

Biblical Typology

*A Thirteen Lesson
Bible Class Study*



*a study on types and antitypes, the divinely sewn thread
that runs through the Bible*

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Introduction

Typology is a magnificent piece of evidence which helps to show the divinely sewn thread that runs throughout the Bible. In so many significant New Testament examples, we see them foreshadowed in great moments and characters in the Old Testament.

When the type and antitype relationship is properly understood, it becomes a valuable faith builder. One must use caution, however, and not take this mechanism too far.

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TYPE

ANTITYPE

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Lesson 1: *Biblical Typology*

In his seminal work, “Hermeneutics,” brother D.R. Dungan classifies typology as a figure of thought rather than a figure of speech (page 346). They differ from metaphors and parables in that they are reflected not by a turn of phrase, but by a relationship foreseen by the almighty and merely hinted at until fulfilled.

Biblical typology involves two separate subjects, a type and an antitype. The type is a person, institution, office or event that proves suggestive of some superior object in the plan of God. This latter object is thus called its antitype, “and the link which binds them together is the correspondence, the similarity, of the one with the other” (International Standard Bible Encyclopedia, page 3029).

The most frequently cited example of typology involves Isaac and Jesus. Isaac is typical of Jesus (his antitype) in that both were only sons of promise who were objects of sacrifice for their fathers.

The word “type” is derived from the Greek tupos (), which is defined as “a blow or mark left by a blow; a pattern or impress” (Unger’s Bible Handbook, page 7). Unger states that typology involves “a double representation in action, the literal being intended and planned to represent the spiritual” (Ibid). The Greek root appears 16 times in the New Testament, variously translated as print, figure, pattern, fashion, form or example, “yet one general idea is common to all, namely, ‘likeness’” (ISBE, page 3029). Typology is one means by which God weaves together the scheme of salvation from Genesis to the incarnation of His son, all the while leaving visible the evidence of His vigilant mastery.

William G. Morehead, in an article for the International Standard Bible Encyclopedia, explains that a type must have three well-defined qualities to be considered a type. First, it must be a true picture of that which it represents or prefigures. “A type is a draft or sketch of some well-defined feature of redemption and therefore it must in some distinct way resemble its antitype.” Second, the type must be by divine appointment. Some have endeavored to make everything in the Old Testament typical of something in the New Testament, but this is going too far. Typology will show the obvious fingerprint of God. Third, a type always prefigures something in the future and never in the past.

Commentators describe differently the classifications of typology, but for our study, we will consider there to be four: people, events, offices and institutions.

Several Old Testament characters were typical of Jesus Christ in one or more ways. Adam, Moses, and Joshua all had characteristics that ultimately proved suggestive of the son of God. They were not perfect representations of the Messiah, but had qualities or did things that the Lord would. Elijah was a type of John the immerser.

There are also several great events in the Old Testament that proved typical of some greater thing in the New Testament. The best example is the relationship between Israel’s Exodus and the liberation of sinners from slavery to the devil by God’s redemption.

The office of Melchizedek was typical of Christ’s high priesthood. The priesthood of Aaron came to be typical of the New Testament priesthood of all baptized believers. The throne of David is suggestive of the authority of Christ over his spiritual kingdom.

Old Testament institutions that answer to New Testament antitypes include the temple, the tabernacle and the city of Jerusalem.

Sometimes, the hardest task is to determine what is typology and what is not. The extreme view that makes every incidental thing a type is dangerous and can lead to bizarre conclusions. Some have gone so far as to make the 153 fish caught by the disciples the night the risen Christ appeared to them a type of all sorts of things. Such an extreme is “arbitrary and fanciful; it tends to destroy the validity and trustworthiness of the record” (ISBE, page 3029). A healthy dose of common sense and restraint are helpful in studying Biblical typology.

1. What are the two components of Biblical typology? Which necessarily is reported first?

2. What is the link that binds these two components together?

3. What is the most frequently cited example of Biblical typology?

4. Define the Greek root word “tupos.” Explain how this ancient definition applies to Biblical typology.

5. How is “tupos” translated in the New Testament?

6. Briefly list the three qualities a figure of thought must possess to be considered an example of typology, according to Morehead.
 - 1.

 - 2.

 - 3.

7. What are the four basic classifications of typology for the purposes of this series of studies? Give one example of each. Try to think of one not mentioned in the class material.
 - 1.

