

**Types**

**in**

**Genesis**

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## **-PREFACE-**

In the Parable of the Treasure, recorded in Matthew 13:44, Jesus spoke of "treasure hid in a field." A treasure that produces "joy," when it is found. According to Proverbs 2:1, the field these "hid treasures" are found in is the Word of God. One of the greatest joys that you can experience is to study the Scriptures and have the Spirit of God enable you to find precious nuggets of divine truth. Oh, how thrilling to the soul!

God 's Word has a depth of precious treasure that will never be exhausted. We should seek it "as [we would seek for] silver" (Proverbs 2:4). Silver must be mined; it does not lie on the surface. So it is with truth: we must get beyond the surface to really secure the precious and valuable truths of the Word of God.

It is with this realization in mind that I have penned this series of studies entitled *Types in Genesis*. Most Bible students are familiar with the literal accounts from which these studies are drawn, but few have given consideration to the valuable lessons in types that these accounts afford us.

The Apostle Paul spoke of Old Testament occurrences and let us know that "all these things happened unto them for ensamples" (1 Corinthians 10:11). The Greek word for "ensamples" is *tupos*, from which the word *types* comes. The Old Testament is indeed rich in types, portraying beautiful spiritual realities that we are privileged to enjoy today; and many times they contain prophetic pictures of various aspects of the Gospel Day.

I trust you will find that these studies not only intrigue and inspire you but also enhance your spiritual growth. I therefore submit, for the glory of God and your edification, *Types in Genesis*.

–Brother Earl R. Borders  
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## CHAPTER 1

### AN INTRODUCTION TO TYPOLOGY

**Scripture Text:** *1 Corinthians 10:11* Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

#### The Scriptures Teach Types

With this chapter, we begin the study of types, or typology. The Scripture text states, "Now all these things happened unto them for ensamples." The Emphatic Diaglott, as well as other Greek texts, renders the Greek word for *ensamples* as *types*.

The Emphatic Diaglott translates our text to read: "But these things occurred to them typically." The Englishman's Greek New Testament renders the text as: "Now these things, typically, happened to those men." The actual Greek word *tupos* is defined by *Vine's Expository Dictionary of New Testament Words* to mean "in a doctrinal sense, a type." This Greek word is used in Romans 5:14 where Adam is spoken of as being "the figure [the type] of him that was to come."

Hebrews 9:9 speaks of the Old Testament sanctuary, and we are told that it was "a figure for the time then present." The Amplified Bible says it was "a visible symbol or type or picture of the present age." The Twentieth Century New Testament reads: "that was only a type."

In Hebrews 9:24 the word "figures" is used, but The Amplified Bible renders that Scripture: "For Christ (the Messiah) has not entered into a sanctuary made with [human] hands, only a copy and pattern and type of the true one." So, it is evident that the Scriptures do speak and teach in the language of types. A study of types will enrich your understanding of Old Testament Scriptures and give you a greater spiritual vision of New Testament realities.

#### What Types Are

*Webster's New World Dictionary* defines the word *type* as "a person, a thing, or an event that represents or symbolizes another, especially another that is to come." It has been said that an Old Testament historical type is the "mystical sense of scripture, whereby things acted or done in the Old Testament . . . prefigured . . . things acted in the New Testament times, with respect especially to Christ the antitype, who is, as it were, the kernel inclosed in all those shells of Old Testament ceremonies, types or actions, and etc."

Why are those things called "types"? The Greek word *tupos* has for its origin this meaning: "to beat or to strike so as to leave an impression or stamp." A type is a literal Old Testament person or event that has a deeper truth portrayed in it than just what the literal depicts. God used literal Old Testament individuals, events, and occurrences and made impressions in them that reveal New Testament realities: the antitypes.

To understand types and antitypes better, here are two clear examples: Matthew 12:40 reads, "For 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." Therefore, Jonah 1:17 teaches us that what occurred to Jonah was a type and that Christ's being "in the heart of the earth" was the antitype.

John 3:14 is another example: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This type teaches us that as the people looked to the serpent on the pole in faith to be saved from death and given life (Numbers 21:8-9), we look to Christ in faith to be saved from our state of being "dead in trespasses and sins" (Ephesians 2:1), and we are given new life.

#### What Types Are Not

Types are not metaphors, parables, or in the truest sense, symbols. Types are based in actual persons or events that are listed in Old Testament history. Parables, such as those recorded in Matthew, Chapters 13 and 25, have no

historical basis to prove that they ever happened. It is also obvious that the beasts and the occurrences spoken of in Revelation are not literal realities. They are only symbolic.

Revelation 12:1 speaks of "a woman clothed with the sun, and the moon under her feet." This is indeed symbolic. It is not, nor has it ever been, literally so; but each type has its basis in a historical reality. Jesus said in John 6:48-49: "I am that bread of life [the antitype]. Your fathers *did eat* manna in the wilderness . . . [a literal reality, the type]."

## **The Language of Types**

There are two other terms used in typology that are important. There is the word *typical*, which means "serving as a type." Then the most important term: *antitype*. In this term the prefix *anti* does not mean "against" but rather "opposite" or "reverse." So a type is literal and points to a reality; the antitype *is* the opposite, the spiritual reality.

The purpose of the language of types is twofold. One, to reveal spiritual truths to mankind so that they can know the biblical manner in which to obtain the experience of salvation. Two, to see the beauties of truth portrayed in a detailed and explicit manner.

## **CHAPTER 2**

### **CREATION— A TYPE OF RE-CREATION**

**Scripture Text:** *Genesis 1:1 In the beginning God created the heaven and the earth.*

*2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

*3 And God said, Let there be light: and there was light.*

*4 And God saw the light, that it was good: and God divided the light from the darkness.*

*5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

### **Christ the Creator**

As we study the truths and the types in this chapter, we must remember that a *type* is "a person, a thing, or an event that represents . . . another that is to come."

It is also necessary to remember that a type is not exact in its nature. Hebrews 10:1 states that types were "of good things to come, and not the very image of the things." One translation says that types are "not a perfect representation of the realities." Types are not exact because they might have more details than the realities, sometimes less. On occasion, they may serve as types of more than one thing.

Genesis 1:1 says, "In the beginning God created the heaven and the earth." The first truth we are introduced to is not a type but indeed a reality: "God created." But how did He create? Once we establish God's agent in Creation, then we can see how He is the One that "filleteth all in all" (Ephesians 1:23).

Similar to Genesis 1:1, John 1:1-3 says: "In the beginning was the Word . . . The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." First Corinthians 8:6 speaks of "God, the Father, of whom [or by whose executive command] are all things . . . and one Lord Jesus Christ, by whom [or who is God's agent to execute the command] are all things." Ephesians 3:9 expressly tells us that God created all things "by Jesus Christ." Colossians 1:16 says, "For by him were all things created, that are in heaven, and that are in earth . . . all things were created by him, and for him." Here we can clearly see that Christ was God's agent

in Creation. So when our text says, "in the beginning God *created*," the word *created* is a portrayal of Jesus Christ, because He is also the One actively engaged in the work of re-creation, making the antitype a reality.

### **Heaven and Earth**

These types begin to give us insight as to why Christ is God's creative agent. The first type, "heaven," literally, was the firmamental heaven. The lesson, in type, is that this is a heaven that Christ created. The Bible mentions three heavens. The first heaven is the firmamental heaven (Genesis 1:8). The second Heaven is the celestial one—the one in which God dwells (Ecclesiastes 5:2). The third heaven is the ecclesiastical heaven—a spiritual position that the saints occupy collectively as the church, where they "sit together in heavenly places" (Ephesians 2:6) and "come to visions and revelations of the Lord" (2 Corinthians 12:1).

The "heaven" is listed first because before man was ever created, the plan for his redemption and a place and a position for him to occupy in the church were formulated. First Peter 1:20 reveals that this plan "was foreordained before the foundation of the world." Ephesians 1:4, speaking of the church, says He "hath chosen us in him before the foundation of the world." This heaven is a beautiful type, portraying Christ's love for man and His provision for man's spiritual welfare before he was ever created.

The "earth" serves as a type of man. Man was made from the dust of the earth (Ecclesiastes 12:7). First Corinthians 15:47 says, "The first man [Adam] is of the earth, earthy." Second Corinthians 4:7 tells us that "we have this treasure in earthen vessels." Many Scriptures refer to man as "earth" (Jeremiah 22:29).

### **Formless and Void**

Genesis 1:2 says, "The earth was without form, and void; and darkness was upon the face of the deep." This type portrays the sad description of a life without Christ. Until a man meets Christ his life is "without form, and void." It is chaotic—without divine order, without direction, and without purpose. It craves reality. Psalm 42:1-2 expresses this craving well: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

The reason unregenerate man is in this state is that he is in darkness. Colossians 1:13 says those who are unsaved are under "the power of darkness." Psalm 82:5 tells us, "They know not, neither will they understand; they walk on in darkness." Proverbs 4:19 says, "The way of the wicked is as darkness."

### **The Spirit Brings Light**

In Genesis 1:3 God said, "Let there be light: and there was light." What is the solution for spiritual darkness? Only one thing—light! When the Spirit of God (verse 2) moves on an individual who is in spiritual darkness, He brings light. Ephesians 1:17-18 tells us that "the spirit" is what God uses to enlighten "the eyes of your understanding." When those who have been under the power of spiritual darkness embrace light, they receive salvation.

It is sad, but not all men will embrace and accept the life-changing quality of the light. But verse 4 lets us know that when one does, God divides the light from the darkness—a separation takes place. That individual is delivered and translated into the Kingdom of God and becomes a "new creature" (2 Corinthians 5:17), or as The Emphatic Diaglott reads: "New Creation." Christ, through the Holy Spirit, re-creates one "in righteousness and true holiness" (Ephesians 4:24).

### **The New Day**

Genesis 1:5 says, "And God called the light Day." When ones embrace the light brought by the Holy Spirit and gain the experience of salvation, they are no more "darkness, but now are . . . light in the Lord." (Ephesians 5:8). They are "all the children of light, and the children of the day" (1 Thessalonians 5:5). When this experience takes place in one's life it is indeed, "the first day" (verse 5) of a newly created life.

## CHAPTER 3

### THE GARDEN OF EDEN— A TYPE OF THE NATURE OF THE CHURCH

**Scripture Text:** *Genesis 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

*9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

*10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.*

*11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;*

*12 And the gold of that land is good: there is bdellium and the onyx stone.*

*13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.*

*14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.*

*15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

#### The Lord Planted a Garden

The famous Garden of Eden was the luscious, fertile paradise where the Lord placed man after his creation. In this lovely, perfect paradise is a beautiful type of the nature of the New Testament church, the antitype.

"The LORD God planted a garden eastward in Eden; and there he put the man (Genesis 2:8)." This garden was totally of divine origin, divine design, and divine creation. Man had nothing to do with it. What a type of the true church! Jesus said

in Matthew 16:18, "I will build my church." It came "down from God out of heaven" (Revelation 21:2).

The Lord was very particular about where He put this garden. He put it "in Eden." It did not encompass all of Eden: Eden was much larger than the garden. The word *Eden* literally means "delight" or "pleasantness." One whose delight is in what it ought to be will be led to God's garden. Psalm 1:1-2 says: "Blessed is the man [whose] . . . delight is in the law of the LORD."

Since this garden was planted "eastward in Eden," it was a place of light, because east is the direction from which light comes. This type portrays the truth that if a man's delight is in the "law of the LORD," he will "walk in the light, as he [Christ] is in the light" (1 John 1:7) and come to the garden of God, the true church.

Now, in the literal type the man was created first, then he was placed in the garden. This reveals that we must first become new creatures through re-creation, or salvation, before we can be put in the church. Psalm 87:5 states, "And of Zion it shall be said, This and that man was born in her." Acts 2:47 says, "The Lord added to the church daily such as should be saved." Salvation is a divine work.

Also, revealed is the truth that only God—not other men or groups of men—placed the man: "there he put the man" (verse 8). First Corinthians 12:18 says, "But now hath God set the members every one of them in the body, as it hath pleased him." God does not put people in sectarian organizations, or systems, that have been created by men. He puts them in the divinely instituted place that He prepared—the garden, the church. In fact, He is calling people out of anything that is not the true body of Christ. (See 2 Corinthians 6:14-17 and Revelation 18:2-4.)

#### The Trees in the Garden

"And out of the ground made the LORD God to grow every tree that is . . . good for food; the tree of life also in the midst of the garden" (Genesis 2:9). This verse tells us what the church is comprised of. One of the main ingredients necessary for a fruitful garden is good ground. The church is made up of only good ground. Jesus taught that "the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit" (Luke 8:15).

Good ground, or "honest and good" hearts will produce trees. These trees represent what honest hearts become. They become "trees of righteousness, the planting of the LORD" (Isaiah 61:3). Psalm 92:12 says, "The righteous shall flourish like the palm tree." The trees are a type of the saints. The garden—the church—is the place where the Lord intends that they grow, flourish, and bring forth fruit.

The trees in the garden were "good for food" (verse 9). This garden was designed to nourish and sustain the physical man. The church was designed to nourish and sustain the spiritual man. The ministry is admonished "to feed the church of God" (Acts 20:28). Jeremiah 3:15 says, "I will give you pastors . . . which shall feed you with knowledge and understanding."

But notice what the trees—the saints—do. Ephesians 4:11-12 lists several different ministerial offices that were designed to be filled by the saints "for the edifying of the body of Christ." Edification may come from a preached message or a lesson that is taught or, perhaps, a testimony that is given; but every saint plays a part in supplying the needs of edification.

The focal point of the entire garden was the tree "in the midst of the garden" (verse 9)—the Tree of Life. In Revelation 2:7 Jesus declared, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In Revelation 22:1-2 when the Apostle John described the city, the church, which is paradise restored, he saw "in the midst . . . the tree of life." What does this tree represent? Proverbs 3:18 declares that wisdom is a "tree of life," and 1 Corinthians 1:24 tells us that Christ is the "wisdom of God." The Tree of Life represents Christ.

He is in the center of the church. In Revelation 1:13 Christ was "in the midst of the seven candlesticks." He is to be the focal point of all our activities and worship.

### **The Life of the Garden**

Genesis 2:10 says, "A river went out of Eden . . . and became into four heads." The life of the garden depended on this flow of water. This river is spoken of in Psalm 46:4, Ezekiel 47:1-11, and Revelation 22:1-2. It is a type of the Holy Spirit. John 7:38-39 speaks of "rivers of living water" and tells us "this spake he of the Spirit." The free flow of the Holy Spirit is absolutely essential to the health and production of God's garden. If the river dries up, the fruit will wither and the trees will die. The river parting into "four heads" reminds us that the church is "foursquare" (Revelation 21:16), denoting a complete and balanced Gospel.

### **The Precious Stones**

Genesis 2:11-12 states: "There is gold . . . there is bdellium and the onyx stone." These precious stones are also mentioned in Revelation 21:18-20. Ezekiel 28:13 identifies these precious stones with ". . . Eden the garden of God." Each stone is a saint who adorns the doctrine by putting on the precious truths of the Scriptures.

### **The Man's Job**

In Genesis 2:15, "the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." God created the Garden of Eden, but man had to care for it. The New Testament church is a beautiful institution, but it is our responsibility to "dress it" and "keep it." If we do not "keep it," we will lose it! These many types and symbols reveal to us the spiritual nature of the church.

## CHAPTER 4

### ADAM AND EVE-- EVE--A TYPE OF THE ORIGIN OF THE CHURCH

**Scripture text:** *Genesis 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.*

*19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.*

*20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.*

*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;*

*22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

*23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

*24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

*25 And they were both naked, the man and his wife, and were not ashamed.*

*Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living.*

#### The Author of Fellowship

In this Scripture text we are introduced to the first couple mentioned in the Bible. In this divinely created pair, this bridegroom and bride, is a type of Christ and His bride. In the creation of Eve, in type, is the origin of God's church. As you study this type, ever keep in your mind that any organization that has less than this divine origin for its beginning cannot be the true bride of Christ, the Lamb's wife.

"The LORD God said, It is not good that the man should be alone; I will make him an helpmeet" (Genesis 2:18). Here we can clearly see that God is the author of fellowship; so fellowship is divine in its origin and nature. First John 1:3 says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us [the saints, the church]: and truly our fellowship is with the Father, and with his Son Jesus Christ." God desires that His saints be in fellowship amongst themselves and in fellowship with Him.

#### Adam and His Deep Sleep

In Genesis 2:21 "the LORD God caused a deep sleep to fall upon Adam." Genesis 2:19 is the first verse that addresses the man by name: "Adam." We have already been introduced to him in Genesis 2:7, 8, 15, and 18. In his original state, he was created in the "image of God" (Genesis 1:27), which was in "righteousness and true holiness" (Ephesians 4:24). He is a type of Christ.

First Corinthians 15:45 says, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." First Corinthians 15:47 tells us of whom he was speaking: "The first man is of the earth, earthy [Genesis 2:7]: the second man is the Lord from heaven." Here we have a very clear type substantiated.

Now consider what occurred literally. Adam, a type of God's "only begotten Son" (John 3:16), made his appearance into this world first before anyone experienced a birth. This serves as a type of the First Advent of Christ. Because of His coming into the world, many have been able to experience a spiritual birth and become part of the family of God.

Then, in Genesis 2:18 God said, "I will make him an help meet [a wife]." Without his "help meet," Adam could never have produced children. Without the church acting as "the Lamb's wife" (Revelation 21:9), there can never be any new converts.

This begins the beautiful portrayal, in type, of the origin of the church. The church did not come from among a group of men. The woman did not come up out of the earth. She came from Adam's side. What had to happen first? A "deep sleep" had to come upon Adam. Many times in the Scriptures, death is likened to sleep. In John 11:11 Jesus said, "Our friend Lazarus sleepeth"; then in John 11:14 He told them plainly, "Lazarus is dead." (See 1 Corinthians 11:30 and 1 Thessalonians 4:15.) Sleep is the image of death.

This "deep sleep" typifies the death of Christ. Jesus explained it in a metaphor, in John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Christ had to die in order for His bride to be brought forth so that there could be "much fruit." God commanded Adam and Eve to be fruitful and to multiply (Genesis 1:28), so it was necessary that Christ die to fulfill the antitype of this—by bringing forth a bride.

### **Adam's Rib—The Woman**

Genesis 2:22-23 says: "And the rib, which the LORD God had taken from man, made he a woman . . . This is now bone of my bones, and flesh of my flesh." Adam's bride was actually taken from his side, from one of his ribs. Christ's bride was also taken from His side. John 19:34 tells us: "But one of the soldiers . . . pierced his side, and forthwith came there out blood and water."

What do the "blood and water" represent? Remission and regeneration. Hebrews 9:22 says, "Without shedding of blood [there] is no remission [of sins]" or "remission of sins that are past" (Romans 3:25). The "water" represents the Holy Spirit (John 7:38-39), which actually brings about "regeneration" (Titus 3:5). These two components of salvation produce the experience needed to be the bride, the Lamb's wife.

So, just as the first Adam's bride came from his side, the last Adam's bride came from His side as well. This reiterates the truth that the bride was produced by a divine operation—a literal operation in the type—an "operation of God" (Colossians 2:12) through the Spirit in the New Testament antitype. The true church *cannot* be produced by man!

The type "bone of my bones, and flesh of my flesh" is teaching that the church is the body of Christ. The Apostle Paul used the type from this verse when he penned Ephesians 5:29-30: "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones."

If there is any question as to what text the Apostle Paul was alluding to, compare Ephesians 5:31 with Genesis 2:24. The church is "bone of my bones, and flesh of my flesh" (Genesis 2:23). First Corinthians 12:27 says it this way: "Now ye are the body of Christ, and members in particular."

Diligently study the Scriptures regarding the truths concerning the church as the body of Christ, and ask the Spirit of God to give you a divine revelation of what member "in particular" you are. Ask Him to help you to occupy the position He desires that you fill.

