samuel was in itself a type of the judgment of the flesh; and that it occurred at the place which seemed to typify this judgment makes the scene doubly significant.

Many other places with names full of meaning might be mentioned; but our object here is merely to suggest this method of study to those who have not yet tried it for themselves.

The second class affords an even more interesting field for research; for it proves again and again the wonderful appropriateness of the places chosen by GOD, and emphasizes what we have noticed before, that every detail in scenes which foreshadowed the work and person of His Son were of intense importance to Him.

There is in Mount Moriah a striking example of this. When GOD would test Abraham's faith, and at the same time give a picture of His own great love in not withholding His Son, His only Son, He directs him to a certain mountain, "**the place of which God had told him,**" as it is twice called (Genesis 22:3, 9).

The altar on which Isaac was to be bound, and the ram offered, must be erected on one particular spot which GOD alone could point out. No other hill in all Palestine would have been so appropriate, for the scene is thus linked with two other altars.

The Lord appeared to David at the threshing floor of Araunah the Jebusite on Mount Moriah (2 Chronicles 3:1); and thus the angel was commanded to sheathe his sword, and GOD said, "**It is enough,**" where He had before told Abraham to stay his uplifted hand. There is in many respects a wonderful resemblance between the two scenes, both telling of the sacrifice which GOD had provided.

David gratefully erected his altar; GOD sent down the fire: and we read that "**David saw that the Lord had answered him.**" The words in Genesis 22 were still true, "**As it is said to this day, in the mount of the Lord it shall be seen.**"

Was it by accident that these two incidents took place at the same spot? David at once saw that this was the place for the Temple. "**This is the house of the Lord God, and this is the altar of the burnt-offering for Israel.**" Here GOD had pardoned his sin on the ground of grace, and had accepted him in the person of his burnt-offering; and he begins immediately to make preparation for building, having purchased not only the threshing floor, as in II Samuel 24:24, but the whole place, as in I Chronicles 21:25.

The Temple was actually built by Solomon, "**in Mount Moriah, where the Lord appeared unto David his father**" (II Chronicles 3:1), and where Jehovah-Jireh revealed Himself to Abraham. There the altar of burnt-offering was placed and innumerable sacrifices offered.

As Abraham and Isaac went "**both of them together**" up the slopes of Mount Moriah, Isaac said, "**Behold the fire and the wood; but where is the lamb for the burnt-offering?**" That question seems to cover the whole of the Old Testament times. On the opening page of the Gospel we have John saying, "**Behold the Lamb!**" and as we look back to Calvary, we may ask, "**Where is the fire?**" It has expended itself; it has said, "**It is enough**" (Proverbs 30:16).

When this greatest of all burnt-offerings was offered, GOD once more answered from Heaven; this time not by actual fire, or by a voice, but by rending the veil in the Temple.

We find linked with Mount Moriah, three examples of costly giving;

- Abraham spared not his only son;

- David at great expense purchased the whole place, and all it contained, saying, "**Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing**";

- and the Lord sitting over against the treasury noted the widow's gift, how "**she of her want did cast in all that she had, even all her living.**"

There is another "**green hill far away, without a city wall,**" which is a very sacred spot. Our Lord often trod the Mount of Olives; and it is closely connected with many incidents in His life. He must have loved that hill overlooking the city, which was really "**the city of the great King,**" but which yet refused to own allegiance to Him.

It seems a specially hallowed place, because it was the last on which His feet stood, when, leading His disciples over its brow "**as far as to Bethany,**" "**He was taken up; and a cloud received Him out of their sight.**" But this is not all: it will be the very next spot on earth's soil where those once pierced feet will stand; for the two men who appeared to the disciples said, "**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.**"

It may be that this verse is applicable to both events in the Lord's coming - His return to the air for His Church, and His return to the earth with His Church. It will be "**in like manner,**" on both occasions. "**A cloud received Him out of their sight**"; and a cloud will restore Him when "**the dead in Christ shall rise first; then we which are alive and remain shall be caught up**

together with them in the clouds, to meet the Lord in the air." His own saw Him go, and it will be to His own that He will return.

It will be especially "**in like manner**" that He will return to the earth in His glory; for not only will the clouds again give Him back to the earth, when "**they shall see the Son of Man coming in the clouds of Heaven, with power and great glory,**" but "**His feet shall stand upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley**" (Zechariah 14:4).

Our Lord's ascension from, and His return to, the Mount of Olives seems to be foretold by the prophet Ezekiel.

