

TYPES AND ANTITYPES

PART II

A CENTRAL METHOD GOD USED TO STRUCTURE HIS WORD

By Arlen L. Chitwood

During His earthly ministry, Jesus often drew from the Old Testament to teach spiritual lessons concerning Himself.

He drew from things surrounding the tabernacle, and from various experiences of the Israelites: "I am the door" (John 10:7, 9); "I am the bread of life" (John 6:35, 48-51); "I am the light of the world" (John 9:5). Jesus told Nicodemus that the serpent lifted up in the wilderness foreshadowed that which was about to happen to the Son of Man, Who must also be lifted up (John 3:14). In response to the Scribes and Pharisees request for a sign, Jesus declared that the experiences of Jonah foreshadowed things which He would experience (Matt. 12:38-41). Note also His reference to Solomon in this same passage (v. 42).

Referring to conditions which would prevail upon the earth immediately before His return, Jesus called the disciples' attention to the days of Noah and the days of Lot (Luke 17:26-32). Events during the days of these two men typify events which are presently beginning to occur on earth, events which will come to full fruition immediately preceding Christ's return.

Then, during the latter part of His ministry Jesus taught by parables. And many things in these parables can be properly understood only in the light of Old Testament types and symbols.

John the Baptizer referred to the position which Christ occupied in relation to an Old Testament type when he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Paul spoke of this same truth when

he declared Christ to be "our passover" (I Cor. 5:7). The writer of Hebrews derived the major portion of the teachings in his book from Old Testament typology, and this book cannot be properly understood apart from viewing material in the book in a type-antitype framework.

Hebrews chapters three and four are built around the wilderness journey of the Israelites. And the key to a correct interpretation and understanding of the passage in Hebrews which gives so many a problem, Heb. 6:4-6, is to be found by contextually paralleling that which is stated in the passage with a type-antitype treatment of chapters three and four. In chapters five through seven, Melchizedek is mentioned nine times; and, in the light of that revealed about Melchizedek in the Old Testament, the things stated about Melchizedek in these chapters can only be *Messianic* in their scope of fulfillment (cf. Gen. 14:18, 19; Ps. 110:1-4). In chapters eight through ten, the tabernacle with its Levitical priesthood and sacrificial system is said to be a "pattern" (Gk., *tupos*, "type" [8:5]). And in chapters eleven and twelve, numerous Old Testament individuals who typify some aspect of the work of the triune Godhead in the history of Israel or in the life of the Christian are set forth.

Fundamentals of Types

A basic, fundamental rule to remember about types is the rule of "first mention." The first time a type is recorded in Scripture *the pattern is set*. Once the pattern is set, *no change can ever occur*. Later types will add information and cast additional light on the original type, but the original was *set perfect* at the beginning and *remains unchanged* throughout Scripture.

Another fundamental rule to remember about types is in the area of "doctrine." It is often taught that types are given merely for illustrations, and doctrine cannot be taught from types. Suffice it to say, types are far more than mere illustrations, and in the area of doctrine it would be well to ask a question, followed by a statement: "Who said doctrine cannot be taught from types? Certainly not the Scriptures!"

("Doctrine" and "teaching" are translations of noun and verb forms of the same word in the Greek text—*didaskalia* and *didasko*. "Teaching" is "doctrine"; "doctrine" is "teaching." And if "teaching" cannot be drawn from the types, of what value are the types?)

One overall thought though should suffice to quell any ideology that doctrine/teaching cannot be drawn from the types: Who made [designed] the type? And Who made [designed] the antitype?

Doctrine/teaching can be drawn from either or from both together. Because of the very nature of the origin of both — *through God's sovereign control of all things* — there can be absolutely no difference between the two in this respect. Both could only have been designed and put together with the same perfection which exists within the Godhead.

The types form a part of the Word which was made Flesh. To see *imperfection* in the types is to see *imperfection* in the Word made Flesh; to see *perfection* in the Word made Flesh is to see *perfection* in the types.)

Types and antitypes are exact replicas of one another. The antitype is an exact imprint or duplicate of the type. The tabernacle was formed in exact detail, in every respect, to an existing tabernacle in heaven, "according to the pattern [Gk., *tupos*]" given to Moses in the mount (Heb. 8:5). The "print [Gk., *tupos*] of the nails" in the hands of Christ were exact imprints of the nails which had been driven into His hands (John 20:25).

The truth about Biblical doctrine/teaching and types is that since the antitype is an exact imprint or duplicate of the type, doctrine/teaching can be derived from either. No distinction, one from the other, can be made in this respect.

Another fundamental rule to remember is that types, contrary to common belief, "DO NOT break down." To say that types break down is to say that types are imperfect. God established the types, and He established these types *perfect*. Types break down only in the minds of finite man. If a man knew all there were to know about any particular type, that type could be followed to its nth degree and never break down.

"Types are as accurate as mathematics."

