

How I Study the Bible – Part 4 – Types and Shadows

Hi everyone and welcome to Grain of Wheat Publishing and “Studies in Scripture.” My name is Jack Marshall. Thank you for joining me today.

This is Part 4 of “How I Study the Bible” and our subject is, “Types and Shadows.” I fully intended to end this series with Part 3 but after talking with a couple of my sisters in Christ, I felt it would be good to give a better understanding of this subject which I discussed briefly in Part 3. I have a lot of information to share with you, so let’s get started.

The idea of a “type” is best illustrated by what Paul wrote in I Corinthians 10, verse 11. We read:

Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

In this passage, “them” speaks of Moses and the nation of Israel. As Paul shows us, what happened to them historically were “examples” to you and me, “written for our admonition” or “instruction.”

Our word “examples” is the transliteration **typos**. The Strong’s Concordance defines this as, “A **die** (as **struck**), i.e. (by implication) a **stamp** or **scar**; by analogy a **shape**, i.e. a **statue**, (figurative) **style** or **resemblance**; especially a **sampler** (“type”), i.e. a **model** (for imitation) or **instance** (for warning).” As this definition shows, there are many ways to define our idea of a “type.”

To put it simply, types are “molds” or “templates,” “patterns” if you will which reveal spiritual realities. They refer to a literal object or event pointing to a literal and, **in essence, spiritual fulfillment**, which is called the “antitype.” One of the best examples of a “type” is found in the story of the Passover in Exodus, Chapter 12, verses 1 through 6:

The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

Preceding their exodus from Egypt, Moses and Aaron were instructed to have the congregation of Israel take a lamb “on the tenth day of this month” and “according to their fathers’ houses, a lamb for a household.” The lamb was to be “without blemish, a male a year old” and could be taken from “the sheep or from the goats” and was to be kept “until the fourteenth day” of the month.

At this point, let me point out the spiritual meaning of the numbers found in Exodus 12. The lamb was taken on the “tenth day.” In his book, **The Spiritual Meaning of Numbers from One to Forty**, Stephen Jones wrote that “ten” is “**the number of the law**, which brings divine order, it signifies ‘**the works of the law**.’” He further states that “Ten is **the number of divine order** being reestablished one way or another through the judgment of the law (as pictured by the Ten Commandments).” So the “tenth” day of this month illustrates the law and its “works” which were later delivered by God to Moses and Israel at Mount Sinai.

Now, as believers, we should understand that the “works of the law” have a “twofold” coloring if you will. They were given **by the Lord** but delivered **to us**, so when we consider this, we must keep both in mind.

Prefigured in the law and its “works” is His purpose in the church and in the world. The Lord Jesus confirms this in Matthew 5, verses 17 through 20. Jesus said,

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.”

In our passages from Exodus 12, we read that the lamb was to be kept until the “**fourteenth** day of the month” and then killed “at twilight.” Jones tells us that “fourteen” is “the number of **deliverance** or **release**. Israel was **delivered** from Egypt by the Passover Lamb that was killed on the 14th day of the first month.” As the book of Exodus shows, Israel left Egypt after the Passover was performed.

So where do we find the **antitype** or **spiritual fulfillment** of Passover? Its in John 1:29, where the forerunner of Christ, John the Baptist declared,

"Behold! The Lamb of God who takes away the sin of the world!"

As we can see, John the Baptist understood that Christ was the **antitype** or **spiritual fulfillment** of the Passover Lamb in Egypt. In keeping with this, Paul wrote in I Corinthians 5, verses 6 through 8,

Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

The reference to “unleavened bread” points us back to the night of Passover in Exodus 12, verses 8 and 11, where we read,

Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it... And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover.

As our passages show, one of the reasons for “unleavened bread” was due to the people of Israel leaving Egypt “in haste.” Unleavened bread in contemporary terms is generally called “flat bread,” due to the fact that a “raising agent” such as yeast is not used in its preparation. So, what does the “unleavened bread” represent? According to Paul, it speaks of “sincerity and truth.” In direct contrast, consider the following from Matthew 16, verses 6 and 11.

