

THE STUDY OF THE TYPES

PRIESTS AND LEVITES - A Type of the Church

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CHAPTER 16

Types of the HOLY SPIRIT

IN looking at the typical substances of Scripture we have already noticed some that prefigured the HOLY SPIRIT, such as oil, water, etc.; and there are also others which must not be omitted in this brief survey of the types.

On the very opening page of the Bible we have a mention of the Spirit; and the word which is used reminds us of one of the symbols or types of Himself. Where we are told in Genesis 1 that the Spirit moved on the face of the waters, the word is one, it is said, which applies to a bird brooding. We know the bird which symbolizes the Spirit; for we are told in the Gospels that at the time of our Lord's baptism, "**He saw the Spirit of God descending like a dove and lighting upon Him.**"

The Spirit brooded as a dove over earth's darkness when GOD first said, "**Let there be light**"; and He again appeared as a dove when He who was the light of the world was entering upon His work and was about to shine on those who "**sat in darkness.**" Throughout the Bible the dove is a type of the HOLY SPIRIT, and of those who are indwelt by Him.

A beautiful picture is given in the twenty-fourth of Genesis of the work of the HOLY SPIRIT. Isaac is, as we know, a type of CHRIST. The promises to Abraham concerning his seed are shown in Galatians to have referred to the Lord Himself, though they had their first fulfilment in Isaac. He was the only begotten son of the father, his well-beloved; and we have seen how the scene on Mount Moriah foreshadowed the love of Him who "**spared not His own Son, but delivered Him up for us all,**" and thus became Jehovah-Jireh, for with Him He freely gives us all things.

In this chapter we have an account of the father sending his servant to find a wife for his son - the one who in figure has already passed through death and resurrection; and this servant is a wonderful type of the HOLY GHOST, who is now calling out a people for His name.

First we have the charge to the servant. The bride of Isaac is to be brought right up out of the land in which she dwells. There is no mistake about the directions. The servant suggests that perhaps she will want to remain in her own home, and will not come to Isaac; is he then to bring Isaac down to her? But Abraham is very decided - Isaac's place is not there. As Mr. Spurgeon has said on this verse, "The Lord JESUS CHRIST heads that grand emigration party which has come right out of the world."

In the tenth verse we are told that the servant does not go empty-handed, but takes with him samples of the riches of Abraham and Isaac - **"all the goods of his master were in his hand."** When the HOLY SPIRIT came down, He, too, brought with Him an earnest of the inheritance which they who listen to His message would receive, for He Himself is the earnest.

In the beautiful Eastern picture of the scene at the well we have the servant, having been led to the one whom GOD had appointed for Isaac, asking if there is room for him in her father's house. Had she refused, he would never have been able to tell her about Isaac. When he is admitted, his first thought is of his errand: **"I will not eat until I have told mine errand."** He never forgets it; and his object, like that of Him whom he foreshadows, is to speak of the one who sent him.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." "He shall not speak of Himself."

So Abraham's steward tells about his master, his master's son, and all his possessions; and gives to Rebekah some of the precious things which he has brought. **"The Lord hath blessed my master greatly, and he is become great":** and unto his son **"hath he given all that he hath."**

In John we read, **"The Father loveth the Son, and hath given all things into His hand";** and again, **"All things that the Father hath are Mine."**

But there was one more thing that Isaac needed: he could not enjoy these things alone; as GOD had said of Adam, **"It is not good that the man should be alone: I will make him an helpmeet for him,"** and the servant's business was to fetch Rebekah. He therefore took that which was Isaac's and showed it unto Rebekah, to prove the truth of his words about his riches. **"He shall receive of Mine, and shall show it unto you."** He also promised blessing to her in Isaac, and he showed her things to come.

Her friends would have detained her, but there must be no delay - **"Hinder me not,"** he says to them, when they suggest her waiting at least ten days. **"The Holy Ghost saith, To-day"** (Hebrews 3:7). **"Behold, now is the accepted time."** The question is put to Rebekah. Does she believe what she has heard? Is she satisfied that Isaac really wants her to go to him? Is she willing to trust herself to the guidance of the one who has come to fetch her? **"Wilt thou go?"** she is asked; and her answer is, **"I will go."**

She believes the report he has brought her; and forgetting the things which are behind, and reaching forth unto those things which are before, she presses toward the mark for the prize of the high calling - which is, that she shall be the bride of Isaac.

She leaves the old home, and forgetting also her own people and her father's house (Psalm 45:10), she commences the desert journey under the guidance of the servant. We read in Genesis 24:61 that she **"followed the man; and the servant took Rebekah, and went his way."** It was the right way, we may be sure, for he knew just the best road to take, having travelled that way before; and it was not likely that Rebekah tried to choose her own path-she was satisfied to be guided. Thus we also are being led by the Spirit of GOD.

