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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

TYPES AND SHADOWS
OF CHRIST

An Address (revised) at

At 242, Bishopsgate, E. C.

28th June 1912

by

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TYPES AND SHADOWS OF CHRIST

An Address by Mr. P. W. Heward,
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OUTLINE:

Introduction:

- (a) What is a Type?
- (b) Why should we study types?
- (c) Classification of types?

Types of Christ

- (a) Personal Types.
- (b) Sacrificial & Meal Offering.
- (c) Others, e.g. The Brazen Serpent.

Further Types:

- (a) Of Antichrist.
- (b) Of Israel.
- (c) Of Redeemed Ones.
- (d) Of the ungodly.

Conclusion and Spiritual Application

A type is a picture, designed by God to bring before those to whom it was given, something future or unseen. The typical teaching of Scripture is very wonderful. It is full of such “parables” and we do well to consider prayerfully the LORD’S picture–book in Leviticus rather than human attempts to describe our adorable Saviour. The PAINTER irreverently misrepresents. Every appointed type falls short, but this is quite different. Inasmuch as it falls short, we have appointed CONTRASTS. But then contrasts are appointed as much as parallels: for everything in God’s word is full of instruction to those who have open eyes and opened hearts. If we ask ourselves, or if someone else should ask us the question as to why the study of types should be taken up, I wonder how we should answer it. It is often important to know why we do anything. Why should we study types? We may reply, First, it is enough for a child of God that

God has given types. All Scripture is profitable, since all Scripture is God-breathed: and therefore we cannot and would not avoid one page of Leviticus any more than one page of Luke. We cannot pass over a portion of history in the Book of Kings any more than we can pass over a portion of the book of Revelation without serious spiritual detriment. It is a dangerous thing to skip over portions of God's word. We need a thoroughness in our study, and thoroughness must include a journey completely through the word of the Living God. Further-more, not only has God given Types, but manifold Types. One utterance of God is enough to command our attention, and repeated utterances of God impress our attention; and the multiplicity of the Types must call us to a larger proportion of such study. If there was only ONE type through the Scripture, we should study that, but when a large portion of Scripture is made up of Types, a large portion of our study must be typical study. Furthermore, God has so plainly shown us in the later Scriptures that the Types pointed to Christ, and referred to their fulfillment, where, for example. He, our Beloved Lord, is named the "Passover", and we read of the Tabernacle and the Temple of His Body. Now, inasmuch as God has pointed out that they are speaking of Christ, if we love Christ, surely, we should delight in the Types of Christ, - love to study them. A man of this world will be interested in a picture of one who is dear to him. We do not, or at least should not, believe in a human artist painting the Lord of Glory, but where God has given us word-pictures, if we love Him, we should delight to study these word-pictures, and to look into them again and again. Furthermore, the epistle to the Hebrews seems particularly a "primer" with respect to the Types, showing us the Laws of interpretation – where there are parallels, and where there are contrasts: showing us that a man's name is important: showing us that the silence of Scripture - for example, the silence concerning Melchisedec – even the silence of Scripture is full of teaching showing us that not only are all the Types full of instruction, but that we can take one special type and consider it at length. For the Day of Atonement is the special key to the Epistle to the Hebrews and that is only one day out of the many days of Israel's year, an important day we grant, but only one day out of very many. Furthermore, those of us who by the grace of God have studied something of the types, can bear witness that we have found spiritual food in them. We should not be tired of any part of Scripture, but if there are portions of Scripture that are especially tonics to the Lord's people, oft times they are found among the types. I do not say we should need tonics. We ought to enjoy all the word of God at all times with all enjoyment. But if at any time we find the word of God becomes more dry in itself, because of the deadness in some measure of our hearts, we shall often find that the Holy Spirit will speak to us with wonderful emphasis through the Types of our

beloved Lord. Furthermore, if any of us have had the privilege of witnessing to unsaved ones whether Jew or Gentile, whether in public or in private, we can car neatly set forth that the proclamation of the Types is most important in the TESTIMONY of the Gospel. Particularly one finds the advantage of this study in dealing with children. I do not mean to say we can make a hard and fast rule, but my experience was this is some of the most difficult meetings among Jewish children at Bow, that one of the ways which the Holy Spirit used most to ensure a measure of attention at awkward moments was an explanation of a Type. These pictures were meant for ISRAEL when they first came out of Egypt. God was dealing with them as with “babes” contrast God’s dealing in the present dispensation with these who are no longer viewed as infants but as “sons” , as Gal. 4 shows. God was dealing with Israel as with children, and therefore God was pleased to use many types, not that I mean a child could understand the whole of a type any more than a child can understand the whole book of Revelation. All Scripture is deep. But if God adopted this METHOD of witness, may not we at least sometimes use that portion of His word when seeking to bring the Gospel of the Grace of God before the lost?

