

# THE STUDY OF THE TYPES

BY

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## CHAPTER 5

### Types of Calvary

IN these days when the doctrine of Atonement by substitution is so often denied, the study of the types is of the utmost importance. It has frequently been noticed that the red line of the blood runs all through the Old Testament, and that thus we are constantly reminded of the shed blood, without which there is no remission.

In the many foreshadowings of the work of Calvary we see a life laid down instead of the life of another, not merely as an example of self-sacrificing love, as men now try to teach. It must have been from these Old Testament types that the Lord answered His own question, "**Ought not Christ to have suffered these things**"; and as we study them we see the reasons for His sufferings.

If the disciples had understood that He was the great Antitype to which all had pointed, their faith would not have been so shaken; for they would have seen that it was only through death that He could redeem man. It is therefore of the utmost importance that we should be familiar with the Old Testament scenes and institutions which typified His death, even the death of the Cross.

Paul tells us in I Corinthians 15 that "**Christ died for our sins according to the Scriptures.**" The fact of His death needed not the testimony of the Scriptures; but the reason of that death could only be understood by the study of the prophecies and the types of the Old Testament.

To enumerate each of the latter would be impossible; but if only the best known are studied, it will be seen how all point to the great event which was the centre of the world's history; and yet how varied is the teaching, for each one seems to emphasize some particular truth.

The types which foreshadowed the death of our Lord may be divided into several groups.

1. First, we have those where there was the actual shedding of blood. Before the offerings were instituted in Leviticus many animals had been slain in sacrifice. We need only turn over a single page in our Bibles to see how GOD must have taught Adam and Eve to offer sacrifices.

The coats of skin with which He clothed them evidently point to this, for to supply them there must have been death; and so the garment which GOD provides can only be ours through the death of CHRIST. In the earlier part of this chapter we have Adam and Eve making for themselves aprons of fig-leaves, garments that were not fit for His presence; but He Himself clothes them with that which speaks of CHRIST.

In the following chapter, the lamb offered by Abel, in contrast to the fruits of the earth presented by Cain, teaches emphatically at the very beginning of GOD's Word that "**without shedding of blood [there] is no remission**"; and also shows that like Abel we can know even now that we are accepted of GOD because of the Lamb that was slain instead of us.

In both the third and fourth chapters of Genesis we have man's way and GOD's way contrasted. The fig-leaves and the coats of skin, the fruit and the lamb, tell us that man's best is not enough, but that GOD has given His best.

GOD must have taught Abel the need of the blood; for we are told in Hebrews 11:4 that "**by faith**" he offered the lamb, and we know that "**faith cometh by hearing.**" GOD testified of his gifts: but Cain's gift, though beautiful to look at and the fruit of much labour, was a false gift. We read in Proverbs 25:14 that "**whoso boasteth himself of a false gift is like clouds and wind without rain**"; and the apostle Jude in speaking of the way of Cain and his followers says, "**Clouds they are without water, carried about of winds.**"

Religion without CHRIST and His death is a false gift.

The beautiful picture in Genesis 22 emphasizes the thoughts of provision and substitution; for the ram caught in the thicket is offered instead of Isaac. This is another instance of the double types; for both Isaac and the ram are types of CHRIST on Calvary - Isaac the well-beloved son, whom the father spared not; and the ram the substitute which GOD had Himself provided, and on account of which He gained the glorious title, "**Jehovah Jireh**, the Lord will provide."

This is often quoted in connection with the supply of temporal needs; but though these are included in the greater gift, the name, Jehovah Jireh, was first used at the time when Abraham said, "**My son, God will provide Himself a lamb for a burnt offering.**" It is because He "**spared not His own Son, but delivered Him up for us all**" that He can "**with Him also freely give us all things.**"

One of the most familiar types is that of the Paschal Lamb.

The whole of the twelfth chapter of Exodus is full of teaching; but the leading thought is evidently contained in the words, "**When I see the blood I will pass over you.**"

It tells of redemption by blood, the only means of deliverance from wrath; and it speaks to us of the need of personal appropriation, for there is not only the shed blood, but the sprinkled blood. The lamb must not only be slain for all Israel, but the blood must be poured into a basin and sprinkled on the doorposts and the lintel, for the firstborn of each individual family.

There are many people who believe in the shedding of the blood; they believe that the Lord JESUS died, but they have not appropriated His work for themselves, and so are not resting under the sprinkled blood. To have rested only on the fact that the lamb had been killed would not have brought safety; but having done what GOD had told them, the children of Israel were safe.

