

In the Shadows

A Digging Deep Bible Study of Types & Shadows

CINDY COLLEY

For all of the women in the Digging Deep study.

Your zeal for the Word
is a constant encouragement to me.
We will all be better equipped
for His glory in our perilous moral climate
because of our knowledge of Him.

Table of Contents

Introduction:	Page 3
Month One:	Page 5
Month Two:	Page 6
Month Three:	Page 10
Month Four:	Page 12
Month Five:	Page 14
Month Six:	Page 16
Month Seven:	Page 18
Month Eight:	Page 21
Month Nine:	Page 23
Month Ten:	Page 25
Month Eleven:	Page 26
Month Twelve:	Page 28

Introduction

These are a shadow of the things to come, but the substance belongs to Christ (Col. 2:17).

This year's study takes the very important images from Old Testament history that typify or foreshadow the elements of our salvation in the New Covenant. Many religious misunderstandings follow when we don't have a knowledge of these shadows in the Old Law. It's my prayer that our appreciation for Calvary and the empty tomb will be deeper when we get to know the schoolmaster or guardian of the Old Testament (Galatians 3:24,25). I'm praying we will better be able to reach lost souls by being able to see and show Christ and His church in the Passover, the priesthood, the tabernacle and the sacrifices of Israel. Thank God that we have the very substance of the shadows today. While those of the old covenant had no idea of the profundity of their rituals, we not only know their deeper meanings, but we get to live in the era of the "real" things! We have the faith that is the substance of that for which they could only hope. We are the living fulfillment of Hebrews 11:1. We get to put our lives into the faith of Jesus Christ!

There are several helpful websites to accompany this study. *The Digging Deep in God's Word* Facebook group is the place for study related discussion and questions. The *Digging Deep for Encouragement* Facebook group is the place for prayer requests. Related articles can be found by following the *Bless your Heart* blog for women at www.thecolleyhouse.org. I wish you many blessings and a greater faith as you journey *In The Shadows*.

Cindy Colley

Month One

Adam — Christ

Noah and the Ark — Christ and the Church

1. Read Genesis chapters 1-11, specifically noticing two characters: Adam and Noah.
2. Read Romans 5 and I Corinthians 15. Make a list of five comparisons between Adam and Christ. Example: Both had miraculous earthly beginnings. (These comparisons can explain ways the two are similar or ways that an event or characteristic corresponds but is still a bit different.)
3. Noah was a preacher of righteousness. Read I Peter 3 and II Peter 2 and highlight the passages about Noah. Then Read Matthew 11 and Mark 2. Identify passages which say that Christ preached. Read His most well-known sermon from Matthew 5-7. For group time or podcast, include a discussion of the success rate of each of these preachers. Let's not forget that success is not always immediate and be encouraged by that fact. Is there some influence that you have had for good that was not immediate? If so, jot this in your notes.
4. Noah was a prophet of God, foretelling the doom of those who rejected the grace of God. Read Matthew 23-25 and highlight any prophecies you find.
5. Noah had a pattern for building the ark. List the specifics of the pattern. Also take the time to look at the proportions of the ark from this website: <https://answersingenesis.org/ministry-news/ark-encounter/opening-date-announcement/>. Watch the video. Jesus had a pattern for building his church, as well. Memorize Matthew 16:18. Then read Acts 2 for the fulfillment of a partial list of these specifications for the building of the church. Write this list. Example: Established in Jerusalem: Acts 2:14 and Joel 2:28-32.
6. Noah's obedience in escaping corruption by being in the ark secured God's promises for Him. Our obedience and escape in the church secures eternal promises for us. Read 2 Peter 1:1-4. What two adjectives are used to describe our promises. Use your Greek Lexicon to define these two adjectives.

Practically speaking: Choose your favorite New Testament promise. Write it out and make it a refrigerator verse for the remainder of this year. Mine is Romans 8:28.

Month Two

Isaac—Christ

Sarah and Hagar—The Old Covenant and the New Covenant

1. Read Genesis 12-22. Highlight the verses that show the following: (1) That Isaac was a child of promise; (2) That Isaac's birth was miraculous (3) That Isaac was sacrificed by His father (Be sure to notice Hebrews 11: 17-19 as you contemplate this.); (4) That he carried the wood to his own sacrifice; (5) That he rose again on the third day. Now list any New Testament passages that verify these same things to be true of Jesus Christ.
2. Read the following excerpt taken from the book "Women of the Genesis." This book is one of a series produced by Publishing Designs: www.publishingdesigns.com.

One of the most confusing dilemmas of the religious world today is the problem of distinguishing between the old covenant and the new covenant. In the story of Hagar, an allegory is found that illustrates profoundly the inadequacy of the old law and the great promise of salvation found in the new law of Christ. Hagar was the Egyptian handmaid of Sarah. It is likely that she joined the caravan of Abraham and Sarah as it traveled through Egypt in their early wanderings. Most scholars believe that Hagar was a gift to Abraham and Sarah given by Pharaoh as a result of the deceit of Genesis 12. (See Genesis 12:10-16.)

