

The

GOLDEN KEY

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Lesson Seven

You were instructed at the beginning of lesson 4 to spend at least 30 minutes studying the chart at the end of the textbook. You will be tested on portions of the chart during the test for this lesson. Lesson test is open book so you may use the chart at the end of the textbook which you can enlarge in order to have a clearer view of it than the one in the test questions. Dr. VBK

You may access the chart at any time by clicking [HERE](#).

Lecture 7

The Journey Of

The Israelites Typical

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The Journey Of

The Israelites Typical

BONDAGE AND DELIVERANCE

The bondage of the Israelites and their deliverance from bondage and the traveling out of Egypt across the Red Sea and on into Palestine is *typical of our deliverance from sin and the entire journey through life on to final victory*. We know this to be true, because the inspired writer says so. I Corinthians 10:6 says their experiences were “*examples*” for us and in the original Greek, the word is “*tupos*,” which is the word for type.

“Now these things were our examples, to the intent we should not lust after evil things as they also lusted” (I Corinthians 10:6).

With this inspired statement that the journey was typical, we are free to use it as such. Here are the types as they occur.

Bondage in Egypt

They were in bondage in Egypt. This is *typical of our bondage to the devil*.

“And God spoke on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years” (Acts 7:6).

No human power could deliver them and all that Moses could do was not sufficient to bring them out of Egypt. This shows that no amount of effort we may make will rescue us from bondage to the devil.

Deliverance by the Passover Blood

The Passover blood delivered them, being *typical of Christ our passover*.

“For even Christ our passover is sacrificed for us” (I Corinthians 5:7).

Jesus is our Passover, and nothing but the blood of Christ can save from the bondage of the devil. When the destroyer passed over, he saw the blood and the blood made the Israelites safe. When the blood was applied to the doorposts of their houses, they were that very moment *free from their bondage. They never served Pharaoh another minute after the blood was applied. So the blood of Christ frees us from sin.*

Leadership of the Cloud

The cloud led them all the way and is a type of the *leadership of the Holy Spirit*.

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night” (Exodus 13:21).

“For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:14).

All sons and daughters of God are led by the Spirit, so we do not need to pray for the leadership of the Spirit. What we need to do is to follow where the Spirit leads, because He is already leading, not forcing us to follow.

Baptism in the Sea

The cloud led straight to the sea. The crossing of the Red Sea is *typical of baptism*.

“And were all baptized into Moses in the cloud and in the sea” (I Corinthians 10:2).

Those who claim to be led by the Spirit and refuse to be baptized show that it is not the Spirit of God who is leading. If the Spirit leads, He will lead to obedience. The *cloud led them to the water*, and one who is led by the Spirit will want to be baptized.

Here, in type, we have a very important doctrinal lesson. They were first *under the blood*, then *led by the cloud*, typical of the Spirit, before they came to the water. First, we are *saved by the blood* and then *led by the Spirit*, and after that, baptism.

The Church in the Wilderness

The Israelites, having been called out into the wilderness are a type of the church.

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us” (Acts 7:38).

A church is a congregation, located in one place, having been called out from the world. Thus, in type we have a church in the wilderness, the Israelites having been called out of Egypt into this place. A church is always a local congregation, not a great, indefinite, mystical, universal something.

The wilderness journey was very much like the ups and downs and successes and failures of the Lord's church in this world.

Victorious Leadership of Joshua

Joshua is a *type of Christ in His second coming*. Joshua succeeded Moses and led the Israelites to victory in Palestine.

Moses is a *type of the personal ministry of Christ*. He died and Joshua became the leader of the Israelites. Moses won no great victories while he lived on earth.

The word Joshua is the Hebrew form of the word Jesus and is a type of the second coming of Jesus. Joshua captured Palestine – a type of the Millennial reign of Jesus. When our Joshua comes we shall have *victory*. The kingdom of this world will become the kingdom of our Lord.

This journey of the Israelites shows us how we may use the types as revealed in the Bible. A type is a shadow and all that is in the shadow is in the thing producing the shadow. There may be *more in that which produces the shadow* than is seen in the shadow, but certainly *all* seen in the shadow will be found in that which produces it. From this we learn that no shadow *fully represents* the whole matter. The Passover does not *fully represent* the death and suffering of Christ. The leadership of the cloud does not *fully represent* the leadership of the Spirit. But all that is seen in the shadow must be in the thing producing it. The study of the types, therefore, should not be taken to represent all there is of the thing typified. Further types and shadows will be studied as we proceed in this study.

