

The Talmid



Talmid תלמיד a Hebrew word that means “a true disciple who desires to be what the Rabbi Jesus is.”

Whoever claims to live in Him must walk as Jesus did. 1 John 2:6 (NIV)

VOLUME 6, ISSUE 2

FEBRUARY 1, 2014

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDED NOT TO BE ASHAMED, RIGHTLY
DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15



Dr. Eddie Ildefonso

*West Los Angeles Living Word Christian Center
Los Angeles, California*

*Professor, Covington Theological Seminary
Honduras, Pakistan, Zimbabwe Extensions
International Dean, Covington Theological
Seminary*

DISCIPLESHIP IN AN EVIL DAY (Part 2)

The first three chapters of the **Book of Daniel** furnish a most seasonable and important lesson at a time like the present, in which the disciple is in such danger of yielding to surrounding influences, and of lowering his standard of testimony and his tone of discipleship, in order to meet the existing condition of things.

And then look at the glorious results of Daniel's devotedness and separation. In the three opening chapters we observe three distinct things, resulting from the position assumed by Daniel and his companions, in reference to “**the king's meat.**”

1. They were let into the secret of “the king's dream.”

2. They withstood the seductions of “the king's image.” And,

3. They were brought unscathed through “the king's furnace.”

(Continuation from last month)

II. But the same faith which enabled those holy men of old to refuse the king's meat, enabled them, also, to despise the king's image. They had separated themselves from defilement, in order that they might enjoy a more intense communion with the true God; and they could not, therefore, bow down to an image of gold, even though it was ever so high. They knew that God was not an image. They knew He was a reality. They could only present worship to Him, for He alone was the true object thereof.

Nor did it make any matter to them that the entire world was against them. They had only to live and act for God. It might seem as if they were setting up to be wiser than their neighbors. It might savor of presumption to stand against the tide of public opinion. Some might feel disposed to ask if truth lay only with them. Were all “the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces,” sunk in darkness and error? Could it be possible that so many men of rank, of intelligence, and of learning were in the wrong, and only a few strangers of the captivity in the right?

With such questions our Nazarites had nothing to do. Their path lay right

onward. Should they bow down and worship an image, in order to avoid the appearance of condemning other people? Of course, not! And yet how often are those who desire to keep a conscience void of offence in the sight of God, condemned for setting themselves up and judging others! Doubtless **Martin Luther** was condemned by many for setting himself up in opposition to the doctors, the cardinals, and the pope. Should he, in order to avoid such condemnation, have lived and died in error? Who would say so?

“Ah! but,” some will reply, “**Luther** had to deal with palpable error.” So thought **Luther**; but thousands of learned and eminent men thought otherwise. So also in the case of “**Shadrach, Meshach, and Abednego**,” they had to do with positive idolatry; but the whole world differed from them. What then? “**We must obey God rather than man**” ([Acts 5:29](#)). Let others do as they will; “**as for me and my house, we will serve the Lord**” ([Joshua 24:21](#)). If people were to remain in error and continue to do what they, at least, feel to be wrong, in order to avoid the appearance of judging others, where should we be?

Ah! no; my beloved brother, do you seek to pursue the steady, onward, upward path of pure and elevated discipleship. And, whether or not you thereby condemn others, is no concern of yours. “**CEASE TO DO EVIL.**” This is the first thing for the true disciple to do. When he has yielded obedience to this golden precept, he may expect to “learn to do well.” “**If your eye be clear, your whole body will be full of light**” ([Matthew 6:22](#)).

When God speaks, I am not to turn around to see how my obedience to His voice will affect my neighbors, or to consider what they will think about me. When the voice of the risen and glorified Jesus fell upon the ear of the prostrate Saul of Tarsus, he did not begin to inquire what the chief priests and Pharisees would think of him were he to obey. Of course, not! “Immediately,” he says, “**I did not immediately consult with flesh and blood**” ([Galatians 1:16](#)). “**So, King Agrippa, I did not prove disobedient to the heavenly vision**” ([Acts 26:19](#)). This is the true spirit and principle of discipleship. “**Give glory to God, before He cause darkness, and your feet stumble upon the**

dark mountains” ([Jeremiah 13:16](#)). Nothing can be more dangerous than to hesitate, when divine light shines upon the path. If you do not act upon the light, when you get it, you will, assuredly, be involved in thick darkness. Hence, therefore, as another has said, “Never go before your faith, nor lag behind your conscience.”

