

The Christ Foreshadowed.

Colossians 2:16-17.

“Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων ἃ ἔστιν σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.”ⁱ

“So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.”ⁱⁱ

We understand from our Biblical Studies that Jesus Christ is the central focus of the Old and New covenants. In the Old Covenant we see, what we commonly call, **type** and in the New covenant the fulfilling of the **type** known as the **anti-type**. The study of **type, antitypes** is one of the most neglected but yet most rewarding of studies to undertake. (The English word type derives from the Greek word ‘TUPOS’ from ‘TUPTEIN’ meaning to strike. It is used to mean, “a blow, imprint, resulting from the blow. Then any kind of mark figure or image, or model. Along with this it is employed to refer to the original from which something took its form or to indicate the form that the non-existent will possess when it comes into existence).ⁱⁱⁱ

When we study the “pre-existent Messiah,” we cannot help but know that the pre-existent Christ is seen most vividly in the types and shadows of the Old Testament, especially in the first five books of the Old Law known as the “Torah.” Research and study of the word calls our attention to the fact that information with regard the Christ is just not limited to the New Testament for we will see that His advent was anticipated by men, woman, events and things of the past. Luke 3:15, “*Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ or not.*” If there is a divine watermark found within the sacred scripture truly it is the fact that we have the whole life history of Jesus the Messiah written centuries prior to his miraculous entry into this world and we, indeed, find it in the shadows of the old and revealed in the new.

With these introductory remarks let us turn our attention to the definition and nature of a type. (Colossians 2:16-17) says, “*So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, **which are a shadow of things to come**, but **the substance is of Christ**.*” In His efforts to exhort the Colossian brethren to not turn aside from the Christ and be persuaded back into Judaism by false teachers, the apostle makes the statement that the things of the Judaism are but a shadow of the real thing which is the substance, Christ. In other words, the things mentioned in verse 16, those practices of the Old Testament, were the **types (shadows)** of the real thing that was to come.

It is here that we, as students of the word must begin to define this term, “type.”

A “type” is defined as: “A biblical person, thing, action, event, ceremony, structure, furniture, number, etc. that prefigures an ‘antitype’ of the same in the New Testament”. Merriam-Webster’s dictionary provides this simple definition: “a person or thing (as in the Old Testament) believed to foreshadow another (as in the New Testament)”. In his book entitled, “Figures of Speech Used in the Bible” (p. 768), E. W. Bullinger defines a “**type**” as a figure or ensample of something future and more or less prophetic, called the ‘**antitype**’.^{iv}

From the International Standard Bible Encyclopaedia (pg 930) we have this: 'The word "type" is derived from a Greek term *typos*, which occurs 16 times in the New Testament. It is variously translated in the King James Version, e.g. twice "print" (Jn 20:25); twice "figure" (Acts 7:43; Rom 5:14); twice "pattern" (Tit 2:7; Heb 8:5); once "fashion" (Acts 7:44); once "manner" (Acts 23:25); once "form" (Rom 6:17); and 7 t example" (1 Cor 10:6,11; Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; 1 Pet 5:3). It is clear from these texts that the New Testament writers use the word "type" with some degree of latitude; yet one general idea is common to all, namely, "likeness." A person, event or thing is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called type and antitype; and the link which binds them together is the correspondence, the similarity, of the one with the other.'

Brother Wayne Jackson in the Christian Courier:

"Exactly what is a type? Theologically speaking, a type may be defined as "a figure or ensample of something future and more or less prophetic, called the 'Antitype' (1968, 768)'^{vi}.

Muenschler says a type is "the preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New" (Terry 1890, 246)."^{vii}

In other words, a type is a real exalted happening in history which was divinely ordained by the omniscient God to be a prophetic picture of the good things which he purposed to bring to fruition in Christ Jesus. Joseph Muenschler in his writing, 'Manual of Biblical Interpretation,' quoted by Milton .S.Terry, gives this very good definition which narrowed the study of types to the truths of Christ that God foreshadowed and having purposed to bring them to pass.

"...the preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding person, events ,institutions in the New Testament."^{viii}

This means that God, under the system of patriarchs and under the Mosaic periods, prefigured and foreshadowed persons and things that were fundamental to the truths of the Christian religion (Hebrews 11:1). Note the following word Study by David .P.Brown.