THE TABERNACLE

The tabernacle is a *type of the church and of heaven*. The words “*tabernacle*” and “*temple*” are used interchangeably and are typically almost the same. The tabernacle is a type of the wilderness age of the church, and the Temple is a type of the millennial age of the church. That the Temple is a type of the church is seen in Ephesians.

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:19-22).

The members of the church are like stones “... *fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.*”

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2:5).

Holy Place

The part of the tabernacle called the Holy Place is a *type of the church*, and the part called the “Holy of Holies” is a *type of heaven*.

Priests

Nobody entered the tabernacle for service except priests, *typical of children of God today*.

“... the priests went always into the first tabernacle, accomplishing the service of God” (Hebrews 9:6).

They were priests before they went into the tabernacle, and thus, we see that they did not *become priests by entering the tabernacle*. The Scriptures cited above say that the church members are a “spiritual priesthood” — all members of the church are priests. These Jewish priests who entered and served in the tabernacle were types of children of God in the present age.

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Revelation 5:10).

Altar

The *altar* standing out in front of the tabernacle is a type of the cross of Christ and on it were offered animal sacrifices,

typical of the suffering of Christ, who “*offered one sacrifice for sins forever*” (Hebrews 10:12).

“*For it is not possible that the blood of bulls and of goats should take away sin*” (Hebrews 10:4).

Laver

These priests, before entering the tabernacle, paused at the laver and washed their hands and feet, to prevent the floor being polluted by their dirty feet and to prevent the pollution of the sacred vessels of the tabernacle by being handled with dirty hands – indicating a clean walk and clean work by the priests. Each member of the church should keep clean by *the washing of water by the Word*.

“*That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish*” (Ephesians 5:26-27).

Shewbread

Inside the tabernacle, they could eat of the shewbread, *typical of the Lord's Supper*. Note the fact that the table of shewbread was placed *inside* the tabernacle, not outside where everybody would have access to it. Only those inside the tabernacle had access to the shewbread. In type this shows that *the Lord's Supper is placed inside the church* and only those on the inside of the church – actual members of the church – have access to it.

Candlesticks

The next thing seen is the seven golden candlesticks, *typical of the church holding up the light of God's Word*.

“*Thy word is a lamp unto my feet, and a light unto my path*” (Psalm 119:105).

There was no light in the tabernacle except the light given by the golden candlesticks. There were no openings in the tabernacle to permit outside light to enter. All the light in the tabernacle was on the inside and not a ray came from the outside. *This typifies the fact that the Word of God is all of the light a church should have.* Light from the outside – worldly wisdom – should never be used. The New Testament is our perfect and all-sufficient rule of faith and practice.

Altar of Incense

The altar of incense *typifies worship*, the prayers of the priests indicating that the church is a place of worship, not a place of entertainment. Revelation 5:8 speaks of “*golden vials full of odours, which are the prayers of the saints,*” with which the beasts and elders fell down before the Lamb in worship.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Revelation 8:3,4).

Veil

This brings us to the veil, a heavy curtain about four inches thick that hung between the Holy Place and the Holy of Holies. In Hebrews we are told we have a new and living way into the Holy Place, heaven, through the veil, “*that is to say, his flesh.*”

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Hebrews 10:19,20).

Holy of Holies

Beyond the veil, the Holy of Holies is *a type of heaven*.

“And after the second veil, the tabernacle which is called the Holiest of all” (Hebrews 9:3).

Only the high priest went into the Holy of Holies, and that only once a year when he took representative blood and sprinkled it on the Ark of the Covenant, waiting until the Ark *was illuminated by the shekinah light*, indicating that the sacrifices had been accepted by the Lord. There was no light of any kind in this Holy of Holies and the high priest waited for the shekinah light, typical of the fact that in heaven there is *“no candle, neither light of the sun for the Lord God giveth it light.”*

Shadow of Heavenly Things

In proof of these suggestions you may read Hebrews 8:5 where we are told that the tabernacle was a “shadow of heavenly things.”

