

Reflections of sanctification

Introduction

I have written, in another paper, about the tenses of sanctification, showing how these directly correlate with the organs of man, viz. spirit, soul and body. It is not my purpose to repeat this exposition here, though, of necessity, I will mention certain aspects. What I seek to do is to demonstrate the shadows of this breakdown of sanctification in the Old Testament. If my exposition of sanctification is true, then there ought to be a pointing to this analysis in the types of the Old Covenant. It is my belief that there is. In this paper we will investigate these types and draw out their significance.

General typology

A 'type' is a word derived from the Greek word *typos*, which means a figure, a pattern or image, an illustration, or a figurative object, which symbolises something to come later. The reality of the type is the antitype. Thus the blood sacrifices of the Old Testament are all pictures of the work of Christ on the cross to provide atonement for sins. The burnt offering is a type; Christ on the cross is the antitype. Unlike other offerings, all of the burnt offering was consumed on the altar and this is a picture of Christ giving up everything as a complete sacrifice to God's purpose.

The great types of Scripture always point to the person and work of Christ in the first instance; thus the Tabernacle is a type of Christ as the dwelling place of God on earth despite being of ordinary, rustic appearance on the outside. However, many of the types point to the elect in Christ in a secondary way; thus the Tabernacle also symbolises aspects of the Christian and Christian ministry. For instance, the ministry of the priests working in the Tabernacle day-by-day to serve God are a picture of the ministry of saints today, while the High Priest is solely a picture of the mediatorial work of Christ.

A key symbol in the construction of the Tabernacle is the division into three compartments: the Holy of Holies, the Holy Place and the Court. These are types of the division of man (including Christ) into three chief organs: spirit, soul and body. The Holy of Holies is always hidden away and is where God dwells above the cherubim on the mercy seat. This represents the human spirit where God dwells and which is the innermost man. The Holy Place is the place of daily priestly ministry and this represents the human soul, the place of the affections, mind and will. The court was out in the open air accessible to all and represents the human body in the world.

It is the work of God to sanctify all these aspects of man's nature. This is stated specifically,
Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. 1 Thess 5:23

Thus an analysis of the three tenses of sanctification will comply with the work of God in all three compartments of man's nature; and this should be observed in the types of the Tabernacle.

It is true that the types break down when pressed too far, especially when they refer to more than one antitype, and this must be guarded against. However, there is still benefit in examining them within the bounds of Scripturally enlightened common sense.

The past tense of sanctification in the human spirit

Theology

Definitive sanctification

The past tense of sanctification in the human spirit is definitive sanctification. It is a past, finished event accompanying justification and regeneration, whereby man's spirit is cleansed forever. Justification legally declares a man righteous before God through the blood of Jesus; regeneration gives a man a new spirit and a new heart, providing a new nature; but definitive sanctification purifies man's spiritual nature so that it is fit for fellowship with God. It is in the spirit that believers sit with Christ in heaven and are able to pray to God face to face. The way into God's presence has been cleansed for the believer and this is in his spirit.

We have been sanctified through the offering of the body of Jesus Christ once *for all*. Heb 10:10

Brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Heb 10:19-22

[God] raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus. Eph 2:6

You were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. 1 Cor 6:11

The dwelling place of God

God dwells in the human heart,

That Christ may dwell in your hearts through faith. Eph 3:17

But where is the heart?

Firstly, if God dwells in the heart then it has to be a spiritual entity because God is a spirit. As a spiritual entity, the heart has to be in the human spirit. The new nature is also in the spirit because the new nature, in the likeness of God, is where God dwells.

Be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness. Eph 4:24

But the heart also controls human actions (Prov 4:23) and so it is the gateway from the spirit to the soul. The soul is the executor of the human personality, it is here that the character is formed and that decisions are made for the body to obey but Scripture shows us that these decisions are made initially by the heart:

Out of the abundance of the heart the mouth speaks. Matt 12:34

Those things which proceed out of the mouth come from the heart. ... out of the heart proceed evil thoughts. Matt 15:18-19

The thoughts of many hearts. Lk 2:35

The thoughts and intents of the heart. Heb 4:12

But the soul also thinks, it is where the intellect lies. The soul remembers (Lam 3:20); it can be troubled (Isa 10:10); it seeks (Eccles 7:28); it is the place where God's testimonies are kept (Ps 119:129); it is where we consider and bless God (Ps 103:1) and it is the place of

wisdom and knowledge (Prov 2:10, 15:32, 19:2, 24:14). So the heart thinks and the soul thinks.