Then Jesus said to them, "Take heed and beware of the leaven of the Pharisees and the Sadducees..." How is it you do not understand that I did not speak to you concerning bread?--but to beware of the leaven of the Pharisees and Sadducees." ¹²Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

In keeping with what Paul called the “leaven of malice and wickedness” in I Corinthians 5:8, Jesus tells His disciples to “take heed and beware of the **leaven** of the Pharisees and the Sadducees.” Verse 12 defines this as their “doctrine” or teaching, which was clearly laced with arrogance, self-righteousness, and deception.

Now, in order to help our understanding about the Passover and Unleavened Bread, we need to know that the Feast of Passover was comprised of **three** parts; the Feast of Passover itself, followed by the Feast of

Unleavened Bread, which was then followed by the Feast Day of the Sheaf of Firstfruits. As you might guess, each of these feasts have a deep spiritual significance and understanding that relates to all of us, however, we'll leave that for another study.

Now, rather than "reinventing the wheel," let me share the following information with you about "Types and Anti-Types" from the book, **Dispensational Truth**, by **Clarence Larkin**, which was copyrighted in 1918 and again in 1920. This is from Chapter 28.

Jesus summed up His Discourse on the "Kingdom of Heaven" Parables of Matt. 13:1-3, with these words.

"Therefore (and we must note the "Therefore" of Scripture) every scribe (Bible Teacher) which is instructed unto the 'Kingdom of Heaven' is like unto a Householder, who bringeth forth out of his **Treasure** things **NEW** and **OLD**" (Matthew 13:52).

The "**OLD**" things are the "**TYPES**" of the Old Testament, and the **NEW** things what they stand for in the New Testament. The New Testament is "enfolded" in the Old Testament, and the Old Testament is "unfolded" in the New. Or as St. Augustine puts it:

"The New is in the Old **contained**;
The Old is by the New **explained**."

You cannot understand Leviticus without Hebrews, or Daniel without Revelation, or the Passover, or Isaiah 53 without the Gospel account of the Crucifixion. The value of the study of the "Types" and "Antitypes" is the proof they furnish of the Inspiration of the Scriptures. Their study proves beyond question that the Scriptures had but one Author-the **HOLY SPIRIT**.

The "Typology" of the Old Testament is the "**PICTURE LANGUAGE**" in which the Doctrines of the New Testament, such as the Atonement, are prefigured. For illustration the "Brazen Serpent" and the "Cross." John 3:14-15. Therefore no preacher or Bible Teacher is competent to preach the doctrines of the New Testament who is not acquainted with the "Typology" of the Old Testament.

What do we mean by "Types?" The Apostle Paul gives the answer in 1 Cor. 10:1-3. In verse 11 he says-"Now all these things happened unto them for **ENSAMPLES** (examples, see verse 6): and they are written for our **ADMONITION** (instruction), upon whom the ends of the world (Age) are come."

Of "whom" and of what "things" is the Apostle speaking? Of the Children of Israel, and the "things" that happened to them from the time of their "Egyptian Bondage" until they reached the "Land of Promise." So we see that while the Old Testament is a record of the History of the Children of Israel, the events of that "History" are more than mere events; they are "**TYPICAL**" of the "Plan of Salvation" as revealed in the New Testament, and are neither "mythical" nor "allegorical," but really happened to Israel and were recorded for our instruction.

The writer to the Hebrews tells us that the "Types" are but the "**SHADOW OF GOOD THINGS TO COME, AND NOT THE VERY IMAGE OF THE THING**." Heb. 10:1. That is, the Old Testament "Types" are, but "**SHADOWS**." But there cannot be- a "**shadow**" without some "**REAL THING**" to make it. And a "shadow" is not the "**very image of the thing**," for a shadow is out of proportion, and is an imperfect representation of the thing it reveals. So the Old Testament Types are "**shadows**" in the sense that they are **not** the "**Real Thing**," and are but imperfect revelations of it.

A "Type" then is some "**person**," or "event," or "ceremony" that is recorded to "foreshadow" some future "person," or "event," or "ceremony."