### **The One Flesh**

Genesis 2:24 says, "And they shall be one flesh. And they were both naked . . . and were not ashamed." The antitype of this "one flesh" is "he that is joined unto the Lord is one spirit" (1 Corinthians 6:17). Our relationship with Christ is typified as being as intimate as marriage. Yea, even closer, for we actually become "one spirit."

Though the words "they were both naked" are to be interpreted literally, they also act as a type to portray how "all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13). We must live in such a manner that we are not ashamed to be in Christ's sight. Our relationship should be open and honest before Him.

## Adam Chose Eve's Name

Genesis 3:20 tells us, "Adam called his wife's name Eve; because she was the mother of all living." Eve did not choose her own name, and the true church does not presume to select her own name. As Adam named the woman, Christ instructed us in what name the church was to be kept. Christ selected the name for the church when He prayed to the Father, "Holy Father, keep through thine own name those whom thou hast given me . . . While I was with them in the world, I kept them in thy name" (John 17:11).

It is very apparent that Christ desired that those believers and even "them also which shall believe on me through their word" (John 17:20) be kept in the Father's name. This is why the Scriptures repeatedly refer to the church as "the church of God" (see Acts 20:28, 1 Corinthians 1:2, 1 Corinthians 10:32, 1 Corinthians 11:22, Galatians 1:13, and 1 Timothy 3:5).

Adam named the woman "Eve" because *Eve* means "life." She was "the mother of all living." She brought forth the children. This is a type of the parental aspect of the church. Galatians 4:26 says, "But Jerusalem which is above is free, which is the mother of us all."

The heavenly Jerusalem—the church—is the mother of all of those who have been spiritually reborn (see Hebrews 12:22-23). We see this represented by the symbols in Revelation 12:1-5: "A woman" (the church) was "with child" and "brought forth a man child" (her converts). This is described in prophecy in Isaiah 66:7-9. The Prophet saw a vision of "a nation . . . born at once," depicting the many converts who were born again on the Day of Pentecost (see Acts 2:41).

We must recognize that if truth is to be perpetuated, or continued indefinitely, we (the church) must be the ones to further it. We are the mother. It is our responsibility to find our positions in the body of Christ so that we can all work in harmony and, as a mother, bring children to the birth. May God help us all to realize what a responsible part each of us plays in the salvation of souls.

## CHAPTER 5

### THE SERPENT— A TYPE OF THE OPPOSITION TO THE CHURCH

*Scripture Text: Genesis 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

*2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*

*3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

*4 And the serpent said unto the woman, Ye shall not surely die:*

*5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

### The Woman

We see in this Scripture text the first temptation and the first opposing force to come against God's Word and His people. Eve, a type of the New Testament church, meets the "serpent," a type of the first opposition to confront the church.

We need to understand what this "serpent" represents, because the same spirit that motivated it has "come out of the mouth of the dragon ['serpent' in Revelation 12:9]" (Revelation 16:13) and gone forth unto the "whole world" (Revelation 16:14).

"Now the serpent was more subtil . . . And he said unto the woman" (Genesis 3:1). This text is a very vivid type of the words in Revelation 12:1-3. In symbolic language John spoke of a "woman" and a "great red dragon" (the "serpent" in Revelation 12:9).

Certainly, there was a definite, prophetic time setting for these verses. It was from A.D.33 to A.D.270. The "great red dragon," clearly represents a definite system that the devil worked through to oppose the morning-time church, but there are some universal truths here as we shall see.

Eve, the first woman, the type of the church, came on the stage of action in the morning time of Creation. The antitype, the church, was instituted in the morning time of the Gospel Day. But wherever the true church appears, wherever there is "righteousness and true holiness" (Ephesians 4:24), wherever there is a people who have been made "in the image of God" (Genesis 1:27), there will soon appear the enemy to oppose them, to try to move them away from the position that God desires they stand in. But the opposer can be overcome. The saints overcame him in the morning time (see Revelation 12:11). To do so today, we must not be "ignorant of his devices" (2 Corinthians 2:11).

### **The Enemy's Tool**

The "serpent" was only an instrument used by the enemy to beguile Eve (see Genesis 3:13). In the first century the Apostle Paul was fearful that "as the serpent beguiled Eve through his subtlety, so your minds [the minds of the Church of God] should be corrupted" (2 Corinthians 11:3).

What does the "serpent" typify? To understand this, we must look to the antitype in Revelation 12:3. There in the "great red dragon," we see, as in this type, the first opposing force that faced the "woman" (Revelation 12:1), the morning-time church.

The "serpent," or "dragon," had identifying factors that enable us to know what it represented. First, it had "seven heads" (Revelation 12:3). The word *heads* represents heads of government, or forms of government. Isaiah 9:6 tells us the "government" is upon "his shoulder." What is on the shoulders? The head. This system had seven distinct forms of government during its time as a world power.

Then, it had "ten horns" (Revelation 12:3), denoting ten political powers: the ten minor kingdoms of which this system was comprised. Daniel 8:20 helps us understand the symbol of horns: "two horns are the kings," or as another translation reads: "the kingdoms." So this "great red dragon" with its "seven heads and ten horns," was the first force to oppose the church in the morning time of the Gospel Day—the Pagan Roman Empire. Rome, in its pagan form, had seven, distinct heads of government and was comprised of ten minor kingdoms.

### **The Common Temptation**

Notice, when John described this "dragon," he said it was "red" (Revelation 12:3). In the seal series there is a "horse that was red" (Revelation 6:4), and Zechariah 6:5 tells us the four horses in Revelation 6 represent "four spirits." Isaiah 1:18 explains that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Red represents sin.

This "red dragon" opposed the church as a whole. Therefore, this must have been a temptation to sin that was common to all. Jude 3 refers to our experience as the "common salvation." First Corinthians 10:13 says, "There hath no temptation taken you but such as is common to man." It was "the sin which doth so easily beset us" (Hebrews 12:1). That common temptation was the reason Rome exercised its power and political might against Christ and the church in the first century. The spirit that motivated that "dragon" was *unbelief*. It is the besetting sin that tempts every child of God.

### **The Deadly Foe**

Genesis 3:4-5 says: "Ye shall not surely die . . . Ye shall be as gods, knowing good and evil." Unbelief was what Eve faced, and unbelief motivated the first opposition to face the church. It is working yet today. Unbelief is a deadly foe of the church. This tool of Satan is difficult to perceive. The enemy makes it seem so reasonable. The thoughts

that he presents appeal to the flesh; but in the end unbelief is deadly! James 1:15 says, "Sin, when it is finished, bringeth forth death."

Unbelief caused Eve to commit a "transgression" (1 Timothy 2:14). Because of it, she was expelled from the garden. Unbelief caused many of the children of Israel to die in the wilderness and never reach Canaan land (see Hebrews 3:17-19). It is a spirit that we all must be aware of and guard against.

We should do as Hebrews 4:1 says: "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 3:12 says to "take heed, brethren, lest there be in any of you an evil heart of unbelief, in [what?] departing from the living God."

Dear saint, you must guard against this spirit or your mind can become corrupted. Many people today have been deceived and overcome by this spirit. But it need not be so. "If ye be willing and obedient, ye shall eat the good of the land" (Isaiah 1:19).

## CHAPTER 6

### THE WAY OF THE TREE OF LIFE— A TYPE OF MAN'S WAY TO CHRIST

**Scripture Text:** *Genesis 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.*

*24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

#### Look Toward the East

The words "drove out the man" in verse 24 echo down through the corridors of time and remind us that we cannot enjoy the presence of God with sin in our lives. Although God will not fellowship sin, He is still the "God of hope" (Romans 15:13). He did not leave man in a hopeless condition. In the midst of all the darkness that was enshrouding man at that hour, the Lord closed the scene with "Cherubims" and "a flaming sword." Both of these types portray how the Lord brings us brilliant light and hope and how He presents man with light and shows him the route to salvation.

When people succumb to sin, the god of this world blinds their minds. They become bound by "the power of darkness" (Colossians 1:13). Their only hope is to see light. Certainly, "God is light" (1 John 1:5), but "no man hath seen God at any time" (1 John 4:12). In order for man to see light, he must look to the luminary agents that God uses to shed it forth.

In type, east is the direction for the source of light; this means, for any man—whether he is a sinner or a backslider, as typified by Adam—to ever be delivered from darkness, he must be willing to turn and face the light and look to God's agents of light.

#### A People of Light

Genesis 3:24 says that God "placed at the east of the garden of Eden Cherubims." These creatures are spoken of throughout the Scriptures. The word *Cherubims* is the plural form of the word *cherub*. The Hebrew word from which *cherub* comes is *chayyoth*, meaning "living ones." It comes from a root word that means "brilliant appearance."

When Ezekiel saw these creatures in his vision, he said "their appearance was like burning coals of fire, and like the appearance of lamps" (Ezekiel 1:13). In Ezekiel 1:5-14 they are referred to as "living creatures," but in Ezekiel 10:15 they are called "cherubims."

There is more prophetic significance in the descriptions of these "Cherubims," but here we want to merely view them as God's agents of light. To understand what they represent, consider the words in Revelation 4:6-7. There John

saw a vision of these same creatures. The King James Version calls them "four beasts." Nestle's Greek Text calls them "living creatures." These "living creatures," or "beasts," are the redeemed ones of all the ages (see Revelation 5:8-9). The "Cherubims" are the saints.

The divine revelation is that God's people are the "light of the world. A city . . . set on an hill" (Matthew 5:14). They witness to the fact that there is a people who have come to the light and embraced it and walk in it as "children of light" (Ephesians 5:8). To enable wayward men to find their way back to God, the Lord places His spiritual people—the saints—before them to show others how they, too, can get help. They are examples, proving ones can live in a godly manner.

### **The Sword of the Word**

Now, the "Cherubims" were not alone. There was also "a flaming sword" (Genesis 3:24) in the garden, and contrary to common assumption, this verse does not say the sword was in their hands. Actually, the Hebrew text reads "the flame of the sword turning itself." This "flaming sword" was divinely placed, telling us that though the sword may operate in conjunction with the redeemed ones, it is still under God's control. It is not in the hands of men.

Certainly, something "flaming" would bring light. When this sword appeared on the scene, bright light did appear. Psalm 119:130 says, "The entrance of thy words giveth light," and Psalm 119:105 says God's Word is a "lamp" and a "light."

But is the Word referred to as a sword? Yes, the Word is called a sword in Ephesians 6:17: "the sword of the Spirit." Hebrews 4:12 says "the word of God is quick [alive], and powerful, and sharper than any twoedged sword."

This "flaming sword" does typify the Word, so the lesson, in type, is that as God drove man out of the garden, He did not send him out in total despair. The "flaming sword," the Word, was put there to reveal the *way* to the Tree of Life. However, sinful man must turn from his wicked ways to the light and be willing to meet the conditions of the Word.

### **"The Way of the Tree"**

We learned in Chapter Three that the Tree of Life—there is only one—is a type of Jesus Christ. First John 5:12 plainly says, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Acts 4:12 declares, "Neither is there salvation in any other." In John 14:6 Jesus said, "I am the way, the truth, and the life." Spiritual life is found exclusively in Jesus Christ.

The phrase "to keep the way of the tree of life" (Genesis 3:24) is very revealing. Many assume that the *way* was to be kept *shut*. In reality, it was to be kept *open* to show man there was a way that he could still enjoy God's presence and have spiritual life. The Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

If men and women want to find Christ and life, they must go by "the way of the tree [Christ]," and the way to Christ is through His Word. Man must come past the "flaming sword" to the "tree." James 1:18 says, "Of his own will begat he us with the word of truth." We are "born again . . . by the word of God" (1 Peter 1:23).

It is folly for ones to think they can disregard the Word or fail to accept its conditions and still have the spiritual life that Christ possesses. Adam and Eve disregarded the Word and disobeyed. In our text, Adam is shown being driven out of the garden.

The way back to favor with God and the way to enjoy His presence and have His love is to come back to the Word. Be ready to obey its precepts and do as Psalm 119:9 says, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." So, even in that dark hour in human history, the Lord let a glimpse of "the light of the glorious gospel of Christ . . . shine" (2 Corinthians 4:4) to show man there was hope if he met the Bible conditions.

## CHAPTER 7

### THE SEVEN DAYS OF NOAH— A TYPE OF THE GOSPEL DAY

**Scripture Text:** *Genesis 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.*

*8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,*

*9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.*

*10 And it came to pass after seven days, that the waters of the flood were upon the earth.*

#### Noah and His Family

Noah is one of the most familiar characters in biblical history. Many of the events surrounding this famous person serve as types for the message of salvation and for the experience mankind enters into when they heed that message.

Genesis 7:7 says, "And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark." Noah, whose name literally means "rest" or "comfort," is the most predominate character in the text. He lived at a time when the "wickedness of man was great in the earth" and when "every imagination" of men's hearts was "only evil continually" (Genesis 6:5).

However, Noah was "a preacher of righteousness" (2 Peter 2:15), serving as a type to help us understand the fact that if mankind wants to find spiritual rest, God's ordained manner by which to find it is to respond to the preaching of the Word (see 1 Corinthians 1:21).

"Noah went in" is a type of 2 Timothy 2:6: "The husbandman that laboureth must be first partaker of the fruits." Before ones can show others the way of salvation, they must first believe the message and enter into a real salvation experience themselves. Noah entered the ark first.

Next, "his sons, and his wife, and his sons' wives" went into the ark. Noah had a family that was in subjection to the message that he preached. The Apostle Paul let us know that this is a qualification for a successful ministry. He told the brethren to "ordain elders . . . having faithful children not accused of riot or unruly" (Titus 1:5-6). First Timothy 3:1-7 also mentions this. So Noah is a type of a faithful, qualified ministry—his family was in subjection to his message.

#### The Ark of Safety

What does the ark typify? The ark was indeed a literal vessel. It was constructed according to the specifications given to Noah in Genesis 6:14-16. It was a place man could enter and be safe from the destruction that was coming, and it afforded fellowship with others on board who believed the message as well.

It is a type of New Testament salvation—our ark of safety. Hebrews 11:7 tells us that "Noah . . . moved with fear [and], prepared an ark to the saving of his house." First Peter 3:20 says, "God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved."

Today our responsibility is much the same as Noah's was: we are supposed to warn men "to flee from the wrath to come" (Matthew 3:7). But for them to be saved, they must believe the message and enter into the ark of safety—salvation in Jesus Christ.

#### The Animals Went In

Genesis 7:9 states, "There went in two and two unto Noah into the ark." In Genesis 7:2 Noah was instructed to take the clean beasts "by sevens." Seven is one of God's biblical numbers for perfection, and this phrase is telling us that within the ark of salvation, we can be clean and have a perfect experience.

The type "two and two" reveals how this is possible. The "two" are types of the Word and the Spirit, they are what

we need to stay spiritually clean (see Ephesians 5:26 and Titus 3:5). They enable us to have perfection in our salvation experience. Just as the animals on the ark were the only ones there to preserve each of their own species, only through these two witnesses—the Word and the Spirit—can we, individually, preserve our own experience of salvation so that truth can be passed on to the generations to come.

### **Seven Days—One Gospel Day**

Genesis 7:10 says, "And it came to pass after seven days." This is, perhaps, one of the most pronounced, yet overlooked, types in our text. After Noah and his family had entered the ark, they were in it for "seven days" before the Flood started. During that period of time, the rest of mankind could have heeded the message and entered the ark where there was safety. However, after that time, the door was shut by the Lord (see Genesis 7:16).

The "seven days" typify the seven periods of the Gospel Day, or Christian dispensation. Jesus said in Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The only way for the Gospel to be preached in "all the world" is to proclaim it throughout the *entire* remainder of the history of humanity, or throughout all the seven periods that make up the Gospel dispensation.

Isaiah prophesied in Isaiah 30:26 and said of the Gospel Day, "The light of the sun shall be sevenfold, as the light of seven days, in the day," or in the one Gospel Day. How do we know this is the proper understanding of the Gospel Day delineation? Read Revelation 1:4, 4:5, and 5:6. In these references John spoke of "the seven Spirits of God"—yet Ephesians 4:4 declares there is "one Spirit." Revelation 1:4 and 20 speak of "the seven churches." Ephesians 4:4 clearly tells us "there is one body," and Colossians 1:18 says the body is the church.

Revelation 5:6 tells of "a Lamb as it had been slain, having seven horns and seven eyes." These are more expressions with symbolic representations. The "Lamb" is Christ (John 1:29). The "seven horns" represent the power of salvation (Luke 1:69), and the "seven eyes" are the "seven Spirits of God" (Revelation 5:6). These all portray how the Gospel has been sent forth into "all the world" and what it produces.

The Revelation speaks often of *seven* spirits and *seven* churches to show, symbolically, that God's *one Spirit*, His power in *one salvation*, and the *one church* are all spiritual realities that have been operating down throughout the *seven* time periods of the Gospel Day, the whole of the remainder of human history.

The Lord gave the antediluvians seven days to believe the message and get into the ark. After that, time for them was no more and judgment came. In this New Testament dispensation, God has given seven time periods for man to accept the message and get into the ark of safety. After these seven periods, time will be no more and judgment will come to us. We are living in the seventh period of time. The question we must ask ourselves is, Are we doing all we can to get people into the ark of safety?

## **CHAPTER 8**

### **THE FLOOD— A TYPE OF THE END OF THE WORLD**

**Scripture Text:** *Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.*

*17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.*

*Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.*

*18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.*

*19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.*

*20 Fifteen cubits upward did the waters prevail; and the mountains were covered.*

*21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:*

*22 All in whose nostrils was the breath of life, of all that was in the dry land, died.*

*23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.*

*24 And the waters prevailed upon the earth an hundred and fifty days.*

### **The Consummation of Time**

The Lord pronounced the sad sentence of death upon antediluvian mankind when He proclaimed: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die" (Genesis 6:17). But even more alarming is the fact that it serves as a type to warn us.

In 2 Peter 3:4 the Apostle quoted the words asked by cynics and skeptics: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." In 2 Peter 3:6 Peter contested their line of thinking and let them know their statement was not valid. He reminded them that "the world that then was, being overflowed with water, perished." He went on to let us know this is a type of "the day of the Lord . . . in the which the heavens shall pass away . . . and the elements shall melt with fervent heat, the earth also and [all] the works that are therein shall be burned up" (2 Peter 3:10).

In Genesis 6:13 God said, "The end of all flesh is come before me." In examining the Genesis account in conjunction with passages from the New Testament that allude to it, we can get a picture of conditions in the world prior to the end of that time. Genesis 6:5 lets us know "the wickedness of man was great in the earth." We could speculate much as to what that wickedness was, but we will stay with the Scriptures to see what they reveal.

In Genesis 6:3 the Lord said, "My spirit shall not always strive with man." The reason He gave for making this statement was the fact that man is flesh, and "all flesh had corrupted his way upon the earth" (Genesis 6:12). Job 22:15-17 has this to say about that wickedness: "Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood [why?]: Which said unto God, Depart from us . . ."

Some scholars believe Romans 1:21-32 describes the antediluvians. The root of their wickedness is found in verse 21: "When they knew God, they glorified him not as God . . . but became vain in their imaginations." The Amplified Bible renders this as, "They became futile and godless in their thinking." In other words, they became dominated by the flesh! The outgrowth was much as we are seeing today—people are so given over to the flesh that they do not "like to retain God in their knowledge" (Romans 1:28). The antediluvians became totally corrupted and were given over to all manner of "vile affections" (Romans 1:26).

The condition of the antediluvians is a type of conditions in the world prior to the end of all time: they became so engrossed with gratifying their flesh that "they did not like to retain God in their knowledge," because that produced guilt. Certainly, we see many of those same conditions around us today, don't we?

### **"The Days of Noe"**

How did men become so far removed from God? The answer lies in the words of Jesus—and it is extremely important to understand what He referred to. In Matthew 24:37-38 He said: "But as the days of Noe were . . . before the flood they were eating and drinking, marrying and giving in marriage."