III. But, we have said, if our Nazarites refused to bow before the king’s image, they had to encounter the king’s rage, and the king’s furnace. For all this they were, by the grace of God, prepared: their Nazariteship was a real thing; they were ready to suffer the loss of all things, and even life itself, in defense of the true worship of the God of Israel. “**They worshipped and served their own God,**” not merely beneath the peaceful vine and fig-tree in the land of Canaan, but in the very face of “**a burning fiery furnace.**”

They acknowledged Jehovah, not merely in the midst of a congregation of true worshippers, but in the presence of an opposing world. **Theirs was a true discipleship in an evil day.** They loved the Lord; and, therefore, for His sake, they abstained from the king’s luxuries, they withstood the king’s rage, and they endured the king’s furnace. “**O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.**”

This was the language of men who knew whose they were, and where they were—of men who had calmly and deliberately counted the cost—of men to whom the Lord was everything; the world nothing. All that the world could offer, together with life itself, was at stake; but what of that? “**They endured as seeing Him who is invisible.**” Eternal glory lay before them; and they were quite prepared to reach that glory by a fiery pathway. God can take His servants to heaven by a chariot of fire, or by a furnace of fire, as seems good to Him. Whatever be the mode of going, it is well to get there.

But could not the Lord have preserved His beloved servants from being cast into the furnace? No doubt. This would have been but a very small matter to Him. He did not, however, do so: it was His will that the faith of His servants should be put to the test—should be

tried in the furnace—should be passed through the most searching crucible, in order that it **“might be found to praise and honor and glory.”** Is it because the refiner sets no value on the wedge of gold, that he puts it into the furnace? No; but because he does. And, as someone has beautifully remarked, **“His object is not merely to remove the dross, but to brighten the metal.”**

It is very evident that had the Lord, by an act of *power*, kept His servants out of the furnace, there would have been less glory to Him and as a consequence, less blessing to them. It was far better to have His presence and sympathy in the furnace, than His power to keep them out of it. What glory to Him in this! **And what unspeakable privilege to them!**

The Lord went down and walked *with* His Nazarites in the furnace into which their faithfulness had brought them. They had walked with God in the king’s palace; and God walked with them in the king’s furnace. This was the most elevated moment in the entire career of Shadrach, Meshach, and Abednego. How little had the king imagined the lofty position in which he was placing the objects of his rage and fury! Every eye was turned from the great image of gold, to gaze, in astonishment, upon the three captives. What could it mean? “Three men *bound!*” “Four men *loose!*” Could it be real? Was the furnace real? Alas, “the most mighty men in the king’s army” had proved it to be real. And, had Nebuchadnezzar’s image been cast into it, it would have proved its reality also. There was no material for the sceptic or the infidel to work upon. It was a real furnace, and a real flame, and the “three men” were “bound in their coats, their hosen (trousers), and their hats, and their other garments.” All was reality.

But there was a deeper reality: ***God was there.*** This changed everything: it **“changed the king’s word,”** changed the furnace into a place of high and holy fellowship—changed Nebuchadnezzar’s bondmen into God’s freemen.

God was there!—there, in his power, to write contempt upon all man’s opposition—there, in His deep and tender sympathy with His tried and faithful servants—there, in His matchless grace, to set the captives free, and to lead the hearts of His Nazarites

into that deep fellowship with Himself for which they so ardently thirsted.

And, my beloved brethren, is it not worth passing through a fiery furnace to enjoy a little more of the presence of Christ, and the sympathy of His loving heart? Are not chains, with Christ, better than jewels without Him? Is not a furnace where He is better than a palace where He is not? Nature says, “*No!*” Faith says, “*Yes!*”

It is well to bear in mind that this is not the day of Christ’s ***power***; **but it is the day of His *sympathy*.** When passing through the deep waters of affliction, the heart may, at times, feel, disposed to ask, “Why does not the Lord display His power, and deliver me?” The answer is, this is not the day of His power. He could avert that sickness—He could remove that difficulty—He could take off that pressure—He could prevent that catastrophe—He could preserve that beloved and fondly-cherished object from the cold grasp of death. But, instead of putting forth His power to deliver, He allows things to run their course, and pours His own sweet sympathy into the oppressed and riven heart, in such a way as to elicit the acknowledgment that we would not, for worlds, have missed the trial, because of the abundance of the consolation.

Such, my brother, is the manner of our Jesus just now. By and by He will display His power; He will come forth as the Rider on the white horse; He will unsheath His sword; He will make bare His arm; He will avenge His people, and right their wrongs forever. But now His sword is sheathed, His arm covered. This is the time for making known the deep love of His heart, not the power of His arm, nor the sharpness of His sword.