“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount” (Hebrews 8:5).

Thus, we are warranted in making the tabernacle typical, and a description of the tabernacle and the position of all its furnishings is found in the eighth and ninth chapters of Hebrews

THE SERVICE OF THE TABERNACLE

Support of Levitical Tribe

The *priests* served in the tabernacle. The priests were *not supported as priests by the tithes of the people*. The tribe of

Levi was supported by tithes, a tax imposed on all the other tribes. The Levitical tribe had given up their part of the land to the other tribes, and, as compensation, the other tribes paid tithes to support the entire tribe of Levi – not just the priests, because the priests were only a small part of the tribe.

The tribe of Levi was made up of men, women and children. All of the men, women and children of the Levitical tribe were supported by the tithe. There were liars, murderers, thieves and such like among the people of that tribe, but all of them, without regard to their character, were supported by the tithes, and not just the priests.

No tithes were brought to the tabernacle. All of the offerings were free-will offerings, and the priests received a part of these free-will offerings.

Tithes Brought to the Storehouse

The tithes were taken to the storehouse. Just where the storehouse was has not been revealed, but we know it was not the tabernacle. The Jews tithed their cattle and sheep, and surely the tabernacle was not a stock pen.

The tithes were put in the storehouse, wherever it was, and were used to support the entire tribe of Levi. The tithes supported the women and children, and surely the women and children were not priests. The majority of the men were not priests, and judging them by other people, many of them were not saved, but were unsaved children of the devil, but all of them, the good and the bad, were supported by the tithes of the other tribes. If there is anything at all certain, it is certain that the tithes were not for the Temple service.

Free-will Offerings Brought to the Temple

Free-will offerings only were brought to the Temple and the priests received a part of these free-will offerings.

“Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (I Corinthians 9:13-14).

The words “even so” mean *in exactly that way* those who preach the gospel shall live of the gospel. The priests received a part of the free-will offerings of the people.

The part of the free-will offerings that the priests were to get is seen in Deuteronomy 18:3-8.

“And this shall be the priest’s due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever. And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the LORD. They shall have like portions to eat, beside that which cometh of the sale of his patrimony” (Deuteronomy 18:3-8)

The exact amount the priest should get is specified and this came in addition to his guaranteed living that was for all Levites; this that the priest received from the offerings at the altar was in addition to his *patrimony*. Carefully read the passage from Deuteronomy.

This passage of Scripture, in I Corinthians 9:13-14, is used by those who would bind tithing on us *by law*, but it teaches the exact opposite. It does not say: “Do ye not know that the Levites are supported by tithes? Even so the preacher should be supported by tithes,” but it says the priests received a part of the free-will offerings, and “even so” those who preach the gospel should receive a part of the free-will offerings of the people.

Tithing a Good Rule for Giving

I certainly am not opposed to anyone giving a tithe of his income, if he tithes of his own free will and not by law. Most of us should give *much more than* a tithe, and, with many of us, tithing is entirely too little. But, whether we give a tithe or more than a tithe, *it must not be by law*, for we are not under the Law. The Law that contained tithing has been done away (Colossians 2:14-17). Then, the example used by Paul in urging the support of the ministry, was not tithing, but the free-will offerings received by the priests, even so preachers should be supported by free-will offerings.

The tabernacle is a type of the church, and since the tabernacle was not the storehouse, it follows that the preachers who persistently demand that the people bring their tithes to the storehouse are entirely mistaken about the church being the storehouse. The people should not be scared into bringing their contributions to the church, thinking the church is the storehouse. The Jews had a storehouse somewhere to bring their tithes to for the support of the Levites. But the New Testament churches have no central storehouse. Under the New Testament plan, each man has his own storehouse, and he is his own storekeeper.

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him” (I Corinthians 16:2).

Note it says, each individual, “*every one of you*,” should, on Sunday – the first day of the week – lay by him in store, not make the church a storehouse, but each one *should lay by him in store*. Each man should have his own store, and be his own storekeeper, that is, under the Christian dispensation, each man and woman should systematically lay by him in store, each Sunday, so that there will be money on hand all the time for the Lord’s work. We are not Jews and are not under the Law given specifically to the Jews.