The glory was seen by him to leave the city and stand upon "**the mountain which is on the east side of the city**" (Ezekiel 11:23); and later on he sees that "**The glory of the God of Israel came from the way of the east, . . . by the way of the gate whose prospect is toward the east**" (Ezekiel 43:2, 4).

The Mount of Olives would be a place of deep interest to us if we merely traced out the different occasions on which He stood upon its slopes; but it is still more so when we see that many of them were foreshadowed in the life of David. One little word in Samuel links together David and David's greater Son, for it tells us that there David "**was wont to worship God**"; while in Luke we read that on that sad night, the saddest in all His life, the Lord "**went as He was wont to the Mount of Olives**" (II Samuel 15:32, marg.; Luke 22:39, 40).

It was the familiar resort of each when they would pour out their heart to GOD; and it may have been under the shade of the very olives that grew in that garden, where our Lord poured out His soul in agony, "**the place**" mentioned in Luke, that David, inspired by the HOLY SPIRIT, uttered the Psalms so wondrously expressing the thoughts of the Man of Sorrows. The Lord JESUS afterwards explained to His disciples all that was "**written in the Psalms concerning**" Himself; and we may well believe that some of them were truly the language of His heart during the hours He spent there.

The heading of Psalm 102 tells us that it is "a prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord"; and some of it has been thought specially applicable to that scene in the garden. We are told in Hebrews 1 that verses 25, 26 were actually addressed to the Lord JESUS; and it may have been that they were literally spoken to Him at this time by the angel, the "**ministering spirit,**" that came to Him and strengthened Him (Luke 22:43).

The twenty-fourth verse may have been His language then: "**I said, O my God, take me not away in the midst of my days**"; and the angel's answer, "**Thy years are throughout all generations. Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall have no end.**"

There are twenty-eight verses in the Psalms which are quoted in forty-six passages in the New Testament as referring to the Lord; and sixteen of these He applied to Himself, while many more seem to express His thoughts.

It is as the rejected king that we read of David in connection with the Mount of Olives.

Absalom, who had slain his brother, had stolen the hearts of the people, and they had anointed him king, as their descendants did long years afterwards when they "**denied the Holy One and the Just, and desired a murderer to be granted**" unto them. David was obliged to leave his city; and we read that "**the king went forth, and all the people after him, and tarried in a place that was far off.**"

This is what the great Son of David has done. His own people, Israel, have said, "**We will not have this man to reign over us**"; and He, too, has had to leave His city, and He is now "**as a man taking a far journey**" (Mark 13:34).

But He has not left His city for ever: it is true that He has gone into a "**far country**," but He intends "**to return**" (Luke 19:12), and so, like David, He is only tarrying in the place that is far off. Very soon "**He that shall come will come, and will not tarry.**" Meanwhile He has said to Jerusalem, "**Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.**"

The little scene between David and Ittai is very beautiful.

The king said to him, "**Wherefore goest thou also with us? return to thy place, for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us?**"

But Ittai does not hesitate: it is true he has but just come to know David, but that is enough, - "**As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.**" This is the language of every heart which has been taught by the HOLY GHOST to "**say that Jesus is the Lord.**"

If they have enlisted "but yesterday," they will prefer to take their place with the King in exile, rather than join the ranks of the usurper. David offers Ittai the choice, and draws from him this loyal response. When our Lord had opened the eyes of the blind man, He said unto him, "**Go thy way**"; but we read, "**Immediately he received his sight, and followed Jesus in the way.**" He did not want a separate way from His: and so with each one who has had his eyes opened and has had a glimpse of the Lord JESUS. The language of his heart is, "Thy way, not mine, Lord!"

David begins now his sorrowful journey over the Mount of Olives; and many things in this chapter link themselves with scenes which took place on the same mount in our Lord's life.

In II Samuel 15:23 we read, "**The king also himself passed over the brook Kidron**"; and in John 18:1 we are told that JESUS "**went forth with His disciples over the brook Kidron, where was a garden, into the which He entered, and His disciples.**" Kidron means "*blackness*"; and truly the King of Israel went down into blackness and darkness on that night in

which He was betrayed.

As he stood there David spoke to his followers of his return, "**If I shall find favour in the eyes of the Lord, He will bring me again, and shew me both it and His habitation.**"

From the Mount of Olives he could look down on the city, and could doubtless see the tent in which the Ark had lodged, but which was now deserted for a time. David was leaving Jerusalem on account of his own sin - he was reaping what he had sown; and thus the type is very imperfect.