Are you satisfied to have it so? Is Christ’s sympathy enough for your heart, even amid the keenest sorrow and the most intense affliction? The restless heart, the impatient spirit, the unmortified will, would lead one to long for escape from the trial, the difficulty, or the pressure; but this would never do. It would involve incalculable loss. We must pass from form to form in the school; but the Master accompanies us, and the light of His countenance, and the tender sympathy of His heart, sustain us under the most severe exercises.

And, then, see what glory redounds to the name of the Lord, when His people are enabled, by His grace, to pass, triumphantly, through a trial! Read below [**Daniel**](#)

[3:26–28](#), and say where you could find richer or rarer fruits of a faithful discipleship.

The king and all his nobles, who, just before, had been wholly engrossed with the bewitching music and the false worship, are now occupied with the amazing fact that the fire, which had slain the mighty men, had taken no effect whatever upon the worshippers of the true God, save to consume their chains and let them walk free, in company with the Son of God. **“Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, ‘Shadrach, Meshach and Abed-nego, come out, you servants of the Most High God, and come here!’ Then Shadrach, Meshach and Abed-nego came out of the midst of the fire.”**²⁷ The satraps, the prefects, the governors and the king’s high officials gathered around *and* saw in regard to these men that the fire had no effect on the bodies of these men nor was the hair of their head singed, nor were their trousers damaged, nor had the smell of fire *even* come upon them.²⁸ Nebuchadnezzar responded and said, **“Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His servants who put their trust in Him, violating the king’s command, and yielded up their bodies so as not to serve or worship any god except their own God.”**

Here, then, was a noble testimony—such a testimony as would never have been rendered, had the Lord, by a mere act of power, preserved His servants from being cast into the furnace. Nebuchadnezzar was furnished with a striking proof that his furnace was no more to be dreaded than his image was to be worshipped by **“the servants of the most high God.”** In a word, the enemy was confounded; God was glorified; and His dear servants brought forth unscathed from **“the burning fiery furnace.”** Precious fruits, these, of a faithful Nazariteship!

And, observe, further, the honor put upon our Nazarites. **“Then Nebuchadnezzar spake and said, ‘Blessed be the God of Shadrach, Meshach, and Abednego.’** Their names are intimately associated with the God of Israel. This was a high honor. They had identified themselves with the true God when it was a matter of life and death to do so; and, therefore, the true God identified Himself with them, and

led them forth into a large and wealthy place. He set their feet upon a rock, and lifted their heads up above all their enemies round about them. How true it is that **“for those who honor Me I will honor!”** And it is equally true that **“those who despise Me will be lightly esteemed.”** ([1 Samuel 2:30](#)).

My beloved brother, have you found settled, divine peace for your guilty conscience, in the perfected atonement of the Lord Jesus Christ? Have you simply taken God at His word? Have you set to your seal that God is true? If so, you are a child of God; your sins are *all* forgiven, and you are accepted as righteous in Christ; heaven, with all its untold glories, is before you; you are as sure of being in the glory as Christ Himself, inasmuch as you are united to Him.

Thus, everything is settled for you for time and eternity, according to the very utmost desire of your heart. Your need is met, your guilt removed, your peace established, your title sure. You have nothing to do for yourself. All is divinely finished.

What remains? Just this: LIVE FOR CHRIST! You are left here for **“a little while,”** to occupy for Him, and wait for His appearing. Oh! Seek to be faithful to your blessed Master. Be not discouraged by the fragmentary state of everything around you. Let the case of Daniel and his honored companions encourage your heart to seek after an elevated course here below. It is your privilege to enjoy as much of companionship with the blessed Lord Jesus, as if you were cast amid the rich days of apostolic testimony.

May the Holy Spirit enable you to drink into the spirit—walk in the footsteps—manifest the graces—and wait for the coming of the Lord Jesus Christ!

CORAM DEO **(Before the face of God)**

It is one of the better known passages in Scripture: **“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus”** ([Philippians 4:6–7](#))

That's certainly easy enough: prayer + thankfulness = peace. Go through the steps, get to peace. Then why doesn't the formula work? When I am anxious I pray, but my mind keeps drifting back to the anxious circumstance, and before I know it I am trying to solve the problem. After again confessing my distractibility, I get back to praying, only to have the cycle continue. Thinking I might do better at thanksgiving, I write out a thanks list, but the list rarely dislodges my anxiety, and for good reason. No matter how long the list, there is no guarantee that I will be spared my most recent doomsday scenarios.

Now what? I just tried one of the classic passages on anxiety and it didn't work.