— F. B. Meyer

Extent and Purpose of Types

The extent of types in the Old Testament would have to be classed as *inexhaustible*. Many times a complete type can be found in a single verse; other times complete types can be found in several verses taken together, or in an entire chapter; and other times complete types can be found in several chapters taken together, or in an entire book viewed as a whole.

No portion of Old Testament history can be placed outside the scope of Biblical typology. Events in the Old Testament are true history which are fraught with types and meaning.

The Old Testament is written in such a manner that God has interwoven prophetic types into historic events. *No proper study of either the Old or New Testaments can ignore types and antitypes.* Accordingly, a basic value of any Bible commentary, particularly one dealing with Old Testament history, would have to be that commentary's treatment of types and antitypes. The reason for this is very simple: The Old Testament is highly typical. The New Testament is simply the Old revealed. Thus, within the Biblical framework of correctly teaching and understanding the Word of God, types and antitypes *MUST* occupy a prominent place.

Jesus said:

"Search the scriptures...they are they which testify of me..."

For had ye believed Moses, ye would have believed me: for he wrote of me" (John 5:39, 46; cf. John 1:45).

The Scriptures to which Jesus referred in verse thirty-nine were the Old Testament Scriptures. Not a single book of the New Testament had been written at this time. Man's failure to understand the extent and purpose of types in the Old Testament stems from his failure to heed the words of Jesus: "Search the scriptures [the O.T. Scriptures]...*they are they which testify of me.*"

The word for "search" in the Greek text implies a *close examination, a thorough search*, and the word is used in this passage in the sense of a hunter stalking

game, who directs all his attention to marks which will lead to the quarry. An individual searching the Scriptures in this manner will fix all his attention on the Scriptures, closely examining and thoroughly searching every aspect of this revelation.

The folly of those who refuse to dwell deeply in the Word can immediately be seen. Such Christians are not only robbing themselves of great spiritual blessings, but, if occupying teaching positions, they are also robbing others of these same blessings.

When Jesus met the two disciples on the road to Emmaus following His resurrection, He reprimanded them for not believing *ALL* that the Prophets had written. And, as previously seen, He then began at "Moses and *ALL* the prophets," and "expounded unto them in *ALL* the Scriptures the things concerning himself" (Luke 24:25-27).

The specific statement is made in Luke 24:27 that *ALL* of the Old Testament Scriptures are about Christ. If one has a mind for the things of God, according to this verse, he can turn to any portion of the Old Testament and study about Christ. *ALL* of the Old Testament Scriptures — beginning with Moses — constitute *a complete revelation of Jesus Christ*. The record of creation, all subsequent events, and all individuals, *together*, form the complete Old Testament revelation which God gave to man concerning *all the various facets of the person and work of His Son*.

The Son was with the Father in the beginning. Apart from Him not one thing which presently exists came into existence. Or, for that matter, neither does it continue to exist (cf. Gen. 1:1; John 1:1-3; Col. 1:16, 17). The *entire* Old Testament — Genesis through Malachi — is about Him. Then, "the Word became flesh and dwelt among us..." (John 1:14a). From that point, the New Testament *continues* to be a revelation of God's Son. And the last book in the Bible — the Book of Revelation, the Revelation of Jesus Christ — is the capstone of all previous revelation, arranging in final and complete form the summation of all things which were previously revealed, beginning with "Moses and all the prophets."

When the late Dr. M. R. DeHaan, near the close of his ministry, began to study and arrange mate-

rial for a series of radio messages titled, *Portraits of Christ*, he was amazed by what he found. In the introduction to a book which was later published from this series, titled, "Portraits of Christ in Genesis," Dr. DeHaan states:

"At first the publication of a book titled 'Portraits of Christ' was intended to be a study of portraits of Christ in the entire Bible. However, as I began to collect material, I realized what a hopeless task I was undertaking, and so I next limited it to portraits of Christ in the Old Testament. Again, I had not gone very far when I realized that this too was a Herculean task which could hardly be done in one volume, or even many volumes. As a result, it was shortened to 'Portraits of Christ in the Pentateuch,' the books of Moses. Then, finally, after completing but one chapter, I realized that I could not even begin to discuss thoroughly the portraits of Christ in the first book of the Bible alone, the Book of Genesis.

After many years of Bible study, I was amazed at the volume of material and subject matter in the Book of Genesis alone, which was the revelation of the Lord Jesus Christ. The last book of the Bible opens with 'the revelation of Jesus Christ,' and this may well be taken to be the title of the entire Bible, from the very first verse of Genesis, chapter one, until the close of the Book of Revelation. It is one continuous, progressive revelation concerning the Altogether Lovely One, the Son of God, and the Son of Man."

NOTHING happened in a haphazard manner in the Old Testament. *EVERYTHING* occurred according to *a Divine plan, established before the creation of the heavens and the earth* (Heb. 1:3; Eph. 3:11).

And events throughout the Old Testament happened as "types" in order that God might have these events and experiences of individuals to draw upon, allowing the Spirit of God to use these events and experiences *to instruct Christians in the deep things of God*.

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