 - 2.

 - 3.

 - 4.

8. What is an example of going too far in identifying an alleged Biblical type?

Lesson 2: *Abraham and Isaac*

“For God so loved the world that He gave His only begotten Son,” begins the famous passage of John 3:16. The great patriarch also had an only begotten (legitimate) son whom he was willing to sacrifice. When Abraham took his son Isaac out to be sacrificed, God imprinted upon the book of Genesis a sketch of the sacrifice of Christ, which would be fully accomplished, proving the axiom, “The Lord will provide” has deep spiritual meaning.

1. Read Genesis 22:1-19. What exactly does Jehovah instruct Abraham to do in verse 2?
2. How did Abraham respond to this odd command? Was he willing to watch his own son die? Why or why not?
3. How do we know that God was likewise willing to allow Jesus to die? (Give scripture to support your answer.)
4. How many people did Abraham expect to return from this worship service?
5. Who transported the wood to the place of sacrifice? What did Abraham carry?
6. Who transported part of the way the wood upon which Christ was sacrificed (John 19:17)?
7. What does Paul say of the significance of that wood in Galatians 3:13-14?
8. How did Abraham respond when Isaac wondered where the sacrificial lamb was?

9. Abraham believed that Isaac would be that lamb. How does the lamb relate to the sacrifice of Jesus (Isa. 53:7, 1 Peter 2:19-25)?

10. How close did Abraham come to sacrificing Isaac? How did Isaac go to his potential slaughter?

11. What did Abraham name this place?

12. Thinking to the antitype of this relationship, on what mount did God provide Christ for the world?

13. One rule of typology is that the antitype is always greater than the type. Indeed, the sacrifices of Isaac and Jesus run well parallel up to a certain point. At what point do they diverge and the antitype becomes clearly more significant?

14. What ability did Christ claim to possess but not exercise which would have spoiled the typology and more (Matt. 26:53)? Why did he not exercise this power (John 12:27-28)?

15. Why was Abraham able to offer Isaac as he did (Heb. 11:17-19)?

16. The Hebrew author lists three things that are accomplished when a Christian falls away in Hebrews 10:29. List them.

1.

2.

3.

17. What should be the expectation of the apostate Christian?

Lesson 3: *The Fall of Adam*

“Nevertheless, death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come” (Rom. 5:14). In this letter, Paul tells us that Adam is the type to Christ’s antitype regarding the introduction of sin to the world and its ultimate spiritual cure.

1. While we understand that the law of Moses had not been instituted in Adam’s life, it is also true that God had some law for the first man. How do 1 John 3:4 and Romans 5:13 uphold the idea that God had some lawful expectation of His creation?

- Romans 5:13:

- 1 John 3:4:

2. Read Genesis 2:15-17. What were the tenets of the law God imposed upon Adam?

3. Read Genesis 3:1-7. Who was the first human to rebel against God’s will? How?

4. What was the appeal of that forbidden tree?

5. Was Adam also deceived into eating from the tree (1 Tim. 2:14)?

6. How was the world changed on the day that Adam and Eve ate?

7. Read Genesis 3:8-13. What excuse did Adam give for doing wrong?

8. What excuse did Eve give?

9. Read Genesis 3:14-19. Who is under discussion as Eve's Seed, who would be at enmity with the serpent (Gal. 4:4)?

10. How would that Seed bruise Satan's head?

11. Read Genesis 3:20-24. What was God's final act here in response to the first sin?

12. Read Romans 5. How did God demonstrate his love for mankind (cf. Rom. 3:23, 6:23)?

13. Adam was sent away from God and Eden because of sin. For what reason are individuals today separated from God (Ezek. 18:20)?

14. How can they be reconciled?

15. Paul uses the term "free gift" many times in this chapter. What is another word for this idea (Eph. 2:8)?

16. If grace is transmitted when the effects of Christ's death and redemptive blood are applied to the sinner, what must the sinner do to receive God's grace?

- John 3:16:
- Acts 3:19:
- Romans 10:9:
- Romans 6:1-4:

17. Summarize: How is Adam a type of Christ?

Lesson 4: *Jonah in the Fish*

Few Bible stories are better known or loved than that of Jonah being swallowed. Of course, many people these days think that Jonah's tale is just one big fish story. Jesus, on the other hand, believed it to be true and used it as an illustration of his teaching. Ultimately, it was a type of his burial and resurrection.