A-ha, there is a clue. I was looking for a pill. I visited God-my-pharmacist and asked what to take for my anxiety. That's not the way Scripture works. I should have noticed it when I reduced the passage to a formula. Scripture, instead, is about the triune God. It is about knowing and trusting a *person*, and our formulas can actually turn us away from that person and cause us to rely on a series of steps.

So go back to the passage and look for the Prince of Peace ([Isaiah 9:6](#)).

“For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace” ([Isaiah 9:6](#)).



Pastor Gary C. Fleetwood
*Chime Bell Baptist Church
Windsor, South Carolina*

*Professor, Covington Theological Seminary
Aiken, South Carolina Extension
Dean, Covington Theological Seminary
Country of Romania*

Hebrews 7 – Overview Introduction

In beginning the overview of [Hebrews 7](#), it is important to appreciate that [Hebrews 5:11 – 6:20](#) are actually a kind of digression and are like a parenthesis in the author's overall direction. [Hebrews 7](#) is actually the focal point of Hebrews simply because it focuses on the priesthood, and specifically the high priestly ministry of Christ Himself. In essence, this has been the author's intent all along. He has wanted to talk about Christ and His priestly ministry for the believer. He first mentioned this role of Christ in [Hebrews 2:17](#),

¹⁷Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

Then he talks again in [Hebrews 3:1](#) about this role,

¹Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus

Then there is [Hebrews 4:14-16](#),

¹⁴Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. ¹⁵**For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.** ¹⁶**Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.**

V16 seems to emphasize what the author is trying to do – communicate that in the person of Christ believers find both mercy and grace for their times of need. He actually reinforces this idea of encouragement and hope all the way through the letter. In v14 he says that because “**we have a great High Priest**” that the believer needs to “**hold fast**” to their confession. “**Hold fast**” comes from a word that means to use strength in doing something and to seize something with great vigor. It has been emphasized over and over throughout this study that properly living the Christian life takes a great and demanding effort on every believer’s part. It takes extraordinary strength and concentration. Many Christians in America simply have never grasped what it actually means to be a Christian and what it means to live as a Christian fully committed to the Word of God. Unfortunately, that kind of disciplined effort, concentration, and commitment almost seem foreign to many believers – much too demanding and invasive on their personal goals and lifestyles.

The author’s intent is very clear. He is going to exalt the high priestly ministry of Christ to the believer, and in so doing it should be something that serves as an encouragement and reassurance to them during the very difficult times in their life. That is the design and purpose of these next four chapters. By the time that the overview of these four chapters is completed, every single believer should be greatly encouraged simply because that is one of the primary reasons these chapters have been written. For instance, [Hebrews 10:21-22\(a\)](#) is one of the concluding statements of this section and says,

²¹**and having a High Priest over the house of God,** ²²**let us draw near with a true heart in full assurance of faith,**

Here the author is at the end of his exaltation of Christ and he emphatically states that the believer needs to “**draw near**” to God, not just with assurance, but with “**full assurance of faith**”. The word for “**full assurance**” is just one word in the Greek and it means with full confidence and to be fully persuaded of something. Vine’s Dictionary of New Testament Words says that it means to bring in full measure. Once a believer sees and understands this amazing work of Christ on their behalf, it should fill them with faith and confidence to live in a way that is pleasing to the Father and honoring to Christ.

The idea of the high priestly role is mentioned again in [Hebrews 5:1](#) and [Hebrews 5:5-6](#).

¹**For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins**

⁵**So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, Today I have begotten You.”** ⁶**As He also says in another place: “You are a priest forever according to the order of Melchizedek”;**

So, [Hebrews 5:1-10](#) is probably where the author actually was starting his deeper discussion of the high priestly ministry of Christ and specifically [Hebrews 5:5-6](#), but he felt compelled to digress with his warning in [Hebrews 6](#).

Now, beginning in [Hebrews 7](#) there are four very difficult and demanding chapters that focus on the high priestly ministry of Christ. Anyone who has read these four chapters certainly can appreciate the difficulty in just reading them, nevertheless fully understanding what they are actually teaching. However, to just keep it simple and to look at it from a higher level, just suffice it to say that the author wants to talk about the high priestly ministry of Christ. The vast majority of genuine believers are not at all familiar with the ministry of the priesthood. Obviously, they are not performing sacrifices in their church, and they do not observe all of the feast days and the Day of Atonement and the Passover. It is for that very reason that this section probably is difficult for many believers to appreciate simply because as New Testament believers they do not practice these things –

nor should they. However, for the author's purely Jewish audience, this was their very life and something with which they were more than familiar. In the Old Testament sacrificial system, no one could make sacrifices apart from the priesthood and no forgiveness of sins could be provided apart from the actual sacrifices. This priestly ministry was crucial to their spiritual well-being, and they much more fully understood the importance of it. Of all of the various things that the Jews were involved in, the sacrificial system was without question the most important and the most crucial to them. The Levitical priesthood was absolutely essential for their offerings to be received.