- 1- TUPOS (type- **-τύποι**): a divinely purposed likeness between two scriptural accounts teaching and illustrating truth (I Corinthians 10:6-11).
- 2- ANTITUPON (antitype **-ἀντίτυπα** -): a thing bearing the imprint of another (Hebrews 9:24).
- 3- HUPOTUPOSIS (pattern **-ὑποτύπωσις** -): pattern or blueprint given with the intention of one conforming to it (I Timothy 1:16).
- 4- HUPODEIGMA (example **-ὑπόδειγμα**): derivative of the verb: to show by placing under (John 13:15).
- 5- SKIA (shadow **σκιά** -): The Mosaic tabernacle that foreshadowed the reality of the heavenly things (Hebrews 8:5).
- 6- SEMEION (sign- **σημεῖον**): a definite stamp which identifies one designated by God for a specific purpose (II Corinthians 12:12- 'that which marks out a true apostle,').^{ix}

Types are pictures, object-lessons, by which God taught His people concerning His grace and saving power. The Mosaic system was a sort of 'kindergarten' in which God's people were trained in divine things, by which also they were led to look for better things to come. An old writer thus expresses it: "God in the types of the last dispensation was teaching His children their letters. In this dispensation He is teaching them to put the letters together, and they find that the letters arrange them as they will, spell Christ and nothing but Christ."^x

Type groupings or classifications are headed under the following and it is, to say the least, a little difficult to group types but we are given these three main group headings to assist us. **(1) Personal types**, by which are meant those personages of Scripture whose lives and experiences illustrate some principle or truth of redemption. Such are: Adam, who is expressly described as the "figure of him that was to come" (Rom 5:14), Melchizedek, Abraham, Aaron, Joseph, Jonah, etc. **(2) Historical types**, in which are included the great historical events that under Providence became striking foreshadowing's of good things to come, e.g. the Deliverance from the Bondage of Egypt; the Wilderness Journey; the Conquest of Canaan; the Call of Abraham; Deliverances by the Judges, etc. **(3) Ritual types**, such as the Altar, the Offerings, the Priesthood, the Tabernacle and its furniture. There are typical persons, places, times, things, actions, in the Old Testament, and a reverent study of them leads into a thorough acquaintance with the fullness and the blessedness of the word of God.

Let us note several important figures, shadows of the Old Testament and their anti-type in the New Testament and their relationship to the Messiah which are extremely important in coming to an understanding of the faith.

- 1- **Adam is a type of Christ** in that as the former introduced sin into the world, even so, through the latter a system of righteousness was made available for mankind (Romans 5:19). Adam was head of human race physically, Christ second Adam, head of human race spiritually. Dungan says that, "...He (Adam) represents the Christ by presenting just the antithesis of what Christ was and did..."^{xi} This means just as Adam was in the beginning of sin Christ was at the ending of sin. Adam was disobedient Christ was obedient. Adam brought sin Christ brought life.
- 2- **Melchizedek**, who was both king of Salem and a priest of God—at the same time (Genesis 14:18-20)—was a type of Christ. Jesus, at his ascension, began to reign on David's throne and to simultaneously function as our high priest (cf. Psalm 110:4; Zechariah 6:12, 13; Hebrews 5:5-10; 6:20; 7:1-17). Melchizedek is a priest-king and he serves the "Most High God." His combination of offices is like the priestly and kingly offices of Christ toward whom Melchizedek serves as a type (Heb. 5:6, 10; 6:20; 7:11, 17; esp. 7:1-10). The bread and wine brought by Melchizedek remind one of the Passover and of the Lord's Supper. This may have been a covenant meal of solidarity between Abram and Melchizedek.^{xii} The Lord's Supper is our covenant meal with God (Lk. 22:20). The Hebrews writer would see in Melchizedek one who symbolized Jesus and thus represented a priesthood that would be superior to Israel's, which had issued from Abraham (Heb. 7:1-10). Along with the covenant principle, the place of priesthood in a relationship with God is also shown to be very important. Seen in Melchizedek Christ is prefigured not only in his excellent character but in priesthood and kingship.
- 3- **Moses**, in his noble role of prophet, leader, and mediator for God's people, was typical of the Lord Jesus who functions in a similar, though more exalted capacity as a mediator, lawgiver and prophet of the most high (cf. Deuteronomy 18:15-19; Acts 3:22; 1 Corinthians 10:2; Galatians 3:27; 3:19; 1 Timothy 2:5).
- 4- **David was a type** of Christ (Isa 9:6-7, Acts 13:33ff) in being, David was the example or model for the nation to follow just as Christ is the example for those in His kingdom to follow. David

sat on the throne ruling Israel Christ now sits on the throne as the ruler of a spiritual Kingdom. Through the lineage of David we are blessed with salvation in Christ.

