

# TYPES AND ANTITYPES

## PART I

A CENTRAL METHOD GOD USED TO STRUCTURE HIS WORD

By Arlen L. Chitwood

**Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:**

**Ought not Christ to have suffered these things, and to enter into his glory?**

**And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself (Luke 24:25-27).**

In one respect, it appears strange that the material comprising the subject of these two pamphlets is even necessary, for *types* have to do with one of the clearly revealed main ways in which God, through His Spirit, structured the Old Testament.

But, in another respect, in view of that which has happened in Christendom during the course of the past two millenniums, it should not appear strange at all, for viewing Old Testament history as not only true history but seen, as well, from a typical fashion has, over time, progressively come into disrepute.

Jesus, revealing Himself to the two disciples on the road to Emmaus following His resurrection, used *one means alone*. He simply called their attention to the Word of God, the Old Testament Scriptures, opening these Scriptures to their understanding.

Jesus began with Moses and progressed to the other Prophets, revealing “unto them *in all the scriptures* the things concerning himself” (Luke 24:27). And later that day, when He broke bread in their presence — because of His having previously revealed Himself through the Scriptures — “their eyes were opened” (vv. 28-31).

The clear statement is made that *all of the Old Testament Scriptures* are about the person and work of Christ. The Old Testament Scriptures form *one continuous revelation* concerning that which God, not man, has to say about the matter; and God has provided this revelation of His Son through structuring His Word after a particular fashion.

The Old Testament Scriptures not only provide an account of true history, but, through this history, these Scriptures also provide an account of *all the various facets of the person and work of God’s Son — past, present, and future*. And the latter has been accomplished through God structuring Old Testament history after such a fashion that this history is *highly typical* in nature.

The Old Testament Scriptures form *the beginning point*. This is where God set the matter forth *first*. And, accordingly, any correct study surrounding *anything* which God has revealed about His Son — which would include *everything* in Scripture (Col. 1:15-19), for He is the Word made Flesh (John 1:1, 2, 14) — *MUST* begin where God began with the matter. Such a study *MUST begin in the Old Testament, with Moses*.

And, not only *MUST* such a study begin with Moses, but these Old Testament Scriptures *MUST be viewed after a certain fashion*.

They *MUST* be viewed after the fashion in which they were written. They *MUST* be viewed after the fashion in which God structured Old Testament history, *after a typical fashion*. Only through so doing can man come into a correct understanding of that which God has revealed.

## Place and Importance of Types

Typology is the great unexplored mine in the Old Testament. Studying the types will open the door to an inexhaustible wealth of information which God has provided, information necessary to properly understand God’s revelation to man.

On the other hand, it goes without saying that ignoring the types, as so many have done, will produce the opposite result and leave this door closed.

Note Paul’s statement concerning this matter in his first epistle to the Christians in Corinth:

“Now all these things happened unto them for ensamples [Gk., *tupoi*, ‘types’]: and they are written for our admonition, upon whom the ends of the world [Gk., *aionon*, ‘ages’] are come” (I Cor. 10:11; cf. v. 6).

I Corinthians 10:11 draws from a context (vv. 1-10) which refers to the history of Israel, extending from events immediately following the death of the firstborn in Egypt to the overthrow of an entire accountable generation in the wilderness, save Caleb and Joshua (Ex. 12-Deut. 34). However, the thought of events occurring as *types* in I Cor. 10:11 *must*, of necessity, encompass a much larger scope than this one segment in the history of Israel, which it does. Christ’s statements in Luke 24:25-27, 44; John 5:45-47, along with the evident structure of Old Testament history, leave no room to question the fact that all of Old Testament history must be viewed as highly typical.

## The Beginning Place for Types

Old Testament typology begins, not with the death of the firstborn in Exodus chapter twelve, but with the account of the creation of the heavens and the earth in the first verse of Genesis chapter one. *Biblical typology begins at the point where Biblical history begins*.

God, in the beginning, *created* the heavens and the earth. And at a later point in time, the creation, because of an act of Satan, was reduced to a ruin. Then, at a still later point in time, God set about to restore this ruined creation over a six-day period. And He created man on the sixth day, following the completion of the restoration of the ruined material creation. God then rested on the seventh day (Gen. 1:1-2:3).