So the digression into the exhortations and warnings given in [Hebrews 5:11 – 6:20](#) were directed at those who needed “**to go on into maturity**”. They had become “**dull of hearing**”, and if the author was going to take them into a more profound and deeper subject, he seemed to understand that many of his readers were not mature enough to even follow the discussion, and thus they would derive little to no benefit for their life. So, he provided the strong warning of [Hebrews 6:4-6](#) so that they could understand that they needed to take their spiritual walk more seriously than they were. The believer's walk with Christ and his faith in Christ is not something that can just remain superficial and shallow. No one grows into spiritual maturity without effort – no one. So, even in the midst of this strong theological treatise on the high priestly ministry of Christ, the author is still trying to renew the hope and endurance of these Hebrew Christians. He understands that they have simply become weary and fatigued along the way as do all Christians at various times in their life. Anything that requires great effort and concentration innately produces weariness, and the same is true for the Christian life. The Christian life can become very fatiguing at times. It is demanding on the committed believer because it literally effects and impacts every area of their life. So, the author's warning is actually one of his ways of encouraging the Hebrew believers to “**be strong in the Lord and in the power of His might**”. Throughout the New Testament believers are constantly encouraged to “**lay hold**” of what they have been given. For instance, [1 Timothy 6:12](#) says,

¹²**Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.**

These are not passive, listless, and docile terms – “**fight, lay hold on**”. Rather, they are the words of encouragement that God gives to stir believers on into a deeper and more meaningful walk with Him. Once again, growing into maturity requires effort and endurance. It requires a high level of commitment, determination, spiritual tenacity, humility, and resolve, and the author of Hebrews fully understands that truth.

One of the primary ways to understand that the [Hebrews 5:11 – 6:20](#) section is a parenthesis is because the author mentions Melchizedek twice in [Hebrews 5:6](#) and [Hebrews 5:10](#), and then takes back up his discussion of him in [Hebrews 6:20](#) and [Hebrews 7:1](#). It appears that he wanted to start talking about Melchizedek, but as soon as he starts he realizes that a good portion of his audience may not even be able to understand what he is talking about simply because they have lost their commitment and endurance and have become “**dull of hearing**”. What the author clearly understood was that the ensuing discussion of Melchizedek and the high priestly ministry of Christ was something for the mature. An unengaged immature believer simply would not grasp the truths that surround this mysterious individual. If someone were to just read [Hebrews 7-10](#), it would immediately become crystal clear as to why the author was concerned for some of his readers and injected the warning of [Hebrews 5 and 6](#) into the discussion. Why even talk about something if you know that your audience is not going to be able to follow what you are talking about? [Colossians 2:3](#) states that in Christ are “**hidden**” all of the treasures of wisdom and knowledge. I.e., the deeper truths of Scripture require some level of effort and concentration to uncover. The embedded truths of many passages are not necessarily on the surface for easy picking, but rather have to be sought to be found.

[Hebrews 7-10](#) is a lengthy and sustained discussion of Christ, and it is theologically demanding and structurally complex to say the least. From a theological perspective, it may be the single most important discussion of the ministry of Christ in the New Testament. From a

practical perspective, it may be the spiritual catalyst that helps those who are weak and wavering in their faith to grow strong in the things of the Lord. For the mature believer, they will be deeply strengthened. Their appreciation for Christ will grow even deeper.

So, at the end of [Hebrews 6](#) where the author provides an amazing encouragement to believers about their eternal security, he re-enters the discussion about Melchizedek by stating in [Hebrews 6:19-20](#),

¹⁹This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, ²⁰where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

This is almost exactly what he communicated in [Hebrews 5:6\(b\)](#) when he stated,

“You are a priest forever according to the order of Melchizedek”.

It is like the author is simply starting again where he left off in [Hebrews 5](#) by restating the same truth about Christ that he previous had – He is a “**priest forever according the order of Melchizedek**”. This high priestly ministry is something that Christ will be performing “**forever**” for the believer. It is not a ministry that just “stops” when the believer arrives in God’s eternal kingdom, but rather it is an ongoing and necessary ministry that will continue into eternity. There will never be a time in all of eternity where a believer will no longer have a need for Christ. There will never be a time when a believer can come to God the Father on their own merit. That is part of the immense and immeasurable value of actually being “**in Christ**”.