1. Read the book of Jonah. Why was Jonah on the run?
2. Why did Jonah end up in the water?
3. What kind of animal swallowed Jonah? How did it get there?
4. How long did Jonah spend inside the animal?
5. Out of what belly did Jonah say he cried? How did David incorporate this very place into one of his prophetic psalms about the Messiah (Psalm 16:10-11)?
6. Consider the full text of this passage of Peter's sermon in Acts 2:22-33. In quoting the prophecy of Psalm 16:10-11, how does he see it fulfilled in Jesus?
7. Taking all this into account, what did Jesus mean when he said that the gates of Hades could not prevail against the building of his church (Matt. 16:16)?

8. How did Jonah escape the animal?

9. Read Matthew 12:38-42. What question from the Pharisees and scribes occasioned this speech from Jesus?

10. What sign did he say they would see? What did he mean?

11. Describe the way in which this Messianic Jonah escaped the pit that swallowed his body (Matt. 27:57-28:15).

12. How did the tale that the disciples had stolen the body get started?

13. What Jewish sect rejected the idea of a resurrection (Matt. 22:23)? Can one be saved by a kind of faith that rejects the possibility of resurrection (1 Cor. 15:12-19)? Why or why not?

14. Jesus claims that he is a greater prophet than Jonah (Matt. 12:41-42). How is Christ's preaching after the resurrection like Jonah's after his expulsion from the fish? How is Christ's greater?

15. What did Jesus mean by saying the men of Nineveh would rise up and condemn Christ's generation?

16. How does the apostle Paul use Christian baptism as a figure like Christ's burial and resurrection (Rom. 6:1-11)?

Lesson 5: *Melchizedek*

One of the most developed examples of Biblical typology is the relationship between Melchizedek and Jesus. Both served simultaneously as priest and king and the priesthood of Christ depends upon the legacy of Melchizedek, for Jesus was a Jew, not a Levite.

1. Read Genesis 14:18-21. What realm did Melchizedek rule? What place is this now (Psalm 76:2)?
2. What second role did Melchizedek play in God's service? What did Abram give Melchizedek after he was blessed?
3. Read Hebrews 5:1-11. The writer begins here a discourse on Christ's priesthood that will be interrupted by various other thoughts and picked back up in chapter seven. How did Christ become our High Priest (cf. Acts 13:33-37)?
4. Of what did our High Priest become the author?
5. Read Hebrews 7:1-3. What is the meaning of Melchizedek's name? How is this also typical of Jesus (cf. Isa. 9:6-7, 2 Thess. 3:16, Eph. 2:17, 1 Cor. 1:30, Gal. 2:21, 1 Peter 2:21-24)?
6. Who was the human successor to Melchizedek when he died?
7. Read Hebrews 7:4-10. What is beyond all contradiction? How was this true in the case of Melchizedek and Abram?
8. Read Hebrews 7:11-25. Could Jesus be a priest under the Law of Moses? Why or why not?

9. How is it that Jesus is a priest then?

10. What also changed when the priesthood was changed? Explain what this involves (cf. Eph. 2:14-16, Col. 2:13-14, 2 Cor. 3:7-8).

11. What is the duration of Christ's priesthood, as opposed to that of the Levites?

12. What is Christ able to do for those who come to God through his priesthood?

13. Read Hebrews 7:26-28. How is Christ better than the Levitical priests?

14. Read Hebrews 10:19-25. Our High Priest gives us confidence to approach the throne of grace. Therefore, there are three things in this passage the writer says "Let us" do. List them.

15. How does Zechariah 6:12-13 prophesy about this aspect of the Messiah?

16. How do the following passages make it clear that Jesus is now also a king?

- John 18:33-37:
- Acts 2:29-33:
- Col. 1:13:
- 1 Tim. 6:15:

6. If the Aaronic priesthood is typical of the general priesthood of believers in the New Testament, each Christian must be responsible for offering up worship and sacrifice. Explain how Romans 12:1-2 introduces this concept of personal worship.

7. The Aaronic priests were clearly instructed on the forms of sacrifice to offer to God and how to do it. How will the Christian priest discover how to worship God (Eph. 5:10, 17; 1 Peter 4:11)?

8. The meat that was sacrificed as a burnt offering under the Old Testament emitted an aroma that symbolized the pleasure God took in His people's obedience. The New Testament picks up this symbolism to describe God's pleasure with our personal worship as well. What form of worship makes a pleasant aroma in God's nostrils, according to Revelation 8:1-4?