This entire account in the opening verses of Genesis is fraught with significance and meaning. The account has not only been arranged in a *typical fashion* but, within this typical fashion, it has been set in a *septenary structure* as well. The entire 7,000-year history of man — from his creation to the end of the Messianic Kingdom — can be seen in these verses through the manner in which God structured His Word at the very outset.

Beginning with the creation of the heavens and the earth, the whole of that which God revealed throughout all subsequent Scripture can be seen in four parts:

- 1) *Creation (1:1).*
- 2) *Ruin (1:2a).*
- 3) *Restoration (1:2b-25).*
- 4) *Rest (2:1-3).*

(This *typical account*, with its *septenary structure* [Gen. 1:1-2:3], actually forms the foundation upon which the whole of subsequent Scripture rests. And all subsequent Scripture, seen in its true light in this respect, merely forms a commentary on that revealed at the beginning, in Gen. 1:1-2:3 [ref. the author's book, *THE STUDY OF SCRIPTURE*, Chapters I-IV].)

In Genesis chapter three, the original type of the coming Redeemer is set forth in the act of Adam after Eve had sinned. Adam partook of that associated with sin (fruit from the same tree which Eve had partaken of, the tree of the knowledge of good and evil) in order to ultimately bring about Eve's redemption; and this was done with a view to

both Adam and Eve one day being able to partake of the tree of life together.

The second Man, the last Adam, Christ, was made "sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21; cf. Rom. 5:14; I Cor. 15:45). And, in complete accord with the types, this, as well, was done with a view to Christ and His bride one day being able to partake of the tree of life together.

Then chapter four, providing additional commentary on that revealed in chapter three, sets forth the death of Abel at the hands of Cain; and this forms a type of the death of Christ at the hands of Israel.

Chapters five through nine set forth the generations of Adam, followed by the Noachian Flood, with a new beginning following the Flood. Two individuals stand out prominently in the latter part of the genealogical record: Enoch, *the seventh from Adam*; and Noah, *the tenth from Adam*.

("Seven" and "ten" are numbers which Scripture uses to show *completeness*. "Seven" shows the *completeness of that which is in view* [used as God's number in this respect], and "ten" shows *numerical completeness*.)

Enoch, at the end of one complete period of time, was removed from the earth before the Flood. Noah, at the end of another complete period of time, was left on the earth to pass through the Flood.

"The Flood" is a type of *the coming Tribulation*. "Enoch" typifies *the one new man* "in Christ" (comprised of all Christians), who will be removed at the end of the present dispensation, at the end of one complete period of time. And "Noah" typifies *the nation of Israel*, which will be left on the earth to pass safely through the Tribulation, "the time of Jacob's trouble" (Jer. 30:7) — completing the last seven years of the previous dispensation, at the end of another complete period of time, with a new beginning, the Messianic Era, to follow.

Genesis, as well, is the book in which we are first introduced to Melchizedek, a king-priest in Jerusalem (Gen. 14:18-20). And Melchizedek typifies Christ in His coming glory as the great King-Priest in Jerusalem (Ps. 110:1ff; Heb. 5-7).

It is in Genesis that we find Scripture forming detailed dispensational structures, as previously seen in chapters five through nine. Another such structure — covering events extending from the birth of Christ to the Messianic Kingdom — can be seen in Genesis chapter twenty-one through twenty-five.

And Genesis is the book which contains one of the most complete overall types of Christ to be found in the Old Testament — the life of Joseph, beginning in chapter thirty-seven.

"No one, I suppose, who has ever thought upon it, can doubt that this history [that of Joseph] is typical."

— Andrew Jukes

Note Jesus' statement, followed by Luke's comment, after Jesus had suddenly appeared in the midst of His disciples in His resurrection body:

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures" (Luke 24:44, 45).

Again, if one is to begin aright in Biblical studies, he *MUST begin where God began*. And, if one is to understand Scripture aright, he *MUST understand Scripture after the fashion in which it has been structured, which is highly typical*.

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