- 5- **Aaron was a type of Christ**; in fact it took both Moses and Aaron to “typify” Christ in His “official” capacity. Moses was the lawgiver, and Aaron was the high priest and intercessor (Ephesians 2:18; Hebrews 4:14-16; Hebrews 7:25; Hebrews 10:21; cf. Romans 8:34; 1 Timothy 2:5; 1 John 2:1). The High Priest went into the most holy place but once a year (Exodus 30:10; Hebrews 9:7). Christ entered into the holy place (heaven) once (Hebrews 9:12). The high priest entered the most holy place once a year with the blood of animals (Exodus 30:10; Leviticus 16:13-16; Hebrews 9:7), while Christ entered heaven “through his own blood” (Hebrews 9:12). “In the days of His flesh, Jesus offered up prayers and supplications, with loud cries and tears, to Him who was able to save Him from death, and He was heard for His Godly fear. Although He was a Son, He learned obedience through what He suffered and being made perfect He became the source of eternal salvation to all who obey Him, being designated by God a high priest after the order of Melchizedek.” (Hebrews 5:1-10 RSV). The high priest was a “type” of Christ.
- 6- There are others who we see prefigure the Christ but I will only mention these briefly. Noah, the only righteous one in his day, Christ the only righteous one in His day. Job who suffered alone with no human consolation and thought God had forsaken him. Here we see Christ typified as He came to the garden of Gethsemane. Isaiah prophesied of the suffering servant in Is 53. Then we have Gideon who saved his people with a small army, Christ brought salvation to the world with a small band of apostles. Joseph the innocent sold into slavery forgave his tormentors as Christ on the cross forgave His tormentors, *“Father forgive them for they know not what they do,”* (Mark 23:34). Jonah, in belly of the great fish for three days typified Christ being in the grave three days then being resurrected. Isaac, his birth was a miracle, promised repeatedly, as was Christ. Isaac was the only son of promise and was nearly sacrificed by His father. Christ was sacrificed as the only begotten son of God for sin of mankind, (Romans 5:6-11). Joshua led Israel to the Promised Land and overcame the enemies. Christ leads us to heaven showing us how to overcome the enemies of Satan self and sin.

These are the persons as types of the Messiah foreshadowed in the Old Testament. We do not have room to discuss the institutions such as the Passover (Deuteronomy 16) and sacrificial system of the Old covenant (Leviticus 17), the cities of refuge (Numbers 35:9-34), the alter of burned offering that represented the death of Christ, (Exodus 38:1-7, Hebrews 7 and 9) but what we have seen is enough to show us the importance of such a study and its significance to our own salvation and understanding of faith. Please know that this study has only but touched the hem of the garment when it comes to “Old Testament Shadows of the Christ.” It is my prayer that I have been able to give you a start in following on into a deeper study of the Word of God concerning the richness of the Types and Antitypes of the Bible.

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END NOTES:

ⁱ The Greek New Testament Fourth Revised Edition. 1994.

ⁱⁱ New King James Version.

ⁱⁱⁱ McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, Vol12; (Grand Rapids MI: Baker book house, reprint 1970),pg 608.

^{iv} <http://preachersfiles.com/a-study-of-biblical-typology-1/s>

^v <http://www.bible-history.com/isbe/T/TYPE/>

^{vi} <http://www.christiancourier.com/articles/126-a-study-of-biblical-typology>

^{vii} Terry, M. S. 1890. *Biblical Hermeneutics*. New York, NY: Eaton & Mains.

^{viii} Milton.S.Terry, *Biblical Hermeneutics* (Grand Rapids, I: 1967 reprint) p.336.

^{ix} <http://www.greekbible.com/index.php>.

^x <http://www.bible-history.com/isbe/T/TYPE>

^{xi} D.R.Dungan, *Hermeneutics* (Delight Arkansas: Gospel Light) pg362.

^{xii} Edwin Jones, *Studies in Genesis*. (Abilene,TX.Quality Publications),1969.Pg93.