9. Why is this form of worship so pleasing to God (1 Thess. 5:17-18, James 5:16, Prov. 15:8)?

10. What type of personal worship is mentioned in Hebrews 13:15? How do some people shirk this responsibility and leave it to others (Eph. 5:17-20)? What comment does 1 Corinthians 14:15 make on this and the previous form of worship?

11. What form of sacrifice is noted in Hebrews 13:16? How do some cast this responsibility on others (Gal. 6:6-10, James 2:14-17)?

12. What aroma pleased God, according to Paul, writing in Philippians 4:14-18? How can we copy this aroma today?

13. What priestly worship is described in 2 Corinthians 8:1-5, 9:6-14?

Lesson 7: *Fleshly Israel*

The scheme of God for mankind always included a means by which every individual of any nation could be saved. But throughout much of history, God had a special relationship only with the nation of Israel, through which the plan of redemption for all was revealed. That fleshly nation was typical of the spiritual nation that is now the company of the redeemed of every race and state on Earth.

1. In Genesis 12:1-3, God promises to make of Abraham a great nation. What is that great nation and what were its twelve components (Gen. 32:28, 49:1-28)?

2. How did God prove that He made a distinction between the Israelites and others in the world (Exod. 11:4-8)?

3. In Leviticus 26:12, God promises Israel to walk among them and be their God as they would be His people. Look back over the context of this statement. What condition is placed upon this promise?

4. What was the sign of membership in the covenant with God in the Old Testament (Gen. 17:9-14)?

5. The northern kingdom of Israel was invaded and destroyed in 722 B.C. The southern kingdom of Judah was sacked in 587 B.C. This was not due to any failing by God to live up to His end of the covenant. Why was all of fleshly Israel eventually lost (2 Kings 17:5-18)?

6. What mistaken notion did the apostles and early disciples share as the church dawned with an exclusively Jewish membership (Acts 1:6)?

7. What event finally made the truth clear in the minds of most (Acts 10:9-48. Matt. 28:18-20)?

8. What platitude does Peter utter in Acts 10:34-35 to show the openness of the gospel?

9. The apostle Paul solidifies this idea as he becomes the apostle to the Gentiles. How does he define the antitype to fleshly Israel (Rom. 2:28-29)?

10. What is the circumcision not made with hands that makes one a spiritual Jew (Col. 2:11-12)?

11. What has become of the segregation of Jews from Gentiles in the church age (Gal. 3:26-27)?

12. In the Old Testament, Israel was God's family and people. Now what is God's household (1 Tim. 3:15)?

13. How do people today get to be part of that household (1 Peter 2:9)?

14. The word "church" comes from the Greek word "ekklesia." Using a Greek lexicon (if you have access to one), find the meaning of this Greek word. What is it?

15. What did Paul mean when he said that "they are not all Israel who are of Israel" in the context of Romans 9:6-13?

Lesson 8: *Deliverance From Egypt*

The apostle Paul was dealing with a church in trouble when he wrote the first letter to the Corinthian saints. He chastised them on a number of fronts, expressing grave concern for their future as so much carnality crept into their way of life. In the tenth chapter of this missive, Paul reminds them of all the Hebrews who were delivered from Egyptian slavery in the Exodus and how God was displeased with most of them, although they had been baptized, and they were lost. "Therefore, let him who thinks he stands, take heed lest he fall," the apostle memorably writes. The exodus of Israel indeed is typical of the sinner's deliverance from sin and peril on the road to the promised land.

1. Read Exodus 3:1-10. Why was God moved at this time to help Israel?

2. Read Exodus 6:1-9. What was God's desire regarding His relationship with fleshly Israel?

3. Who was the master of Israel at this time? How are sinners today in a similar, but spiritual, predicament (Rom. 6:12-23, John 8:30-35)? How can they be rescued from him ?

4. In what ways are a remorseful sinner's groaning like those of enslaved Israel, according to the following passages?
 - Matthew 5:6:
 - Matthew 11:28-30:
 - Matthew 7:7:
 - Hebrews 11:6:

5. Read Exodus 12:1-13. What role did blood play in the Exodus of Israel?

6. What is the antitype of this blood redemption (Heb. 10:22, 1 Cor. 5:7, 1 Peter 4:17)?

7. Read Exodus 14:1-9. How did Israel's adversary react when his slaves escaped toward the promised land?

8. Who is our adversary (1 Peter 5:8)? How does he react to the loss of one soul to Christ's cause (Eph. 6:11, 16, Matt. 13:18-22)?