Jesus did not mention any of the corruption that Genesis speaks of nor the vile, heinous sins that are enumerated in Romans. He, as always, was taking the sword of truth and cutting to the heart of the matter. All the things that

Jesus mentioned in Matthew, Chapter 24, were lawful things, but they were all fleshly and material things. The Apostle Paul said, "All things are lawful unto me, but all things are not expedient" (1 Corinthians 6:12).

You can allow natural things to get out of bounds. You can become negligent of the one needful thing—your soul's salvation. Many a person who once had a good experience has lost out because of undue devotion to a job, a business, a hobby, or because of yielding to the demands of a spouse.

In Jesus' words, He was saying that the antediluvians did not start out to be homosexuals and lesbians. No, they just became too busy to take care of the experience that was available to them in their day. In light of that thought, Hebrews 2:3 asks us, "How shall we escape, if we neglect so great salvation?"

In this day of ultra busyness, it behooves us to remember that "as the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37). This type warns us to not let our busy programs of life cause us to neglect our salvation, because the flesh quickly becomes dominant when one becomes too busy to maintain his salvation.

### **Spiritual Sleepiness**

Though Noah had preached for a hundred years, Jesus said they "knew not until the flood came, and took them all away" (Matthew 24:39). He went on to say, to people professing to be the church, "so shall also the coming of the Son of man be." Here we see the tremendous power of deception. Speaking of our day, the Laodicean Age, Jesus said people would be in such a state that they will not know that they are "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17).

The sad fact is, the cares of life, "thorns," can choke out your experience while you are totally unaware of it (see Matthew 13:22). Spiritually speaking, you can fall asleep so soundly that even when you hear the truth being preached, you can convince yourself that you are all right! Gradually, your thinking will change and you will start making moves contrary to truth, just as the antediluvians did. Do not become so taken up with the affairs of this life that you jeopardize your soul and leave it a prey for deception (see Luke 21:34-36).

### **A Sudden, Time-Altering Event**

"All that was in the dry land, died," says Genesis 7:22. Second Peter 3:6 tells us, "The world that then was, being overflowed with water, perished." There was a sudden, dramatic, time-altering event—all who were not in the safety of the ark were destroyed. This type is teaching that "the Lord is not slack concerning his promise" (2 Peter 3:9). God had warned the antediluvians of judgment. He had a faithful ministry to preach the Word in that day and give them warning.

Just as judgment loomed on the horizon prior to the Flood, so it does today. The only safety for ones back then was in the ark. Today the only place of safety is in Christ. When judgment came on those people, it was swift and severe—they all died. It will be the same at the end of time. Second Peter 3:10 says, "The heavens shall pass away . . . and . . . the earth . . . shall be burned up." You need to "make your calling and election sure" (2 Peter 1:10), since no man knows when this day will come. It behooves each of us to live in a constant state of readiness for this cataclysmic, earth-destroying, event. Don't allow the enemy to so engross you with life and living that you lose sight of the fact that this day is on the horizon.

## CHAPTER 9

### THE COVENANT— A TYPE OF THE NEW TESTAMENT COVENANT

**Scripture Text:** *Genesis 9:8 And God spake unto Noah, and to his sons with him, saying,*

*9 And I, behold, I establish my covenant with you, and with your seed after you;*

*10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.*

*11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.*

*12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:*

*13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.*

*14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:*

*15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.*

*16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*

*17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.*

#### God's Covenant

The words of this text differ greatly from the solemn, severe judgment of Chapters 6 and 7. God told Noah, in verse 11, ". . . I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." To confirm His promise, God said, "I do set my bow in the cloud" (verse 13). These are words full of bright hope and promise.

What actually does the word *covenant* mean? *Strong's Hebrew and Chaldee Dictionary* defines *beriyth*, the Hebrew word for *covenant*, as "a compact, league." *The Theological Word Book of the Old Testament* defines it as "a pledge or agreement; with obligation between a monarch and subjects, a solemn oath that sealed the relationship with promise of blessing for keeping the covenant and curses for breaking it."

God is a God of covenant, or agreement. The agreement, however, must have a basis, and that basis is His Word. Psalm 138:2 tells us, "Thou hast magnified thy word above all thy name." God wants us to walk in agreement with Him. He detests contention. Amos 3:3 asks the question, "Can two walk together, except they be agreed?" When read in its context, this verse is speaking of the Lord walking with Israel. It is telling us that we can only have fellowship with God when we walk in the light of His Word (John 8:31) and are in agreement with it.

The Lord operates according to the covenant of His word. He made a covenant with Noah. The Lord made a covenant with Abram (Genesis 15:18) and with Isaac (Genesis 17:21) and with the children of Israel (Hebrews 8:9). Hebrews 12:24 speaks of "Jesus the mediator of the new covenant." The Lord operates in accordance with His covenant, His agreement, and that agreement is based on the word which He has given: His promise.

God is the only One with the authority to establish the terms of an agreement between Himself and man. Many today are attempting to establish their own terms, but God has clearly said it is *His* covenant. If we were owners of a property, and we held the deed, would we allow the purchaser to dictate the terms of the sale? Certainly not, it is our property. The purchaser would have to agree to our terms. So, if we want what the Lord has, we must agree to His terms.

## **Token of the Covenant**

Just a word about the "token" of the covenant. Genesis 9:12 says, "This is the token of the covenant which I make between me and you and every living creature." The Hebrew word *owth*, from which *token* comes, means "the sign of anything which cannot itself be seen." The covenant—the agreement, the promise—could not be seen with the naked eye, so God said He would set His "bow," His token. Where did He set it? Ezekiel 1:28 says, "The bow . . . is in the cloud in the day of rain." What is the lesson here? When men and women accept His Word, His doctrine, which falls as "the rain" (Deuteronomy 32:1-2), produces a "bow"—a people who have accepted the attributes of the new covenant.

When the literal rainbow is in the elevated position in the clouds, both the regenerate (the saved) and the unregenerate (the unsaved) see it alike. So it is with the bow of the New Testament covenant: when people accept God's Word, it produces something very lovely in their lives that all men can see. God's people serve as a visible sign of the truth of His promise to the entire world.

God's bow is a beautiful type of His invisible covenant being manifested in a visible fashion through the attributes of salvation. The true church takes hold of these attributes and holds them forth for all mankind to see (see Revelation 6:2). You must ask yourself, "Am I adorning the doctrine?" Have you "put on Christ" (Galatians 3:27)? Is the "hidden man of the heart" (1 Peter 3:4) revealed to men? Can they see "Christ in you, the hope of glory" (Colossians 1:27)?

## **God Keeps His Word**

In Genesis 9:15 God said, "And I will remember my covenant . . . between me and you." Moses recorded this promise in Deuteronomy 7:9: "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Another translation reads, "who carries out his compact." This is one of the most reassuring and beautiful qualities about the Lord. In a world full of people that do not keep their word, when even businesses do not fulfil promises, it is reassuring to know that God keeps His Word!

Ezekiel 12:25 declares, "I say the word, and will perform it." The Word is "for ever . . . settled in heaven" (Psalm 119:89). We can truly rest in the unchanging quality of God's Word, because it emanates from His unchangeable nature. Second Corinthians 1:20 says, "For all the promises of God in him are yea, and in him Amen." Malachi 3:6 declares, "For I am the LORD, I change not." His Word never changes; His requirements never alter. Though men and devils have worked feverishly to present their alternatives to walking closely with the Lord, they still must yield to His terms, His plan, and His words.

## **The Irrevocable Covenant**

In Genesis 9:16 the Lord speaks of the "everlasting covenant." This is a clear type of the New Testament covenant, which is also spoken of as the "everlasting covenant" in Hebrews 13:20. Consider the covenant that God established with Noah. Though that covenant was established, initially, with Noah, it was also meant to be between God and the entirety of humanity.

The new covenant is just that way too. First Timothy 2:4 tells us, God "will have all men to be saved." Acts 17:30 says He commands all men to repent, and Revelation 22:17 tells us the benefits of the new covenant are for "whosoever will." So, just as the type—God's covenant with Noah—was an irrevocable, unchangeable, universal covenant with man, so is the antitype—the new covenant.

## CHAPTER 10

### THE RAINBOW— A TYPE OF THE ATTRIBUTES OF THE NEW COVENANT

**Scripture Text:** *Genesis 9:8 And God spake unto Noah, and to his sons with him, saying,*

*9 And I, behold, I establish my covenant with you, and with your seed after you;*

*10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.*

*11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.*

*12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:*

*13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.*

*14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:*

*15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.*

*16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*

*17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.*

#### The Lord's Bow

In verse 13 the Lord said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." When John saw a vision in symbolic expressions of the throne scene, he declared, "There was a rainbow round about the throne, in sight like unto an emerald" (Revelation 4:3). Just as the natural rainbow is a beautiful thing to see and behold, so is this rainbow.

What is the meaning of this "bow"? The word *bow* in Hebrew is *qesheth*. It means "bending," as in bending a bow for shooting. Initially, this may seem a strange definition, but we must recall that this bow serves as a type. One thing it is portraying is the fact that the "weapons of our warfare are not carnal" (2 Corinthians 10:4).

When John saw a vision of the morning-time church "going forth conquering and to conquer" (Revelation 6:2), they were equipped with a "bow"—the new covenant. In prophecy, Zechariah spoke of it as the "battle bow" (Zechariah 10:4). The church's weapon to conquer with is the Word.

Also, when a literal rainbow is set in the sky, it takes on the shape of a bow, or an arch. It rises above the level of this earth to occupy a heavenly position. This depicts what the new covenant—the message of salvation—will do for individuals. It will lift them above the level of this old world and set them "together in heavenly places" (Ephesians 2:6) with other saints. And a literal rainbow is far-reaching—it is nearly impossible to find its ends. So it is with the new covenant rainbow—it is so far-reaching that it takes in all of mankind.

The literal rainbow shown to Noah was a *token*, which means "the sign of anything which cannot [by] itself be seen." The new covenant—the agreement, the promise, the Word—is intangible in the sense that it cannot be seen with the natural eye; so the Lord incorporated into His plan something that could be seen.

#### The New Testament Rainbow

In Revelation John declared, "There was a rainbow round about the throne, in sight like unto an emerald" (Revelation 4:3). The first thing this reveals to us is that the thing closest to God is His covenant. It originated from His throne, and it is ever before His mind.

Why did God choose a rainbow as a symbol? To understand this, we need to know of what a rainbow consists.

A rainbow is always comprised, or made up, of seven distinct segments that are always the same colors, and they are always in the same order.

The rainbow symbol typifies a New Testament reality. Just as there are seven distinct segments in a rainbow, so there are seven distinct periods in the Gospel Day. Prophetically speaking, each of the colors that comprise the rainbow could be equated to predominate characteristics in the various periods of the Gospel Day. But here we want to examine the nature and characteristics of the rainbow as it serves as a token, or symbol, of the new covenant.

John the Revelator saw a rainbow that was "in sight like unto an emerald." It had a totally different cast to it than the Genesis rainbow: though it was made up of the seven distinct colors, it had a pervading hue, or aura, of emerald green about it. This rainbow symbolized a covenant, just as the Genesis rainbow; but the phrase "in sight like unto an emerald" indicates that it was a different, or new, covenant.

The rainbow in John's vision consisted of seven colors. (Seven denotes biblical perfection or completeness.) These colors represent seven biblical attributes that are needed to comprise the complete Gospel Day, or to have a complete, perfect experience. The colors are red, orange, yellow, green, blue, indigo, and violet.

### Attributes of the Covenant

It is noteworthy that these seven colors in the rainbow also appeared in the stones in the old Levitical high priest's breastplate as well as in the "foundations of the wall of the city," New Jerusalem, the church (see Exodus 28:17-21 and Revelation 21:19-20).

Let us go through these colors. The first and outermost color is *red*. It corresponds to the sardius stone (Exodus 28:17; Revelation 21:10). This stone was bloodred in color. This teaches us that the first thing we must see is the blood of Christ. Without first passing through the blood, a person cannot progress any further. The first thing the new covenant deals with is sin. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

The second color is *orange*. This corresponds to the onyx, or sardonyx (Exodus 28:20; Revelation 21:20), which in ancient times was a fire-like orange color. This represents the Holy Spirit (Acts 2:3-4), the ingredient necessary to obtain new life, or to be a new creature. Romans 8:10 says, "The Spirit is life."

The third color is *yellow*, which corresponds to the beryl stone (Exodus 28:20; Revelation 21:20). It was a brilliant yellow stone. This depicts a people who, having come by the blood, have been given the new life of regeneration and are basking in the beautiful sunlight of the Gospel.

As we continue to progress in the rainbow, we see the fourth color. This color is a bright *green*, without any mixture, a very soft, appealing color. It is represented by the emerald (Exodus 28:18; Revelation 21:19).

Because this color has three colors on each side of it, it depicts an attribute that is centermost to the new covenant, or an essential element of the new covenant, the one around which the rest of the covenant revolves. It represents the tender mercies of God. Matthew 5:7 says, "Blessed are the merciful." The Christian's primary responsibility is to introduce others to the mercy of God.

The fifth color in the bow is *blue*. It corresponds to the sapphire stone (Exodus 28:18; Revelation 21:19). It is next to the diamond in hardness. The intense blue of the sapphire has made it, in all ages, the symbol of heavenly purity.

The sixth color in the rainbow, *indigo*, corresponds to the jasper stone (Exodus 28:20; Revelation 21:19). One aspect of the jasper stone was that it was "clear as crystal" (Revelation 21:11). This is symbolizing that a people who have come by the blood (red), who have experienced the life-giving fire of the Spirit (orange), and who are walking in the sunlight of the Gospel (yellow) are an evangelical force (green); and they are a people who have embraced biblical purity (blue). Their lives are clear and shining (indigo).

The seventh color, *violet*, is a royal color. It corresponds to the amethyst (Exodus 28:19; Revelation 21:20) and portrays majesty, or a victorious people who are reigning in this life (Romans 5:17; Revelation 5:10). The natural rainbow consists of all these colors. They are inseparable. They must all be taken together to make a rainbow.

## The Bow–The Covenant

Science tells us that if all these colors are put together, they will produce *white*. Now, the new covenant consists of each of the truths represented by these colors, and when we confess and embrace all these attributes, we have a perfect experience, which represents "white . . . the righteousness of [the] saints" (Revelation 19:8).

In Revelation 6:2 the rider on the white horse "had a bow." The bow—the covenant, the message—cannot be separated from the body of Christ. When we incorporate its attributes into our lives, we are taking the message, something that "cannot [by] itself be seen," and are putting it in a position where men can see it. As the literal rainbow appears in a clouded sky as a light, Christians' lives shine in the midst of this sin-darkened world, making God's invisible truths visible realities. See Matthew 5:16.

## CHAPTER 11

### THE ORIGIN OF BABEL— A TYPE OF THE ORIGIN OF SPIRITUAL BABYLON

**Scripture Text:** *Genesis 11:1 And the whole earth was of one language, and of one speech.*

*2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.*

*3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.*

*4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

*5 And the LORD came down to see the city and the tower, which the children of men builded.*

*6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.*

*7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.*

*8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

*9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

### In One Accord

Though both the type and the antitype have historical time settings, we must never forget the fact that Babylon—religious confusion—is a spiritual condition. It will occur whenever any people, in any time or in any place, replicate, or repeat, the thinking and the activities like those in our text.

Genesis 11:1 says, "The whole earth was of one language, and of one speech." In the types in our text, we are taken in progression through much of the Gospel Day. This first type depicts Pentecost and the morning-time church. Acts 2:1 tells us, "When the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:4 says they spoke "as the Spirit gave them utterance," and they all spoke the same thing. They were in unity and harmony, two attributes that the Holy Spirit promotes among brethren.

### They Left the Light

The city of Babel and its tower represent what is denoted in Revelation 18:10 as "that great city Babylon." By examining the origin of the ancient city, we can see a picture, in type, of what produced the New Testament spiritual condition called Babylon.

In verse 9 in The Septuagint, the word *Babel* is translated "Confusion." Ancient Babylon, or Babylon, typifies religious confusion. We must remember that these things were written and preserved throughout history "for our admonition" (1 Corinthians 10:11).

Beginning with Genesis 11:2, "they journeyed from the east," we see in type what produced the religious condition called Babylon. Those people began to move away from light. We are supposed to walk in "the light" (John 12:35). However, they journeyed away from the east. They turned their backs on light. This is a type of the morning-time apostasy.

Isaiah 2:2 declares that "the mountain of the LORD's house [a figure of the church; see Hebrews 12:22-23 and 1 Timothy 3:15] shall be established in the top of the mountains," or in an exalted position, one far above the level of this old world. In Revelation 21:10 when John received a vision of the church, he said, "He carried me away . . . to a great and high mountain." However, in the text, those men "found a plain." They turned away from light and went down!

When Jonah failed to obey the truth revealed to him, he "*went down*" to Joppa, "*went down*" into the ship, and went "*down*" into the sides of the ship (Jonah 1:3-5). Then, he *went down* into the sea and ultimately *down* into the "great fish" (Jonah 1:15-17). These expressions, with the ones in Genesis, picture, in type, the move of ones from an exalted position of obedience to the position of apostasy.

Also, Jesus described this type of condition in the Parable of the Good Samaritan. He said "a certain man went down from Jerusalem [a holy place, symbolizing the church] to Jericho [a fallen condition]" (Joshua 6:20). Jericho was a great-walled city. Think of what it typifies. It was built by man. Its walls were products of man's carnal mind. The walls kept those within the city separated from the people of God. They stood in the way of God's will being accomplished, and they provided a false sense of security to ones within. But when the trumpet sounded, they could not stand up under the sound!

All of this serves as a type of spiritual Babylon. It is sad to say, but people in Babylon today have a false sense of security (Isaiah 28:15-18). Destruction lies out ahead for them as it did for Jericho, and they are oblivious to it. The fallen walls reveal Babylon's true condition in the light of the Word: "Babylon the great is fallen, is fallen" (Revelation 18:2).

### **Man-Made Substitutes**

"They said one to another . . . let us make brick . . . And they had brick for stone, and slime had they for mortar" (Genesis 11:3). After men had fallen under the power of apostasy and were in darkness, they began to think differently. They cried, "Let *us* make brick." They were not interested in real stone, which only God can make. They wanted a man-made substitute.

The foundation Stone of the true church is Jesus Christ (Acts 4:11-12; 1 Corinthians 3:11; Ephesians 2:19-20). The people in our text built with a man-made substitute—brick. What held the bricks together? Slime—another substitution. "Slime had they for mortar." What dwells in slime? Frogs, which are symbolic of the "spirits of devils" (Revelation 16:13-14).

What holds spiritual Babylon together? It is motivated and controlled by men with devilish, religious spirits. Notice verse 3 says, "They said one to another." There was no indication of prayer. They did not seek divine guidance. It was merely a conference of men. This is exactly what every false religious organization is made up of—a conference of men who have exchanged their ideas and thoughts and devised their own teachings. They have totally disregarded the Stone and replaced Him with man-made substitutes. This is what holds spiritual Babylon together.

### **Alternate Ways to Heaven**

"And they said . . . let us build us a city and a tower . . . and let us make us a name" (Genesis 11:4). When the Lord created man, He "planted a garden . . . and there *he put* the man" (Genesis 2:8). When men and women are truly re-created "in righteousness and true holiness" (Ephesians 4:24), the Lord puts them in only one place—the church—"in the body" (1 Corinthians 12:18).

God placed the man in the Garden of Eden, a type of the church, and the church is still the only habitation the Lord intends for man. God wants to have fellowship with man, but the text says, "They said, Go to, let us build us a city and a tower." This city was not in God's plan: it did not have its origin in His divine will. Jesus said, "I will build my church" (Matthew 16:18).