The reader will recall that Sarah was quite aged, seventy-six to be precise, and had not been able to bear children. She remembered God's promise that a nation would come of Abraham's seed and, in her lack of faith, decided to help God. Her idea was to give her maid, Hagar, to Abraham. In this way, she reasoned, the heir of promise could be conceived by Hagar. (The practice of giving one's maid to one's husband was quite common in Sarah's day.) As is generally the case when faith begins to waver, Sarah's trouble had just begun, and this trouble was to affect deeply the life of Hagar.

Thus, Hagar's position suddenly changed from the handmaid of Sarah to the one who replaced her, at least temporarily, in the most intimate of all earthly relationships. The indication is that her attitude changed as quickly: "So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes" (Genesis 16:4). Sarah's reaction to Hagar's inflated pride was to complain to Abraham. He, in turn, told her to do with Hagar as she pleased. The Bible says that Sarah dealt harshly with her, and Hagar fled to the wilderness.

The next scene involving Hagar finds her beside a fountain of water in the wilderness. It was here that she received a visit from an angel who announced to her that she would have a son and that this son of Abraham would father a multitude. This son was later born and named Ishmael. It was about fourteen years later that Sarah received her special visit from the Lord (Genesis 18). During this visit, of course, Isaac was promised. At the time of Isaac's birth,

Ishmael was about fourteen years old. Perhaps his pride was smitten when he realized that Isaac, not he, would be the heir of promise. Ishmael made fun or mocked at the weaning festival of Isaac:

So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing (Genesis 21:8–9).

Sarah was displeased when she saw the son of Hagar mocking. She told Abraham to cast out Hagar and Ishmael. She refused to allow Ishmael to be heir with Isaac. Abraham, in a difficult position, was troubled. On one hand, his wife was insistent on casting out Hagar and Ishmael (Remember, Ishmael's very existence was Sarah's idea.) On the other hand, the mother of his son and even Ishmael, his son, were likely dependent on Abraham for their livelihood. The answer to his dilemma was to come from God:

So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing (Genesis 21:8–9).

Sarah was displeased when she saw the son of Hagar mocking. She told Abraham to cast out Hagar and Ishmael. She refused to allow Ishmael to be heir with Isaac. Abraham, in a difficult position, was troubled. On one hand, his wife was insistent on casting out Hagar and Ishmael (Remember, Ishmael's very existence was Sarah's idea.) On the other hand, the mother of his son and even Ishmael, his son, were likely dependent on Abraham for their livelihood. The answer to his dilemma was to come from God:

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. (Genesis 21:12)

Early one morning, Abraham placed bread and water on the shoulders of Hagar and sent mother and child away. Once again she went into the wilderness. When the water was gone, she put Ishmael under a shrub. She walked the length of a bow shot away from him so she could not see his death. She then lifted up her voice and wept. Ishmael must have cried, too. The Bible says God heard his voice (Genesis 21:17). He calmed Hagar's fears promising to make of Ishmael a great nation. Then the Lord opened her eyes, and she saw a well of water.

From that day, God was with Ishmael. He grew and became an archer. The final account of Hagar in Genesis reveals that she chose Ishmael a wife out of the land of Egypt.

The concluding biblical record of Hagar is found in Galatians 4:21–31. (The King James Version refers to her in the New Testament as Agar.) It is here that the most significant lesson from Hagar may be learned. In fact, one of the most important of all Bible lessons is the distinction between the law of Moses and the law of Christ. Without a knowledge of this distinction, it is impossible for one to know God's will for man today. A simple, yet powerful explanation of this lesson is found in this allegory concerning Sarah and Hagar. Hagar represents the law of Moses given at Mount Sinai. Sarah represents the law of Christ, or the second covenant. This comparison is given by Inspiration in Galatians 4.

3. Read the book of Galatians. Answer the following short answer questions as you read. I believe this is a good juncture to delineate between the value of shadows and that of the “real thing.”

- a. Can anyone be justified by the works of the Mosaic law? Cite a passage.
- b. If a man tries to build his salvation in the law, what does he become, according to 2:18?
- c. Who are the children of Abraham?
- d. Who are blessed today with faithful Abraham?
- e. Those who are under the law are also under what, according to 3:10?
- f. Who was made a curse for us?
- g. How many seeds of Abraham were seeds of promise?
- h. Where was the covenant confirmed?
- i. Where were people kept before faith came?
- j. In 3:25, 26, what action verifies or “fleshes out” faith?
- k. To whom does one have to belong to be an heir of promise?
- l. How is an heir like a servant when he is still a child?
- m. Who were these servant-heirs in our analogy?
- n. When did these servant heirs get their final “adoption papers”?
- o. When people go back to the Old Law, do they refuse their adoption? How so?
- p. From what do people fall when turning back to the Old Law?
- q. If a man insisted that physical circumcision was necessary for salvation, what did he make himself in regard to the entire Old Law?
- r. What avails today instead of circumcision?
- s. What should never be used as an excuse to be fleshly?

4. Make a two-column chart, with “Hagar” on one side and “Sarah” on the other, then place each of the following in the correct column:

handmaid, freewoman, gave natural birth, gave miraculous birth, son in bondage, son free, son was persecutor, son was persecuted, son given all the father’s possessions, son given bread and water, remained in good relationship, cast from good relationship

5. Now go back, look at the chart, substituting “Law of Moses” for “Hagar” in your mind and also substituting “Law of Christ,” in your mind, for “Sarah.”

