

THE STUDY OF THE TYPES

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CHAPTER 4

The Grouping of Types

THERE are many helpful ways of grouping the types together. For example, we often find that those which differ in many respects have one detail in common; and when this is the case, we may assume that the teaching conveyed by that one point is the same in each case, and by linking all together it is emphasized and impressed upon us.

Thus, in the Tabernacle and its service, and elsewhere, we again and again have the sufferings of the Lord JESUS CHRIST typified by the crushing or beating of different substances.

- In the tabernacle itself, the gold for the mercy-seat and for the candlestick was not only pure gold, but beaten gold.
- The spices for the holy ointment, for the incense and the frankincense, must be crushed, for they would not otherwise give forth their fragrance; and the perfume which was thus made was to be beaten very small (Exodus 30:36).
- The oil with which the ointment was compounded, and the oil for the meal-offering, was beaten oil; and for the candlestick "**pure oil olive beaten for the light.**"
- The corn for the meal-offering was beaten out of full ears; and the flour for the same offering, which speaks to us of the Lord JESUS CHRIST offering to GOD a spotless life, was fine flour, as also the flour for the shewbread.

There was no unevenness in Him. The Captain of Our salvation was made "**perfect through sufferings.**" In all His followers, even in those who are most like Him, there are many inequalities: they have some beautiful traits of character; but the very fact that these traits are so prominent suggests that they are probably lacking in some other characteristic.

Our Lord was remarkable for no one attribute - He was perfect in all. He was like the fine flour, perfectly smooth and even; and the crushing and bruising served to prove this. In Isaiah 28:28 we read that "**bread corn is bruised,**" and the manna needed to be ground in mills or beaten in a mortar.

All these different pictures speak to us of the sufferings of our Lord throughout His lifetime. We are told that Gethsemane means "*olive press*"; and it was not only on that last terrible night that He visited it, for we read that He "**ofttimes resorted thither with His disciples.**"

His whole life was one of suffering; and as we have this again and again brought before us in these types, we learn something of the meaning of the words, "**it pleased the Lord to bruise Him,**" and of Paul's desire "**that I may know Him . . . and the fellowship of His sufferings.**" It is also interesting to link together types which in themselves closely resemble one another,

especially those which represent different aspects of CHRIST's life and work.

For instance, He is often foreshadowed by bread or corn in various forms. We have already looked at the manna and the old corn, and the sheaf of the firstfruits, and have also mentioned the corn and the fine flour in the meal-offering. He was also typified by the unleavened bread that was eaten at the feast of the passover. There must be no leaven in anything which typified CHRIST; and for this reason it was forbidden to be offered in the meal-offering, for throughout the Word it always represents evil.

In John 12, our Lord compares Himself to the corn of wheat, which, except it fall into the ground and die, abideth alone; but if it die it bringeth forth much fruit. In the memorial supper He brake the bread and said, "**This is My body which is broken for you.**" In the tabernacle we see Him in connection with Israel represented by twelve loaves; while it is said of the Church united to CHRIST, "**We being many are one bread** [or one loaf]."

And lastly, in Revelation, the hidden manna is promised to the overcomers. These types which are so similar seem to cover the whole of our Lord's life, and even look back into the past eternity. The manna that fell round about the camp of Israel represents the incarnation of the Lord JESUS CHRIST.

He Himself says, "**My Father giveth you the true bread from heaven; for the bread of God is He which cometh down from Heaven and giveth life unto the world.**" But we also see from this passage that before He became manna for us He was the bread of GOD; for these types not only speak of the Lord JESUS CHRIST as the food for man, but tell us of Him on whom the Father's heart delighted to feed. This thought is prominent in the meal-offering, where a handful was burnt upon the altar representing GOD's portion, and the remainder given to the priests; telling us of the believer's fellowship with GOD concerning the person of their Lord.

In Psalm 78, the description of the giving of the manna is very beautiful; for it tells how GOD had "**commanded the clouds from above, and opened the doors of Heaven, and had rained down manna upon them to eat, and had given them of the corn of Heaven. Man did eat angels' food,**" or as it is in the margin, "everyone did eat the bread of the mighty." The manna before it fell to the earth was "**the bread of God**" - "**the corn of Heaven.**"

The doors of Heaven must be opened, and Heaven must be emptied that earth might be filled. Thus we see that the manna speaks to us first of CHRIST from all eternity, and then of CHRIST in the flesh. The fine flour, as we have seen in the preceding group of types, tells us of His perfect life on earth, and of the suffering He underwent; the corn of wheat which falls into the ground and dies, that it may bring forth much fruit, clearly typifies Calvary; and so also does the broken bread, which reminds us of His body broken for us.