### **The Children of Men**

"And the LORD came down to see the city . . . which the children of men builded" (Genesis 11:5). Whenever religious falsity appears, there is always a human agency involved that the enemy uses to produce it. This is a very serious truth that is being conveyed to us! This city and tower did not just appear. They were built by the "children of men." Babylon is a spiritual condition that men produce! In Daniel 4:30 Nebuchadnezzar's words were, "Is not this great Babylon, that I have built?"

What causes men to think as ones did in our text? They said, "Let us make us a name"(verse 4). Here we see the real intent of the devilish, religious spirits that have created this Babel of religious confusion we see today. They are attempting to give man alternate routes to Heaven. In reality, they are not interested in the welfare of the souls of men, but rather they are out to make themselves a name. There are no alternate ways to obtain salvation or get to Heaven (Acts 4:12; John 14:6).

In the next chapter we will see what religious systems are typified. By continuing in the same Scripture text, we will go further through the Gospel Day. May God help us to realize that to avoid the confusion of spiritual Babylon, we need to ever "walk in the light, as he is in the light" (1 John 1:7).

## **CHAPTER 12**

### **BABEL— A TYPE OF THE NATURE OF BABYLON**

*Scripture Text: Genesis 11:1 And the whole earth was of one language, and of one speech.*

*2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.*

*3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.*

*4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*

*5 And the LORD came down to see the city and the tower, which the children of men builded.*

*6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.*

*7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.*

*8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.*

*9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

### **The First Religious System**

We found in the last chapter that the word *Babel* means "Confusion." First Corinthians 14:33 tells us, "God is not the author of confusion," so the origin of this condition was with men (see verse 5). The types in this lesson will help us to understand spiritual Babylon—religious confusion.

"And the whole earth was of one language, and of one speech. They journeyed from the east, . . . they found a plain . . . ; they dwelt there" ( Genesis 11:1-2). The progression through much of the Gospel Day begins in verse 1 with this type: "the whole earth was of one language, and of one speech." This type depicts the morning time of the Gospel Day: that period from A.D. 33 to A.D. 270.

The phrase "they journeyed from the east" (verse 2) portrays the morning-time apostasy: the segment of the Gospel Day from A.D. 270 to A.D. 530. What followed was the Dark Ages: the part of the Gospel Day from A.D. 530 to A.D. 1530, when men went into darkness and devised their religious substitutes.

Men left the mountaintop position that the church was ordained to occupy. Revelation 8:8 speaks of a "great mountain [the church] . . . cast into the sea." This "sea" was the sea of apostasy. The "sea" symbolizes wicked men (see Isaiah 57:20) who had turned away from light yet continued to profess and practice religion (see Psalm 50:16-17). Much of that which had been the morning-time church left God's control, and men began to "control" themselves!

Because of that, a "beast" rose "out of the sea" (Revelation 13:1). In other words, out of their darkened minds came a beastly system of religion that would accommodate the "doctrines of devils"(1 Timothy 4:1). This system is easily identified because the beast is equated, or likened, to one man, and he is identified by this number: "six hundred threescore and six [666]" (Revelation 13:18). This is the numerical expression of the inscription found on the miter worn by the Pope of Rome. This system is the religious system of papalism. (We want to say here that, as we mention these systems, we are not speaking of or against any individuals. We are dealing only with those religious systems that are deceiving the masses.)

### **"Nothing Will Be Restrained"**

Genesis 11:6 says, "This they begin to do . . . and now nothing will be restrained from them." Notice the phrase "they begin to *do*." The system of papalism was full of religious activity (and is yet today). But remember, all the while they were engaged with religious activity, "they had brick for stone" (Genesis 11:3). Instead of the Stone Jesus Christ, they had man-made substitutes: Mary, the saints, the rosary, and other "cunningly devised fables" (2 Peter 1:16).

As papalism rose to power, it had absolutely no tolerance for any other religious doctrine. Roman Catholicism was the only acceptable religious organization during that time. It dominated the world.

Now, the phrase "nothing will be restrained from them" (verse 6) portrays the condition that produced this system. When men are in darkness, are given over to the flesh, and are wearing the guise of religion, "nothing will be restrained from them." Jesus even said, "The time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2).

Certainly, this prophecy was fulfilled in papalism. *Fox's Book of Martyrs*, page 43, says it in this manner: "We come now to a period when persecution, under the guise of Christianity, committed more enormities than ever disgraced the annals of paganism. Disregarding the maxims and the spirit of the Gospel, the papal church, arming herself with the power of the sword, vexed the Church of God and wasted it for several centuries, a period most appropriately termed in history, the 'dark ages.' The kings of the earth gave their power to the Beast." Between fifty to sixty million people were martyred during this period of time. Read Revelation 13:7 and Daniel 8:12.

This was an age of no restraint. If what religion we have is not capable of restraining and controlling the flesh, that religion is not of the truth; it is vain. One of false religion's main characteristics is that it makes "provision for the flesh" (Romans 13:14). Ones who truly have the Holy Spirit can control and restrain themselves (see 1 Corinthians 14:32).

Another very notable aspect of the nature of Babylon is its spirit. In God's holy mountain, the church, "they shall not hurt nor destroy" (Isaiah 11:9). "We love the brethren" (1 John 3:14). Papalism was motivated by a murderous spirit. When ones begin to want to hurt their brothers, they are being governed by a false spirit, one of the "seducing spirits" (1 Timothy 4:1).

## What Succeeded Papalism

Genesis 11:7 says, "Let us go down, and there confound their language, that they may not understand one another's speech." Here we see the confounding of their language, showing the rise of all the succeeding religious doctrines and systems during the time known as the Protestant Era, the period from A.D. 1530 to A.D. 1880. The people could not understand one another; so they could not communicate and work together. This condition typifies sectism, or Protestantism. It is what followed papalism.

In Protestantism they could not work together. They could not "speak the same thing" (1 Corinthians 1:10), or teach the same doctrines. They ended up being "scattered"; that is, they could no longer dwell together, or fellowship. Even now, they are divided up in various sectarian organizations. This false religious system causes much religious confusion, and for that reason, it is called Babylon.

All the earth has been covered with false religion and all it does is confuse the people with its many different religious sects. Second Peter 2:1 uses the word *heresies*. In the original Greek the word used for *sect* is the same one that is used for *heresies*. Peter was saying that sects are produced by heresies. They are spread by false teachers and are damnable.

As we look at these verses, two things stand out clearly. One, regardless of what religious system in Babylon we are speaking of, they all have their own man-made ways that they think will get them to Heaven. Two, they are not truly interested in the souls of men: they only want to build their organizations. In Revelation 18:12-13 as John spoke of Babylon, we can see that, after all the material things, the souls of men ranked last in their concern!

## The Timeless Memorials

In Genesis 11:8 it says, "They left off to build the city." The unfinished tower and city remain, in type, as timeless memorials to the truth that men cannot reach Heaven through their false religious teachings and man-made substitutes. The Lord will not allow any substitutes for His way and the Stone—Christ Jesus.

The wise man said, "There is a way which seemeth right unto a man [the way of religion], but the end thereof are the ways of death" (Proverbs 14:12). We must make certain that what we are building on is the way of truth, for that is the only way that has a satisfactory end.

## CHAPTER 13

### ABRAM'S CALL OUT— A TYPE OF THE EVENING-TIME MESSAGE

**Scripture Text:** *Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:*

*2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*

*3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

*4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.*

*5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.*

## A Personal Call

In the last chapter, the types took us from the inception of the Gospel Day in A.D. 33 to the Protestant Era, those years from A.D. 1530 to A.D. 1880. The evening-time message, which began to be declared in the proximity of A.D. 1880, will continue to be sounded until the Second Advent of Christ.

This chapter deals with the call that Abram received: a type of the beautiful evening-time message that we enjoy. In Revelation 18:4 we see the antitype, the reality: "Come out of her, my people."

The previous chapter depicts the false ways that men have devised, as they attempt to reach Heaven. This chapter portrays that which is divine and truly meets the needs of the souls of men.

"Now the LORD had said unto Abraham, Get thee out . . . from thy kindred . . . unto a land that I will shew thee" (Genesis 12:1). In Genesis 11:1-4, Babel was built because men "[had] said." But this move made by Abram was totally based upon the fact that the "LORD had said." That fact reveals two truths to us.

First, it depicts the only position that the saints are to take. They are to move in accordance with the Word of God, and they are to stand on the Word. In Revelation 15:2 when John saw a vision of the evening-time church, they were standing on the "sea of glass," a symbol of the Word of God. This describes the people who have received the Word of God. They walk in its light and stand for its truths. Read James 1:22-24 for more understanding.

The second truth this text reveals is that the call—"Get thee out"—is a divine, personal call. Abram alone heard the call. Sarai did not hear it, neither did Lot nor any of the others. Today the call to follow truth is still a very personal call. Though ones may hear a message, be exposed to truth, or hear a faithful minister cry "mightily with a strong voice, saying, Babylon the great is fallen, is fallen" (Revelation 18:2), they will never leave where they are until they hear "another voice from heaven [the Holy Spirit], saying, Come out of her, my people" (Revelation 18:4).

Family members may not understand. The call may very well "set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law" (Matthew 10:35). But your personal testimony needs to be the same as the Apostle Paul's: "I was not disobedient unto the heavenly vision" (Acts 26:19).

Jesus said that in order to truly be His disciple, one must love truth more than he loves "father, and mother, and wife, and children, and brethren, and sisters, yea, and even his own life also" (Luke 14:26). Your protection from delusion is the "love of the truth" (2 Thessalonians 2:10-11).

## The One Fold

To really be able to see the "land," the church, you will need a divine revelation from the Spirit of God. In order for John to have received a revelation of truth, he had to have been "in the Spirit" (Revelation 1:10). When he was told "I will shew thee the bride, the Lamb's wife," he was "carried . . . away in the spirit" (Revelation 21:9-10).

Genesis 11:31 tells us that Abram went forth "from Ur of the Chaldees." *The New Unger's Bible Dictionary* says that this city was located in "southern Babylonia." When Abram received his call, he was in Babylonia. His call was very pointed and clear: "Get thee out." This vividly portrays the biblical doctrine of separation that is being heralded in this evening time of the Gospel Day. In prophecy we are told: "Flee out of the midst of Babylon, and deliver every man his soul" (Jeremiah 51:6).

In His parables in Matthew 13, Jesus alluded to the doctrine of separation. Matthew 13:30 states, "Gather ye together first the tares [the religious professors], and bind them in bundles to burn them: but gather the wheat [the saints] into my barn [the church]."

The seventh parable, in Matthew 13:47-49, representing our day, depicts a time of separation of "the wicked from among the just." Second Corinthians 6:17 says, "Wherefore come out from among them, and be ye separate, saith the Lord." Revelation 18:4 proclaims this truth. The Prophet Ezekiel also spoke of the doctrine of separation: "So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezekiel 34:12).

In John 10:16 Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Unfortunately, the truth of "one fold, and one shepherd" was lost sight of through the eras of papalism and Protestantism. Sad to say, this truth is still not

understood by many honest hearts today.

If you are in any religious organization that does not have Christ for its foundation and its head, and if its teachings, when compared to the Scriptures, are confusing; the Lord desires that you "come out of her" (Revelation 18:4) and be "set . . . in the body" (1 Corinthians 12:18).

### **The True Church**

"They went forth to go into the land of Canaan" (Genesis 12:5). When Abram and his family left Ur of the Chaldees (Babylon), they came into the land of Canaan. Canaan was a "land flowing with milk and honey" (Exodus 3:8). Milk is a type of the Word (see 1 Peter 2:2), and honey is a type of the Spirit (see Psalm 81:16). "Honey out of the rock" is the Spirit that was in Christ. (see Luke 4:1). Together, the "milk and honey" depict how we are spiritually nourished in a land where the nourishment is ample.

Canaan, in this setting, is a type of the church. Today there is a "famine in the land" (Amos 8:11), or in the realms of spiritual Babylon; but in Canaan there is plenty to eat. The "marriage supper of the Lamb" (Revelation 19:9) is served to the true church. Men do not have to be lean in their souls. There is "bread enough and to spare" (Luke 15:17) in Father's house. The Lord does not want men to be in a barren land. He wants them to come out of Babylon and go into the land of Canaan, where they can be fed. The true church, the Church of God, is where the Lord ordained that men be fed (see Acts 20:28).

### **A Blessing to All the Earth**

In verse 3 Abraham was told, "In thee shall all families of the earth be blessed." When a people live in obedience to the Word of God, follow the divine leadership of the Holy Spirit, and walk together in unity and harmony as the Lord intended, that people is a blessing to everyone around them. Whether saved or unsaved, everyone in a community benefits when there is a true congregation of the Church of God nearby. Thank God, there is an obedient people, a "land," or church, that is a blessing to all mankind—and there will be until the end of time. All individuals may enjoy this land and its benefits if they will simply meet the conditions of God's Word and "be willing and obedient" (Isaiah 1:19).

## **CHAPTER 14**

### **MELCHIZEDEK—A LESSON IN CHRISTOPHANY**

*Scripture Text: Genesis 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.*

*18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

*19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:*

*20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

*21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.*

*22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,*

*23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:*

*24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.*

## Numerous Christophanies

This chapter deals with the account of an intriguing figure called "Melchizedek king of Salem." Hebrews 7:1 speaks of him as "Melchisedec, king of Salem." (The difference in spelling is due to the translation from Hebrew to Greek.) Hebrews 7:3 tells us he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but [he was] made like unto the Son of God . . . ."

This account tells of an event that is far more than a type. It is known as a "Christophany," a Pre-Christian Era appearance of Christ. We know this is what took place in this text because none of the characteristics or qualities mentioned in Hebrews 7:3 can be attributed to anyone but Christ.

There are many types in Genesis, but remember, even if a type already has been given a particular application, that does not necessarily prevent it from being a type of other truths as well.

Though the thought that Christ made appearances prior to His New Testament incarnation may be new to some, there are many accounts of that happening in the Old Testament. A couple of the obvious appearances were to Joshua as the "captain of the LORD's host" (Joshua 5:13-15) and to Nebuchadnezzar in Daniel 3:24-25 when he exclaimed: "Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose . . . and the form of the fourth is like the Son of God."

Many appearances made by Christ have been recorded in the Book of Genesis. In Genesis 18:1 the Lord appeared unto Abraham in the plains of Mamre. He appeared to Jacob in Genesis 32:24 and 30, when Jacob "wrestled a man" and said "I have seen God." As we study accounts of Christophanies in Genesis, we want to clearly establish the fact that they did occur many times throughout the Old Testament. Recorded in this chapter is the first Christophany found in the Bible.

## The Name of Melchizedek

The name *Melchizedek*, according to Hebrews 7:2, means "King of righteousness." The Prophet Jeremiah wrote, "Behold, the days come [meaning the New Testament dispensation], saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper . . . and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5-6).

This name is one of the seven redemptive names of Jehovah. In Hebrew, it is *Jehovah Tsidkenu*. In the Old Testament each of the seven redemptive names of Jehovah depicts an attribute that is manifested through Christ in salvation ["in him dwelleth all the fulness of the Godhead" (Colossians 2:9)]. The word *righteousness* actually means "right standing." The first activity in an experience of salvation is to be put in right standing with God. Romans 14:17 describes the kingdom experience as being comprised of "righteousness, and peace, and joy in the Holy Ghost." Notice that "righteousness," or being put in right standing with God, is mentioned first, then "peace" follows.

## King and Priest

"Melchizedek king of Salem . . . priest of the most high God" (Genesis 14:18). The "Salem" mentioned in verse 18 is merely a shortened form of Jerusalem. The Psalmist said, "In Salem also is his tabernacle, and his dwelling place in Zion" (Psalm 76:2). The older version of Jerusalem was Salem. *Jerusalem* means "founding of peace or possession of peace." The word *Salem* by itself means "peace." Hebrews 7:2 says, "King of Salem, which is, King of peace."

In the descriptions of the name and title, *Melchizedek king of Salem*, we see attributes of salvation portrayed. The first attribute is righteousness, or right standing, and the next one is peace, one of the most predominant attributes of salvation. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). "These things I have spoken . . . that in me ye might have peace" (John 16:33).

In our chapter text Abram met Christ. When ones meet Christ and come face to face with Him, they quickly recognize that they must get right, and when they do, the next thing they experience is peace. Christ is the "King of peace." We know Christ is a King because these Scriptures—Isaiah 9:7, Daniel 7:14, John 1:49, and John 18:37—verify it.

Melchizedek was not only the king of Salem; he was also the "priest of the most high God." Christ is also the "High Priest of our profession" (Hebrews 3:1) and is "after the order of Melchisedec" (Hebrews 5:10).

But the words in Genesis also portray how *we* become kings and priests. After we have been put in right standing, or justified, and have become "partakers of the divine nature" (2 Peter 1:4) through conversion, after we have received the "peace of God, which passeth all understanding" (Philippians 4:7), after we "have put on Christ" (Galatians 3:27), then we become "kings and priests unto God" (Revelation 1:6). Through salvation we are "conformed to the image of his Son [Christ]" (Romans 8:29). First John 4:17 tells us, "As he is, so are we in this world." So once we have gained victory, we become kings and priests.

### **Bread and Wine**

Now, notice the clear distinction between the "High Priest of our profession, Christ Jesus" (Hebrews 3:1) and the old Levitical high priests. The old Levitical high priests made "sacrifices for sins" (Hebrews 5:1). But in Genesis 14:18, Melchizedek appeared after a great victory and brought them sustenance to renew *their* strength. In this New Testament dispensation, our High Priest is One of victory. He "brought forth bread and wine."

After we have obtained righteousness, peace, joy, and victory and have been made "kings and priests unto God" (Revelation 1:6), there are two divine provisions that are absolutely necessary in order to sustain an individual's experience of salvation and maintain victory. A Christian must partake often of these two divine provisions. The first is the Bread. Jesus said in John 6:51, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." What did He mean in this passage? He clarified it in John 6:63: "The *words* that I speak unto you, they are . . . life." So the Bread represents not only Christ but the Word.

Then, in 1 Corinthians 12:13 the Apostle Paul said we "have been all made to drink into one Spirit." The wine is the Spirit. The lesson we must learn is this: though we may have had great victories as Abram did, to continue to face the next battle and the next enemy, we must be ministered to by our High Priest. We must have the sustenance, the strength, and the renewal that comes through the Word and the Spirit.

### **Abram Paid Tithes**

Genesis 14:20 says, "And he [Abram] gave him [Melchizedek] tithes of all." This small statement reveals several truths. One, it reaffirms that this was the Lord, for "all the tithe . . . is the LORD'S" (Leviticus 27:30). Two, these texts predated the Mosaic law and its injunction concerning tithing and took place centuries before Moses received the Law. See Genesis 28:22. This proves that tithing is a moral law. It preceded the Mosaic law and was also incorporated into the Levitical law, but it succeeded that as well. Concerning tithing, Jesus said in Matthew 23:23, "These ought ye to have done."

Three, it holds forth the truth that those who maintain victory and engage in true worship realize that tithing is part of worship. The one who maintains victory is thankful and is "a cheerful giver" (2 Corinthians 9:7).

## CHAPTER 15

### THE TYPES IN ABRAM'S VISION

**Scripture Text:** *Genesis 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.*

*4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.*

*5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

*7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

*8 And he said, Lord GOD, whereby shall I know that I shall inherit it?*

*9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.*

*10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.*

*11 And when the fowls came down upon the carcasses, Abram drove them away.*

*12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.*

*13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;*

*14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

*15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.*

*16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*

*17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.*

*18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

#### Abram's Seed

In this Scripture text Abram saw a vision. In this vision are several types depicting New Testament realities concerning Christ, the church, and the Gospel Day. God told Abram to look "toward heaven" and count the stars, if he was able; then He said to him, "So shall thy seed be" (verse 5).

When John received his vision, he saw the antitype of this and proclaimed, "After this I beheld . . . a great multitude, which no man could number . . . clothed with white robes" (Revelation 7:9). Here we can clearly see that the type, Abram's seed, is fulfilled in the antitype, the New Testament church.

