

other than verbal is not existent, in any true sense of the word.

But the purpose of verbal inspiration is to give us the idea that is there. And the Bible is not a set of mottos, that we take a verse and we repeat these wonderful words, and this is it, and that is the thing the Bible is a presentation of ~~x~~ wonderful ideas, of divine ideas, given to us as well as they can be given in human words. In ~~xxxxxxxxxxxx~~ human words which are as well adapted for the purpose as any words you can get, and you can't ~~x~~ say that this word is a wrong word, here, it should be a different word. You can't say that. But' you can say ~~xxx~~ that you can only draw up to a certain point from the word the meaning. There ~~xx~~ are two possibilities of interpretation, which is it in the particular case, you have to examine other Scriptures to find out.

So, in this matter of typology, and symbols, I notice in the Schofield Bible there is a definition of type in connection with Genesis 1:16, and there is a statement, there, in connection ~~xxx~~ with that definition, which, on this point, is very very excellent. It says, there, in connection with Genesis 1:16, a type is a divinely purposed illustration of some truth. I think that is a very good definition, too. A divinely purposed illustration of some truth. But it goes ahead and tells different kinds of ~~xxxxx~~ types that there might be, and I am not ~~xxx~~ sure whether the division is the best that you could possibly get, there, ~~xxx~~ whether some of these are entirely different, but they are, all of them, different types to which reference is made, here, these five. But, no, I guess this isn't the reference which I had in mind, that gave this particular information that I ~~xxx~~ wanted to give. This is good, here, but it was Exodus 25:1, I guess. In Exodus 25:1, the statement on this particular point that I was speaking of, yes, it says here, about the general authority for the types of Exodus is found, one as so on, and two as so on, and then it