Practically speaking: Take time to go to God in prayer and thank Him for providing the new covenant of freedom for our generation. Ask him to help you see the comparison between this freedom and even the freedom we enjoy as Americans (or your portion of freedom in whichever part of the world you live). His freedom is infinitely more valuable and infinitely more secure. We only give it up if we

personally choose to do so, while our national freedoms are largely controlled (secured or forfeited) by others.

Month Three

The Passover Lamb—Christ The Passover—Salvation and the Lord's Supper

1. Read Exodus 1-13. Find and highlight the following, as you read:
 - a. Who was the son of God in Exodus 4?
 - b. Two promises made to Israel in 11:1-7.
 - c. How was the dough transported out of Egypt in chapter 12?
 - d. Any mention of the arm, hand or finger of God.

2. From Exodus 12, list the specifications given for salvation from the tenth plague:
 - a. Date:
 - b. What animal?
 - c. Criteria of animal:
 - d. Length of animal separation:
 - e. Place of blood painting:
 - f. Seasoning regulations:
 - g. Cooking regulations:
 - h. Discarding regulations:
 - i. Apparel regulations:

3. Notice that the establishment and instructions of the annual Passover memorial feast occurred before the tragic night that was to be memorialized. What New Testament memorial feast was established before another tragic night/day? What unique attributes of our God make him able to establish a memorial to an event before the event even happens?

4. As the Israelite people exited their doorways never to enter again, how was the lamb over them, beside them and in them? Can you find passages that tell us that the Lamb of Calvary today is over, beside and in us?

5. Read Matthew 26, Mark 14 and Luke 22.

6. With a concordance, make a list of every time the word "leaven" is used in the Bible. How many of these times is leaven referenced in a negative sense or in a "casting-away" sense? How many times in a positive (this-is-a-good-thing) sense? How many times in a neutral sense? Which one of these is most prevalent? How can I cast out leaven when I eat the Lord's Supper, just as the Israelites did when observing the Lord's Supper?

7. Is there also a sense in which I can apply the blood of the Lamb today, just as they did at Passover time? Be ready to talk about this for group discussion or podcast. See if you can find 30 or more New Testament passages in which Christ is called a “lamb”.
8. Does Christ meet the criteria of the Passover lamb that you listed above? Copy I Peter 1:18-19 and put it on your refrigerator for the rest of this month.
9. Read a modern day parable located here:
<http://www.christianstories.com/stories/heartwarming/yoursonsblood.shtml>
10. Let’s conclude by looking at three “S” concepts that have great significance to the Passover and the escape from Egyptian bondage and our own escape from the bondage of sin through the blood of the perfect Lamb of God. These concepts are as follows.
 - a. Separation: Did Israel have to be separated from the Egyptians at Passover time? What was the punishment for not removing the leaven at Passover time? From what leaven do we rid ourselves today? How does this involve separation from the world? Read Romans 12:1-2.
 - b. Salvation: Read Luke 1:51; John 12:38; Acts 13:17; Luke 11:20; Luke 1:66; Acts 7:25; Acts 7:55; and Psalm 44:3. How is the hand of the Lord still mighty to save? Talk about “earning salvation” on the podcast or in a group discussion. Can we be saved without application of the blood? Does this work save us? Great discussion question.
 - c. Sacrifice: The Passover sacrifice was a lamb. The sacrifice that was offered for our sins was the Lamb of God. Where do we find the phrase “Christ, our passover”? In this context of sin in the Corinthian church, both the blood of the Passover lamb and a casting out of leaven was necessary. Which part of this resolution to the sin was God’s part and which part was man’s part? In this case, what “leaven,” specifically, needed to be purged?

Practically Speaking: Next Sunday, when you participate in the Lord’s Supper, think of the leaven you cast from your life when you were “sprinkled” with the blood, having your conscience cleansed. Read Hebrews 10:22 and Hebrews 11:28 at this time.

Month Four

The Red Sea—Baptism Canaan—Heaven

1. Read Exodus 14-24. Notice that the people of Israel in these chapters were getting accustomed to a whole new way of life; a new home, new food, a new law, a new leader, and a new destination—all of this after their baptism in the Red Sea. Is this what happens to people after baptism? How so?
2. Read I Corinthians 10, which verifies the above. From that chapter, complete this chart:

Red Sea Baptized unto _____.	Baptism of New Testament Baptized unto _____(Gal 3:27)
Drank from _____.	Drink from _____.
Some sinned and were destroyed by _____.	Some sin and are destroyed by the _____.

3. Pause here to read Nehemiah 9 and Psalm 78. Highlight any references to the Red Sea. These chapters are beneficial to the whole of the Shadows study.
4. Make the following list. Beside each word, try to identify it's relevance to the Israelites before or after their baptism and then to Christians today with regard to baptism. Try to identify relevant NT passages, when possible. This is a growing exercise.

Identity of former master
Characteristics of former master
New leader
Evidence of rejoicing following baptism
Mountain from which law was given (Search Luke 24 for this NT location.)
Food received
Many died
A promised land

5. Read Deuteronomy 1-11, a chronicle of what happened to Israel on their way to the Promised Land. Highlight every reference or description of that land of rest. Read Acts 7 and find the mention of the land in that passage.
6. Read Hebrews 4 and highlight any reference to the promised rest. Then read Hebrews 10:23-39 and highlight the account of what happened to those who rejected the law

on the way to the promised land. Notice how the comparison is made with regard to punishment if we today willfully live in sin.