In Genesis 12:2 the promise originally given to Abram was, "I will make of thee a great nation." In Genesis 15:5 that promise was expanded, "Look now toward heaven, and tell the stars, if thou be able to number them: . . . So shall thy seed be." Then, in Genesis 22:17 the promise became even more expansive when the Lord told Abram his seed would be "as the stars of the heaven, and as the sand which is upon the sea shore." Abram's natural seed was produced one at a time, but after a period of time, they became "a great nation." This serves as a type, showing that just as Abram's natural seed entered life through birth, one at a time, his spiritual seed enters life through birth, one at a time. Psalm 87:5 says, "And of Zion it shall be said, This and that man was born in her." Isaiah 27:12 tells us, "Ye shall be gathered one by one."

As all of Abram's literal seed comprised a nation, so his spiritual seed comprises a nation. In Matthew 21:43 Jesus told those of Abram's literal lineage, "The kingdom of God shall be taken from you, and given to a nation bringing

forth the fruits thereof." This nation is the New Testament "Israel of God." Galatians 6:15-16 lets us know that it is made up of ones who are "new creatures." Matthew 3:8 tells us what fruits one must bring forth in order to become a new creature and to become a part of this nation: "fruits meet for repentance."

The Apostle Paul wrote in Galatians 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The individual saints are the seed, but collectively, over the periods of the Gospel Day, they are what John envisioned when he saw a picture of the evening-time church: "a great multitude, which no man could number" (Revelation 7:9). The enemy would like for us to believe that the true church is a very small affair, but these texts refute such thinking.

### **How We Inherit the Land**

Abram was in Ur of the Chaldees, which was in Babylonia, but the Lord called him out of that land into the land of Canaan. The Lord calls people out from the realms of spiritual Babylon because He has a land that is far better for them. God gave Abram this vision (see verse 1) that, through types, gives us a great insight to what was going to occur before they came into the ultimate possession promised, a type of the evening time.

In Genesis 15:8 Abram asked the question, "Whereby shall I know that I shall inherit it?" In reply, in verse 9, the Lord took him to the starting place—that by which the church was purchased—a sacrifice. He was told to take a heifer, a she goat, a ram, a turtledove, and a young pigeon. Later, in the Mosaic law, these animals were named as sacrificial animals. (See Exodus 29:15, Leviticus 1:14, and Numbers 15:27; 19:2.)

Christ came to fulfill the Law (see Matthew 5:17) and to offer "one sacrifice for sins" (Hebrews 10:12.) His offering was "the sacrifice of himself" (Hebrews 9:26), and with this sacrifice, He purchased the church "with his own blood" (Acts 20:28). Christ is the antitype of the sacrifice that was mentioned in verse 9.

Notice, each of the sacrificial animals in verse 9 was to be "three years old." It was when Christ's ministry was three years old that He became our Sacrifice. So, in type, this is the answer to the question of how do we inherit the land (the church): through Christ our Sacrifice who purchased it.

### **Division of the Animals**

Abram took the animals and "divided them in the midst, and laid each piece one against another: but the birds divided he not" (Genesis 15:10). The three animals were "divided," or the Hebrew translation reads, "half"; they were cut in half. The three animals cut in half equaled six halves. The birds were not divided. Why not? Because they served as a type of the Holy Spirit, and there is only "one Spirit" (Ephesians 4:4). Those six animal halves plus the birds as one unit equaled the seven parts in the sacrifice. This type makes two truths clear. One, the Christian dispensation has been divided into seven portions, or periods. Two, it shows that Christ's sacrifice has been adequate for every portion of the Gospel Day.

### **The Fowls**

Genesis 15:11 says, "The fowls came down upon the carcasses." This type mentions some things that would occur during the Christian dispensation. "Fowls" are mentioned in the Parable of the Sower in Matthew 13:4. Speaking of the seeds, it says, "The fowls came and devoured them up." In His explanation of this parable, Jesus said "the fowls" are "the wicked *one*" which "catcheth away that which was sown in his heart" (Matthew 13:19). Note: the King James Version reads "wicked *one*." The word *one* is italicized. That means it has been added; in the original Greek text it is not there. The Greek text merely says, "the wicked"; but its meaning is plural. (The word *fowls* in Matthew 13:4 is plural.) "The wicked" referred to in this passage are religious leaders, preachers and teachers, who propagate false teaching. (See Psalm 50:16-17.)

In this type the Lord was giving a revelation. Shortly after the sacrifice of Christ, right in the morning time of the Gospel Day, the church was going to fall prey to "fowls," or false teachers. Paul warned of it in Acts 20:29-30. Peter

spoke of it in 2 Peter 2:1. Jude wrote in A.D. 66 that even then "certain men [had] crept in . . . ungodly men" (Jude 4). What followed the introduction of those false prophets into the Christian community?

### **"The Sun Was Going Down"**

"And when the sun was going down . . ." (Genesis 15:12). This is a type of the morning-time apostasy. In 2 Thessalonians 2:3 the Apostle Paul told the morning-time brethren, "That day [the Second Advent] shall not come, except there come a falling away first." The Greek word for "falling away" is *apostasia*. It means a defection from the truth. There was a massive defection from truth in the morning time. The day that had dawned with the First Advent of Christ and shone so brilliantly was darkened. God spoke in Amos 8:9 and said, "I will cause the sun to go down at noon, and I will darken the earth in the clear day."

Out of that morning-time apostasy came the Dark Ages: a time when God's people were strangers in "a land . . . not theirs" (verse 13). Spiritual darkness was the prevailing condition, and God's people hid away in catacombs and caves.

### **The Furnace and the Lamp**

Genesis 15:16-17 is an encouraging and inspirational picture: "But . . . they shall come hither again . . . . And it came to pass, that, when the sun went down . . . behold, a smoking furnace, and a burning lamp that passed between those pieces." In Psalm 37:25 the Psalmist declared he had never "seen the righteous forsaken, nor his seed begging bread." Hebrews 13:5 says, "I will never leave thee, nor forsake thee." Certainly, in our text these promises are validated. Right while those pieces, members of Christ's body, were separated, "cut off for our parts" (Ezekiel 37:11), the Lord sent a "smoking furnace, and a burning lamp." These types show the Word and the Spirit ministering to the saints and providing them with divine sustenance during the Dark Ages (see Revelation 12:6).

Jesus called the furnace a "furnace of fire" in Matthew 13:42. Jeremiah 23:29 tells us what the fire is: "Is not my word like as a fire?" Revelation 4:5 reveals to us that "lamps of fire burning" and the "burning lamp" represent the Spirit of God. This type teaches us that regardless of the prevailing conditions in each period of time, the Lord has made provision for His people to be overcomers. God is always faithful to His people! "Great is thy faithfulness" (Lamentations 3:23).

The words, "But . . . they shall come hither again"(verse 16), act as a beautiful type of the restoration of the church in this evening time. Isaiah 35:10 says that "the ransomed of the LORD shall return, and come to Zion with songs of everlasting joy upon their heads." Also, Isaiah 55:11 says, "My word . . . shall not return unto me void, but it shall accomplish that which I please."

## CHAPTER 16

### HAGAR AND SARAH—TYPES OF TWO COVENANTS

**Scripture Text:** *Genesis 16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.*

*2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.*

*3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.*

*4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.*

*5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.*

*6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.*

*7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.*

*8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.*

*9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.*

*10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.*

*11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.*

*12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.*

*13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?*

*14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.*

*15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.*

*16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.*

*Galatians 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.*

*23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.*

*24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.*

*25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.*

*26 But Jerusalem which is above is free, which is the mother of us all.*

*27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.*

*28 Now we, brethren, as Isaac was, are the children of promise.*

*29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*

*30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.*

*31 So then, brethren, we are not children of the bondwoman, but of the free.*

## Two Women—Two Covenants

The Apostle Paul alluded to the Old Testament characters, Hagar and Sarah (Sarai), and declared they were an "allegory" (Galatians 4:24), representing two covenants. The word *allegory* in original Greek is *allegoreo*, and according to *Vine's Expository Dictionary of New Testament Words*, it means "to speak not according to the primary sense of the word but so that the facts stated are applied to illustrate principles."

The fact that the overall account of Hagar and Sarah (Sarai) serves as an allegory does not prevent the details of the account from serving as individual types. Indeed, the types incorporated in this text do give us some insight as to the character of each covenant.

It is obvious from Paul's words in Galatians 4:23 that the "bondwoman" is Hagar. She represents the first covenant. Verse 25 reveals that she represents "mount Sinai" and the bondage of the old covenant, the Law. She was an "Egyptian" (Genesis 16:1). Egypt was where God's people were held in bondage. According to Galatians 4:25, the old Law—given on Mount Sinai—was "bondage."

It is also worthy to note that after Ishmael came—after "he that was born after the flesh [came]" (Galatians 4:29), or even after the old covenant was instituted—they still continued to look by faith for the fulfillment of the promise.

The "freewoman" (verse 23) is Sarai, or Sarah. She bore Isaac, the son of promise (verse 28). She represents the second covenant and "Jerusalem which is above" (verse 26), the "heavenly Jerusalem [the New Testament church]" (Hebrews 12:22-23), which became a reality under the new covenant.

### The First Covenant

Genesis 16:1 says, "Sarai . . . bare him no children." The time for the fulfillment of the promise had not come at this juncture. "At the set time" (Genesis 21:2) Isaac would be born. So it was with Christ: "When the fulness of time was come, God sent forth his Son" (Galatians 4:4). When Christ came, He ushered in the new covenant. The fleshly covenant, or the old covenant, came before the spiritual covenant, the new covenant. Galatians 4:29 refers to Ishmael as the one born "after the flesh" and to Isaac as the one born "after the Spirit." This gives us an insight as to the natures of these two covenants.

The first covenant was a fleshly, or literal, covenant. It was a covenant that was flawed. Hebrews 8:7-8 says: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant . . ." (read Hebrews 8:9-11).

Where did the fault lie in this first covenant? Romans 8:3 tells us it was "weak through the flesh." In Romans 7:23 when Paul described his condition under the old Mosaic law, he said, "I see another law in my members . . . the law of sin." The old covenant was weak "through the flesh" and did not bring deliverance from sin. Then what was its purpose? The answer is, it brought the "knowledge of sin" (Romans 3:20). This is why one who tries to have an acceptable experience with God by observing the Law is doomed to defeat, "for the law made nothing perfect" (Hebrews 7:19).

### "A Wild Man"

"He will be a wild man; his hand will be against every man" (Genesis 16:12). This phrase portrays the powerless condition of man under the old covenant. The flesh was uncontrollable; it was a "wild man." There was no power to restrain, or control, the sinful impulses of the flesh. The Apostle Paul said in Romans 7:18, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Hebrews 7:18 says that the old covenant was full of "weakness and unprofitableness."

The phrase "be against every man" depicts a man's greatest foe—his own flesh. The flesh is "against every man." It is as Haggai 1:6 says, a "bag with holes." It is something that can never be satisfied. So was the condition of mankind under the old covenant.

## **The Second Covenant**

Now, let us study the nature, or character, of the second covenant. This second covenant is "after the Spirit" (Galatians 4:29). In Hebrews 8:9 the Lord said it would "not [be] according to the covenant that I made with their fathers." That covenant was written on tables of stone. The new covenant is written "not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Corinthians 3:3). God said in Hebrews 8:10, "I will put my laws into their mind, and write them in their hearts." See Jeremiah 31:31-34 and Hebrews 10:15-17.

The new covenant is referred to as a "better covenant" (Hebrews 8:6). It is a spiritual covenant. It does not leave one in bondage, hoping for a better day, but rather it makes one part of "the free" (Galatians 4:31). Romans 8:2 proclaims, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." No wonder Hebrews 10:20 calls this "a new and living way"! "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3). Now through the redemption that is in Christ, we can be "born after the Spirit" (Galatians 4:29; also, see John 3:5) and be "children . . . of the free" (Galatians 4:31). We can have His law written in our hearts by the presence of His Spirit. No wonder Paul told those who were being influenced by Judaizers to "cast out the bondwoman [old covenant] and her son [those bound by the flesh]" (Galatians 4:30). We live in a dispensation when men may be free!

## **The Flesh Persecutes the Spirit**

"I was despised in her eyes: . . . And when Sarai dealt hardly with her, she fled" (Genesis 16:5-6). This type reveals the true nature of our battle: the flesh versus the Spirit. Galatians 4:29 tells us that as "he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Galatians 5:17 says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Just as there was enmity between Hagar and Sarai and Ishmael and Isaac, so the flesh opposes us. Every temptation we receive comes through this avenue. The only way the enemy can work on us is through our human desires (see James 1:14 and 1 John 2:15-16).

God has promised to enable us to be "more than conquerors" (Romans 8:37). But how? We must be hard on the flesh! We must make no provision for it "to fulfil the lusts thereof" (Romans 13:14). We must handle it roughly, as Sarai handled Hagar. In 1 Corinthians 9:27 the Apostle Paul said, "But I keep under my body, and bring it into subjection." The Amplified Bible's rendering is more descriptive: "But [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it."

Thank God for this "better covenant" (Hebrews 8:6)! It enables us to be "born after the Spirit" (Galatians 4:29), to "mortify the deeds of the body" (Romans 8:13), to "walk in the Spirit" (Galatians 5:16), and to be "led of the Spirit" (Galatians 5:18). We do not have to be bound by the flesh and "fulfil the lust of the flesh" (Galatians 5:16). Thank God for this "new and living way" (Hebrews 10:20), a way of freedom and victory!

## CHAPTER 17

### ABRAM'S NAME CHANGE AND CIRCUMCISION— A TYPE OF CONVERSION AND SPIRITUAL CIRCUMCISION

**Scripture Text:** *Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*

*2 And I will make my covenant between me and thee, and will multiply thee exceedingly.*

*3 And Abram fell on his face: and God talked with him, saying,*

*4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.*

*5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*

*6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.*

*7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

*8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*

*9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.*

*10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.*

*11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.*

*12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.*

*13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.*

*14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

*15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.*

*16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.*

*17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?*

*18 And Abraham said unto God, O that Ishmael might live before thee!*

*19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.*

*20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

*21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.*

*22 And he left off talking with him, and God went up from Abraham.*

*23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.*

*24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.*

*25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.*

*26 In the selfsame day was Abraham circumcised, and Ishmael his son.*

*27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.*

*Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:*

*29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

### **The Revelation, Requirements, and Response**

In this chapter we see the institution of a "token of the covenant" (verse 11) established between "Almighty God" (verse 1) and Abram. The instruction in Genesis 17:10 was, "Every man child among you shall be circumcised." This token symbolized a profound truth that was even realized in the time of Moses. Deuteronomy 10:16 says, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." Paul let us know that "circumcision, which is outward in the flesh" (Romans 2:28) was not the reality but merely the type. The reality, the antitype, was "circumcision . . . of the heart, in the spirit" (Romans 2:29). Here we can clearly see that the reality is a spiritual experience. So this literal account recorded in Genesis is one of the "figures of the true" (Hebrews 9:24).

Genesis 17:1-3 says: "I am the Almighty God; walk before me, and be thou perfect . . . And Abram fell on his face." In this text we have a systematic description of the components that comprise, or make up, conversion. First, Abram received a revelation from the Lord: he was made vividly aware of who was speaking to him. This is the very first component that is vitally necessary to conversion. The Lord must speak to the sinner, and the sinner must realize that it is the Lord who is speaking.

In Acts 9:5 when Saul of Tarsus heard the voice on the road to Damascus, his first words were, "Who art thou, Lord [the Greek says 'Sir']?" In Acts 9:6, once Christ's identity was established, Saul's response was, "Lord, what wilt thou have me to do?" Until an individual is convinced of the identity and authority of the One speaking, he or she will not feel the full impact of conviction, so there must first be a divine revelation made to the soul.

Immediately following the revelation to Abram were these words: "Walk before me, and be thou perfect." When the Lord begins to speak to souls and convict them, He then informs them of His requirements. When Jesus taught, He always made the requirements clear. In Luke 14:28 Jesus spoke of sitting down first and counting the cost. How can people do this if they are not fully aware of the requirements? Jesus was so faithful and explicit in letting ones know the requirements that John 6:66 says "from that time many of his disciples went back, and walked no more with him."

The Lord told Ananias, concerning Saul, "For I will shew him how great things he must suffer for my name's sake" (Acts 9:16). In His words to Abram, God was faithful to lay the requirements before him in a clear manner, a type of how He deals with souls under conviction.

Wouldn't it be a wonderful thing if every soul the Lord spoke to responded in this manner? Abram completely humbled himself before God. This is the only way to obtain salvation. James 4:6 tells us, "God resisteth the proud, but giveth grace unto the humble." Ephesians 2:8 says, "For by grace are ye saved through faith." The only proper response to conviction is humility!

### **The Regeneration**

We have seen depicted in type, thus far, the revelation, the requirements, and the response. After these occur, there is another event that takes place—regeneration. According to *Webster's New World Dictionary*, one of the definitions of the word *regenerate* is "to reestablish on a new basis." Regeneration is a spiritual rebirth, or conversion.

The Lord said to Abram, "Neither shall thy name any more be called Abram, but . . . Abraham." (Genesis 17:5). Here we have a type of regeneration: Abram's name and his life were reestablished on a new basis. So it was with Sarai. In verse 15 God said to Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." In these words we see a clear type of conversion. They reveal that real salvation makes a life-altering change.

## **The Visible Reality**

When salvation is wrought in an individual's life, initially, it is an unseen reality. However, the Lord wants it to become visible. So, He instituted a "token of the covenant": "Ye shall circumcise the flesh of your foreskin" (Genesis 17:11). This act served several purposes. One, it was a visible, outward sign of a divine covenant. Two, it constantly reminded them, as they saw themselves, that they were the people of that covenant—the people of God. Three, this purpose was the most typical: it was a conscious act of removal, a type of the removal of sin from the heart. The literal observance of circumcision was most strict. It had to be observed when the child was "eight days old" (Genesis 17:12). Centuries later, as part of his Hebrew credentials, Paul said he had been "circumcised the eighth day" (Philippians 3:5).

Why was the literal observance so strictly enforced? Because of the type of which it served. Read the stout words the Lord uttered in Genesis 17:14: "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people" There is no room, or allowance, for any sin to be in the heart. God has no tolerance for *any* sin that remains in your life while you profess to be a part of the people of God.

Consider the reality of this type. In Deuteronomy 30:6 Moses prophesied of a time when the "LORD thy God will circumcise thine heart . . . to love the LORD thy God with all thine heart, and with all thy soul." Jeremiah 4:4 admonishes ones to "circumcise yourselves to the LORD, and take away the foreskins of your heart." These verses reveal the reality of which circumcision served as a type.

In Colossians 2:11 the Apostle Paul declared, "Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The "circumcision of Christ"—true spiritual circumcision—is the removal of sin and its power from the heart. Romans 2:28-29 tells us that with the availability of spiritual circumcision through Jesus Christ, a transition takes place. Just as literal circumcision was the mark of the literal Jewish lineage, spiritual circumcision identifies those who are the lineage of the New Testament Jews.

## **Reproduction of the Church**

Now, the natural outgrowth of salvation and spiritual regeneration is reproduction. Genesis 17:6, says "I will make thee exceeding fruitful." In Revelation 12:5, the "man child" refers to converts. When we are spiritually fit, we will be spiritually fruitful as Christians: we will produce converts. Jesus desires that we be fruitful and "bring forth more fruit" (John 15:2), and yea, even "much fruit" (John 15:5). In the language of our text, we should be "exceeding fruitful."

The Lord desires that we "go . . . into all the world, and preach the gospel to every creature" (Mark 16:15). He desires that we be evangelistic and think in terms of reproducing more saints. If we are mindful of our responsibility to be fruitful and if we exert the effort, then God will bless that effort.