9. Paul says that Israel was baptized into Moses in the cloud and sea, that is, water. What is the effect of Christian baptism (Eph. 5:26, Rom. 6:1-4)?

10. Israel did not go straight to possession of Canaan. How is their long journey typical of the life of a Christian (1 Peter 2:9-12, 1 Peter 4:4, Rom. 12:1-2)?

11. What is the theme of Paul's warning in 1 Corinthians 10:1-12, which uses these Hebrew pilgrims as an example?

12. Paul lists five reasons these people were lost, warning us not to follow their example. What are those reasons? How can they be duplicated today?

- verse 6:
- verse 7:
- verse 8:
- verse 9:
- verse 10:

13. How can apostasy be prevented (Heb. 12:15, 2 Cor. 4:16-18)?

14. What is our land of milk and honey, typified in Exodus by Canaan (1 Peter 1:4-5)?

Lesson 9: *Wilderness Wandering*

“It is eleven days’ journey from Horeb by way of Mount Seir to Kadesh Barnea” (Deut. 1:2). When the Hebrew pilgrims left Egypt with an eye on Canaan, they had only an eleven day journey between them and the land of promise. But as the wages of sin is death, their rebellion caused God to slow them down and eliminate all the adults who left Egypt, save for Joshua and Caleb, who were counted faithful. The wilderness wanderings of ancient Israel are typical of the pitfalls and struggles of modern life.

1. Read Exodus 12:37-39. How would you characterize the Hebrews as they depart Egypt?
2. What was the attitude of the people toward God’s will for them, according to Exodus 24:3?
3. What concerns caused God to detour Israel through the Red Sea (Exod. 13:17-18)?
4. Read Exodus 15:22-27. Having passed through the Red Sea, what worry begins to cripple the Hebrew people? What does this worry prove about them?
5. Read Exodus 16:1-3. How would you characterize the Hebrews now?
6. Read Exodus 32. What did the people do when Moses tarried on the mountain?
7. Of all the thousands of Israelites who began the exodus, how many of the adults ultimately walked on Canaan’s soil? What was their main claim to fame together (Num. 13-14)?

8. The time of conversion for a Christian is generally one of great zeal, but for many it is the peak and a decline begins soon after. According to the following passages, how is our zeal to be in evidence:

- Titus 2:14:
- Revelation 3:19 and 2 Corinthians 7:10-11:
- Colossians 3:12-13:
- 2 Corinthians 9:1-5:
- Romans 10:1-4:

9. Read Rev. 2:1-8. How does Jesus describe the lack of zeal in Ephesus? What is his remedy?

10. Read Rev. 3:14-22. How does Jesus describe the lack of zeal in Laodicea? What is his cure?

11. Read Matthew 6:25-34. Summarize the Lord's doctrine regarding fleshly concerns like those that plagued hungry Israel in the exodus. Also note Paul's statement in Philippians 4:12-13.

12. What will happen to the Christian who is not strong enough to face war? What should he do? (Eph. 6:10-18, 2 Tim. 4:6-8)?

13. What warning did Christ give about idolatry in Matthew 6:19-24? What did Paul say in Ephesians 5:5?

14. Is it possible for a Christian to be lost (Heb. 12:14-17)? If so, what can cause a Christian to lose the race of life (Heb. 12:1-2)? Relatively, how many will win (Matt. 7:13-14)?

15. What guarantee encourages us to try harder to resist the devil (1 Cor. 10:13)?

Lesson 10: *Conquest of Canaan*

The conquest of Canaan began with the departure from Egyptian slavery and the passage through the parted Red Sea. Paul looks to this seminal event as typical of the Christian's often difficult journey through life to heaven. The journey to the promised land included God's blessing in battles at Jericho, Ai and beyond. Still, only a few of the original pilgrims reached Canaan. The promised land of Israel is typical of our land of promise, Heaven, its antitype.

1. Read Hebrews 11:9-10. The quest for Canaan began when God promised to give Abraham a homeland for the nation that would spring from his loins. For what city was Abraham waiting?