7. Read the description of our promised rest in Revelation 21-22.
8. Now go back and note the part of Exodus 16 that details the provision of manna for the people of Israel. Read Numbers 11 and compare the prevailing attitude of that chapter with that of the psalmist as you read Psalm 105. Highlight the reference to manna in the psalmist's list of manifestations of the mercies of God.
9. Finally, Read Deuteronomy 8, highlighting the references to manna. Read Joshua 5 and notice the cessation of the manna. Read John 6 and highlight the reference to Christ, our manna. Read Revelation 2 and highlight the reference to manna. (Let's discuss the meaning of "hidden manna" on the podcast.) In your notebook, list four ways that their manna was like the Bread of Life. Be creative and think about how this manna daily affected their lives and consider their attitudes toward the Giver of this gift. We'll discuss this on the podcast or group discussion.

Practically Speaking: Think of a Christian sister who is burdened by trials and/or toil. Send her a card of encouragement. Include a handwritten passage from scripture that includes the word "rest."

Month Five

The Rock in the Desert—Christ The Brass Serpent—Christ

1. As we study the rock that Moses struck in the wilderness, it's important for us to notice the provision from that rock. That necessary commodity was water. It is beneficial, too, to remember the utter dependence of humanity on water.
2. Make the following list; Put an Old Testament reference and a New Testament reference beside each characteristic of the rock in the desert and the rock that is Christ:
 - smitten or struck*
 - provided water*
 - Israel strove around the rock*
 - Israel asked "Is God with us?" —around the rock*
 - Israel murmured against the one who was to smite the rock*
 - benefits limited to those who drink*
 - People who were chiding were people who really needed the rock.*
3. Read Psalm 78 and find the reference to the rock. While in Psalm 78, go ahead and highlight each reference in this chapter to something that foreshadows something in the new covenant. There are several in this chapter. Plan to discuss this on the podcast or in a group discussion.
4. Read Psalm 105 and find the reference to the rock.
5. Read Numbers 21, highlighting the part about the poisonous serpents and the brass serpent. What was the reason for the deadly snakes? How does destruction ensue today when we reject the bread? Good podcast or group discussion.
6. Read John 3, highlighting the portion about the serpent and the Son of Man. When was Christ lifted up? How do we know that Nicodemus was a man who would understand the analogy of the serpent and the Lord? Read John 7 and find the reference to Nicodemus once again. Then read John 19 and find evidence that Nicodemus found validity in the analogy and acted upon it. Finally, read II Kings 18 and find what the people eventually did with the brass snake. Can you think of comparisons today in how people may treat the One lifted up for us?
7. In the case of the serpent, could the people be saved from the venom by faith alone? Read the book of James and mark each emergence of the lesson that we must act upon faith in order to secure salvation.

Practically Speaking: Surely one lesson from this study must be that God is sorely displeased when we murmur against His mercies. Every good and perfect gift is from our Father, so most of our complaints are ultimately against Him. Plan to take one entire complaint-free day. Challenge yourself to make it through the day without verbalizing any thought of negativity about your belongings, circumstances, associates or challenges. You may be surprised to find out how much murmuring you have been doing. (I think I need to do this!)

Month Six

The Tabernacle—The Church The Mercy Seat/Sprinkling—Propitiation at Baptism

1. Read Exodus 25-40. Notice the detail in the instructions for the construction of the tabernacle. Also notice the great liberality of the people in donating for the tabernacle. If you are studying online, find a picture of the tabernacle on this website: <http://www.apcurriculum.com/dcirfol/2-11-12-73Complete%20Activity%20Book.pdf>
2. Next, let's think about the outer courtyard. The common Israelites (people who were not priests) could enter that space which was 150 feet by 75 feet. The laver or washing place for the cleansing of the priests was located here as was the altar of burnt offering. The altar of atonement and the cleansing place clearly stood between the people and both Holy Places. This outer court is where the masses of the Israelites could remain. No common people could enter the holy place under the old law. They were decidedly the overwhelming majority of people (27:9-19 and I John 5:19). Both cleansing and sacrifice stand between people of the world and the priesthood. In view of all of this, who is in the outer court today?
3. Notice in chapter 32 that, during the very time that God was giving the instructions about the building of the tabernacle—this tent for which they would need to donate their jewelry and precious metals—they were breaking off their earrings for another purpose. What was that purpose? How can we, as God's people today "break off our earrings" in defiance to His call to us to make sacrifices? Memorize Romans 12:1-2 at this point.
4. Now pause to read Hebrews 1-3. What two personages or groups are compared to Christ in these chapters and how does Christ eclipse both in greatness?
5. Next, let's consider the Holy Place, where the priests of God ministered daily. This area is like the church, as we will see more clearly next month. According to Numbers 18:1-7, who had charge of this area? Who has charge of the church or the house of God today? Find a passage from Hebrews 10 to substantiate your answer.
6. What three items were in the Holy Place and for what were they used?
7. Now go back and examine the separation of the Most Holy Place as described in 26:31-37. This was the most sacred spot of all of the kingdom and it was the place entered only by the high priest and, by him, only once a year for the annual sacrifice. Find a New Testament passage from the book of Hebrews that identifies our high priest. (We will have more about this next month when we study the priesthood.)