Nothing but the blood could keep out the destroying angel; the strongest buildings in the land are

specially mentioned, but neither the throne nor the dungeon were secure - neither palace guards nor prison walls could ensure safety. We read that "**there was not a house where there was not one dead**"; and though reference is made primarily to the houses of the Egyptians, it was true throughout the whole land, in the houses of the Israelites as well; for in each home there must be death - either of the firstborn or of the lamb.

In the book of Leviticus we have the full account of the institution of the offerings, which were repeated all through the centuries that followed, till He came who was the Lamb of GOD, the Antitype of all.

The burnt-offering, like the sacrifice of Abel, tells us of acceptance; the peace-offering, as its name implies, of peace through the death of another Peace having been made, there is communion with GOD Himself over the death of the Lord JESUS; for the priests were allowed to feed upon the sacrifice, a portion only being consumed on the altar as GOD's part, the remainder being for Aaron and his sons.

Time would fail to dwell on all the details of the work of Calvary which are so wonderfully brought before us in the offerings.

They themselves form a group of inexhaustible types which must be studied together. In this chapter we have only space to mention the leading thought in each. The keyword in Leviticus 1 concerning the burnt-offering seems to be in the 4th verse, where we read that the offering shall be "**accepted**" for the offerer; in chapters 4 and 5, where the subject is the sin-offering, the central word often repeated is, "**it shall be forgiven him.**"

These two words, accepted and forgiven, clearly show the primary thought in the two offerings; the one telling of CHRIST's perfect sacrifice to GOD the ground of our acceptance, the other of His bearing our sin. In either case (chap. 1:4 and chap. 4:4) the offerer was instructed to lay his hand on the head of the offering, and a wondrous transference took place, but in an opposite direction.

In the burnt-offering the acceptableness of the offering passed to the offerer and he was accepted; in the sin-offering the sin of the offerer passed to the offering and he was forgiven. There are many believers who know the Lord JESUS CHRIST as their sin offering, but who do not seem to have the joy of knowing Him as their burnt-offering, and of seeing that they are indeed "**accepted in the Beloved.**"

Each time the offerings were repeated they foreshadowed the death of CHRIST, and the teaching is the same; but some of the scenes add touches of special beauty, as, for instance, the scene in I Samuel 7, when the children of Israel are led by Samuel to return to the Lord. They had sinned, the glory had departed, the ark had been taken; but here they own their sin, and pour out water before the Lord in acknowledgment of their utter helplessness.

Then we read that "**Samuel took a sucking lamb and offered it for a burnt-offering wholly unto the Lord; and Samuel cried unto the Lord for Israel, and the Lord heard him**"; and the next verse tells us that the Lord thundered with a great thunder upon the Philistines. This was GOD's answer to the people, who, owning their own feebleness, linked themselves to the

weakness of the little lamb.

The incident has been beautifully compared with the passage in Romans 5, "**when we were yet without strength,**" typified by the pouring out of the water; "**while we were yet sinners,**" corresponding with their confession "**we have sinned**"; and "**Christ died for us,**" foreshadowed by the offering of the lamb.

The sin-offering and trespass-offering, the great day of atonement, the cleansing by the red heifer, and the provision for the cleansing of the leper, all speak of GOD's remedy for defilement; and repeat again and again that the Cross of CHRIST is the only ground for cleansing. With two or three other types they form a very important cluster which must be considered separately.

In the last mentioned of these, the cleansing of the leper, the prominent thought seems to be that of justification by the death and resurrection of CHRIST (see chapter 9). It was no costly offering that was needed.

The two birds-or sparrows, as we read in the margin - would be within reach of the poorest; and we are reminded of our Lord's words, "**Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.**" We may be sure that this was true of the little bird that was slain as a type of His Son.

It was killed in an earthen vessel, and our Lord needed an earthen vessel in which to die. "**Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death.**" The same word is used in the 22nd Psalm, where He says, "**My strength is dried up like a potsherd.**"

Reference has already been made amongst the double types to the one found slain in the field in Deuteronomy 21, and the inquiry held over that death, teaching us that GOD will require the death of His Son. The people cried, "**His blood be on us, and on our children**"; and we read in Numbers 35:33, "**Blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein**"; or, as it is in the margin, "there can be no expiation for the land, but by the blood of him that shed it." We see, however, that the heifer was here slain to meet such guilt.