## CHAPTER 18

### ABRAHAM'S IMPORTUNITY—A TYPE OF IMPORTUNING PRAYER

**Scripture Text:** *Genesis 18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;*

*2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,*

*3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:*

*4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:*

*5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*

*6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.*

*7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.*

*8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.*

*9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

*10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.*

*11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.*

*12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?*

*13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?*

*14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.*

*15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.*

*16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.*

*17 And the LORD said, Shall I hide from Abraham that thing which I do;*

*18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?*

*19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.*

*20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;*

*21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.*

*22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.*

*23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?*

*24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?*

*25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*

*26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.*

*27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust*

*and ashes:*

*28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.*

*29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.*

*30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.*

*31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.*

*32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.*

*33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.*

### **The Lord Appeared**

This Scripture text relates another Christophany. In verse 17 the Lord appeared unto Abraham and said, "Shall I hide from Abraham that thing which I do?" When Abraham learned that the destruction of Sodom and Gomorrah was imminent, he began to importune, or plead, to the Lord in verses 23-32.

Jesus taught the value of importuning prayer in Luke 11:5-8. There He told the story of one who asked a friend for some loaves of bread at midnight. In verse 8 Jesus said, "Because of his importunity he will rise and give him as many as he needeth."

Luke 11:9 gives us a good definition of importunity: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The words "Ask," "seek," and "knock" are in the present tense and are used in a continual sense. Wuest's Expanded Translation of the Greek New Testament renders Luke 11:9: "Keep on asking . . . keep on seeking . . . keep on reverently knocking." The Amplified Bible says, "Ask and keep on asking . . . seek and keep on seeking . . . knock and keep on knocking." So Abraham's prayer gives us a valuable lesson in type concerning the importance of importuning prayer.

In Genesis 18:1 it says that the Lord "appeared unto him [Abraham] . . . in the heat of the day." This was the Christophany. We know this was Christ making an appearance because in verses 12-13 when Sarah laughed within herself, the Lord asked Abraham, "Wherefore did Sarah laugh?" The trait of being omniscient, or all-knowing, is a characteristic belonging to Christ. In Matthew 9:3-4 it is recorded that "certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"

It is also evident that this was Christ, for after the Lord revealed to Abraham what was going to occur, Abraham knew he was speaking to the Lord. In verse 25 he referred to Him as "the Judge of all the earth." In 2 Timothy 4:1 Paul said that it is "the Lord Jesus Christ, who shall judge the quick [alive] and the dead at his appearing."

Many times some wonder why the Lord never appears to them or why the Lord never seems to speak to them. Verse 1 reveals a very important truth. It says the Lord appeared to Abraham "in the plains of Mamre: and he sat in the tent door in the heat of the day." The severe heat of midday in the middle-eastern climate forced the people to cease all activity for a period of time each day.

It was "in the heat of the day" that Abraham took time to stop, sit down, reflect, and meditate. In today's society we are so taken up with the "cares of this life" (Luke 21:34) and our own programs of life that we take little time to stop, reflect, and see those about us. This picture of Abraham reveals to us that the one who takes the time and makes an effort to stop to reflect is the one whom the Lord will appear and speak to.

### **Hospitality**

In Genesis 18:2 Abraham "lift up his eyes and looked, and . . . he saw them." After Abraham took time to stop, sit, and reflect, then he "looked" and "saw." When Abraham saw the men, he immediately realized they would need

water, food, and refreshment. He went to great lengths to extend hospitality to them (see verses 2-8). Today hospitality is becoming a lost practice.

When Abraham extended his offer of hospitality, he did not realize whom he was going to entertain, but verse 2 says they were "three men." Hebrews 13:2 admonishes us to "be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Two of the three men *were* angels. Verse 22 says, "And the men [two of them] turned their faces from thence, and went toward Sodom." Genesis 19:1 tells us, "There came two angels to Sodom."

Jesus taught the importance of caring for others. Matthew 25:40 says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Being "given to hospitality" (1 Timothy 3:2) is also one of the qualifications of a bishop, and the saints, too, are commanded to be hospitable. First Peter 4:9 says, "Use hospitality one to another without grudging." Of all people, the saints of God should be the most hospitable.

### **The Men Did Eat**

"They did eat," says Genesis 18:8. There are two types depicted here. One type: "they" means the three men. When the Lord appeared, He did not appear alone. Verse 2 says there were "three men." This depicts the truth that when Christ appears, He appears with the Word and the Spirit. The angels were Christ's agents to deliver Lot and his family (see Genesis 19:16). They serve as types of the agents God uses to deliver man today—the Word and the Spirit.

The second type: the phrase "they did eat" portrays what Jesus said in Revelation 3:20: "I will come in to him, and will sup with him, and he with me." Christ will take what we have and give us what He has.

### **Preparation for Importunity**

Many things had to transpire before Abraham's importuning prayer took place in Genesis 18:23-32. Again, notice the vivid description of how one must prepare for importuning prayer. First, Abraham took time to stop "in the heat of the day." It was during this time of pause that the Lord revealed to Abraham the impending doom and judgment on Sodom and Gomorrah. Again, we are in a heated day, spiritually speaking, but we must still take time to stop and see the needs of others.

Importunity comes from taking time to pause, reflect, see the need, and assume a burden. Too many of us rush on, and the Lord cannot get our attention or reveal a need to us as He would desire. However, if we will do as the song says, "Take Time to Be Holy," the Lord will be faithful to show us the needs and give us the proper burden.

### **Have a Burden and Importune**

When the Lord revealed the condition of Sodom and Gomorrah to Abraham and when it became clear to him that the Lord's intention was to destroy those cities, Abraham immediately assumed a burden and began to make intercessory prayer: "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty" . . . (Genesis 18:23-24). Today we live in a world that is much like Sodom and Gomorrah. Jesus said it would be (see Luke 17:28-30). Judgment is on the horizon. Destruction is at hand. What type of burden do we have? Are we making intercessory prayer for others? Are we importuning as we ought? This is a very sobering truth—the saints and their prayers are the only things standing between the Lord and His judgment on evildoers.

Abraham started his petition asking for "fifty" and continued until he reached "ten" (verse 32). No doubt he felt that with Lot, Lot's wife, the two daughters who were still at home, and the rest of Lot's family (see Genesis 19:14-15) there would be at least ten righteous people. In reality, he importuned to the point where he felt there would not be any destruction. This should be our burden and desire also. We should not want to see judgment or destruction come to any soul.

In Luke 18:1-8 Jesus gave a great lesson concerning the importuning widow and spoke of "her continual coming" (Luke 18:5). That is what He desires that we do in behalf of souls. We are repeatedly told that "men ought always to pray" (Luke 18:1) or to "pray without ceasing" (1 Thessalonians 5:17). Certainly, we need to take this stance in relation to souls. May God help us to pause in our busy programs of life long enough to see the needs of others, hear the cries of their souls, and importune in their behalf.

## CHAPTER 19

### THE SACRIFICE OF ISAAC—A TYPE OF CHRIST OUR SACRIFICE

**Scripture Text:** *Genesis 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.*

*2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*

*3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.*

*4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.*

*5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*

*6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.*

*7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?*

*8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.*

*9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

*10 And Abraham stretched forth his hand, and took the knife to slay his son.*

*11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.*

*12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*

*13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.*

*14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.*

*15 And the angel of the LORD called unto Abraham out of heaven the second time,*

*16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:*

*17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and at the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;*

*18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

*19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.*

### Hearing the Call

In this chapter, we will see several attributes that we should have working in our lives if we are to successfully understand and accept the sacrificial work of Jesus Christ.

"God did tempt Abraham, and said . . . Abraham: and he said, Behold, here I am" (Genesis 22:1). Abraham had heard a call from God. The King James Version says that God "did tempt" Abraham; but James 1:13 tells us that "God cannot be tempted with evil, neither tempteth he any man." So what was happening here? The Hebrew word that was used actually means "testing." Hebrews 11:17 says that Abraham was "tried," so he was being tested.

How did the great patriarch respond? He said, "Behold, here I am." An immediate response is an essential attribute in a successful relationship with God. Remember the words of the Prophet Samuel? "Speak; for thy servant heareth" (1 Samuel 3:10). The reason some people struggle and falter when they are in trials is that they are not as responsive to the voice of the Lord as they should be. To successfully navigate, or go through, trials we must have a keen ear to hear that "still small voice" (1 Kings 19:12).

### **The Types**

This Scripture text portrays some of the clearest and most beautiful types in the Old Testament. Genesis 22:2 says, "Take now thy son, thine only son Isaac, whom thou lovest." The types here are very clear. Abraham is portrayed as a type of God, the Father. He is called "Father Abraham" in Luke 16:24 and "the father of all them that believe" in Romans 4:11.

Then we have Isaac. He is typical of Christ, the "beloved Son" (Matthew 3:17). Isaac was a willing sacrifice and so was Christ. The very famous verse, John 3:16, reads, "God so loved the world, that he gave his only begotten Son." Jesus did "put away sin by the sacrifice of himself" (Hebrews 9:26). But first, God had to offer His "beloved Son" (Matthew 17:5) as a sacrifice. This is the antitype of the type portrayed in the text. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). In John 10:17-18 Jesus said: "I lay down my life . . . No man taketh it from me, but I lay it down of myself."

When Abraham took up the knife to kill Isaac, in his heart he slew him. Hebrews 11:19 says Abraham believed that God was able to raise Isaac up, "even from the dead; from whence also he received him in a figure." In his heart Abraham had slain Isaac and envisioned him being raised from the dead. This typifies Christ's death and resurrection.

It was after Isaac's life was restored to him that he was able to produce a seed. So it is with Christ. By virtue of His resurrection, He has been able to produce a spiritual seed. Hebrews 11:18 tells us, "In Isaac shall thy seed be called." Isaiah 53:10, speaking of Christ, says, "He shall see his seed." Romans 5:10 tells us if we "were reconciled to God by the death of his Son," then we are "saved by his life," or as The Amplified Bible says, we are "(daily delivered from sin's dominion) through His [resurrection] life."

### **Obedience**

Genesis 22:3 says that Abraham rose up early in the morning and "went unto the place of which God had told him." We know that Christ became our "sacrifice" for sin (Hebrews 9:26). He is likened, repeatedly, to a lamb, a sacrificial lamb (see John 1:29 and 1 Peter 1:19). The Apostle Paul referred to that fact in 1 Corinthians 5:7 when he said, "Christ our passover is sacrificed for us." Christ was our Paschal Lamb. Even in the chapter text Abraham became prophetic and said, "God will provide himself a lamb" (verse 8).

Now, to successfully avail ourselves of Christ our Sacrifice, we should have the same attributes working in our lives as those that were exhibited by Abraham. The first attribute is obedience. When God said, "Abraham," he said, "Behold, here I am" (verse 1). The command was, "Take now thy son, thine only son Isaac . . . and get thee into the land of Moriah" (verse 2). Abraham was immediately obedient. Blessings are promised to those who are obedient. Read Exodus 19:5, Deuteronomy 5:29, 1 Kings 3:14, James 1:25, and Revelation 22:14.

Oh, what folly has been wrought and what disaster has been invited because ones have failed to be obedient! Those who were disobedient are the saddest cases recorded in the Scriptures. Study the lives of Saul (1 Samuel 13:9-14), Solomon (1 Kings 11:1-11), and many others. Obedience is essential in order to please God.

### **Faith**

"Abide ye here . . . and I and the lad will go yonder and worship, and come again to you" (Genesis 22:5). Another attribute, perhaps the one for which Abraham is most noted, is faith. Hebrews 11:17 says, "By faith Abraham . . . offered up Isaac." Romans 4:21 says that Abraham was "fully persuaded that, what he [God] had promised, he was able to perform."

In our text Abraham said unto his young men, "Abide ye here . . . and I and the lad will go yonder and worship, and come again to you [who would come back? Abraham and the lad]." The Septuagint renders Genesis 22:5 as: "I and the lad will proceed thus far, and having worshipped, *we* will return to you." That was Abraham's faith speaking. He had been instructed to kill his son; but he realized that even if he did so, for God to honor His promises, He would have to raise Isaac up.

This teaches us that we need to look beyond the moment and beyond the situation at hand, regardless of how it may appear, and "walk by faith, not by sight" (2 Corinthians 5:7). We need to realize that the Lord will never contradict His Word or His promises.

### **Sacrifice**

The last attribute we want to consider is that which Abraham was willing to do: sacrifice that which the Lord had given him. (Hannah is a good example of this. The Lord heard and honored her cry and gave her a son, and she "lent him to the LORD" [1 Samuel 1:28]. She gave him back.) Sometimes the work of God is hindered, its progress is slowed, and its witness is obscured when we are unwilling to sacrifice. Abraham had waited twenty-five years for Isaac (see Genesis 12:3-4 and Genesis 21:5), but he was willing to sacrifice him if that was what the Lord wanted.

In order for God to bless you and make your experience more fruitful and profitable, He may ask you to make some sacrifices. If you do, He will more than repay you. What did Jesus say about giving? "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

We must realize that we are in a spiritual kingdom that operates under spiritual principles and spiritual attributes. We need to lift our eyes and our thinking above the natural level. Through faith, we must embrace the spiritual realities that the Lord desires that we lay hold of and incorporate into our lives.

## CHAPTER 20

### ISAAC'S BRIDE—A TYPE OF THE BRIDE OF CHRIST

**Scripture Text:** *Genesis 24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.*

*2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:*

*3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:*

*4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.*

*5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?*

*6 And Abraham said unto him, Beware thou that thou bring not my son thither again.*

*7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.*

*8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.*

*9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.*

*61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.*

*62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.*

*63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.*

*64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.*

*65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.*

*66 And the servant told Isaac all things that he had done.*

*67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.*

#### Identifying the Types in the Personalities

This Scripture text is one that is most rich in types. It relates the account of how Isaac's bride was secured, a vivid type of how Christ secures *His* bride. In verse 4 Abraham instructed his servant to take a wife for his son, Isaac. In Revelation 19:7 we see the antitype of that. John declared, "The marriage of the Lamb [Christ] is come, and his wife hath made herself ready." The events that are chronicled in our Scripture text give us great insight to the spiritual realities of our day. The truths conveyed to us through these types should enable us to see the divine institution and operation of the church.

"And Isaac spake unto Abraham his father" (Genesis 22:7). The name *Abraham* literally means "father of a multitude." In Luke 16:24 Jesus refers to him as "Father [with a capital F] Abraham." Romans 4:11 speaks of him as "the father of all them that believe." Abraham is a type of God the Father.

Another personality spoken of is that of Isaac. Genesis 21:3 tells us, "Abraham called the name of his *son* that was born unto him . . . Isaac." So Isaac was Abraham's son. But specifically, Galatians 4:23 proclaims that he was born "by promise." Galatians 4:29 says he was born "after the Spirit," Genesis 21:2 tells us his birth occurred "at the set time," and Genesis 22:2 says, "Take now thy son, thine only son Isaac, whom thou lovest."

All these expressions serve as types. Christ was the Son of promise ( see Isaiah 9:6). He came "when the fulness of the time was come" (Galatians 4:4). He was born of a spiritual birth (see Luke 1:35), and He was an only Son who

was loved (see John 3:16 and Matthew 17:5). So Isaac is a very clear type of Christ.

Now, the charge to the servant was to "take a wife unto my son" (verse 4). Notice the characteristics of this wife. Genesis 24:16 declares, "The damsel was very fair to look upon, a virgin." These two characteristics give us insight as to who she typifies. The Song of Solomon 4:7 says, "Thou art all fair, my love; there is no spot in thee."

Who is this bride, this wife so "fair," with "no spot" in her? She is a type of the church. Paul told us in Ephesians 5:27 that she is without "spot." Because of her purity, the church is referred to as a "virgin." In 2 Corinthians 1:1 the Apostle Paul wrote to the "church of God." In 2 Corinthians 11:2 he referred to the church as a "chaste virgin." She was named "Rebekah" (Genesis 24:15). The name in Hebrew literally means "a rope with a noose." This expression will take on more significance as we proceed through this chapter.

### **The Servant**

Genesis 24:4 says, "Thou shalt go . . . and take a wife unto my son Isaac." Abraham told his eldest servant, "Eliezer" (Genesis 15:2), to take a wife for Isaac. The name *Eliezer* means "help of God," and in this servant are some beautiful types of the institution and the operation of the church. This servant ruled over all that Abraham had. Verse 10 says, "All the goods of his master were in his hand." Eliezer is a type of the Holy Spirit. Jesus spoke of the Holy Spirit and said, "He will guide you into *all* truth: for he shall . . . receive of mine, and shall shew it unto you" (John 16:13-14).

The servant bringing Rebekah to Isaac is a picture of the personality of the Holy Spirit uniting the church—the bride, with Christ—the Bridegroom, on the Day of Pentecost. John said in Revelation 21:2, he saw the "holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride . . ." The church came down, or was instituted, on the Day of Pentecost when the Holy Spirit filled those in the Upper Room (see Acts 2:1-4).

### **The Camels**

Genesis 24:11 says, "And he made his camels to kneel down . . . by a well of water." In order for Christ and the church to be united, several things had to occur. This verse begins to show us by way of type what had to transpire. For Rebekah and Isaac to be united, camels had to convey Rebekah on the journey.

What do the "camels" typify? They were earthly creatures used for transportation. They carried Rebekah and her belongings. They were a type of the ones ordained to carry the message of the church. These camels represent saved people. In Matthew 19:23-25 Jesus likened a man being saved, or entering into a kingdom experience, to a camel going through the small door of a walled city ("the eye of the needle"). It had to kneel down to go through the door. Likewise, before these camels were fit to carry Rebekah, they had to "kneel down . . . by a well of water."

Think of the lesson in type: Psalm 95:6 proclaims, "Let us kneel before the LORD our maker." In type, these camels had traveled a great distance in this old world. They were dry and thirsty. This is a picture of mankind in an unregenerate state and under conviction. Psalm 32:4 speaks of unregenerate mankind as being a "drought of summer"; another rendering says "dried up." Isaiah 35:7 refers to unregenerate individuals as "parched ground."

Since these camels needed water, the servant led them to a "well of water." This water represents the "wells of salvation" (Isaiah 12:3). This is what unregenerate mankind needs so much, because they are dry, parched, and barren. They need the "living water" (John 7:38): salvation.

Notice that the camels did not receive the water until after they had "kneeled down." Only then could they rise up. This shows us that only through humility and prayer can one receive this experience.

Also, notice that although the servant—the Holy Spirit—led the camels to where the water was, Rebekah—the church—was the one who provided them with water (see Genesis 24:20). This vividly shows that the Holy Spirit will fulfill His role in leading people to come in contact with us, but if they are ever to get a drink, or receive the water, it will be up to us to give it to them. The picture of the camels kneeling, drinking, and rising up is a picture of people gaining the experience of salvation. It was only after all of this had occurred that the "camels" were then fit candidates to carry "Rebekah," the message of the church.

## Rebekah Followed the Man

"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man" (Genesis 24:61). Though there were "ten camels" (Genesis 24:10), or many people, there was only one bride—one church. She and her damsels rode "*upon* the camels." In other words, Rebekah was lifted up above the level of this old world. The camels elevated her and conveyed her through this world. This is a picture of the saints lifting up the message of the church. Though there are many saints, there is but one church, "one body" (Ephesians 4:4), and it is the responsibility of the saints to uphold the message of the church and convey it through this time world.

Now, there was only one way that the journey could be successful. That was if Rebekah was willing to "follow the man." As it was stated earlier, the name *Rebekah* means "a rope with a noose." If you had a noose about your neck, you could be led with the easiest tug. This portrays how easily the true bride of Christ is led. The Spirit came from Christ and is the only One who knows the way back to Christ. We must follow the leading of the Spirit to properly convey the message of the church to the world. It is also essential that each of us follows the Holy Spirit's guidance so that our own journey through life is successful. Galatians 5:16 admonishes us to "walk in the Spirit." This is the only way the world can see the beauty of the church.