The mind is in the soul but has two aspects, the higher mind (*nous*) and the ordinary thinking (*dianoia*). The *nous* is in the heart and in the spirit but the *dianoia* is in the soul. The heart comprises of the *nous* and the conscience. Thus the heart thinks and controls the thinking that goes on in the soul. The person is godly when the Spirit of God is listened to in the human spirit and heart, and the thinking of the soul is conformed to Christ's image by obeying the heart in obedience to God. Contrariwise, when the old nature (the old evil heart) is listened to following satanic temptation, the heart is corrupted and controls the soul to lead the body into sin.

So what have we established?

- The heart is in the spirit.
- The heart is the dwelling place of God in the human spirit.
- The new nature is in the heart.
- The heart comprises of the conscience and the *nous*.
- The heart controls human personality; out of it come human thoughts and decisions.
- The flavour of these decisions, the characteristics of personality, are controlled by the human soul (the balance of mind, will and emotions), as the heart commands it. Thus the soul is a filter or spectrum for what arises from the heart. As white light is changed into the colours of the rainbow when passed through a spectrum, so also the thoughts of the heart are coloured by human personality in the soul.

The typology

We have stated that the spirit of a man is symbolised in the Tabernacle by the Holy of Holies; the innermost place unseen by other people but known by God. It is here that God dwells, both in the human person and in the Tabernacle.

You are the temple of God and *that* the Spirit of God dwells in you? 1 Cor 3:16

If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Rm 8:11

Let them make me a sanctuary, that I may dwell among them. Ex 25:8

O LORD of hosts, God of Israel, *the One* who dwells *between* the cherubim. Isa 37:16

For thus says the High and Lofty One Who inhabits eternity, whose name *is* Holy: "I dwell in the high and holy *place*, With him *who* has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones. Isa 57:15

The love of God has been poured out in our hearts by the Holy Spirit who was given to us. Rm 5:5

So what is it in the Holy of Holies that equates to the human heart where God dwells. It is the Ark of the Covenant covered by the mercy seat. God is said to dwell between the cherubim that were made of solid gold forming the mercy seat, and the mercy seat was on the gold covered Ark of the Covenant.

And they shall make an ark of acacia wood; two and a half cubits *shall be* its length, a cubit and a half its width, and a cubit and a half its height. And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a moulding of gold all around. You shall cast four rings of gold for it, and put *them* in its four corners; two rings *shall be* on one side, and two rings on the other side. And you shall make poles *of* acacia wood, and overlay them with gold. You shall

put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall be in the rings of the ark; they shall not be taken from it. And you shall put into the ark the Testimony which I will give you. You shall make a mercy seat of pure gold; two and a half cubits *shall be* its length and a cubit and a half its width. And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it *of one piece* with the mercy seat. And the cherubim shall stretch out *their wings* above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim *shall be* toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. Ex 25:10-22

God dwells in the Ark. Now if, under the New Covenant, God dwells in the human heart, then the antitype of the heart answers to the type of the Ark. This is unquestionable. The contents of the Ark also point to the human spirit: the tables of the law illustrate the conscience renewed by God's word showing what was right and what was wrong, Aaron's rod that budded speaks of the principle of resurrection life (the new nature) in the heart; and the manna speaks of the word of God needed to replenish the heart.

The issue of sanctification

So what answers to definitive sanctification, which in the believer is a once only past event whereby the spirit was purified?

The feasts of Israel cover a whole year and typify the chief events in a believer's life, or they could be considered as typifying the chief events of the whole church age. Thus the feast of Tabernacles is the ingathering, or harvest, that occurs at the end of a believer's life or at the end of the church age. Part of the feast of Tabernacles is the Day of Atonement, a day of fasting and humbling for the sins of the whole people of Israel.