We can imagine that during the journey, and at the various, stopping places, she would question him about Isaac, and would want to learn more about the one to whom she was going. We are not told anything about those conversations, only one question and answer are given; but they are characteristic of the whole.

"**What man is this?**" asks Rebekah.

"**My master,**" is the answer. From first to last this is the servant's one theme. He does not speak of himself; but only speaks well of Isaac, and at last is able to bring her right into his presence. The type is so plain that none can fail to see its beauty. We, too, who have believed the message are being led by the faithful Guide through the desert journey, till by-and-by we shall see Him face to face.

Oh, the blessed joy of meeting
All the desert past!
Oh, the wondrous words of greeting
He shall speak at last!

Isaac, meanwhile, was waiting for his bride; and we are told two things about him: the one, that he came to meet her from the well Lahai-roi, where was his dwelling-place (Genesis 24:62; 25:11), "**the well of Him that liveth and seeth me**" (Genesis 16:14, margin); the other, that as she journeyed he went out into the field at evening to meditate, or to pray.

The words of Isaac's prayer are not given; but we have the record of another prayer, offered by One who ever dwelt in the presence of GOD, and who pleads for those who are journeying to Him through the wilderness. "**Holy Father, keep through Thine own name those whom Thou hast given Me.**" "**The glory which Thou gavest Me I have given them.**" "**Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory.**"

The chapter ends with the assurance of Isaac's satisfaction and love - "**He loved her.**" The story falls far short of the Antitype, for Isaac did not have to bear anything in order to win her for his bride; but He whom he foreshadows "**shall see of the travail of His soul and shall be satisfied.**" The very expression in Revelation, "**the bride, the Lamb's wife,**" tells us of the Lamb that had to be slain, that He might have her for Himself.

There is another in Genesis who also seems to foreshadow the work of the Spirit. If Joseph is a type of CHRIST, and there is no doubt of it, the interpreter through whom he talked to his brethren, and the ruler of his house, speak to us of the HOLY GHOST.

He said to his steward, "**Bring these men home, and slay and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house**" (Genesis 43:16, 17).

Joseph called them, and his steward brought them. It is the Spirit Himself who brings us home, so that by faith we enter into the house of the Lord and feast at His table; and soon, guided by the Spirit, we shall in very deed be "**at home with the Lord.**"

In their trouble Joseph's brethren came to the steward, and **"they communed with him at the door of the house."** His reply reminds us of the way in which the **"other Comforter"** speaks peace to troubled hearts; for he said, **"Peace be to you! fear not."** **"Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."** **"The fruit of the Spirit is peace."** And He fills with **"all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."**

Again, we are told that he brought them to Joseph's house (ver. 24), **"and gave them water and they washed their feet"**; so that they were ready to meet Joseph, and present themselves and their offering to him. In the following chapter we read that the steward, or ruler of his house, was commanded by Joseph to test his brethren, that their sin might be brought to their remembrance. In great sorrow they hastened back into Joseph's presence, saying, **"How shall we clear ourselves? God hath found out the iniquity of thy servants."**

They called to mind their treatment of Joseph; and our Lord tells us that when the Spirit is come, **"He will convince the world of sin, and of righteousness, and of judgment";**

- of sin against CHRIST;
- of the righteousness of CHRIST;
- of judgment by CHRIST.

In these two chapters in Genesis, Joseph's steward speaks with all the authority of Joseph himself. **"I had your money,"** and **"he with whom it (the cup) is found shall be my servant."**

There is another important type of the HOLY SPIRIT to which we must refer.

In I Corinthians 10:1, 2, the Apostle says, **"All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."**

We have seen that passing through the Red Sea signified passing through the waters of death; and it appears from this passage that the pillar of cloud typified the HOLY GHOST - for **"by [or, in] one Spirit are we all baptized into one body."**

It was not a mere cloud; but a symbol of GOD's presence amongst them, overshadowing, protecting, and guiding, and so also prefiguring the work of Him who guides us through the desert. In Exodus 13:21, 22 we read, **"The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night";** and in the following chapter we are told that **"the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them."**

It was GOD Himself, the angel of His presence, that dwelt in the cloud. And in Hebrews 3, **"The Holy Ghost saith, . . . Your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart: and they have not known My ways."** The HOLY GHOST Himself was there, as we see from Nehemiah 9:20; and the pillar of cloud and fire was the visible emblem of His presence.