## CHAPTER 21

### THE SELLING OF ESAU'S BIRTHRIGHT—A TYPE OF BACKSLIDING

**Scripture Text:** *Genesis 25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.*

*25 And the first came out red, all over like an hairy garment; and they called his name Esau.*

*26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.*

*27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.*

*28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.*

*29 And Jacob sod pottage: and Esau came from the field, and he was faint:*

*30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.*

*31 And Jacob said, Sell me this day thy birthright.*

*32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?*

*33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.*

*34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.*

### Esau and Jacob

Esau made a decision that was sobering, sad, and irreversible. It serves to remind us that the decisions we make and the actions we take could become permanent, with eternal repercussions. Consider Esau's decision as related in Hebrews 12:16-17: "Esau . . . for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The tragedy of Esau typifies the fate of one who dies in a backslidden state. May the Lord help us to avoid the tragedy that Esau *chose*.

"Esau was a cunning hunter, a man of the field . . . Jacob was a plain man, dwelling in tents" (Genesis 25:27). A casual glance at the Scripture text could cause one to jump to the conclusion that Esau made a hasty, rash move. Many times when we see someone backslide, it appears to have happened all at once; but this is not so. Backsliding is a process that occurs over a period of time. The types contained in our text give us an insight as to this process.

Esau had a birthright. It was called "thy birthright" (verse 31). He had possession of the rights and privileges that came with having been born first, and the inheritance was his. This is a clear type of the new birth—the experience of salvation with the rights and privileges of sonship that we receive as a result of that birth—and of the fact that we are "partakers of the inheritance of the saints in light" (Colossians 1:12).

Where did Esau's backsliding get its start? Verse 27 says, "Esau was a cunning hunter." A hunter is one who lives off the life of another. This depicts one who is not maintaining his experience as he ought, but it became even more serious. Esau was a "man of the field." Jesus said in Matthew 13:38, "The field is the world." So, Esau typifies one who spends too much time with worldly associations, feeding his mind on what the world has to offer. The Apostle Paul said in 1 Corinthians 15:33, "Be not deceived: evil communications corrupt good manners." The Amplified Bible makes this verse even clearer: "Do not be so deceived and misled! Evil companionships (communion, associations) corrupt and deprave good manners and morals and character."

Verse 27 goes on to say that Jacob was a "plain man"—a type of a saint. He dwelt in "tents." A tent is a shelter that protects you from the elements; it is between you and the world about you. It is a type of the church.

Esau went too far from the place of safety, too far away from his mother, his family, and the proper nourishment; and it caused him to get very weak. If you spend too much time with worldly people, you will begin to feed on their way of thinking. Soon, you will be failing to nurture your experience as you ought, then you will become weak and be a prime candidate for a backslider.

### **Esau Was Hungry and Faint**

"Esau came from the field, and he was faint" (Genesis 25:29). The Hebrew word for *faint* is *ayeph*, which means "faint, thirsty, weary." One rendering of verse 29 says, "Esau came in . . . famished." An extended association with the world will drain you of all spiritual strength and vitality. This is why, after you have become a "new man" (Ephesians 4:24; Colossians 3:10), in order to stay new, or stay fresh, your inward man must be renewed "day by day" (2 Corinthians 4:16). When you fail to engage in the spiritual activities that keep the "new man" new, you will soon become the "old man" (Romans 6:6) again.

Even lawful things, such as too much overtime on the job or too many social or family activities, can rob your strength if you do not take the time to be holy. First Corinthians 6:12 says, "All things are lawful unto me, but all things are not expedient." The Amplified Bible states it this way: "Everything is permissible (allowable and lawful) for me but not all things are helpful (good for me to do, expedient and profitable when considered with other things)." Lawful things can drain you when they are not held in their proper places. Philippians 4:5 says to "let your moderation be known unto all men."

### **"Feed Me!"**

Genesis 25:30 says, "Feed me, I pray thee." Notice Esau's downward progression. After too much worldly association, after feeding his mind on what was offered in the world, after he had ventured too far from the Father's house (where the services and activities were) and too far from the mother (the church) and the family (the saints), he grew very weak and faint. Then his flesh cried, "Feed me!"

When your spiritual condition becomes weak, the flesh starts to rise up and cry out, "Feed me! Gratify me! Satisfy my desires!" What happens when one falls to the position Esau did? Proverbs 14:14 says, "The backslider in heart shall be filled with his own ways." Before it is ever *outwardly* apparent, one becomes a backslider in his heart.

Strong spirituality is vitally necessary in order to keep the body under control (see 1 Corinthians 9:27). The Apostle Paul said, "In me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18). "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Galatians 5:17). When we

get spiritually weak, our flesh becomes stronger. This is why we are cautioned to "make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14).

Sad to say, when Esau's flesh cried out, "Feed me!" he endeavored to satisfy it. This episode reveals some truths about the flesh. The phrase "Feed me . . . for I am faint: . . . Behold, I am at the point to die" (verses 30; 32) reveals that the flesh only sees the present moment. The gratification was for a moment, but the consequences were eternal! How many young people, to gratify a moment's heated passion, have had to endure life-long consequences, even eternal consequences?

Another truth is, the flesh never encourages one to take time for meditation, reflection, or prayerful consideration before acting. It always demands immediate action. These attributes are always clear indicators that the flesh is moving, not the Spirit.

### **The Irreversible Move**

When the flesh became dominant, Esau's birthright lost its value, and he lost his vision of the future and of his inheritance. Then "he sold his birthright" (Genesis 25:33). When ones are overtaken by the flesh, they think "it is vain to serve God: and what profit is it that we have kept his ordinance" (Malachi 3:14).

Before Esau ever "sold his birthright," he made a decision—then he made a move—and it was irreversible. When ones decide to backslide, they do not know but what that may be their final decision. How many today, for the pleasures of a moment, may be forfeiting a blessed eternity?

Hebrews 12:17 tells us, "Afterward [at the time of the blessing; see Genesis 27:1-40] . . . he [Esau] was rejected." Why? He had sinned away his opportunity. Jacob was able to obtain the blessing and the inheritance, because he had the proper title to the inheritance, thus the Lord enabled him to obtain it.

Dear saint, do not let the enemy move you to the point of backsliding. Multitudes have made moves that they have regretted, but they cannot reverse them. Do not risk being one like Esau.

## **CHAPTER 22**

### **JACOB'S DREAM OF A LADDER— A TYPE OF CHRIST, THE CHURCH, AND THE OPERATION OF THE MINISTRY**

*Scripture Text: Genesis 28:10 And Jacob went out from Beersheba, and went toward Haran.*

*11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.*

*12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.*

*13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;*

*14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*

*15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

*16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.*

*17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.*

*18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.*

*19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.*

## The Ladder

This Scripture text states that Jacob had a dream. In that dream Jacob saw a "ladder set up on the earth, and the top of it reached to heaven: and behold [he saw] the angels of God ascending and descending on it" (verse 12). This dream is a type. In John 1:51 we see the antitype: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." These words of Jesus let us know clearly that He is the antitype of the "ladder" that Jacob saw.

Genesis 28:12 says, "Behold a ladder set up on the earth, and the top of it reached to heaven." This is the only place that the word *ladder* appears in the King James Version. It comes from the Hebrew word *cullam*, which comes from the root word *calal*, which means "to raise up." John 1:51 shows that this "ladder" represents Christ.

Notice the phrase "a ladder set up." Before a ladder can be "set up on the earth," it must first be set down on the earth. Christ was the "ladder." He was set down in this world through the Incarnation. Hebrews 1:6 declares, "He bringeth in the first begotten into the world."

In John 12:32 Jesus spoke of His being "lifted up from the earth." John 12:33 tells us this signifies what death Christ should die. So, the "ladder set up on the earth" typifies Christ's death (at the Crucifixion) when He was lifted up above the earth, or "set up" between Heaven and earth. This is a portrayal of how Christ bridged the gap between Heaven and earth.

Hebrews 3:1 refers to Christ as the "High Priest of our profession." The word *priest* in Latin is *pontifex*. Literally, it means "bridge builder." Through the Crucifixion, Christ bridged the distance between Heaven and earth and made an access whereby God in Heaven and man on earth could be united. This was why, in John 1:51, Jesus said, "Hereafter ye shall see heaven open." Heaven was closed to mankind until Christ opened a way through His atoning work.

## God's House—The Church

The "ladder" (verse 12) certainly represents the work wrought in Christ's corporal body, but it represents even more than that. This "ladder" (the word means "to raise up") not only typifies the work done in Christ's *corporal* body, which enables us to be raised up from a dead state "in trespasses and sins" (Ephesians 2:1) to "walk in newness of life" (Romans 6:4), but also represents the work wrought by His *spiritual* body.

There was a spiritual incarnation: "Christ in you" (Colossians 1:27). By it, we are all the "members of that one body" (1 Corinthians 12:12). We have been "raised . . . up together, and made . . . [to] sit together in heavenly places" (Ephesians 2:6).

"This is none other but the house of God" (Genesis 28:17). This is a beautiful lesson in type. Not only was a literal, fleshly body sent down from God through Christ's incarnation (see Hebrews 10:5), but God has, by virtue of Christ's atoning work, sent down "out of heaven" (Revelation 21:2) a spiritual body, a body of Christ that has had a spiritual incarnation.

Just as Christ's literal body and the work wrought by it bridged the chasm between Heaven and earth, so the church, in his stead, bridges that chasm now. How? First Peter 2:9 says that we are "a royal priesthood." Since we are priests, then we, too, are spiritual bridge builders.

We know the scope of this type includes Christ's spiritual body—the church—because Genesis 28:17 declares, "This ['ladder'] is none other but the house of God." Then 1 Timothy 3:15 says that "the house of God . . . is the church of the living God."

Genesis 28:12 tells us that the angels of God ascended and descended on the "ladder." The angels did not ascend or descend on Christ's temporal body; therefore, the "ladder" is typical of Christ and the works wrought by His temporal and spiritual bodies.

## The Angels of God

In the Genesis account and in John 1:51, the angels of God were shown "ascending and descending." Remember, the "ladder" (verse 12) was also called the "house of God"—the church—in verse 17.

What agents does the Lord work through in His church to convey the message that reconciles lost mankind to God? The text speaks of "angels." The original Hebrew word for *angel* is *malak*, which means "a messenger or an ambassador." Second Corinthians 5:20 says that "we are ambassadors for Christ," and 2 Corinthians 5:18 proclaims that God "hath given to us the ministry of reconciliation."

The "angels" represent a God-called ministry (see Revelation 22:8-9). In Galatians 4:13 the Apostle Paul said, "I preached the gospel unto you," and Galatians 4:14 says, "Ye . . . received me as an angel of God." Repeatedly, the ministry is referred to as "angels," or "messengers of God," as one rendering says.

The depiction of "angels ascending and descending" portrays a God-called ministry in the body of Christ, the true church, ascending to Heaven, to God, to get the message at His mouth. They descend back to earth to deliver it and to minister to men. Ezekiel 33:7 says, "Thou shalt hear the word at my mouth, and warn them from me." First Thessalonians 2:4 tells us, "As we were allowed of God to be put in trust with the gospel, even so we speak." A true ministry only speaks that which they have been put in trust with.

Notice the phrase "ascending and descending" is in the present and continual sense. This typifies that while the "ladder"—the house of God, the church—is still "on the earth" (verse 12), a faithful ministry will continually stay in touch with God and keep bringing a message of truth to the people to keep them in the proper spiritual condition.

### "The Gate of Heaven"

"This is the gate of heaven"(Genesis 28:17). The word *gate* in Hebrew is *shaar*. It means "an opening, door, or gate." The Door is Jesus Christ (John 10:9). Where do men find access to Christ? Revelation 1:13 declares that He is "in the midst of the seven candlesticks [the church]" (Revelation 1:20). This typifies that the ministry who receives a divine message from Heaven is the one the Lord uses to show lost mankind the way to the Door—Jesus Christ. When they find the Door and enter in, they "shall be saved" (John 10:9).

God desires that men be saved, "come unto the knowledge of the truth" (1 Timothy 2:4), and enter into the house of God, the church of the Living God. The ministry has a message of enlightenment that enables those who are saved to get an understanding and a vision of the true church, the one where God sets the members "every one of them in the body" (1 Corinthians 12:18). The "gate of heaven" is found in the church, but the only way people will be introduced to it is through a faithful ministry "ascending" to God to get the message, then "descending" to bring it to man.

## CHAPTER 23

### THE TYPES IN JACOB'S WRESTLING

**Scripture Text:** *Genesis 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.*

*25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.*

*26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.*

*27 And he said unto him, What is thy name? And he said, Jacob.*

*28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*

*29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.*

*30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.*

*31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.*

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

### Recognizing the Need

This Scripture text tells of yet another Christophany. Jacob proclaimed he had seen God "face to face" (verse 30). This event took place in the proximity of 1739 B.C. Yet when the Apostle John penned 1 John 4:12 in A.D. 100, he wrote, "No man hath seen God at any time." In Exodus 33:20 God said no man could see Him and live. So Jacob did not see God the Father. Then who did he see?

John 1:1 tells us that "the Word was God." John 1:14 says, "The Word was made flesh . . . and we beheld his glory." This fleshly manifestation of God was Christ. Our Scripture text states in verse 24 that Jacob wrestled a "man"; yet in verse 30 He was identified as "God." Who was God, the "man"? He was "the man Christ Jesus" (1 Timothy 2:5). This will become even more apparent as we study the other types in this Scripture text.

Jacob was pleading with Christ for deliverance from Esau (see Genesis 32:11). He desired life. The last knowledge he had of Esau was that Esau had purposed to kill him (see Genesis 27:42). Esau, in this instance, stands as a type of sin, and sin "when it is finished, bringeth forth death" (James 1:15). The types in our chapter text depict how salvation and deliverance were obtained through Christ.

"And he rose up that night, and took his two wives . . . and his eleven sons, and passed over the ford Jabbok" (Genesis 32:22). More than twenty years had passed (see Genesis 31:41). Jacob had been blessed with oxen, asses, flocks, servants, wives, and children (see Genesis 32:5 and Genesis 33:5). He was indeed a wealthy man, but when he knew that Esau was coming to meet him, he realized that all his possessions—his family, his temporal goods, his multitude of servants, and all his wealth—were of no benefit to him.

So Jacob "rose up that night." Sin holds one under the power of night. First Thessalonians 5:5 speaks of those "of the night . . . of darkness." Those in sin are under the "power of darkness" (Colossians 1:13). Darkness troubles the soul, and it troubles the mind. It takes a man's peace and rest from him. "There is no peace, saith my God, to the wicked" (Isaiah 57:21).

Genesis 32:23 says, "He took them, and sent them over the brook." When one is troubled in soul, when one is in sin's grasp and is facing the death that sin brings, it is something that cannot be helped by temporal possessions, by social standing, or even by family. It is something intensely personal. Jacob recognized his need and realized that none of those things he possessed or loved dearly could meet his need. Therefore, he sent them all away.

Jesus let us know in Luke 14:26 that to fully be a disciple of His, one has to love less, or put in a secondary position, "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also."

### Conviction

Jacob was so troubled that he was "left alone; and there wrestled a man with him until the breaking of the day" (Genesis 32:24). Individually, we must deal with the matter of our soul and its deliverance. Romans 14:12 tells us, "Every *one* of us shall give account of *himself* to God." Second Corinthians 5:10 says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in *his* body." Romans 14:4 instructs us that every individual "to his own master . . . standeth or falleth."

Jacob was off to a good start when he put all his possessions and family away and "passed over the ford Jabbok" (Genesis 32:22). The word *Jabbok* literally means "emptying, pouring out." Jacob began to empty himself. Old-fashioned conviction will cause people to start doing away with things and putting things aside.

Verse 24 says, "There wrestled a man with him." We have already found out who this "man" was, but notice this text's wording: "There wrestled a man with him." The Lord initiated the wrestling. This type portrays the words in 2 Peter 3:9: "The Lord is not . . . willing that any should perish."

Who initiated the contact with Saul of Tarsus on the Damascus Road? Acts 9:17 says it was "the Lord, even Jesus" that appeared to him. It was said of Jesus that he "must needs go through Samaria" (John 4:4). Why? Because Christ never passes by an honest heart. As the Good Samaritan, He came where the man was (see Luke 10:33).

He is the One who initiated the wrestling with Jacob, and He is the One who disturbs us. Revelation 3:20 says, "Behold, I stand at the door, and knock." He troubles and convicts us, or "wrestles" with us until we yield. Jacob and

Christ wrestled until the "breaking of the day" (Genesis 32:24). What a beautiful type! Conviction continues until light finally breaks through upon our souls.

What was Jacob seeking, and what was it a type of? In verse 26 he said, "I will not let thee go, except thou bless me." This is typical of the greatest blessing man can receive from Christ—salvation. Christ is the exclusive Source of our salvation (see Acts 4:12).

### **Confession**

In Genesis 32:27 the Lord asked Jacob, "What is thy name? And he said, Jacob." Christ did not unconditionally grant Jacob's request or meet his need. Notice how Christ responded to Jacob's cry. He asked him, "What is thy name?" Why did He ask that question? He is the Lord who knows "the end from the beginning" (Isaiah 46:10). Hebrews 4:13 says, "All things are naked and opened unto the eyes of him with whom we have to do."

Why did Christ ask Jacob his name? To draw him out to confession. There is no salvation without confession. Proverbs 28:13 teaches us that "whoso confesseth and forsaketh them [their sins] shall have mercy"; and 1 John 1:9 tells us, "If we confess our sins, he is faithful and just to forgive us our sins."

Jacob's name revealed his character, his nature. It was an admission, a confession of his need. Jacob, openly and honestly, simply replied, "Jacob." The name *Jacob* literally means "he will trip up the heels; one who supplants, or trips up the heels as racers do."

The word *supplant*, according to *Webster's Dictionary* means "to take the place of, especially through force, scheming, or treachery." Certainly, this described Jacob. He was known as a trickster. He tricked Esau out of the birthright (see Genesis 25:29-34). Later, he tricked him out of the blessing (see Genesis 27:1-40). His whole life was one of supplanting, or trickery; and confession was necessary before he could ever be changed. Many fail to ever obtain a genuine conversion because they fail to honestly and completely confess.

### **Conversion**

After conviction and confession comes conversion. The Lord told Jacob, "Thy name shall be called no more Jacob [Supplanter, Schemer, Trickster], but Israel [Prince]: for as a prince hast thou power with God." This was the beginning of Old Testament Israel. This is the first place the word *Israel* is used in the Bible. It portrays a change in Jacob's nature: from being one who schemed and followed the flesh and prospered at the expense of others to being a "prince" or one who had "power with God."

The name *Israel* has some other meanings, besides "prince," which depict attributes of salvation. It also means "contender." We are to "contend," or be contenders, for the faith (see Jude 3); and it means "soldier of God." Salvation makes you a "good soldier of Jesus Christ" (2 Timothy 2:3).

### **Reconciliation**

All these types portray essential and necessary aspects for obtaining real salvation; and when one receives salvation, the Lord "maketh even his enemies to be at peace with him" (Proverbs 16:7). And so it was with Esau. After conviction and confession and conversion, there was reconciliation (see Genesis 33:1-11). Real conversion in a man's nature, when it truly has been changed, will bring about reconciliation with ones he has previously wronged. Thank God for this miraculous change!

## CHAPTER 24

### THE TYPES OF THE TWELVE TRIBES OF ISRAEL—PART 1

**Scripture Text:** *Genesis 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*

*2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.*

*3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:*

*4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.*

*5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.*

*6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.*

*7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.*

*8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.*

*9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*

*10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

*11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:*

*12 His eyes shall be red with wine, and his teeth white with milk.*

*13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.*

*14 Issachar is a strong ass couching down between two burdens:*

*15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.*

*16 Dan shall judge his people, as one of the tribes of Israel.*

*17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.*

*18 I have waited for thy salvation, O LORD.*

*19 Gad, a troop shall overcome him: but he shall overcome at the last.*

*20 Out of Asher his bread shall be fat, and he shall yield royal dainties.*

*21 Naphtali is a hind let loose: he giveth goodly words.*

*22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:*

*23 The archers have sorely grieved him, and shot at him, and hated him:*

*24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)*

*25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:*

*26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*

*27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.*

*28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.*

## The Relevance of the Twelve Tribes

The "twelve tribes of Israel" (verse 28) are so predominate in Old Testament history, in types, and in New Testament antitypes and symbolism that I feel they warrant extended consideration; so I want to take the last three chapters to study the types incorporated in these tribes.