The old corn of the land, on which we are told the children of Israel fed when the manna ceased, seems to speak of CHRIST in resurrection; or it may point back to CHRIST from all eternity laid up as the provision for His people.

The sheaf of the firstfruits, which they waved on the first day of the week on the morrow after the Sabbath, plainly prophesied His resurrection.

This waving of the firstfruits must have been one of the earliest acts of the children of Israel after they entered the land; and they could only have eaten the old corn of the land by itself for two or three days. We are told that they crossed the Jordan in the time of harvest; they encamped at Gilgal on the tenth day of the month; killed the passover on the fourteenth; and waved the sheaf of the firstfruits on the morrow after the Sabbath immediately following the passover.

The sheaf of the firstfruits also speaks of His coming again, for it represents "**Christ the firstfruits, afterward they that are Christ's at His coming**"; and the "**much fruit**" brought forth by the dying of the corn of wheat also looks forward to that day when the Church will be complete, and "**He shall see of the travail of His soul and shall be satisfied.**"

The bread which we break at the supper of our Lord links together His death and His coming again; for we remember His broken body and shed blood "**till He come.**" Between His resurrection and coming again we have CHRIST the food of His people in the meal-offering, of which the priests partook, and in the feast of unleavened bread following the passover.

"**For even Christ our passover is sacrificed for us, therefore let us keep the feast.**" The shew-bread, or bread of faces, and the hidden manna promised to the overcomers in Revelation, tell of Him who in His ascension glory is ever in the presence of GOD for us.

Thus in this group of types we have brought before us the whole of His life and work.

Others might be added to this list, and especially the many scenes which picture GOD's provision in times of famine; but perhaps the most beautiful picture is that of the corn in Joseph's storehouses.

Both Joseph and the corn which he stored are dearly foreshadowings of CHRIST - another instance of the double types to which reference has been made; and the familiar story is full of teaching as to the marvellous supply found in Him who is the Bread of Life. The corn which Joseph gathered "**very much, until he left numbering; for it was without number,**" reminds us of "**the unsearchable riches of Christ.**"

The opened storehouses, supplying to his needy brethren "**as much as they can carry,**" give us in type the fulness of Him in Whom all fulness dwells. He will not only fill our sacks, but give us such a plentiful supply of the finest of the wheat, that our barns will be filled with plenty, and we shall have not only enough for our own needs, but also a supply for the needs of others.

The corn gathered in Joseph's wondrous storehouses provided food for the hungry, and also seed with which those who had themselves been fed could go forth and sow the fields. Joseph said to them "**Lo, here is seed for you, and ye shall sow the land... seed of the field, and for your food.**"

We too find in the storehouses that GOD has provided for us, in the Incarnate Word and in the written Word, "**seed to the sower, and bread to the eater.**" But before Joseph sent forth the Egyptians on this service they had to come to him in all their need. "**We will not hide it from my lord how that our money is spent... there is not aught left in the sight of my lord, but**

our bodies, and our lands."

They had come to the end of their own resources; and it is when we as poor sinners have come to the end of ourselves that there is room for CHRIST's fulness.

- It was when the prodigal "**had spent all**" that he said, "**I will arise and go to my father,**" knowing that in his father's house there was bread enough and to spare.

- It was when the poor woman with the issue of blood had "**spent all**" that she came to JESUS and touched the hem of His garment.

- It was when the two debtors had "**nothing to pay**" that their creditor frankly forgave them both.

We must bring empty sacks to Joseph's storehouses. Like these Egyptians, too, we cannot sow until we have first been fed; and we can only scatter what has supplied our own need. Joseph must supply the corn himself, both for our table and for our seed-basket.

As Paul said to the saints at Corinth, "**He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown.**"

If we wished still to continue this study, we might add to these types some of the incidents which took place at Bethlehem - "**the House of Bread.**" It was there that He was born who was the Bread of GOD sent down from Heaven.

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

It was to Bethlehem that Naomi came from the far country, and found, not a famine, but a plentiful harvest; and a wealthy kinsman, who first allowed Ruth to glean in his fields, then took her to be his wife, and made her the joint possessor of all that he had.

Bethlehem was the city of David where he to whom the Lord had said, "**Thou shalt feed My people Israel,**" was anointed king. He had before fed and guarded his father's sheep in the fields of Bethlehem, the very fields where those other shepherds years afterwards were keeping their flocks when the angel first announced the birth of David's greater Son.

There are many beautiful lessons to be learnt from the meanings of Bible names; and we may be sure that it was not by accident that these and other events took place at the city whose name signified "**the House of Bread.**"

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