2. How is this attitude typical of the mindset a Christian must have on Earth (Phil. 3:17-21, 1 Peter 2:11-12, Rom. 12:1-2)?

3. Read Hebrews 11:13-17. The patriarchs and their people lived their lives in search of the promised land and that must be our goal as well. How did Paul describe his sojourn in Philippians 3:7-14?

4. The pilgrims behind Moses were not as strong as the patriarchs. What made them long to return to slavery (Exod. 16:1-3, 17:1-3)?

5. What is said of Christians who return to the devil (Hebrews 6:4-6, 2 Peter 2:20-22)?

6. Read 1 Corinthians 10:1-13. List the five great blessings that were granted to Israel's fathers when they left Egypt for Canaan.

1.

2.

3.

4.

5.

7. All these blessings are typical of the blessings the Christian receives from God. What was the purpose of the cloud for ancient Israel (Exodus 13:21-22)? What could be called the antitype of this cloud (Col. 1:9-14)?

8. Read John 6:30-58. What did Jesus say was the bread of God?

9. The antitype is always better than the type. How is our bread better than the manna of the pilgrims?

10. What does he mean by eating his flesh and drinking his blood? What is the most obvious way in which Christians do this (1 Cor. 11:23-34)?

11. Jesus described a spiritual drink in John 4 when he talked with the woman at the well. How did he characterize the water he could give men?

12. Read Joshua 1:1-9. Heaven cannot be earned. Neither could the promised land be earned by Israel. God's nation was not personally strong enough to beat the Canaanites without some help. They found this to be true in two successive battles, Jericho and Ai. The distinction was found in their submission to God. What was Joshua to have in his mouth as he led Israel?

13. What does the warning against turning right or left mean?

14. Read Joshua 6. Why did Israel defeat Jericho? Read Joshua 7. Why did Ai defeat Israel?

15. Is it possible for a Christian to be lost on the way to Heaven (Gal. 5:4, Heb. 12:14-15)? How?

Lesson 11: *Noah's Ark and Brazen Serpent*

For centuries, many people have suggested a disharmony between the ideas of salvation by faith and the necessity of baptism. In this lesson, we examine two examples of typology which make it clear that obedience to the faith is a scriptural concept. Peter points to the salvation of Noah through water as typical of the Christian's baptism. Jesus equates faith in him with the Hebrews' belief and obedience in Moses's command to look on the brazen serpent.

PART ONE: NOAH'S ARK • BAPTISM AND SALVATION

1. Read Genesis 6:1-10. Did God create man as evil or good (Gen. 1:31)? What happened?
2. Why didn't Noah fit in with this generalization?
3. Read Genesis 6:11-22. What was Noah's attitude toward God's very precise and intricate instructions regarding the construction of the ark?
4. Read Genesis 7:13-24. What happened to every living thing that was on the outside of Noah's ark? What happened to every living thing was on the inside?
5. Read 1 Peter 3:18-22. This passage speaks of the patience of God and the New Testament describes that longsuffering nature in almost singular terms. Consider the following passages and summarize what each says about God's patience:
 - 2 Peter 3:1-9:
 - Romans 2:1-4:
6. How many souls were saved in the deluge that hit Noah's world? How can Peter describe Noah's salvation as being "through water"?
7. What is the antitype of Noah's water salvation? (Consult the New King James Version if one is available.)
8. The New American Standard Version gives a fitting translation of the phrase, *hapax legomenon*: "an appeal to God for a good conscience." Does this indicate that the cleansed conscience is received before or without baptism?

9. What do the following passages say about the necessity of baptism to salvation?

- Mark 16:15-16:
- Galatians 3:27:
- Acts 2:38:
- Acts 22:16:

PART TWO: BRAZEN SERPENT • FAITH AND SUBMISSION

11. Read Numbers 21:1-9. What happened when a fiery serpent bit one of the Israelites right after God sent them to punish the people?

12. How was God convinced to relent regarding this plague?

13. How did God provide for the people's salvation amidst the serpents?

14. Was it possible for the afflicted person to save himself without God's assistance? Did this form of salvation require the afflicted person to do anything to be saved?

15. Read John 3:13-17. How would Jesus be lifted up like the serpent was?

16. How is salvation through Christ an antitype to Israel's antidote by the brazen serpent?

17. List every passage in the New Testament which speaks of "faith only."

Lesson 12: *The Tabernacle*

The tabernacle and its tools of worship and service are somewhat familiar to most Bible students. What is less familiar is the doctrine of the Hebrew writer that all these things were merely the shadow of the tools of the New Testament. Our writer points us to several pieces and points out that they are typical of the service in which all Christians must enter.