DAY OF ATONEMENT

The Hebrew word 'mercy seat' could be translated as 'place of atonement'. And this was where the High Priest alone sprinkled blood once in a year on the Day of Atonement for sin (Lev 16:15). Mark this, the Holy of Holies was only entered once by the High Priest (not wearing garments of glory and beauty on this occasion) and he entered with blood and incense to cleanse the mercy seat from corruption of sin. But the High priest also, with the same blood, cleansed the Altar of Incense in the Holy Place (Ex 30:10).

Now this links the Ark of the Covenant with the Altar of Incense, which was immediately in front of the ark but separated by a veil. Both were only cleansed by blood once in the liturgical year.

Now we have established that the Ark refers to the heart and that the heart is in the spirit, but also connected to the soul. The Holy Place is figurative of the soul and this is where the Altar of Incense is right at the edge near the Ark. The Altar of Incense speaks about the prayer life of the Christian, which goes on in the soul and the heart. This is only cleansed once, just as the Ark / Mercy Seat is only cleansed once.

Here we have, at least, an indication of definitive sanctification. Although there was a continual ritual purification in Israelite worship and burned offerings every day, the Ark and the Altar of Incense were only purified once a year. This is a cleansing to deal with the items most closely associated with the dwelling place of God, in particular, the Ark of the Covenant.

PASSOVER

If the Day of Atonement fast is objected to as being a reference to definitive sanctification, then there is another once-a-year sacrifice made for the whole people at the beginning of the festal year; this is Passover feast. This was the first feast in the year in the first month of the year. It was to commemorate the deliverance of Israel from Egyptian bondage. This is a clear symbol of the conversion of the believer and release from sin and the world. The eating of a lamb was done on the same day by all Israel, it was not a personal sin offering for specific sins committed but was a corporate ritual.

Perhaps this is a reference to the cleansing made to the individual to bring him into fellowship with God amongst the Lord's people, which equates to definitive sanctification.

The ordination of the priests

Another type which we could look at is the type of the priest, called to minister to God. The priests had to wash every day in the laver and be continually ceremonially cleansed in order to offer the sacrifices and work in the Holy Place (e.g. trimming the wicks of the lampstand). So priestly ministry involved a constant need for purification. However, when being ordained to be a priest they were washed from head to toe and anointed with oil (Ex 29:1-9). This was never repeated. So there was a constant washing and a once-only washing for purification. The once-only washing prefigures definitive sanctification.

We cannot press these types too far, but at least we see an indication in the types of the need for a once only cleansing as well as constant cleansing.

The present tense of sanctification in the soul

Theology

The present tense of sanctification is called 'progressive sanctification' which continues throughout the life of the believer until death or the Second Coming of Christ. It is the process of making a believer more holy in his character through the operation of the Holy Spirit in his life. The believer works with the Spirit in this process, which is a purifying of the soul, sometimes called in Scripture the 'salvation of the soul' (1 Pt 1:8-9, 22; Jm 1:21).

The action of the believer in this is the constant choosing in the soul to put off the old nature and put on the new; this is sometimes called 'the mortification of sin'. Just as we are told that the sentence of death has been passed upon the old nature (Rm 6:6), so we are told that we must (as a consequence) put the old nature to death in practice by putting it off.

Put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness. Eph 4:22-24

If by the Spirit you put [lit. 'you are putting'] to death the deeds of the body, you will live. Rm 8:13

Put to death your members which are on the earth. Col 3:5

Vital in this process of mortification is the renewing of the mind. This is the appropriation of God's word by faith, which is then applied in repentance. As the mind is transformed and renewed, so the soul is changed and the person more able to do God's will.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. And do not be conformed to

this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God. Rm 12:1-2

Walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God. Col 1:10

Desire the pure milk of the word, that you may grow thereby. 1 Pt 2:2

Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. 2 Pt 3:18

The putting off of the old man, in response to appropriating God's word, is done in practice by denying the self life.

If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. Matt 16:24-25

After putting off the old nature, we must put on Christ, the new nature.