8. What separated the Holy Place from the Most Holy Place? Read Matthew 27 and highlight the reference to this separation which was, by that time, in the more permanent temple in Jerusalem. Keep in mind as you read that chapter the great price that was being paid for our access to the throne of grace.
9. Read Hebrews 4: 14-16. Do you believe that “our” Most Holy Place is heaven, since this passage says that our high priest has passed into the heavens or do you believe that we already have been given access to the Most Holy Place since this passage says we can come boldly to the throne of grace? (It could be both.) Give reasons for your answer. Rich podcast or group discussion.
10. What items were in the ark of the covenant? What did these things symbolize for Israel? Do they have meaning for us as Christians?
11. Where was the mercy seat (Exodus 25:17-22)? According to this passage, what communion occurred there?
12. The Hebrew word for “mercy seat” is from a word meaning to cover or overspread. The mercy seat was more than a literal covering, though. It was the place where blood was sprinkled once a year to cover sins, so that this communion with God could happen. Who is the “covering” (with blood) for our sins? In the Greek Septuagint, the word for mercy seat is “hilasterion” and it signifies a propitiatory. Interestingly, this is the word used by Paul in Romans 3:25 in reference to Christ. Write out the definition for propitiation.
13. Now read Hebrews 9:1-5. Use your Greek lexicon to identify the original word for mercy seat in verse 5. In view of the meaning of this word, whose blood should have been sprinkled there? Whose blood is sprinkled there instead?
14. Finally, study the following three passages to determine at what point the blood is sprinkled on our “mercy-seat”: Hebrews 9:14, Hebrews 10:22, 1 Peter 3:21. When is His propitiation for us complete? What does this do for our consciences?

Practically Speaking: Write a note to someone who has been baptized in recent months. Encourage this new Christian to faithfulness using one of the passages we have studied this month. Include that scripture quotation in your card. Mail the card.

Month Seven

The Priesthood—Christians The High Priest—Christ

1. Review Exodus 29, Exodus 40 and Read Leviticus 1-9.
2. Exodus 29:1 says that the priests were to be hallowed or set apart for their service. Read Revelation 1 and find the verse that characterizes us today as priests. Make a list of at least five verses that call us, as Christians, to be set apart, different from the world, or sanctified. Good concordance words are holy, conformed, royal, and world.
3. Read Leviticus 21. Make a list from this chapter of the ways a priest had to be clean and free from deformity. From James 1:27, what is our New Testament requirement about spots (deformities)? Also read I Thessalonians 5:22,23, Colossians 1:22 and Philipians 2:15.
4. From Exodus 29, we noted the blood required on the altar of burnt offering. This blood was a propitiation or substitutionary “payment” for sin. Read Romans 3 and notice once more the part of the passage that speaks about the substitutionary blood of our new covenant. Read I Peter 1 and mark the verse that mentions the blood price.
5. From your list from Leviticus 21, you noted that the priests were to abstain from unholy things. Which step in our conversion to the “priesthood” would make us deny ourselves certain things that others (common people in the outer court—the world) might enjoy. Find two New Testament passages about this step in our conversion and/or about the things we must put away.
6. What was the purpose of the laver or basin in Exodus 40? What is the type of that shadow today in our conversion process? List at least two scriptures that show that priests today must “go to the laver”.
7. From Exodus 40, we see that the garments of the priests were holy linen. They were specialized and detailed as we have seen. Read Revelation 19 and see if you can find out what white linen is for us today.
8. The priests served in the first tabernacle (Hebrews 9:8). Go back and review #5 of the Month #6 study at this time.
9. What is our daily living sacrifice according to Romans 12?

10. Where was the candlestick in our tabernacle plan? Who is responsible on earth today for lighting the candlestick. Find a passage to substantiate this.
11. Read Leviticus 24 and identify the weekly bread memorial ritual. Do we have a weekly bread memorial? If so, what is it?
12. Read Hebrews 4-13, highlighting anything about our High Priest. Who is our High Priest?
13. Complete the following chart comparing and contrasting the Old Testament High Priest with our High Priest:

Characteristic	O.T. High Priest	Our High Priest
Free from defect, blemish	Leviticus 21: _____	Hebrews 4: _____
Washed with water	Exodus 29: _____	Ceremonial washing of Matthew 3: _____.
Anointed	Exodus 29: _____	The word <i>Christ</i> means _____.
Offered sacrifices	Exodus 29: _____	WAS the _____. Hebrews 9:26
Atonement	Made atonement every _____. Leviticus 16:34	Entered the Holy Place with His own blood _____ time. Hebrews 9:7-14; Hebrews 9:28; Hebrews 10:12
Intercession	The Holy Place was provided so that the _____ could enter and make sacrifices <i>for</i> the other priests and for the common people. Leviticus 16	Christ is our intercessor. Romans 8 _____; Hebrews 7: _____.
Authority	The High Priest was given authority in all things pertaining to the _____. This is a main theme of the book of _____.	Christ has all authority over the _____ of _____. Hebrews 10: 19-21.
Succession	There were _____ high priests because of death. Hebrews 7:23.	Because Christ lives on, his priesthood is _____. Hebrews 7: 15-28. He ever _____ to make intercession. He is after the order of _____ ... that is, unlike any other priest.