The book of Hebrews was written for the purpose of explaining the tabernacle and all the ceremonials connected with it, and it will be impossible to understand Hebrews, as written by Paul, unless we know the facts connected with the Temple service. I have used the words "tabernacle" and "Temple" interchangeably in this discussion, because that is what we see in the Bible in the Old Testament and the New Testament.

THE SEVEN SACRIFICIAL OFFERINGS

These sacrificial offerings are *types of the suffering of Christ*. Each offering brings out a special feature of the suffering of our Savior, and no one of them shows all of it. An account of these offerings is found in the sixteen chapters of Leviticus. Another account is given in the nineteenth chapter of Numbers. The student should carefully read these chapters so as to become perfectly familiar with them.

These sacrifices did not take away sin but were reminders that caused the saved men and women offering them to remember that the coming Jesus – the Lamb of God – really took away sin.

"But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins" (Hebrews 10:3-4).

The Jew who had looked forward to Jesus and trusted the coming Savior did not think his offerings saved him, but he understood that these offerings were types – pictures – of the sufferings of the Savior. The pious Jew understood the symbolic meaning of the offerings, and he looked beyond them to that which the offering typified.

All of the offerings pointed to the sacrifice of Christ on the cross.

The Whole Burnt Offering, Leviticus 1:1-9

This offering pictures the degree of suffering Jesus endured. The animal was entirely consumed by the fire *to typify the fact that Jesus suffered in His entirety* – body, soul, mind – the entire Jesus. His soul suffered the equivalent of the damnation in hell (see Isaiah 53). He suffered all that a lost soul will have to suffer in hell, thus, becoming the sinner's substitute.

The Meat Offering,, Leviticus 2:1-16

This offering consisted of wheat cakes made of beaten wheat mixed with oil. The cakes were partly burned and partly eaten, *typifying Jesus as the Bread of Life*, that Bread that came from heaven.

“For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:33)

This Bread satisfies God and man. It is the only food a church should be fed and a church that feeds on Jesus Christ, the Bread of heaven, will be healthy and strong. A church should not be fed on political chaff and social entertainment. The Bread that came down from God is sufficient nourishment for any church.

The Peace Offering, Leviticus 3:1-17

This offering was of an animal that was partly burned and partly eaten. *It typifies the peace that has been established between God and man.* Instead of the old enmity, there is peace and friendship. We do not sit down at the table with a known enemy and eat with him. In the peace offering, the part that is burned represents God eating; the priest ate the other part, thus showing established peace.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).

The Sin Offering, Leviticus 4:1-21

This offering is very much like the whole burnt offering. It is *a type of Christ suffering for the unknown sins* – the sins of ignorance – for the sin principle, sometimes called the Adamic sin and called by some, inbred sin, and by others, hereditary depravity. Since Jesus died for this inherent depravity – this inbred sin – no infant will be lost and no idiot will be lost because Christ died to cover all such as that.

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe” (1 Timothy 4:10).

There are two words in the Greek translated “men.” One means the *male*, as distinguished from female, and the other means *mankind* which includes the whole race. This sin offering typified Jesus as dying for all sins of ignorance, which certainly includes the babies’ sins.

The Trespass Offering, Leviticus 6:1-17

God’s people sin after they have been saved. This trespass offering *typifies Jesus dying for the sins of His own people*. We are conscious that we sin, and “*if we say that we have no sin, we deceive ourselves, and the truth is not in us*” (1 John 1:8).

Will our transgressions as Christians send us to hell? Certainly not, for Jesus died for the sins of His people. Instead of sending His own people to hell for their transgressions, their sins are counted against Christ (see Romans 4:1-8).

The Red Heifer Offering, Numbers 19:1-10

This offering was not made in connection with the tabernacle, but the animal was slain *outside the camp*, the body was burned and the ashes were gathered together and kept in a clean place. When the traveler was away from the tabernacle

where he could not offer the regular sacrifices, he would take the ashes and mix them with running water, pouring out the mixture before the Lord. This beautiful offering typifies Jesus as saving men who have no connection with the church – clear away from the tabernacle alone with God. This shows in type that *salvation is not tied up with the church, but men may be saved anywhere at any time.*

The Yom Kipper Offering, Leviticus 16th chapter

This was the animal sacrifice when the High Priest took representative blood into the Holy of Holies and made atonement for himself and for all the people who had offered sacrifices. The High Priest is a type of Christ and *shows, in type, how the sacrifice is made on earth and the high priest, Jesus, takes the blood shed on earth into the Holy of Holies – heaven – and makes atonement for us.* The sacrifice for our sins was made on the cross and the atonement was made in heaven.