In [Hebrews 6:19](#), the author speaks about “**this hope**” which is clearly the person and work of Christ the great High Priest who has entered behind the veil and into the very “**presence of God**” on the believer’s behalf. [Hebrews 9:24](#) reinforces this fact when it states,

²⁴For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us

The event spoken of in this verse was that moment after the death of Christ when He literally and physically took His blood into the presence of God to make atonement for the sins of those who would be a part of His kingdom. The **penalty** for sin was paid for on the cross in the death of Christ, but the **atonement** in which the Father accepted that sacrifice took place when Christ passed through the heavens ([Hebrews 4:14](#)) and presented his actual blood to the Father ([Hebrews 9:12](#)). This is the same picture given in the tabernacle and the temple where atonement for the sins of the people was only made when the high priest entered into the Holy of Holies on the Day of Atonement with the sacrificial blood. The sacrifice of the sacrificial lamb had already occurred, but the actual atonement, or acceptance of that sacrifice for the people’s sins, was not made until the high priest took the blood of the sacrificial lamb and brought it into the Holy of Holies for God’s acceptance. Right now at this moment in heaven and at the throne of God, Christ is appearing before the Father on every believer’s personal behalf as their great High Priest. The penalty for the believer’s sins has been fully and completely paid for by Christ, the acceptance of that sacrifice has been fully accepted by the Father, and now the God-Man Jesus Christ is continually and forever interceding for the believer as their High Priest. [Hebrews 6:20](#) states,

²⁰where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

He is a “**High Priest forever**”. It is an ongoing and eternal work that He is fulfilling and a work of such importance that it cannot be overstated.

Now, at this juncture it is important to understand what is known as a “**type**”. In essence, the book of Hebrews provides the fulfillment of many of the types provided in the Old Testament. The actual Greek word for “type” is “*typos*” and is used fifteen times in the New Testament, but the only place that the word is actually translated as “**type**” is in [Romans 5:14](#),

¹⁴Nevertheless 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.

So, in this verse Adam is declared explicitly to be a “**type**” of Christ.

The Greek word “*typos*” means a model, a pattern, or a mold into which clay or wax was pressed so that it might take the figure or exact shape of the mold. The word “*typos*” denotes the visible mark made by striking an object. For instance, it is the same word used by Thomas in [John 20:25](#) when he said,

²⁵The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

The NASB uses the word “**imprint**”, the NIV and AMP use the word “**marks**”. So, the “**type**” is an impression made by an object that is in turn used to mold or shape something else. Thus, Adam is an example of Christ. That is why the Scriptures often call him the “**First Adam**” and call Christ the “**Last Adam**”. It is interesting that Adam is the only Old Testament character to be called a type of Christ.

While the translation of the term “*typos*” as “**type**” is rare in the New Testament (only once), the actual phenomenon of typology is very present throughout the New Testament. The vast majorities of types are initially found in the Old Testament and then lead to Christ in the New Testament. They are all what might be called “designed resemblances”. I.e., a type is not just coincidental or accidental, but actually prefigures someone or something to come. It is in this sense that Adam was a “**type**” of Christ. The similarity and comparison between them was not accidental, but was predetermined and entered into the whole plan of God. In the same way that Adam was the head and representative of his race whose destiny depended on his conduct, so Christ is the

head and representative of his people whose destiny depended on His conduct. As the sin of the First Adam was the reason for everyone’s condemnation, so the righteousness of the Second Adam is the reason for the believer’s justification.

In the [Romans 5:14](#) passage, the KJV uses the word “**figure**”, the NIV uses the word “**pattern**”, and the Moffat translation uses the word “**prefigured**”. The majority of the time the same Greek word is translated as “**example, fashion, manner, form**”, and “**ensample**” in the KJV. The root word is “*tupto*” and means a “die” or a “stamp”. A “**type**” simply represents something else, and in the Scriptures, the types always precede what or whom they represent. Now, what or whom they represent is called an “**antitype**” and that term is only used once in [1 Peter 3:21](#). Just by use of the term “**antitype**”, it would seem that a “**type**” is the exact opposite of the “**antitype**”, but in fact, it simply foreshadows what or whom it represents that is to come. So, the “**antitype**” is not something against or opposite from the “**type**”, but it is the actual fulfillment of the “**type**”.

Now, even though there are only two verses to identify the terms “**type**” and “**antitype**”, there are other terms and phrases that are used in the New Testament that explain what “**types**” and “**antitypes**” actually are. For instance, [Hebrews 8:5](#) says,

⁵who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”

[Hebrews 9:8-9](#) speaking of the tabernacle, states,

⁸the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. ⁹It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience....