14. Now read Numbers 10. Find the passage that stresses the sanctification of the priesthood. In what ways do we fail to glorify God in our worship if we are not sanctified as his modern priests?

If there is a climax to this study, it is this study of the priesthood. The book of Hebrews should be treasured by any priest of God today, for it makes it clear to us that our authority figure in the priesthood is perfect, unchangeable and ever living to make intercession to the Father in our behalf. Best of all, he has been through every temptation that we have or will face (4:15). He understands as he goes before the Father for us. So go to the throne through Him boldly (4:16)! His atonement and intercession leaves us needing nothing else for eternal life.

Practically Speaking: Purchase a candle for a fellow sister in the royal priesthood. Attach a verse about light from the scriptures and give it to this sister who is a lighter of the candlestick. Encourage her to “let her light so shine!”

Month Eight

The Goats—Christ

Joshua—Christ

1. Read Leviticus 16-24, paying special attention to chapter 16.
2. Before reading the article below ask yourself, in what ways the sacrificial goat of Leviticus 16 is like Jesus? In what ways is the scapegoat of Leviticus 16 like our Savior? If there are questions you have about the goats, make a list of those questions.
3. Read this article by Caleb Colley from the Apologetics Press website:
<http://www.apologeticspress.org/APContent.aspx?category=111&article=3552>.
Look up and read every passage mentioned in the article.
4. Make a list, then, of ways Christ is like the scapegoat. Make another list of sentences in which you repeat the following and fill in the blanks. Try to do this same sentence (with different clauses) at least four times: "The Scapegoat could never _____ because _____."
5. Read Numbers 13-14 and Joshua 1-10. Highlight passages that indicate that God spoke to the people through Joshua.
6. Research the meaning of the name Joshua. What does it mean and what is the New Testament Greek word for that name?
7. In Joshua 1:1-2, Joshua became the leader of Israel. What is the spiritual Israel today according to Galatians 3:29 and who is the leader of that Israel? Joshua led God's people to the promised land. Who is our leader to our promised land? Read John 14:1-4
8. As noted in #5, the Lord instructed Israel through Joshua. In the new Israel, He has spoken through whom? Read Hebrews 1:1-2.
9. As Israel entered Canaan, the Jericho miracle occurred. The walls fell down because of faith, but not faith alone. Find the verse in Hebrews 11 that emphasizes this combination at Jericho. We enter the realm of the saved by faith combined with obedience. Go back to Galatians 3 and find the passage there that prescribes both faith and baptism as requirements to be in Christ.

10. Read Joshua 11 and highlight the instances where the passage indicates Joshua's completion of the job of subduing enemies. Read I Corinthians 15: 22-28, Acts 2:34,35 and Hebrews 1:13.

Practically Speaking: Do a little Google search to find what Ellen G. White, founder of Seventh-Day Adventism, espoused about the scapegoat. Who did she believe is the bearer of our sins? How does this contradict I Peter 2:24? Perhaps this might be one thing to discuss when you have your next chance to discuss the scriptures with a member of the Seventh Day Adventist church.

Month Nine

The Cities of Refuge—The Church The Year of Jubilee—The Christian Age

1. Read the following passages and highlight any references to the cities of refuge:
Numbers 34, 35
Deuteronomy 4
Deuteronomy 19
Joshua 20
2. These cities are named near the end of Joshua 20. According to Dr. Henry M. Morris of the Institute for Creation Research, the city names have the following meanings. See if you can find a New Testament passage for each definition...one that indicates that the church is a type of that city.
Kedesh —holy place
Shechem—strong shoulder
Hebron—fellowship
Bezer—strong hiding place
Ramoth—high place
Golan—enclosure for captives
3. What danger were men escaping when running to a city of refuge? What danger do we escape in the church? Cite a passage for each.
4. What nationalities were included in those who could run to a city of refuge. What about those who can find safety in the church? Cite a passage for each.
5. A way was prepared for the escape to a city of refuge (Deut. 19:3). Cite a passage that assures us today that the way to the church is prepared and marked.
6. According to Numbers 35, a protected man had to be inside the city to be safe. Where do we have to be in order to be spiritually safe? Cite a passage.
7. When could a protected man finally leave the city, if he desired to do so, according to Numbers 35? Does this happen for us? Cite a passage from the previous month's chart that indicates this.
8. Read Hebrews 6:18.
9. Read Leviticus 25, paying attention to the redemption of the year of jubilee.
10. The year of jubilee was a time of grace to the needy. How is the Christian era that time of grace? Find at least three New Testament passages that suggests His grace

has appeared to all men and we can be released from the slavery of sin. Read Romans 6 and highlight this message there.

11. According to Leviticus 25, on what day did the jubilee begin? Why is that significant to us with regard to our slavery? When could freedom begin? Read Luke 24:44-48.
12. What announced the beginning of the year of jubilee in Leviticus 25? Read Luke 2:8-14 and notice how our redeemer/redemption was announced with joy.
13. In the year of jubilee, those who had been oppressed would eat and dwell in safety (Leviticus 25). How is this true of those in the church? Can you find a New Testament passage that describes our spiritual feast?
14. Freedom was proclaimed to the slaves or captive. Read Luke 4 and highlight this liberty proclamation.
15. Debts were forgiven in the year of jubilee. What is the debt that is beyond our ability to pay? How did Paul say this to the Jews in Antioch in Acts 13?
16. The year of Jubilee was a year of rest (Leviticus 25:11,12). Jesus calls us to rest. Find this invitation in Matthew 11.