There was no "if" in our Lord's teaching to His disciples, as "**He sat upon the Mount of Olives, over against the Temple,**" and told them of His return. The twenty-fourth and twenty-fifth chapters of Matthew and the thirteenth of Mark were delivered on the Mount of Olives.

We are told that "**David went up by the ascent of Olivet, and wept as he went up,**" and the people with him followed his example; and here we have a foreshadowing of our Lord, who wept over His rejection by Jerusalem on the very same spot.

The procession of which He was the central figure differed in many respects from the sorrowful one which we have been following in Samuel. The Lord was not leaving Jerusalem, but was going into the city; and in Luke 19:37 we read, "**When He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice**"; but we read in the forty-first verse, "**When He was come near, He beheld the city, and wept over it.**"

While His disciples were rejoicing, His heart was full of sorrow. The multitudes were shouting "**Hosanna!**"; but He knew that in a few days they would be crying, "**Crucify Him! crucify Him!**"

The sorrow of David was shared by his servants, as they thought of the treatment he had received. The sorrow of our Lord was borne alone, for none understood His grief; and He cries in the sixty-ninth Psalm, "**I looked for some to lament with Me, but there was none; and for comforters, but I found none.**"

So it was, too, in the garden, when alone He poured out His soul in agony.

In the following chapter (II Samuel 16.), we still find David on the Mount of Olives; and here he is met by an enemy, Shimei, who "**went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.**"

David had to bear the cursing of Shimei, and his Lord the kiss of Judas; but both forbade their followers to take vengeance.

Abishai said unto the king, "**Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, . . . So let him curse; because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? . . . Let him alone, and let him curse; for the Lord hath bidden him.**"

Our Lord in the Garden of Gethsemane, on the slopes of Olivet, said, "**The cup which My Father hath given Me, shall I not drink it?**" and when Peter used his sword in his Master's defence, He said, "**Put up thy sword into his place.**"

We are told that "**Shimei cast stones at David, and at all the servants of King David; and all the people and all the mighty men were on his right hand and on his left.**" We can imagine how they would try and shield their lord, and we do not hear that they deserted him. How different from the treatment which the Lord received when "**they all forsook Him and fled!**"

We may, however, learn many practical lessons from the conduct of David's followers in the time of his rejection. They followed "**after him**" (15:17); and were "**beside him**" (18); "**with him**" (30; and 16:14); and "**on his right hand and on his left**" (16:6).

Shimei "**cast stones at David, and at all the servants of King David,**" because they were his servants; and it is true now, as our Lord said, "**If the world hate you, ye know that it hated Me before it hated you.**"

If we are walking close to Him we are sure to come in for some of the stones, or at least the dust. We may be certain that when the kingdom was restored to David, he took special delight in honouring those who had been hit by the stones which were aimed at himself.

He reminds Solomon, his son, that he must honour those who shared his rejection. "**Show kindness unto the sons of Barzillai, the Gileadite, and let them be of those that eat of thy table: for so they came to me when I fled because of Absalom.**" This is almost word for word the reward promised by the Lord to those who had shared His earthly sorrows. "**Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me: that ye may eat and drink at My table in My kingdom**" (Luke 22:28-30).

To us who share His rejection now, it is promised that, "**If we suffer, we shall also reign with Him.**"

The true followers of David would not willingly remain in Jerusalem, for they could not have had any fellowship with the usurper's festivities; their place was outside the city.

Are not many of GOD's children trying to be in both places at once, friendly with Absalom's followers and yet professing to be on David's side?

We have to live amongst those who reject our Lord, and are in this respect like Mephibosheth, who could not leave the city; but there was no doubt to which party he belonged. His grief at David's absence was unmistakable, and he certainly did not join with David's enemies. He "**had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace**": and when he did welcome him back, his own affairs and his servants' misrepresentations were nothing to him. "**Yea, let him take all,**" he said, "**forasmuch as my lord the king is come again in peace unto his own house.**"

Ours is this twofold position: we have to live amongst the enemies of our King, but we must also take our place and walk beside Him in the path of His rejection. Though his own city had driven David forth into exile, there was a place on his journey of which we read "**the king came weary, and refreshed**" himself there.

We are not told its name, but it reminds us of what Bethany was to our Lord: the place of rest and refreshment when Jerusalem rejected Him. Again and again He left the city to go thither. One of the meanings given to the name Bethany is "*the House of the Lord's grace*"; and whether we take the meaning of the name or not, it is a beautiful picture of how the Lord finds His home in the hearts of those who love Him, while He is an exile from His kingdom.

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