2. There are many other foreshadowings of the death of CHRIST where there is no mention of the shedding of blood, and several of these are scenes which picture His passing through the waters of judgment and death.

Like so many other typical substances in Scripture, water has several meanings, which may generally be easily discovered by the connection. When the thought is that of cleansing, the water evidently typifies the "**washing of water by the Word,**" as in the Laver, and in John 13, and elsewhere. Where there is refreshment and life-giving power, as in the water that flowed from the smitten rock, the well of John 4, and other wells, the rivers of John 7, the river of GOD, and the rain that refreshes the earth, we know that the HOLY SPIRIT is prefigured.

Then again the instability, turmoil, and unrest of the sea is often symbolical of the unrest of the

nations of the earth, as in Ezekiel 31:4, Psalm 18:4, Revelation 17:15; but when **"the floods lift up their waves, the Lord on high is mightier than the noise of many waters."**

Water spilt or poured out on the ground indicates man's weakness, as in the type to which reference has just been made (I Samuel 7), and in II Samuel 14:14, and Psalm 22:14. But deep waters are an element of danger and destruction, and speak to us of sorrow and death; and thus typify the waters of judgment through which the Lord JESUS passed in death for us.

It is in this connection that they are so often spoken of in the Psalms, in many of which we have the utterances of our Lord Himself. **"Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves"** (Psalm 88:7); **"All Thy waves and Thy billows are gone over me"** (Psalm 42:7); **"Save me, O God; for the waters are come in unto my soul . . . I am come into deep waters, where the floods overflow me . . . Let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up "** (Psalm 69:1, 2, 14, 15).

Another Psalm tells us that GOD's **"judgments are a great deep"** (Psalm 36:6); and thus several of the Old Testament pictures evidently typify the Lord JESUS CHRIST on Calvary passing through the waters of judgment and death for us.

We know from the Lord's own lips that Jonah is a type of Himself; for He said, **"As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."** The language of Jonah's prayer in the second chapter reminds us of many of the utterances in the Psalms as he cries, **"Thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about; all Thy billows and Thy waves passed over me."**

Noah was preserved in safety, and the waters of the flood touched him not, because he was safe in the ark; but the ark must pass through the waters, and the waves must beat upon it: and thus it tells of CHRIST, who having met the storm for us, is our place of safety.

In the Red Sea and the Jordan, through which GOD's redeemed people passed, we again have pictures of the death of CHRIST; the first, as we have noticed, teaching us of deliverance from Egypt, and the Crossing of the Jordan, of entrance into the land of promise, the place of blessing, the Crossing of the Red Sea points to that which is behind; the passage of the Jordan to that which is in front.

The ark of the testimony, that went down first into the river and remained till all the people had passed over, foreshadowed CHRIST, the Alpha and Omega of our salvation, going down into death for us and meeting it to the full; for we are told that the Jordan was crossed at the time when the river overflowed its banks. The stones that were placed in the Jordan, as we have seen, speak of the believer's share in the death of CHRIST; and those in the land, of their having been raised with Him from the waters of death.

In the incident at Marah, where the bitter waters were made sweet by means of the tree that was cast into them, we probably have another foreshadowing of the same; as one has said, **"Beauteous type of Him who was cast into the bitter waters of death in order that those waters**

might yield nought but sweetness to us for ever. We can truly say the bitterness of death is passed, and nothing remains for us but the eternal sweets of resurrection."

The scene was very similar to that which took place in the time of Elisha on the banks of the Jordan, when the axe-head was made to float; and by analogy both seem more than mere illustrations of what the Lord has done by going down into the waters of death. In the former the bitter was made sweet: in II Kings 6, that which was lost and sunken was raised and restored. In each case it was by means of the tree or branch cast into the waters.

3. There are other types of our Lord's death which cannot be included in either of the former divisions, for they do not speak of the actual shedding of blood or of the waters of death.

Amongst them there are two more wilderness pictures which must not be omitted.

The smitten rock was the source of the rivers of water; just as the death of CHRIST must precede the descent of the HOLY SPIRIT. In promising the outflowing rivers of water in John 7, the Lord evidently referred to this type. We read, "**This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.**"

The Apostle Paul tells us that "**that rock was Christ**"; but it needed only to be smitten once.