1. Read Hebrews 9:1-10. The Hebrew writer asserts that both the old and new covenants possessed a sanctuary. How does he characterize the sanctuary under the first covenant, according to verse one (cf. Heb. 8:3-6)? How does he characterize the sanctuary under the second covenant, according to Hebrews 8:2 and 9:23? (For both questions, we are most concerned with duration and nature.)

2. What three things existed in the first part of the Old Testament era tabernacle (verse 2)?

3. What burned as fuel in the first of these (Exod. 27:20-21)?

4. The prophecy of Zechariah was given in the latter years of the Old Testament, looking ahead to the New. He speaks also of the first item under discussion in questions 2 and 3. To what does he equate the lamp stand (see especially Zech. 4:9 and compare to Eph. 2:19-22)? Also consider Revelation 1:20 to solidify your answer.

5. Summarize how each of the following passages teaches the members of the church that Jesus dispensed light to the world and that they should ever reflect that light themselves:

- Matt. 4:12-17:
- Matt. 5:14-16:
- John 1:1-9:
- John 3:18-21:
- Eph. 5:8-16:

6. The second and third elements given to answer question 2 are also typical of things in the lives of Christians. How do they answer to descriptions given in 1 Peter 2:1-3 and Matthew 4:1-4?

7. The tablets of the covenant might be typical of a law for the New Testament era as well. What do the following passages indicate about a law for the church?

- James 4:12:
- Matt. 28:18-20:

- James 1:25, 2:12:

- Romans 8:1-2:

8. What was the Holy Spirit indicating by limiting access to the Holiest of All under the Old Testament tabernacle (verses 8-10)?

9. Read Hebrews 9:11-15. How does the writer describe the antitype to the first sanctuary in verse 11?

10. With what did the high priest always enter the second part of his tabernacle? How did Jesus enter the Most Holy Place of the second?

11. Did the high priest's agency remit the sins of the people (Heb. 10:1-4)? How then is the agency of Christ, the antitype, truly better?

12. Read Hebrews 9:23-28. The Hebrew writer now makes his typology clear. Into what Holy Place and tabernacle did Christ enter? What does he do there (cf. Heb. 10:19-22)?

13. This passage gives us a clue as to the future of the universe. Having suffered through the Patriarchal, Mosaic and Christian dispensations, how many ages remain on Earth?

14. How did Christ put away sin (cf. Heb. 10:11-18)?

15. For what then do we wait?

Lesson 13: *The Old Covenant*

Jesus said, “The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it” (Luke 16:16). Our Lord made it plain that a transition in covenants was taking place. The book of Hebrews looks back upon this transition and adds that the old covenant was typical of the new covenant of Jesus Christ.

1. Read Hebrews 8:7-13. The context of the chapter tell us what the first covenant is. What is it? What is meant by the second covenant?

2. Why had God disregarded Israel under the old covenant?

3. In Israel, babies were born into the family of God and had to be taught later about the Lord and His law. How is this different under the new covenant?

4. What has become of the old covenant?

5. Read Hebrews 9:16-22. How was the old covenant put into effect? How was the new covenant put into effect?

6. Read Hebrews 10:11-18. What reason is given here for the superiority of the new covenant?

7. Read Hebrews 10:26-31. God did not fail to keep his end of the old covenant; Israel failed and was cast off. Since Christians are signatories to the new covenant of Jesus Christ, one wonders if the possibility of apostasy also exists under it. What does this passage indicate?

8. What three crimes worthy of punishment are enumerated in verse 29?

9. Read Hebrews 12:22-24. There are actually three parties to this covenant. Who is the mediator? What are the two parties for whom he mediates?

10. Read Hebrews 13:20-21. What is the duration of the new covenant?

11. On what occasion did Jesus announce this new covenant? How is it commemorated?

12. What reason does Paul give in Ephesians 2:11-13 to show that the new covenant is better than the old?

13. Read Galatians 4:21-31. Paul also adds an analogy to the typology on the covenants. Complete the following chart:

	MOUNTAIN	CORRESPONDING MOTHER	CAPITAL
Old Covenant			
New Covenant			

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