We all ... are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. 2 Cor 3:18

Put on the new man which was created according to God, in true righteousness and holiness. Eph 4:24

This whole process involves faith in God's word followed by action; it is not the result of faith alone. Thus there is striving against sin, fleeing sin and fighting to be holy.

Striving against sin. Heb 12:4

Let your conduct be worthy of the gospel of Christ ... striving together for the faith of the gospel. Phil 1:27

To this *end* I also labour, striving according to His working which works in me mightily. Col 1:29

Flee sexual immorality. 1 Cor 6:18

Flee from idolatry. 1 Cor 10:13

Flee these things and pursue righteousness. 1 Tim 6:11

I have fought the good fight, I have finished the race, I have kept the faith. 2 Tim 4:7

Work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for *His* good pleasure. Phil 2:12-13

Typology

We are on more familiar typological ground here. The symbolic parallel to progressive sanctification is seen repeatedly throughout Scripture where there was a need to deal with personal sin and restore fellowship with God and man through the offering of a sacrifice. From beginning to end of the OT we see that forgiveness from committed sins and restoration of fellowship with God was achieved through the shedding of blood.

The primary antitype of the offerings is the cross of Christ where Jesus made a complete atonement for sins and propitiated God. The various offerings illustrate different aspects of the work of Christ to deal with sin and its effects, such as reconciliation, propitiation, redemption, cleansing etc. The work of Christ is so great that one type of blood offering is insufficient to describe it. Furthermore, when the temple was established and consecrated many thousands of sacrifices were made to show the infinite extent of the suffering of Christ in atoning for the sins of his people.

However, the other side of the offerings is the presentation of sin offerings by the individual Israelite to deal with guilt. Thus we see illustrations in the offerings of the individual dealing with known sin throughout the course of his life.

The Mosaic Law prescribed five types of offering to deal with every aspect of broken fellowship with God and ritual corruption.

1. *The burnt offering* was a voluntary sacrifice to propitiate sin in general and to signify a complete consecration unto God. It represents the complete giving of Christ in fulness to the work of atonement.
2. *The grain offering*, without leaven, was a voluntary sacrifice which accompanied burnt offerings signifying thanksgiving to God. This typified the perfect humanity of Christ.
3. *The peace offering* (thank offering, votive offering, freewill offering) was a voluntary sacrifice which was shared with the offerer and his family. It illustrated the peace with God secured for the believer by Christ.
4. *The Sin offering* was a compulsory offering to atone for sins committed. Christ was made sin for us to deal with the effect of sin (2 Cor 5:21).
5. *The Trespass offering* was also a compulsory offering to atone for sins committed unknowingly. Christ is our trespass offering (Col 2:13).

So, regarding sins, the Mosaic Law of the offerings instructed the believer to bring a blood sacrifice both for known sins and unknown sins. The sinner came to the Tabernacle with his sheep or goat and laid his hands on the animal to identify himself with it completely. The animal was then killed in front of him. This illustrates the need of the believer today to die to the old man, to put off the old man and consider it as dead. It is the act of denying oneself and taking up the cross.

As well as blood sacrifices which occurred for the whole nation in one moment (Day of Atonement), so there was a continual, daily, need for individual sacrifices to deal with known sins. These continual sin offerings represent progressive sanctification.

But there are other types which point to progressive sanctification as well. Here we will look at the activity in the Holy Place of the Tabernacle.

The bread of the presence or 'showbread'

And you shall set the showbread on the table before me always. Ex 25:30

And you shall take fine flour and bake twelve cakes with it. Two-tenths *of an ephah* shall be in each cake. You shall set them in two rows, six in a row, on the pure *gold* table before the LORD.

And you shall put pure frankincense on *each* row, that it may be on the bread for a memorial, an offering made by fire to the LORD. Every Sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. Lev 24:5-8

Bread is a picture of the word of God which nourishes his people. The fine flour, from which it is made in the Tabernacle, is a picture of Christ; - wheat being a product of the earth, grown and nurtured here and then ground down through suffering (Jn 12:24). Christ is the bread of life from heaven given for us (Jn 6:32-41). Christ's character is like fine flour, needing no further work and containing no rough edges or unevenness. The flour is then baked, put through the fire and tried, as Christ was tried by suffering.

