

"HEAR YE HIM"

A Devotional Series For Radio

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The Sermon: ALL THINGS TYPIFY CHRIST

Scripture: Book of Mormon, II Nephi 8:7-14.

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ: For, for this end hath the law of Moses been given; And all things which have been given of God from the beginning of the world unto man, are the typifying of him. And also, my soul delighteth in the covenants of the Lord which he hath made to our fathers; Yea, my soul delighteth in his grace, and in his justice, and power, and mercy, in the great and eternal plan of deliverance from death. And my soul delighteth in proving unto my people that save Christ should come, all men must perish. For if there be no Christ, there be no God; and if there be no God, we are not, for there could have been no creation. But there is a God, and he is Christ; and he cometh in the fullness of his own time.

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of the world unto man, are the typifying of Christ.

Sometimes the best evidence is circumstantial evidence. Eye witnesses are often confused, forgetful, mistaken, or unreliable; but circumstantial evidence, properly interpreted, always points to the right conclusion.

The brightness and glory and majesty of God are so great and so incomprehensible, that no man can behold God with the natural eye and live. No eye witness can tell us about God, yet he has not left us without witness. Circumstantial evidence is everywhere. All creation speaks of a Creator. Things which are not seen are understood by the things that are made. The heavens declare the glory of God, and the firmament showeth his handiwork. He that has seen the least of the stars of the firmament has seen God moving in his majesty and power; therefore men are left without excuse if they persist in their unbelief.

Jesus was born in the meridian of time, yet he was not unknown to the ancients. He left not himself without witness. He was the Lamb slain from the foundation of the world. Abel's sacrifice of the firstlings of his flock, though obscurely treated in the Scriptures, was a similitude of the sacrifice of God's only begotten Son. And this was only the first of many signs, wonders, types, and shadows which were designed to testify of the Messiah who was to come. "All things which have been given of God from the beginning of the world unto man, are the typifying of Christ."

Even Adam was cited by Paul as a type or shadow of Christ. Adam was the first man with an earthy (or as Weymouth's translation puts it, an animal) body; Jesus was the first man to receive a spiritual or heavenly body through the resurrection. The first man Adam became a living soul; the last Adam (Christ) a quickening spirit. As in Adam all die, even so in Christ shall all be made alive.

Another type of Christ was Melchisedec, the great high priest to whom Abraham paid tithes. Abraham, the ancestor of the race that was to produce the Levitical priesthood, recognized the higher priesthood of Melchisedec, which was after the order of the Son of God. The writer of Hebrews dwells at some lengths on the similitude between Melchisedec and Christ, and quotes the 110th Psalm; "Thou art a priest forever after the order of Melchisedec," referring it to Christ, the great High Priest who is made after the power of an endless life, and who ever lives to make intercession for us.

Moses was another type of Christ. Moses himself prophesied: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Peter, on the day of Pentecost, quoted this ancient prophecy and related it to Jesus. Perhaps there is no character in the Old Testament whose life is so symbolic or typical of the life of Christ as Moses.

Moses was a great prophet, one who declared the word of the Lord; so was Jesus. Moses forsook the glory and ease of Pharaoh's court, and even renounced his claim to Egypt's throne, in order to cast his lot with his own people. Jesus left his Father's house and his Father's throne, to spend his life with men. Moses delivered his people from the bondage and slavery of Egypt; Jesus delivered his people from the bondage and oppression of death. Moses was the mediator of the old covenant, standing between God and man as they made this covenant together. Jesus was the Mediator of the new covenant, by which God and man were brought again into harmonious relationship with each other. Moses gave the law of carnal commandments -- the law of Moses. Jesus declared to men the law of love. Moses was a judge; and it is Christ who shall judge all men in the end of time. Moses was a statesman, the founder and ruler of the theocratic state which was a type of the kingdom of God on earth -- a type of the kingdom over which Christ shall rule when the kingdom of this world becomes the kingdom of our Lord and of his Christ.

There were many types and symbols of Christ in the Mosaic ritual and the Mosaic law. The Passover lamb without spot or blemish, was a type of symbol of the Messiah who should come and live without sin and save his people by shedding his blood and rising from the grave to make a new life possible for all men. As the blood of the lamb sprinkled on the door posts saved the people of Israel from the angel of death who destroyed all the Egyptian first-born, so the blood of Christ was to save all who would confess him and take his name upon them.

The brazen serpent which Moses lifted in the wilderness to save his people from the plague of serpents was a type of symbol of the Christ who should be lifted up. John writes: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." The tabernacle which was the center of Israel's worship was a type of the heavenly taber-

nacle. There is quite a lengthy dissertation on this theme in the 9th chapter of Hebrews, which points out that the High Priest of Israel entered into the holy of holies only once a year; that before he entered he offered sacrifice for his own sins and for the sins of the people; that the blood of the sacrifice was symbolic of the blood with which Christ would seal the new covenant; that neither the high priest nor the people could be made perfect by these sacrifices of animals; that therefore the pilgrimage into the holy of holies had to be repeated year after year; but that Jesus after his resurrection ascended into the heavenly tabernacle of which the earthly tabernacle was but a type or symbol, and by one offering of his own blood, once and for all atoned for the sins of men and removed the barriers that separated them from God.

The law of Moses, in all its aspects, was a shadow of things to come -- a schoolmaster designed to lead men to Christ. Its gifts and sacrifices and ordinances were the example and shadow of heavenly things. Any efficacy that attached to its ritual or sacrificial observances grew out of the fact that Jesus was to come and fulfill the law, and make real the things which the law had only exemplified. In other words, salvation could not come through the law of Moses, but only through the life and death and atonement of Christ, whom the law foreshadowed.

God has not left us without witnesses of himself. Neither has he left us without witnesses of his Son, Jesus Christ, for "All things which have been given of God from the beginning of the world unto man, are the typifying of him." Have you seen Jesus? All things bear record of him. Men of faith see him in all things of creation which are by him and of him and through him. They see him in all the things which are types or symbols or shadows of his Deity, his Messiahship, his priesthood, his love, his sacrificial atonement of us. Have you responded to this testimony? Will you not look upon Jesus that you might live? Will you not accept him as Savior, and obey him as Lord?