Practically Speaking: Make a list of all the things from which you have found refuge in Christ. Post this list somewhere conspicuous—even in a place where others might ask you about its meaning. Look at it daily for a month. Here's the beginning of my personal list:

Refuge in Jesus from:

Guilt

Need for Revenge

Hopelessness

Month Ten

David—Christ

1. Read Jeremiah 30 and find the prophecy about “David, their king.” He could not have been prophesying about David, the son of Jesse, since Jeremiah wrote many years after the reign of David. To whom was this passage referring? How do you know?
2. Look at the following list of characterizations of our Lord. How many of these descriptions of Him can you find with your concordance in the New Testament?

- Born to a Common Family
- Bethlehemite
- Shepherd
- Anointed
- Life in Jeopardy for Sheep
- On Throne of David
- Conqueror
- Man of Prayer
- King of the Jews
- Praised by the Jews
- Salvation Wrought through Him
- Enemies wanted to Kill Him/ Object of Conspiracy
- Man of Compassion
- Honored Government
- Loved Enemies

3. Now read I Samuel 16-31. Beside each of the above characteristics list verses from this reading that let you know that David could be described in the same way.
4. Read the following verses. What promise was repeated here over and over again?

- I Kings 2:33
- I Kings 2:45
- I Kings 8:25
- I Kings 9:5
- II Chronicles 6:16
- II Chronicles 7:18
- Isaiah 9:7
- Jeremiah 33:17

Now read Luke 1:32. How was this promise fulfilled?

Month Eleven

Leprosy/Uncleanness—Sin

1. Read Leviticus 11-15, highlighting the statutes that regulated those diseased with leprosy. Let's show that leprosy is like sin first, and then show how it relates to the cleansing of the new covenant.
2. From Leviticus 13, show that leprosy was treated as uncleanness requiring purification. Read I Peter 1 and show that sin requires purification.
3. Using the KJV, NKJV or the ESV, run the references in your concordance for the word uncleanness in the New Testament. How many times does this term refer to sin?
4. Leprosy was very contagious (Leviticus 13). Choose one of the following passages about the contagious nature of sin. Write it out for this month's refrigerator verse:
 - I Corinthians 15:33
 - Galatians 5:7-9
 - Proverbs 10:17
 - Proverbs 22:24-25
 - I Corinthians 5: 6-8
5. Leprosy starts small and grows on us. How is sin like this? Can you think of someone you have known who started with just a small lapse into sin and now has left the Lord? In Genesis 19, Lot is in a drunken state committing incest. Look at the previous chapters and list some smaller decisions that promoted his total departure by this point.
6. Leprosy is a very ugly and painful disease. Sin makes our lives ugly and brings unbelievable pain. The examples of this are legion in scripture. Look back through this year's study and choose one sin we've studied or that has been included in the reading. List the negative consequences of that sin.
7. In Leviticus 13, we find that one of the most tragic consequences of leprosy was isolation from the people of God. Read I Corinthians 5 and 2 Thessalonians 3 and identify the isolation required if a member of the body today is persistent in sin. Read Revelation 21 and identify the eternal separation noted there for those who stay in sin. List all of these passages.
8. Leprosy generally terminated in death. Read James 1 and identify the passage that describes the end of sin.

9. From Leviticus 14, we learn that both a washing and a sacrifice were part of the leper's cleansing. Read I Corinthians 6. List the verses here that call for each of these.

10. From Leviticus 14, who could pronounce a leper clean? Do we have someone in that office who can pronounce us clean from sin? Who?

11. Now read II Kings 5. These phrases describe Naaman at various points in the account. Put a scripture from the narrative beside each word or phrase:
 - great man
 - honorable
 - mighty man in valor
 - unclean
 - needed healing
 - carried letter(s)
 - encountered a great prophet
 - commanded to wash
 - was cleansed by immersion
 - had to follow details of instructions
 - converted
 - realized he was a debtor
 - had to get way out of his comfort zone

12. Now read Acts 7-9, Acts 22 and Romans 1:1-17. See if you can find a passage that indicates that Paul also can be characterized by each of the above. Jot your passages down beside the phrases. (The point is not that the Syrian commander is a type of Paul, although there are some extraordinarily keen likenesses, but rather that there are glaring similarities, in every case of conversion, between the cleansing from sin in baptism and the cleansing from disease (in this case, remarkably, by immersion).

13. Finally, read Psalm 51, Isaiah 1, Jeremiah 4 and Hebrews 9:14. Highlight the references to the washing.

Practically Speaking: Take the time and thought to pray this week while doing laundry or while bathing your babies or small children. Thank God for the cleansing agent—the blood—and for the symbolic washing with water in baptism. Pray for the specific stains which are easiest for you to bear because of your weaknesses in certain areas. Thank him for the joy of constant purification as His child (I John 1:7).

Month Twelve

Zion—The Church/Heaven

1. Read II Samuel 1-5, noticing particularly chapter 5 which contains the capture of the hill of Zion from the Jebusites. Answer the following questions about that capture:

Who was anointed king of Israel in this chapter?

In what city was the Hill of Zion?