The frankincense added to the bread also speaks of the graces and virtues of Christ in his purity. Frankincense also grows out of the earth since it is a tree. But the word means 'white'; the moon is a related Hebrew word due to its silvery whiteness. Frankincense is also a fragrant gum or resin. This all speaks of the fragrant purity of the righteous life of

Christ as a sweet smelling aroma to God. It also speaks of Christ's sufferings since the resin was only really smelled when burned.

In the Holy Place (i.e. the soul) there was a continual provision of fresh bread week by week. The two rows of six speak of a testimony (number 2) in man (number 6), the twelve cakes refer to covenant. Through a covenant (the new covenant) God places his testimony of Christ in man so that his soul can feed upon it daily.

The 12 cakes also refer to the twelve tribes of Israel, picturing that there is sufficient bread for all God's people. Some tribes had a certain honour and prominence on the march but when it came to the feeding represented here they were all equal. In heaven we are all viewed as equal and it is the heavenly scene that is also pictured in the Holy Place.

This is the renewing of the mind through daily application of the truth of God's word (i.e. Christ). Just as there had to be a continual refreshing of the bread, so also there must be a continual renewing of the mind by appropriating the truth of Jesus Christ. The bread of God and the word of God are applicable in the first instance to Christ. In sanctification the believer continually feeds on Christ, appropriates his word by faith, and then acts upon it. The renewing of the mind in truth enables growth in grace.

The lampstand

You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it. And its wick-trimmers and their trays *shall be* of pure gold. Ex 25:37-38

The lampstand speaks of the testimony of God in Christ (light shining out) which is dependent upon the filling of the Holy Spirit (the provision of oil). Thus, secondarily, it speaks of the testimony of Christ in the believer, Christ shining through him (Matt 5:16). But this shining of light also requires a continual trimming of the wicks, cutting back dead flesh. The soul needs to be enlightened by the shining of the Spirit into it from the human spirit but this first requires the cutting away of the old nature. The testimony of God shines in the person by the new nature, for this to shine the believer first has to put off the old nature.

The raising of the wicks by the golden tongues is a picture of resurrection, new light. By dressing the wick and raising it up the priest gave more light in the Holy Place first thing in the morning. As dawn was breaking outside, inside the Tabernacle the light was shining more brightly. This is a reference to the new nature being raised up in the believer after the old nature has been put off. In a more general way it can also refer to the resurrection of the whole church on the last day when the light of God's glory will shine more brightly than ever before on a new day for creation.

The High Priestly garments of glory and beauty

And you shall make holy garments for Aaron your brother, for glory and for beauty. ... And these *are* the garments which they shall make: a breastplate, an ephod, a robe, a skilfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest. Ex 28:2-4

We do not have time here to expound the illustrative virtues of all these garments, but they are worthy of such study. The chief point is that they refer to the putting off of the old nature and the putting on of Christ. The different garments each speak of different virtues of Christ which are appropriated by his people. These cover every aspect of the man: the breastplate covers the heart, the turban protects the mind, the robe covers the body, the sash holds it all together to enable him to work, and so on. These garments have a parallel

in the spiritual armour mentioned by Paul in Ephesians 6, which refer to the character of Christ but disposed to war. These garments are aspects of the character of Christ.

These garments are holy and are only for the ministry of the High Priest; just as the believer who puts on the new nature, Christ, is able to act righteously. If it be objected that the High priestly garments only speak of an application typologically to Christ and not his people, then we can look at the clothing of the ordinary priests, Aaron's sons.

For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests. And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. They shall be on Aaron and on his sons when they come into the tabernacle of meeting. Ex 28:40-43

They made tunics, artistically woven of fine linen, for Aaron and his sons. Ex 39:27

The clothing of the priests was made of finely woven linen, which speaks of righteousness. Just like the High Priest, the ordinary priests had garments of glory and beauty, which speaks of putting on the righteousness of another.