The descriptive phrase "twelve tribes of Israel" is not relegated merely to the annals of the Old Testament. In the New Testament, in Matthew 19:28, Jesus told the Apostle Peter, ". . . ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Also, see Luke 22:30 and James 1:1.

John the Revelator spoke of "all the tribes of the children of Israel" (Revelation 7:4). In Revelation 14:1 when he alluded to the "hundred forty and four thousand," he was making an allusion to twelve thousand people from each of the twelve tribes (also, see Revelation 7:4-8). He referred to the names of the twelve tribes in Revelation 21:12. So, it is very apparent that the "twelve tribes" serve as types, and there are some New Testament realities and truths contained within this phrase that have extreme relevance to us today.

## The Origin of the Tribes

Genesis 35:22 tells us that Jacob had twelve sons. In Genesis 35:23-26 these twelve sons and their mothers are listed. His twelve sons became the progenitors of the "twelve tribes of Israel." The twelve sons, through their posterity, became a "great nation."

The promise that was first made to Abraham—"I will make of thee a great nation" (Genesis 12:2)—was reiterated in Genesis 46:3 when the Lord told Jacob, or Israel (see Genesis 32:28), "I will . . . make of thee a great nation." In Deuteronomy 4:1 Moses cried, "Now therefore hearken, O Israel"; and in verse 6 he declared, "This great nation is a wise and understanding people."

In Genesis 49:1 Jacob was getting ready to die, so he assumed a prophetic role and revealed to his sons what would befall them "in the last days"; the Hebrew text actually says, "in the days to come."

## Importance of the Tribes

To see the importance of these twelve tribes, let us begin with a type. Jacob's name became *Israel* through a change wrought by Christ because he had "power with God" (Genesis 32:28). Every one of Israel's sons experienced a birth, and everyone who comprised a part in the tribes was a part by virtue of birth. When all the people came together, they made up the "twelve tribes of Israel." They represented the entirety of the people who had favor with God and were His people. The natural birth each one experienced was typical of the new birth; without this birth, one cannot be a part of the people of God.

It was in the midst of these tribes that God dwelt. Numbers 2:1-34 teaches us that when Israel camped, they separated into four segments. The tabernacle of the congregation was "in the midst of the camp" (Numbers 2:17). Israel camped on the four sides round about it; God dwelt in the midst of His people, the "twelve tribes."

When James, the Lord's brother, wrote to the church at large, he wrote, "to the twelve tribes . . . scattered abroad" (James 1:1). Who was he actually addressing? Acts 8:1 tells us: "There was a great persecution against the church which was at Jerusalem [where James pastored]; and they [the church] were all scattered abroad." James was writing to the church.

In Matthew 19:28 Jesus said to Peter, ". . . ye which have followed me, in the regeneration [other renderings say 'new birth' or 'new creation'] . . . shall sit upon twelve thrones, judging the twelve tribes of Israel." First Corinthians 2:15 declares, "He that is spiritual judgeth [or discerneth] all things." Jesus told Peter and the other Apostles that they would sit upon "thrones." In other words, they would be in exalted, elevated positions in Christ, where they would be able to judge or discern. These types are vitally important to us. They portray realities and spiritual truths that we are to enjoy today.

## The Israel of God

The reason Jacob's name was changed to Israel was that he had "power with God" and had "prevailed" (Genesis 32:28). In this New Testament Era, the Israel of God is comprised of only those who have "power with God," by having experienced the new birth.

The Apostle Paul said in Galatians 6:15 that the only thing that "availeth," or profits, a person is being a "new creature." In verse 16 he stated, "And as many as walk according to this rule [of being a new creature], peace be on them, and mercy, and upon the Israel of God." The saints are ones who have been spiritually reborn. They have become new creatures and are the New Testament Israel.

When the Revelator saw a vision of the morning-time church in symbolic expressions, he saw "an hundred and forty and four thousand of all the tribes of the children of Israel" (Revelation 7:4). What does this mean? The number 12 is one of the biblical numbers that portrays completeness, and 144 is a multiple of 12; so the number 144,000 portrays that a complete and entire transition was made from the Old Testament Jewish economy, or system of worship, to the New Testament economy.

Just as those "twelve tribes" represented all the people of God in the Old Testament dispensation, so the New Testament church represents all God's people today. They are the ones who enjoy His favor and His presence.

## CHAPTER 25

### TYPES OF THE TWELVE TRIBES OF ISRAEL—PART 2

*Scripture Text: Genesis 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*

*2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.*

*3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:*

*4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.*

*5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.*

*6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.*

*7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.*

*8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.*

*9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*

*10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

*11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:*

*12 His eyes shall be red with wine, and his teeth white with milk.*

*13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.*

*14 Issachar is a strong ass couching down between two burdens:*

*15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.*

16 Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 Gad, a troop shall overcome him: but he shall overcome at the last.

20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 Naphtali is a hind let loose: he giveth goodly words.

22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

## Reuben

Revelation 21:12 speaks of the "names of the twelve tribes." In Revelation 21:19-20, twelve "precious stones" are also mentioned as being in the wall of the city; and under the old Jewish economy, the high priest wore a breastplate bearing twelve stones (see Exodus 28:15-21). Each stone represented a tribe. There are great depths in these Scriptures, but we only want to examine the names and the stones to see what New Testament attributes and truths they convey to us.

As we begin to examine the names of the sons, remember that Jacob was telling his sons what would happen to them "in the last days" (Genesis 49:1), or as the Hebrew text says, "in the days to come." These sons are not all listed in the chronological sequence of their births, and the names and attributes are more typical of the tribes and their antitypes than of the individuals themselves.

"Reuben, thou art my firstborn" (Genesis 49:3). The list of the sons begins with the oldest. The name *Reuben* literally means, "see a Son." Exodus 28:21 tells us that the stones in the high priest's breastplate, representing the tribes, were in order "according to the twelve tribes." (In other words, the order of the stones was the order of the tribes as they were arranged in their camp and in their march. Bear in mind, too, that the Hebrew language is written from right to left.)

The first stone was an "emerald" (Exodus 28:18; Revelation 21:19). The emerald was a bright but gentle *green* color without any mixture. It was not happenstance that the first son's name meant "see a Son" or that the first stone was a green emerald.

This type is very clear: the first attribute necessary to become one of the people of God is that one must see the Son, or get a vision of Jesus Christ. How can a sinner get a vision of Christ? Only through mercy. The gentle green color of the emerald represents the mercy of God. Lamentations 3:22 says, "It is of the LORD'S mercies that we are not consumed." Ephesians 2:4 says that God is rich in mercy. When we "see a Son" as the Lord intended, we will see One who is a "merciful and faithful high priest" (Hebrews 2:17). Our first vision of Christ is one of mercy.

## Simeon and Levi

"Simeon and Levi are brethren" (Genesis 49:5). The name *Simeon* means "hearing with acceptance." The stone that represented this tribe was a "sapphire" (Exodus 28:18; Revelation 21:19). The ancient sapphire did not resemble the ones of modern times; it was *sky-blue, flecked with gold*. This description represents an attribute that is absolutely essential after one has gained an experience of salvation. It is that of having an ear to "hear what the Spirit saith"

(Revelation 2:7), or in other words, "hearing with acceptance." That is how one stays pure and clean.

The sapphire's sky-blue color represented heavenly purity. (The sapphire appears in Exodus 24:10 as the paving stone on which the Lord stood: "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were a body of heaven in his clearness.") This stone had a clear quality about it, portraying the clear vision one sees of the Lord.

How does the world see the Lord through us? By purity and holiness in our lives (see Hebrews 12:14). Our own experience should not become stagnant; it is to be progressive. We are to continue to grow. We are to "walk in the light" (1 John 1:7). To do that, we must accept what we hear from God. Romans 10:17 says that "faith cometh by hearing." The Apostle Paul was very thankful for the saints in Thessalonica because of the way they received the Word (see 1 Thessalonians 2:13). As we live in holiness, through obedience to the Word, others will see the Lord in our lives.

Now, the name *Levi* means "adhesive" or "joined." (Note: I want to mention here that there were two tribes that did *not* become part of the "twelve tribes," as such. Levi was one. Joseph was the other.) The tribe of Levi was sanctified, or set apart, to perform the service of the tabernacle and worship. Aaron was a member of the tribe of Levi, as was each succeeding high priest of Israel. The Levites were totally dedicated to sacred service.

Why were Simeon and Levi connected? To show that when we hear "with acceptance" (Simeon) and stay pure and holy, we will remain "joined" (Levi) to the Lord. We will have a desire to engage in God's service, as the Levites did. First Corinthians 6:17 says, "He that is joined unto the Lord is one spirit." We only keep the right spirit, the "one spirit," as we continue to obey the Lord and yield ourselves to His service (see Romans 12:1).

### **Judah**

"Judah is a lion's whelp" (Genesis 49:9). Perhaps the tribe with which we are all most familiar is the tribe of Judah. This is the tribe from which our Lord came. He is denoted as the "Lion of the tribe of Juda" (Revelation 5:5). The name *Judah* means "praise."

The stone representing this tribe was the "sardius" stone (Exodus 28:17; Revelation 21:20). It was a *bloodred* stone. This stone portrays what happens as we assume the roles of priests (see 1 Peter 2:9 and Revelation 1:5-6), engage in service, and hold forth the message of the sacrificial work of Christ—the message of His blood (see Hebrews 9:22, Romans 3:25, and 1 John 1:7)—to a lost world. Sinners need to see a vision of God's mercy, but the only way they will see it is if we convey the message of the blood to them.

Ones who have seen a vision of the sacrificial work of the Son, who have come through the mercy of God, who have ears to hear, and who continue to accept truth to stay pure and holy *will* adhere to the Lord, engage in His service, and hold forth the message of the blood. They will have much for which to praise Christ as other souls embrace the message.

### **Zebulun**

"Zebulun shall dwell at the haven of the sea" (Genesis 49:13). The name *Zebulun* literally means "wished for habitation." The corresponding stone is a "carbuncle" (Exodus 28:17). The carbuncle was a glittering jewel of an *unknown* color, serving as a type of the beauty and glory that lies ahead of us: the heavenly realm that is beyond description and is, as of yet, unknown to man.

Zebulun's name and stone typify that we are ever to be mindful that we are "strangers and pilgrims" (1 Peter 2:11). We have not yet reached our "long home" (Ecclesiastes 12:5). We are not to become too earthbound. We are to be constantly looking for and striving for that "wished for habitation" that lies ahead of us—Heaven.

### **Issachar**

"Issachar is a strong ass couching . . . between two burdens" (Genesis 49:14). The last name we want to consider in this chapter is *Issachar*, which means "reward." The "topaz" represented this tribe (Exodus 28:17; Revelation 21:20). This stone was a brilliant *yellow*.

The word *topaz* means "to seek." Psalm 58:11 declares, "Verily there is a reward for the righteous." This tells us

that a final reward is awaiting those who incorporate the attributes of salvation into their lives and are faithful unto the end. We may realize there is a reward, but we must ever seek it in order to obtain it. Sad to say, due to the rigors of the journey, many lose sight of the goal. We must *always* keep the reward in view.

Certainly, there are many more truths and depths that we could go into because, as I have said, many times there are multiple truths being depicted by a single type. This is why you must do as Proverbs 2:4 says and seek for them as you would seek for silver. You must descend the mineshaft of truth and allow the Spirit to reveal to you the "deep things of God" (1 Corinthians 2:10), for these precious gems of truth are glorious!

## CHAPTER 26

### THE TYPES OF THE TWELVE TRIBES OF ISRAEL—PART 3

**Scripture Text:** *Genesis 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*

*2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.*

*3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:*

*4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.*

*5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.*

*6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.*

*7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.*

*8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.*

*9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?*

*10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

*11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:*

*12 His eyes shall be red with wine, and his teeth white with milk.*

*13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.*

*14 Issachar is a strong ass couching down between two burdens:*

*15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.*

*16 Dan shall judge his people, as one of the tribes of Israel.*

*17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.*

*18 I have waited for thy salvation, O LORD.*

*19 Gad, a troop shall overcome him: but he shall overcome at the last.*

*20 Out of Asher his bread shall be fat, and he shall yield royal dainties.*

*21 Naphtali is a hind let loose: he giveth goodly words.*

*22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:*

*23 The archers have sorely grieved him, and shot at him, and hated him:*

*24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)*

*25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings*

*of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:*

*26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*

*27 Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.*

*28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.*

### **Dan**

"Dan shall judge his people" (Genesis 49:16). Here we are introduced to the seventh son mentioned in the Scripture text. (Remember, the order in which these sons are listed in our text is not according to the order of their births. Their birth order is found in Genesis 29:31-35, in Genesis 30:1-24, and in Genesis 35:16-19.)

The name *Dan* actually means "judgment or he that judges." In Dan we see an attribute that is frowned upon by the world but one that is vitally necessary to the successful operation of the church—judgment! The Prophet Isaiah told us, "Zion shall be redeemed with judgment" (Isaiah 1:27). In Isaiah 4:4 we are told that Jerusalem (the church) is purged "by the spirit of judgment." Isaiah 28:17 speaks of judgment being laid "to the line." First Corinthians 2:15 says, "He that is spiritual judgeth all things."

The corresponding stone in the high priest's breastplate that represented this tribe was a "beryl" (Exodus 28:20; Revelation 21:20). The color of this stone, a brilliant *yellow*, portrays the truth that judgment produces a brilliant light that shines forth in a sin-benighted world. Matthew 13:42 speaks of a "furnace of fire," which is symbolic of judgment from the Word (see Isaiah 31:9 and Jeremiah 23:29). After judgment is declared from the Word, "then shall the righteous shine forth as the sun in the kingdom" (Matthew 13:43).

### **Gad**

"Gad, a troop shall overcome him: but he shall overcome at the last" (Genesis 49:19). The name *Gad* literally means "a troop." The stone corresponding to the tribe of Gad was a "diamond" (Exodus 28:18). It was also called a "chalcedony" (Revelation 21:19). The diamond was the hardest of all stones. This attribute of being hard reminds us of the words of Paul in 2 Timothy 2:3: "Thou therefore endure hardness as a good soldier of Jesus Christ." We are in a battle. We are to be militant and to go forth "conquering, and to conquer" (Revelation 6:2).

The use of the plural term "troop" reminds us that we are not to do this alone. We are part of a collective unit. We have a "captain" (Joshua 5:13-15; Hebrews 2:9-10), and we have "weapons of our warfare" (2 Corinthians 10:4). We are part of the "armies which were in heaven" (Revelation 19:14).

### **Asher**

"Out of Asher his bread shall be fat, and he shall yield royal dainties" (Genesis 49:20). The name *Asher* means "blessed" or "blessedness." Certainly, ones who are privileged to enjoy all these attributes and truths are definitely a blessed people.

The stone that represented this tribe was an "onyx" (Exodus 28:20), or a "sardonyx" (Revelation 21:20). This stone was a *fire-like* color, very brilliant and very precious. The fire-like quality represents the Holy Spirit (see Acts 2:3-4). Of all people, those who are enjoying the presence of the Holy Spirit in their lives should be on fire about the brilliant light and the precious experience they have.

### **Naphtali**

"Naphtali is a hind let loose: he giveth goodly words" (Genesis 49:21). *Naphtali* literally means "my wrestling." The stone that represented this tribe was a "jasper stone" (Exodus 28:20; Revelation 21:19), a clear stone with an *indigo* tint. The name *Naphtali* typifies the struggle, the "wrestling," each of us has in order to give "goodly words." Sometimes we wrestle to find an opportunity and then the wisdom to utter "acceptable" words to someone.

Ecclesiastes 12:10 says that even "the preacher sought to find out acceptable words." Proverbs 25:11 tells us that "a word fitly spoken is like apples of gold in pictures of silver." Our words can be "goodly" and "soft" or they can be "grievous"; they can "stir up" (Proverbs 15:1).

The thought of "wrestling" to find "goodly words" united with the "jasper stone, clear as crystal" (Revelation 21:11), teaches us that if we will wrestle, or deliberate, over our words and speak as the Spirit gives us "utterance" (Acts 2:4), the Lord will use them to reveal truth to others, showing them the route to victory.

### Joseph

"Joseph is a fruitful bough" (Genesis 49:22). Here again, we have a distinction between the sons and the tribes. Joseph was the other son who did not become one of the "twelve tribes." The tribes of Joseph and Levi (Levi was discussed in Chapter 25) were not inscribed upon the breastplate jewels, or stones, either. Joseph was represented by two sons: Manasseh and Ephraim (see Joshua 14:4).

*Joseph* means "fruitful." He was born because the Lord Himself intervened (see Genesis 30:22-24). Joseph was "a fruitful bough." He was produced by divine intervention, and he was fruitful himself. He is a picture of how the Lord desires that we bring forth spiritual fruit with His aid (see John 15:1-8).

### Benjamin

"Benjamin shall . . . divide the spoil" (Genesis 49:27). The last son mentioned was also the last son born to the Patriarch Jacob. *Benjamin* means "son of the right hand." The stone that represented this tribe was an "amethyst" (Exodus 28:19; Revelation 21:20). This was a brilliant *purple* stone, a royal color. It depicts that Christ "sitteth on the right hand of God" (Colossians 3:1). It is through Him that we are made "sons of God" (1 John 3:1-2).

When Christ, the "son of the right hand," has been formed in us (Galatians 4:19), then through Him we "shall reign in life" (Romans 5:17). We have been raised to a position of royal honor. We are "a royal priesthood" (1 Peter 2:9), and we are in a position to reign over everything that Christ reigned over here on earth.

### The Gates

We have learned that these tribes and their corresponding stones represent attributes of our New Testament experience of salvation, but the typology goes even deeper. When John was receiving a vision of "the bride, the Lamb's wife" (Revelation 21:9), he saw a city, which was New Jerusalem. Revelation 21:13 tells us there were three gates on all four sides of the city. (Ezekiel saw much the same vision in Ezekiel 48:30-35.) The four directions reveal that the church is universal. Jesus said, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:29).

Why correlate the "twelve tribes" with the mode of entrance to the church? Because there are several truths portrayed in this. One, an individual could only become a part of the "twelve tribes" by birth—and one can only gain access to the church by virtue of the new birth. Two, only those twelve tribes enjoyed the Presence of God in their midst—and one must find the true church to enjoy the Presence of God now. Three, you must be willing to enter into these attributes and accept the characteristics revealed by these tribes to be a part of the New Testament church. To have a desire for and to experience the new birth is the only way you can enter the city, the church (Psalm 87:5-6) and enjoy the Presence of God.

Four, these names stand for the continuity of the church. The God who revealed Himself to the patriarchs is the same God who has fully revealed Himself in Jesus Christ. Jesus said we would "sit down with Abraham, and Isaac, and Jacob, in the kingdom" (Matthew 8:11).

The church "in the wilderness" (Acts 7:38), the one of the patriarchs, is the same church of today. We are all part of that "general assembly" (Hebrews 12:23), which consists of two chambers: the Old Testament and the New Testament. These types and symbols reveal many more precious truths concerning the beauties of salvation and the New Testament church. I encourage you to look deeper into them.

There are many, many more types in the Book of Genesis than what I have dealt with, but it has not been my intent to try to deal with every type, only to introduce you to the beautiful study of types. If you will go "down into the

garden of nuts" (Song of Solomon 6:11), or begin to get beneath the surface of the Word, there is succulent meat in its depths that will feed your soul. I encourage you to discover the types that I have passed over, for they are very satisfying to the soul.

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