1. **TYPICAL PERSONS**, like Adam, Cain, Abel, Melchizedek, Abraham, Isaac, Joseph, Moses, Joshua, David, Jonah.
2. **TYPICAL EVENTS**, like the "Flood," the "Plagues of Egypt," the "Passover," the "Brazen Serpent," "Crossing the Jordan," "Cities of Refuge."
3. **TYPICAL CEREMONIES**, like the "Offerings," "Ceremonial Cleansing," "Feasts," "Year of Jubilee," "Day of Atonement."

To which might be added – "**Typical Structures**," like the "Ark," the "Tabernacle," the "Temple." "**Typical Furniture**," like the "Brazen Altar," the "Laver," the "Seven Branched Candlestick," the "Table of Shewbread," the "Altar of Incense," and the "Ark of the Covenant" with its "Mercy Seat." "**Typical Colors**," like "Blue," "Red," "White," "Purple," "Scarlet," "Green." "**Typical Numbers**," like "one," "three," "four," "seven," "twelve," "forty."

In studying the "Types" the two comparative words "**AS**" and "**SO**" are forcibly called to our attention. The word "**AS**" is used for the "Type," and the word "**SO**" for the Antitype. The first is **historic**; the second is **prophetic**.

"**AS** in Adam all die, even **SO** in Christ shall all be made alive." 1 Cor. 15:22.

"**AS** the days of Noah were, **SO** shall also the coming of the Son of Man be." Matt. 24:37.

"**AS** Moses lifted up the serpent in the Wilderness, even **SO** must the Son of Man be lifted up." John 3:14.

"**AS** Jonah was three days and three nights in the whale's belly; **SO** shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40.

The above "Types" with their "Antitype" stand out so prominently in Scripture that their meaning is clear to the most superficial reader. But there are "Types" in the Old Testament whose "Dispensational Teaching" does not lie on the surface, and is never seen by the superficial reader. For illustration take the story of,

ISAAC AND REBEKAH (in) Gen. 24:1-3.

In this story-

I. ABRAHAM IS A TYPE OF "GOD."

II. ISAAC A TYPE OF "CHRIST."

1. Both Isaac and Christ were **CHILDREN OF PROMISE** (Gen. 15:4; Isa. 7:14).
2. The birth of both was **PRE-ANNOUNCED** (Gen. 18:10; Luke 1:30-31).
3. Both were **NAMED BEFORE THEIR BIRTH** (Isaac – Gen. 17:19; Jesus – Luke 1:31).
4. The birth of both was

CONTRARY TO NATURE.

Sarah was **barren** (Gen. 11:30).

Mary was a **virgin** (Matt. 1:18-20).

5. Both are called an **ONLY SON** (Gen. 22:2; Heb. 11:17; John 3:16).
6. Both mocked and persecuted by their **OWN KINDRED** (Gen. 21:9-10; Gal. 4:28-29; Matt. 27:29).
7. Neither Isaac nor Christ had **BROKEN THE LAW** that they should be offered up (Gen. 22:2; Matt. 27:24).
8. As Isaac carried the wood on which he was to die, so Christ carried His **OWN CROSS** (Gen. 22:6; John 19:17).
9. As Isaac went willingly to the "altar, " so Christ went willingly to the "**CROSS**" (Gen. 22:9; John 10:17).
10. Both apparently given up or **FORSAKEN BY HIS FATHER** (Gen. 22:12; Matt. 27:46).
11. Both rose from the place of death in **RESURRECTION** (Heb. 11:17-19; Matt. 28:6).

Hopefully, this explanation from Clarence Larkin's book helps us to better understand the meaning of "types and shadows." The **main thing** is that they clearly show how the Old Testament and New Testaments are forever joined and how the whole Word of God remains relevant to His people in every age.

In conclusion, I hope my videos on "How I Study the Bible" will help you in your study as well.

That's it for today's lesson and "thank you" for joining me on "Grain of Wheat Publishing" and "Studies in Scripture." If you like these presentations, be sure to subscribe to my channel. For other studies, be sure to visit my website at www.grainofwheatpublishing.org. Until next time, may God bless you in your walk with Christ.