Moses on the second occasion was told to speak to it; and for his disobedience to this command he was not allowed to enter the land. GOD thinks much of His pictures, and would not allow a hasty hand to thus add a stroke, which spoilt the whole by making it an incorrect representation of that which it was meant to typify.

When, long centuries afterward, Moses' prayer was answered, and he was allowed to "**go over and see the good land that is beyond Jordan, that goodly mountain,**" when he and Elias stood with the Lord on the Mount of Transfiguration, the subject of conversation was the decease "**which He should accomplish at Jerusalem**" - the Antitype of the smitten rock.

Surely then Moses fully understood the meaning of the type which he had marred.

The scene in Numbers 21, of the lifting up of the brazen serpent, is familiar to all from the reference in John 3, as a foreshadowing of the lifting up of CHRIST on Calvary; and here the truth emphasized is that the death of our Lord is the remedy for the bite of sin.

"There is life in a look at the crucified One."

He took upon Himself the form of that which had done the mischief; He was made "**sin for us.**"

The remedy was for all that were bitten. We read (verses 8, 9) that it was for "**everyone**" and "**any man**"; like GOD's work spoken of by Job, "**which men behold. Every man may see it; man may behold it afar off.**"

The earliest foreshadowing of the Lord's death seems to be given in the deep sleep that GOD

caused to fall upon Adam when He formed or builded Eve (see margin). We know from Ephesians 5 that this is a picture of CHRIST and the Church, and it was through the deep sleep of CHRIST that the Church could be builded up.

**The rending of the veil of the temple at the moment that our Lord gave up the ghost was the conclusion of the Old Testament types**

The veil which had hitherto hung between the Holy place and the Holiest of all had been to "**divide**" between the two (Exodus 26:33), and teaches us that the Incarnation of our Lord, which is typified by the veil, could not of itself bring us to GOD. It was the rending of that veil that opened the way. Now we may by faith boldly enter into GOD's presence; and by-and-by we shall actually go inside, "**whither the Forerunner is for us entered.**"

The rent veil would allow those who served in the temple to see into the Holiest of all; and this is our privilege now.

Our Lord said, "**The world seeth Me no more, but ye see Me**"; and we can by faith behold Him appearing as the great High Priest "**in the presence of God for us.**"

We have in another group of types mentioned the corn of wheat which, falling into the ground, dies, and so brings forth much fruit. Here the Lord teaches that it was necessary for Him to die in order that He might have a glorious harvest.

Volumes have been and might still be written on these wonderful types; but in this brief study we see that by grouping together those that speak to us of the Cross of CHRIST, we have brought before us all the chief blessings that it has purchased for us.

We have a covering that fits us for GOD's presence in Genesis 3; acceptance in Abel's lamb and the burnt-offering; substitution provided by GOD in Genesis 22, and also in the offerings; deliverance from wrath in the Paschal Lamb; peace and communion in the peace-offering; forgiveness and cleansing in the sin and trespass-offerings, the great day of atonement, the red heifer; and justification in the bird slain at the cleansing of the leper.

Then we see also deliverance from our enemies in the Crossing of the Red Sea, and entrance into blessing in the passage of the Jordan; the believer's union in His death and resurrection in the stones; the bitter turned into sweet at Marah; the sunken raised in II Kings 6; the gift of the HOLY SPIRIT in the smitten rock; the healing from the poison of sin in the uplifting of the brazen serpent; the building up of the Church in Genesis 2; the only means of safety in the Ark; access to GOD's presence in the rent veil; and the ingathering of the harvest in the corn of wheat.

In Jonah's history we have foreshadowed the exact time that would elapse between His death and resurrection; and in the scene in Deuteronomy 21 we are taught that GOD will require the death of His Son.

These are but some of the most prominent thoughts brought before us in this rich cluster of types; but there are in each one many details which are full of beauty.

The Lord by instituting His supper has given us a constantly recurring type of His death - a shadow left behind as He returned into the light of His Father's house. The fact that He has commanded us to remember His dying love in the emblems of the broken bread and poured-out wine tells us that He values our thoughts. As the Psalmist says, "**My meditation of him shall be sweet**" (Psalm 104:34).

His heart is gladdened by our study, as with grateful hearts we in the types "survey the wondrous cross on which the Prince of glory died."

We may well spend time therefore in studying the pictures which so wonderfully bring this before us; and if they are precious to us here as we dimly see their meaning, we may surely look forward to the time when we shall understand them fully, where the Lamb that had been slain will be the centre of the glory, and His death the theme of our conversation.

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