[Hebrews 9:23-24](#), speaks of the “copies” and states that the Jewish holy places were a figure or a copy of the heavenly sanctuary.

²³Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. ²⁴For Christ has not entered the holy places made with hands, *which are copies of the true*, but into heaven itself, now to appear in the presence of God for us;

One of the most impressive statements is that given in [Hebrews 8:1-2](#) which states,

¹Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, ²a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

What these two verses state, and it actually identifies it as the “**main point**” of all that the author has been writing about, is that Christ in heaven is now a “**minister of the sanctuary and the true tabernacle**”. I.e., this particular ministry of Christ is actually being performed right now in heaven for the believer. So, the elaborate Old Testament rituals and ceremonies in the tabernacle and the temple were simply foreshadowing the actual eternal ministry that would be performed by Christ on the believer’s behalf. Those types are not mere pictures of some “abstract” spiritual truth, but they represent the actual events that are taking place in heaven right now.

So, a “**type**” is a divinely appointed illustration, symbol, or copy of a deeper spiritual truth that is prefigured in the type. However, the hermeneutical principle that is critical to understand regarding types is that every type must have an antitype or it cannot be considered a type. It may be an illustration, it may be similar to something else, but in order for something to be a biblical “**type**”, it must have an antitype. That is very important to understand. John MacArthur in his commentary on Hebrews states,

“In biblical study, a type refers to an Old Testament person, practice, or ceremony that has a counterpart, an antitype, in the New Testament. In that sense, types are predictive. The type pictures, or prefigures, the antitype. The type, though it is historical, real, and of God, is nonetheless imperfect and temporary. The antitype, on the other hand, is perfect and eternal.”

Most types, but not all, are provided in the Old Testament and then identified and explained in the New Testament. For instance, there is the illustration of Jesus being lifted up in [John 3:14](#),

¹⁴**And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.**

That verse is a reference to the story in [Numbers 21:4-9](#) when the people spoke against both God and Moses by complaining about why God brought them out of Egypt into the wilderness. They complained about the manna and actually called it “**worthless bread**” (v5). So, God sent a host of fiery serpents to bite the people and many died (v6). Once the people realized how they had sinned against God, they asked Moses to pray for them (v7) which he did. So, God commanded Moses to make a fiery serpent, place it on a pole, and everyone who was bitten lived when they looked at it. The serpent on the pole is a “**type**”, or illustration, that foreshadowed Christ becoming sin on a cross, or the “**antitype**”. Just as the serpent had to be lifted up on a post, so Christ had to be lifted up on a cross. As the people looked at the golden serpent, they were physically saved, and as sinners look at Christ on the cross they are spiritually saved. Now, unless Christ had specifically identified and explained the parallel, it could not be known that the serpent on the pole was a “**type**”.

[Colossians 2:16-17](#) speaks further about the idea of types and calls certain elements of Scripture as “**a shadow of things to come**”.

¹⁶**So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,**
¹⁷**which are a shadow of things to come, but the substance is of Christ.**

All of the various feasts in the Old Testament are types. The Passover Lamb in Exodus when the people were

delivered from Egypt is a “**type**” and is fulfilled in Christ. When Christ and the disciples partook of the Passover meal in the breaking of the bread and drinking of the wine, Christ declared that it represented His body that would be broken and His blood that would be shed. [1 Corinthians 5:7](#) clearly states that Christ is the “**antitype**” when it says,

⁷Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

Even though the word “**type**” is not used in this passage, it still provides a very clear and divine affirmation that Christ is the “**antitype**”. With types and antitypes there must always be some form of divine affirmation that verifies something is a “**type**” with an “**antitype**”.

In [1 Corinthians 10](#), for instance, Paul puts forth the example of the Israelites wandering in the wilderness as a “**type**” or “**example**” to help keep the believer from falling into the same sins as the children of Israel. He states this in [1 Corinthians 10:6-11](#),

⁶Now these things became our examples (*typos*), to the intent that we should not lust after evil things as they also lusted. ⁷And do not become idolaters as *were* some of them. As it is written, “The people sat down to eat and drink, and rose up to play.” ⁸Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; ⁹nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; ¹⁰nor complain, as some of them also complained, and were destroyed by the destroyer. ¹¹Now all these things happened to them as examples (*typos*), and they were written for our admonition, upon whom the ends of the ages have come.

One of the greatest examples of typology in the Bible is found in the study of the wilderness tabernacle and how it relates man to God and God to man. Take something like the veil that separated the Holy Place from the Holy of Holies. When Christ was crucified, the veil was torn from top to bottom to

show that there was no longer a separation between God and man, but that Christ had opened the way for believers to have fellowship with God. In the tabernacle were the various articles of furniture in which Christ is wonderfully portrayed. There is the role of the earthly high priest and Christ being so often referred to as the Great High Priest.