Who were the proud people who thought their city was impregnable?

Who captured the Hill of Zion?

What new name did David give his new stronghold?

This was the beginning of the centralization of the nation of Israel (and later, Judah) around the great city of David, Jerusalem or Zion. Soon “Zion” came to be the generic name for all of Jerusalem and not just the original hill of Zion in the southern part of the city.

2. Now continue with chapters 6 and 7 of II Samuel. Chapter 7 is monumental in the history of Israel. Here God has a talk with David and solidifies a plan for a headquarters and House of God to be erected in Jerusalem. Highlight verses 8-9. Here, God tells David that he has taken him from leading sheep to ruling His people. It’s interesting to think about our own elevation when we are placed in the new Jerusalem, the church. He takes us from spiritual bondage to the house of the King. List every promise God made to David through Nathan in this chapter.
3. Read I Kings 1-9. By this time it is clear that Solomon is the builder of the temple in Jerusalem. From chapter eight’s account of the temple dedication, make two lists: (a.) list the things mentioned that were in the temple that day, and (b.) the future occasions upon which Solomon beseeched the Lord to hear and answer prayers prayed from and toward Jerusalem or Zion.
4. Read Psalms 9, 48, and 76, then answer the following questions:

Who sat enthroned in Zion?

What adjective describes Zion’s mountain?

Where is God known for a refuge?

Where did God’s people think of his lovingkindness?

Where was God’s dwelling place?

Who chose and desired Zion?

With what would the priests of Zion be clothed?

Who would shout aloud for joy?

What would bud in Zion?

With what would the enemies of Zion be clothed?

5. Read Psalm 137. Here the psalmist writes of the heart of Judah after having been taken captive by Babylon some 600 years before the time of Christ. Zion was preferred over the chief joy after the city had been besieged, the people taken captive and the great temple destroyed because of the sin of God's people. The captors taunted the people of Israel by asking them for what?

Adam Clarke in his commentary on the Old and New Testaments offers these moving comments about verses 3 and 4 of Psalm 137:

Verse 3. They that carried us away captive required of us a song. This was as unreasonable as it was insulting. How could they who had reduced us to slavery, and dragged us in chains from our own beautiful land and privileges, expect us to sing a sacred ode to please them, who were enemies both to us and to our God? And how could those who wasted us expect mirth from people in captivity, deprived of all their possessions, and in the most abject state of poverty and oppression?

Verse 4. How shall we sing the Lord's song] eich! nashir; O, we sing! Who does not hear the deep sigh in the strongly guttural sound of the original eich! wrung, as it were, from the bottom of the heart? Can WE, in this state of slavery, -WE, exiles, from our country, -WE, stripped of all our property, -WE, reduced to contempt by our strong enemy, -WE, deprived of our religious privileges, -WE, insulted by our oppressors, -WE, in the land of heathens, -WE sing, or be mirthful in these circumstances? No: God does not expect it; man should not wish it; and it is base in our enemies to require it.

6. Read the following article about the AD 70 destruction of the physical city of Jerusalem: <https://www.christiancourier.com/articles/1261-siege-of-jerusalem-the>. From AD 70 on, any mention in scripture of the city as being in the present or future is not referencing the actual city in Palestine. Let's see what our new Jerusalem is.
7. The hill of Zion or Jerusalem was, of course, the site of the last Passover, the institution of the Lord's Supper, the crucifixion, the resurrection and the beginning of the church. First read one of many prophecies about this new beginning in Zion from Psalm 14. Then read about all these monumental days—the most significant in human history—from these chapters: Matthew 26-28 and Acts 1, 2. A new House of God was erected in Jerusalem and you and I are a part of it! Read I Timothy 3:15. This new Zion is the spiritual habitation where the new Israel dwells. This symbolism is nailed is down in I Peter 2:6.

8. Zion may also symbolic of heaven. Read Psalm 15 and see who gets to abide in the Zion that is heaven. Could this list also apply to Zion that is the church? Why so or why not? Make a list of characteristics of that man (or woman):

9. Now re-read Hebrews 11 and 12. Hebrews 12 is the capstone of the study of Zion. After the list of those who overcame by obedient faith in Hebrews 11, we see that we, as his children are encouraged by their example, disciplined by a loving father, sanctified in holy living and brought along by faith toward the eternal Zion. The faithful of the old covenant were looking for a different country...a city of their own (11:13,14). God has prepared for them (and us) that city (11:16) It is described in 12:22-24. Read that passage and make a list of the things to which the writer says Christians have come. Look at the context and decide if this passage is speaking of Zion as the church or if it refers to heaven. Great material for group discussion or podcast.

Practically Speaking: Look back over the lessons learned from this year's Digging Deep study and write a paragraph or two about the most important thing you learned or re-learned from these shadows and types. Share these in your group discussion or email them to diggingdeep17@gmail.com for sharing on the group podcast or on the Bless Your Heart blog.

Resources Used

Several resources are noted as you find them in the text for your study. In addition, I leaned heavily on the book "Types and Shadows" by W. Gaddis Roy, Southern Christian University, 2004, Montgomery, AL.

Other resources are listed below.

Clarke, Adam, Commentary on the Old and New Testaments, www.macsword.com.

Colley, Cindy, We Bow Down, In Memory, Publishing Designs, 2002, Huntsville, AL