Redemption had been accomplished, the paschal lamb had been slain, and the blood sprinkled; and now the blood-bought people delivered from Egypt must have a guide. They needed the pillar by day and by night, for the people could not find their way alone. As one has said, "We need leading in the brightest of nature's day, as well as in the darkest of nature's night."

When once GOD had given the pillar of cloud, it remained with them for the rest of the journey. **"He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."** And so our Lord said of the Guide whom He promised, He shall **"abide with you for ever."**

The HOLY SPIRIT is given **"upon believing,"** and can never be taken away. We are **"sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."** If the seal could be broken after having been affixed, it would not be **"until the redemption of the purchased possession."**

It might be said of every soul that trusts in the Lord JESUS, "The King sealed it with his own signet, that the purpose might not be changed."

The way by which the pillar led seemed strange to the children of Israel, and when they found themselves hemmed in by the sea in front and the enemy behind, they thought they had been brought in a wrong direction; but their guide led them by the right way, and very soon they understood that it was so.

There was another road into the land, and it seemed an easier and quicker one; but if they had gone by the way of the Philistines, they would have seen war at once, and GOD knew that they were not yet ready to fight. Besides this, we are told that **"all these things happened unto them for ensamples"**; and therefore they must pass through the Red Sea, which would cut them off from all return.

When they were in this difficulty, the pillar went behind them and remained there all night, between them and the Egyptians; enshrouding their enemies in darkness, but giving light to the children of Israel. All through their journey they were never in the dark; and those who are guided by the Spirit **"shall not walk in darkness, but shall have the light of life."**

That which was brightness to Israel was darkness to their foes; and so it is now. GOD has given to us a Guide, "even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him."

The Word of GOD, illuminated by the Spirit, is bright and clear; but **"the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."** It is true now that **"men see not the bright light which is in the clouds."**

The path of the Israelites was like **"the path of the just, as the shining light, that shineth more and more unto the perfect day"**; whilst that of the Egyptians was like **"the way of the wicked, as darkness, they know not at what they stumble."**

They followed the children of Israel, and did not discover that they were in the bed of the Red Sea till they were overwhelmed by its waters; and that which was "**life unto life**" to Israel was "**death unto death**" to Pharaoh's host.

When GOD would talk with Moses we read that He "**descended in the cloud, and stood with him there, and proclaimed the name of the Lord**" (Exodus 34:5; Numbers 11:25; 12:5; Deuteronomy 31:15). He spoke out of the cloud. It is through the Spirit that GOD speaks now and reveals Himself. In Exodus 16:10 we read that the children of Israel "**looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.**"

With their back upon Egypt they could see the glory; but this was not always their attitude: for Stephen tells us that they "**in their hearts turned back again into Egypt.**" If we are looking longingly towards the world, we shall miss the sight of the glory; but we shall not desire to go back into Egypt if "**we all, with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.**"

In Numbers 9, we have a beautiful description of the two-fold position held by the cloud in the camp of Israel. When they journeyed it went first; when they encamped it was in the midst.

In our study of GOD's dwelling-places we have seen how the cloud filled the Tabernacle, and afterwards the Temple, and abode there. We, too, are the dwelling-place of GOD. "**Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?**" and thus we are commanded to "**be filled with the Spirit.**" But it is not only individually that it should be so. It was in the midst of the congregation of the people. If the Spirit were at all times manifestly in the midst of the Church to-day, what power would there be! "**So it was alway,**" we read; but alas, it does not "**alway**" appear to be so now!

Another expression is also used, for we are told that the cloud rested, or abode, upon the Tabernacle: and thus Peter wrote in his Epistle, "**The Spirit of glory and of God resteth upon you**" (I Peter 4:14).

Then as to the guidance, they never thought of journeying unless the pillar moved; but abode in their tents and journeyed not, "**whether it were two days, or a month, or a year.**" We never hear of them going on in front of the cloud; and of GOD having to speak to them out of the cloud with "**a word behind, . . . saying, This is the way, walk ye in it.**" *

This happened to Israel afterwards; and it often is the case now. We sometimes hear people praying that they may hear the voice behind them; but we want rather to follow our Guide - not to go on in front with our backs toward Him, and have to be called back "**when ye turn to the right hand, and when ye turn to the left.**"

This is very different from the description in Numbers 9, where the people learnt to rest in their tents, when the pillar rested; seven times over we are told that it was "**at the commandment of the Lord**" - and that commandment was revealed to them by the cloud.