Other examples would be the sacrificial lambs of the Old Testament sacrificial system. Christ is the “**antitype**” in that He became the ultimate and complete sacrificial Lamb. And obviously, in order to fully understand the book of Hebrews, “**types**” and “**antitypes**” must be appreciated and understood simply because so much of the book of Hebrews references what took place in the Old Testament as a way of validating both the person and work of Christ.

The point in this is that the Bible is the sole authority and guide for determining if something is a “**type**”, and in order to be a “**type**”, the Scriptures **must** provide an “**antitype**”. So, if there is no place in the Scriptures that indicate something to be an “**antitype**” (or a similar word like “**example**” or “**shadow**”), then it would be more correct to just call it an illustration. One of the worst things that someone can do is to spiritualize Scripture, or simply make it say something that it does not actually say. Much too often people have spiritualized something and called it a “**type**” when in reality there was no apparent “**antitype**” provided for it.

One last point about types is that when types are understood, they provide a defense against the theological poison of what is known as “higher criticism”. An underlying and subtle effect of “higher criticism” is to try and prove that the Bible is not what it claims to be. These critics would say that the Bible is not and does not contain the actual and literal words of God. So, whenever the types are understood, each of them invariably attests to the authenticity, legitimacy, accuracy and ensuing faithfulness of God’s Word.

Continued in next edition...

ENDNOTES

- ¹ MacArthur, 172.
- ² Strong's, 1197.
- ³ Strong's, 1318.
- ⁴ Vine's, 77.
- ⁵ MacArthur, 171.
- ⁶ Long, 80.
- ⁷ Precept, Romans 5:14
- ⁸ Precept, Romans 5:14.
- ⁹ Hodge, 157.
- ¹⁰ MacArthur, 171-172.

BIBLIOGRAPHY

- Hodge, Charles. *Romans*. Edited by Alister McGrath and J. I. Packer. Wheaton: Crossway Books, 1993.
- Long, Thomas G. *Hebrews*. Edited by James Luther Mays. Louisville: Westminster John Knox Press, 1997.
- MacArthur, John. *The MacArthur New Testament Commentary: Hebrews*. Chicago: Moody, 1983.
- . "The MacArthur New Testament Commentary: Romans." *preceptaustin.org*. Moody. 1983.
- Strong, James. *The New Strong's Expanded Dictionary of Bible Words*. Nashville: Thomas Nelson Publishers, 2001.
- Vine, W. E. *The Expanded Vine's Expository Dictionary of New Testament Words*. Minneapolis: Bethany House, 1984

The Talmid is published by:



***West Los Angeles
Living Word Christian Center***

6520 Arizona Avenue
Los Angeles, CA 90045 USA
(310) 645-2522 or (310) 665-0137

Email: admin@wlalwcc.org
Web Site: www.wlalwcc.org

Covington


Dr. Steve Sullivan, President

Theological Seminary

Conservative in Theology : Liberal in Love and Service

Quality education through home study for those who cannot attend a campus setting.

Associate, Bachelor, Master and Doctorate Degrees offered



Areas of study Available:

- Theology
- Bible
- Pastoral
- Christian Education
- Counseling
- Music
- Ethnic Studies

Accredited by ACI

Training Leaders Impacting Eternity

For more information contact us today: P.O. Box 176, Rossville, GA, 30741
Located at 1168 Cross St, Fort Oglethorpe, GA, 30742
Ph: 706-866-5626 Fax 706-861-3550 Email: registrar@covingtonseminary.org
To request a catalogue give us a call or email: info@covingtonseminary.org

International Extension Schools

The North Andros Bible Institute

Barbados, Bahamas

The Covington Theological Seminary of Chile

Talagante Santiago, Chile

The Ghana Baptist Institute & Bible College

Accra, Ghana

The Covington Theological Seminary of Honduras

Tegucigalpa, Honduras

The Covington Theological Seminary of Gudiwada

Krishna-Andhrapradesh, India

The International Extension of Indonesia

Jakarta, Indonesia

Blue Mountain Baptist Bible College

Ogbomosho, Oyo State, Nigeria

The Covington Theological Seminary of Pakistan

Lahore, Pakistan

The Covington Theological Seminary of Romania

Lugoj Timas, Romania

The Covington Theological Seminary of South Africa

Johannesburg, South Africa

The Covington Theological Seminary of Zimbabwe

Victoria Falls, Zimbabwe