Jesus died for all men on earth. For those who accept His sacrifice, He makes atonement. Thus, we see that the sacrifice is universal, for all men, but the atonement particular and is limited to those who accept the sacrifice.

All Offerings Pointing to Christ

All of these offerings pointed to Jesus' suffering on the cross. All of these offerings added together make a composite picture of our Lord's death on the cross. So we read in Hebrews 10:14, "*For by one offering he hath perfected for ever them that are sanctified.*" A perfect offering of the Lamb of God that does not have to be repeated because it was made once for all and the effect of it goes on forever – once under the blood of Jesus, always under the blood.

The blood of Jesus Christ cleanses us from all sin.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:7).

We do not need to be saved over and over again as some vainly believe, because the one salvation lasts forever. We are not saved by installments. *We are forever saved the moment we are saved.*

Nobody was ever saved by the Jewish offerings, for these offerings were only reminders of the Savior, who, when He made His offering, made it sufficient to last a lifetime. By that offering we were perfected forever, not just for a few days or years. The benefits of the blood of Christ stay with us all through life.

This affords wonderful security and brings great comfort.

FINAL VICTORY

What was shown in type and shadow became very real with those of us who have accepted Jesus as our Savior. There is glorious victory ahead.

Joshua led the Israelites into Palestine and there conquered the land, a type of the millennial reign of Christ on earth. The earth has been cursed by the dominion of the devil over it ever since the fall of man. But the devil will be put out of power and the *saints shall reign with Christ on earth.*

The Millennium

Joshua conquered Palestine. This is a type of Jesus coming to the earth, conquering it and establishing His glorious reign on earth. It certainly does not represent heaven, because when we get to heaven there will be no enemies to conquer. A thousand years of glorious reign with His saints is clearly taught in the Bible.

The following passages of Scripture portray the final victory. Commit them to memory. It will be fine spiritual exercise and will firmly establish you in the doctrine of the final victory: Matthew 1:21; Isaiah 11:1-16; Isaiah 2:1-5; Isaiah 65:17-25; Daniel 7:9-14; Revelation 5:9,10; Revelation 11:15.

By the Millennium we mean one thousand years (of victory on earth).

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Revelation 20:1-6).

The Great White Throne Judgment

After the thousand years reign will come the Great White Throne Judgment.

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man

according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Revelation 20:11-15).

Fipal Kingdom Glory

The final glory of the kingdom is depicted in Revelation 22:1-10 and I Corinthians 15:24-28. Then God will be all in all.

While we wait, let us pray for the soon coming of the Conqueror.

QUESTIONS

1. What Scripture tells us that the journey of the Israelites is typical? _____
2. Of what is their bondage in Egypt a type? _____

3. Of what is the Passover a type? _____

4. Where did the cloud lead the Israelites? _____

- Is this typical? _____
Of what? _____

5. Give the Scripture which tells us of what the Israelites in the wilderness are a type. _____

6. Joshua is a type of what? _____

7. Is the tabernacle a type? _____
Of what? _____
8. Write a short descriptive theme giving details and types used in the tabernacle. Compare with your textbook and the Bible.
9. Were the priests of the tabernacle supported as priests by the tithes of the people? _____
10. Who was supported by the tithe? _____

- Why? _____

11. How was the priest supported? _____

12. Do we have to tithe by Law? _____

13. How should we give?

Give a Scripture for your answer. _____

14. What were the seven sacrificial offerings? _____

Prepare a theme or paragraph on each of these offerings showing how they were typical.

15. Is there salvation in sacrificial offerings? _____
Was anyone ever saved by the Jewish sacrificial offerings?

Scripture Reference: _____

16. By what are we saved? _____

17. When shall we know final victory? _____

18. How was this victory pictured in type to the Jews? _____

19. Give Scriptures which teach us the final victory in the Millennium. _____

20. When does the Great White Throne Judgment occur? _____

Give Scripture Reference _____