The simple point that we are trying to make is that in the Tabernacle, priestly ministry could only be performed when the priests took off their normal clothing and put on holy clothing. This clearly speaks of putting off the old nature and putting on Christ (the new nature).

Thus we can see plenty of testimony illustrating the truth of a continual need for purification in progressive sanctification by appropriating the benefits of the cross in our daily lives, putting off the old man, being renewed in the spirit of our minds and putting on the new man.

The future tense of sanctification in the body

Theology

The future tense of sanctification is the glorification of the believer. This incorporates three things: 1) the removal of the old nature forever; 2) the instantaneous finalisation of the process of progressive sanctification and 3) the provision of a new spiritual body like that of Christ. Together these enable the believer to share in the glory of God. The believer becomes glorious.

Typology

In the scheme of progressive revelation in the Bible the principle of resurrection was less well understood early on. However, it was not unknown; Abraham, we are told in Hebrews, understood that physical resurrection was part of the inheritance promised by God. Consequently, there are fewer types dealing with this and they are more subtle.

A chief type of the resurrection body, and of resurrection generally, is in all the offerings of firstfruits. The firstfruit is the beginning of a new creation each year when the harvest was ripe and firstfruit offerings were involved in several other types of offering; viz.

1. On the day after the Passover Sabbath a sheaf of new corn had to be waved by the priest before the altar (Lev 23:5, 6, 9-10, 12, 2:12).
2. In the feast of Pentecost two loaves of leavened bread (made from new flour) were to be waved (Lev 23:15, 17; Num 28:26).

3. The feast of Tabernacles was an acknowledgement that the fruits of the harvest were from the Lord (Ex 23:16; 34:22).
4. Every individual was required to consecrate to God a portion of the firstfruits of the land (Ex 22:29, 23:19, 34:26; Num 15:20-21).

It is also significant that at the time of the resurrection of Christ, the High Priest was waving the offering of firstfruits.

Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.' Lev 23:10-12

In the year that Christ suffered, the day of offering firstfruits fell on that Sunday. In any case, Christ is frequently mentioned as the firstfruits, or firstborn, of a new race of resurrected people (1 Cor 15:20, 23; Col 1:18; Rev 1:5). The offering of the firstfruits is clearly associated with the glorification of the believer and believers are called such in Jm 1:18; Rev 14:4.

And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night *from* before the people. Ex 13:21-22

Every new morning the Israelite woke up to see the pillar of cloud of God's glory hovering over the Tabernacle in the court. Now a pillar of cloud is indicative of the return of the Lord,

Jesus said to him, '*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.' Mat 26:64

Jesus said, 'I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.' Mk 14:62

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, 'Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.' Acts 1:9-11

It is upon the return of the Lord in a heavenly cloud that we will all receive our new glorious body. There is at least an indication of this in the provision of the pillar of cloud in the court every new morning for the Israelites.

Conclusion

Now it must be accepted that there are minefields in the realm of typological speculation and one can run into error by over speculating and over detailed analysis. At the end of the day the teaching of the flock is by the application of the theological truths of the Bible and not the typology of it. However, it is often helpful, and indeed instructive, to see the typology of a thing illustrating a certain aspect. Thus typology can be helpful to help us understand a doctrine, but we must be careful not to press this too far. Furthermore, types often refer to more than one thing and this can also cause difficulties when the explanation blurs the edges.

So, I have offered here some typological insights, which may or may not help you to understand the theological principles. You may disagree with some aspects of the exposition; that is perfectly fine. However, some may find that this or that type helps them to understand a doctrinal issue much better; if so, well and good. That was the idea.

There is no doubt that the apostles used types as a teaching aid. Paul does this in 1 & 2 Corinthians and in Hebrews, but there are many other references throughout the NT. We are on safe ground if we limit ourselves to these types as explained by an apostle, but there is also some benefit in trying to understand God's word further based upon the foundation of apostolic exposition – so long as we are sensible, restrained and do not use them to establish new truths. So, beginning with sound theology based on Scripture, a moderate exposition of types has some value.

It is my prayer that this little exposition of the types surrounding the doctrine of sanctification may be of use to you.

Scripture quotations are from The New King James Version
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