We now are "**led by the Spirit,**" as they were led by the pillar; and we are commanded to "**walk**

in the Spirit," as they were to walk in the shadow of the cloud. It may be that the very cloud that guided them hid the next bit of their path. We cannot see what lies before us, but we know that the Guide will lead us aright. He always went first; for we read in Deuteronomy 1:33, "**Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day**"; and in Nehemiah we are told that it was "**to give them light in the way wherein they should go.**"

** In Numbers 14:44 they presumed to go up into the land when forbidden, and were in consequence smitten by Amalek.*

Many of GOD's children are perplexed on the subject of GOD's guidance; but GOD has not left us in the dark now, He has promised to direct our paths. If the pillar does not move, let us rest; if it journeys, let us follow. Reference has already been made more than once to the rivers of water that flowed from the smitten rock as a type of the HOLY SPIRIT.

The God-given waters satisfied the thirst of the people, so that they could say to the king of Edom and to the king of the Amorites in passing through their lands, "**We will not drink of the water of the wells.**"

In both cases these words were spoken immediately after GOD had given them water, first from the smitten rock, and then from the well (Numbers 20:8, 11, 17, and 21:16, 17, 22); and thus we have a beautiful illustration of our Lord's words, "**Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**"

It is so also when the well of the fourth of John becomes the overflowing river of the seventh chapter. Those who have this water springing up in them, and flowing out from them, do not need to drink of the world's wells. But often in the experience of believers, who have come to CHRIST to drink of the water that He gives, the well does not seem to go on springing up till it becomes the rivers of living water. Perhaps their well has become like those of which we read in Genesis 26:18, 19, where we are told that "**Isaac digged again the wells of water which they had digged in the days of Abraham his father: for the Philistines had stopped them. . . . And Isaac's servants digged in the valley, and found there a well of living water**" (marg.).

The world comes in and chokes the well; and it is little wonder that there is no overflowing stream of blessing for others.

"**The river of God, which is full of water,**" is throughout Scripture a beautiful type of the HOLY SPIRIT, and has often been traced through Scripture. "**In Eden it took its rise in the earth to water the garden, and from thence to wander in divers streams over the earth. In the wilderness, the smitten rock was its source, and every path of the camp of GOD its channel. In Canaan, afterwards, the waters of Shiloah flowed softly; Jehovah watered the land from His own fountains, and made it to drink of the rain of Heaven. The river will also rise under the sanctuary for the watering of Jerusalem and the whole land**" (Ezekiel 47; Joel 3; Zechariah 14; Psalm 46:4; 45:9)." (J. G. Bellett)

In the book of Revelation we see it proceeding out of the throne of GOD and of the Lamb, while

in Ezekiel the waters issue from under the threshold of the house. In both there is a description of the trees growing on either side of this river; for wherever it goes the result is sure to be fruitfulness (Ezekiel 47:12; Revelation 22:2). Where the river flows now, there will be all manner of fruit all the year round - the fruit of the Spirit, which is described in Galatians 5:22, 23.

Another emblem of the HOLY SPIRIT is referred to by the Lord JESUS. "**The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit,**" or of the wind.

In Ezekiel 37, we read how it was the wind, or breath, that gave life to the dry bones; and at Pentecost at the giving of the HOLY SPIRIT there is the sound of a rushing mighty wind. Twice there is a direct prayer to the Spirit, and in both cases it is a cry to the wind. The one passage is in Ezekiel 37, and the other in Song of Solomon 4:16, "**Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.**"

As Mr. Spurgeon has said, "The prayer is blow, the result is flow." What would the garden do without the water and the wind? But it has both. The preceding verse in the Song tells us of the well and the river. "**A fountain of gardens, a well of living waters, and streams from Lebanon**"; and so we have here both symbols of the HOLY SPIRIT. The south wind quieteth the earth (Job 37:17); is followed by heat (Luke 12:55); and blows softly (Acts 27:13); but it comes by His power (Psalm 78:26). Cold comes out of the north (Job 37:9); and it bringeth forth rain (Proverbs 25:23, marg.), "**to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth.**" Both the strong north wind and the gentle south wind are needed in their turn to make the garden fruitful.

It is not possible in the scope of these pages to do more than touch on a few of the wonderful types in GOD's Word. We have but presented a few nuggets found close to the surface of this inexhaustible gold country. If some to whom it has been hitherto an unexplored land are prompted to search, they will find themselves well repaid. It is a dominion in which everyone is free to dig; there are plenty of "claims" for all; there is no fear of famine: for, unlike the gold regions of earth, the precious ore we find not only enriches, but at the same time satisfies hunger and thirst. "**The gold of that land is good.**"

May He open our eyes that we may behold wondrous things out of His law, and be as those who find therein "**great spoil**"!

~ end of chapter 16 ~

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