MAN is fond of types of his own. We read in Acts how sinful men made their types when they made their “idols”. The word is translated “figures” in English. The heathens who have their images have their types of their gods and they worship that which is unholy, having created their images in a way which illustrates the state of their hearts. However, this shows that men like types, they like to SEE something. Now we are not to pander the popular taste, for if God has in any measure come down to natural instinct of men, and come down to the natural condition of the human mind, it is not to give pictures or medals as some would like to give, for surely if we desire, to please the Lord we must protest against both images and pictures – the latter almost as serious as the former. If we desire to protest against these with reference to our beloved Lord, we should be equally careful not to omit the pictures that God HAS given to deal with the human faculties of sight, and the mental desire to realize more thereby. God’s word-pictures are in no sense a condescension to man’s sin, but they ARE a condescension to man’s understanding, and though we must never come down to the sinner in his iniquity, it is a privilege to come down to a sinner, even as God has come down to us. Aye, and even though we are “sons” He come down to us because we know so little; surely it is a privilege to come down to human ignorance and to explain in words that may be understood, and in a manner that is clear, something of the Gospel of the Grace of God, not that by clearness of words salvation is given, but through God’s gracious use of the clear presentation the sinner may be saved - “It is the Spirit who quickened” – but even as the word of God was the MEANS used in OUR

salvation (though He can work independently of means) He oftentimes USES mean to the salvation of others. It is important therefore to adopt the right means and not to introduce our own theories and fashions.

AS TO THE CLASSIFICATION OF TYPES. Many methods are possible. I do not believe that we should exalt classification beyond measure, but God is not glorified by disorder. He is not the Author of confusion. When the Lord Jesus dealt with the unsaved ones He made them sit down by hundreds and fifties, and when the Apostle was dealing with saved ones, he instructed them not to all speak at once, but in turn. There is always order where God is. Regularity, classification, arrangements are dangerous idols, but useful servants, and those who object to them have the idol of irregularity, the idol of carelessness and the idol of disorder. In connection with this division we might take a classification according to the NATURE of Types, e.g. Some Types are personal, and some are works that were done. Or we could take the Types in connection with what they typify – the types of the Lord Jesus, the types of Antichrist, the types of Israel, types of the ungodly and so forth. There are various ways of dividing up. One could take up all the sacrificial types, and then the types that are not sacrificial. But in any case, let there be a systemizing that there may be a fuller knowledge of the wondrous subject. Thus we approach our main subject –Types of Christ. First, personal Types. In Romans 5.14 we are told that Adam was in one way a type of figure of the Lord. If only the word were rendered “type” it would impress us. The first Adam was the type of the last Adam. The first head of man was the type of the second Man, the Lord from heaven. There is no real MAN in between Adam and Christ. The second Man, the Lord Jesus, is, of course typified by Adam in various parallels and certain contrasts. Adam is a type of Christ as being a head - a covenant-head. Adam was a type of Christ in connection with various Divine arrangements. Adam was a type of Christ with respect to the dominion which he possessed ere he fell, and also a type of Christ with regard to the possession of the Bride, Eve, the living One. And Adam is a contrast when we think of his breaking of the covenant - a contrast when we think that instead of doing always those things which pleased the Father, he hid himself from God – a contrast when we see he could not make a robe - a contrast when we do not read of any sacrifice that he made, but a sacrifice had to be made for him – a contrast in that he lost paradise – a contrast in that he lost dominion –a contrast in that he, after living a life of nigh a thousand years on the earth, died a failure.

We pass to Abel, whose name means “Vanity”, and, as such, suggests the Lord’s people viewed in themselves. But surely Abel is also and especially a type of the Lord Jesus, who came down and took upon Himself the form of a servant and appeared to men as One in whom they saw no beauty. He Who

was the glorious One laid His glory aside that He might work out that which was complete for worse than absolutely incomplete sinners. He, our beloved Lord - if by grace we rest upon Him - was the true Shepherd, who offered the true sacrifice, and become of His RIGHTEOUSNESS (1 John 3.12) was hated by Cain who was of that wicked one and slew Abel, even as our beloved Lord was slain by those who hated Him. Abel falls short inasmuch as Abel, having died, was not then raised; and we need to take the sacrifice Abel offered and that killing of Abel together to give us even as light view of that perfect atonement of the Lord Jesus. There are many two-fold types in Scripture – a person and a thing.

The next one to which we approach is like unto this - Noah and the ark. The person is a type of Christ, making the ark. The work is a type of the Lord Jesus in whose work a family of redeemed ones was saved. There was but one Noah – “thee have I seen righteous”, said the Lord, and the whole family was saved because of him. There was but one ark, with one door – two pictures combined to give us a view of the Lord Jesus, for Noah could not shelter his people in himself, nor did the ark make it self: but Noah making the ark affords a combined type – He of whom we speak is beyond one picture, aye, beyond many pictures, and yet, alas, so many see no beauty in Him, that they should desire Him. The name “Noah” too is suggestive of our beloved Lord, for He is the One who gives rest unto His people. Furthermore, Noah comes before us as a type of the Lord Jesus in that He was moved with fear and a holy reverence, and we read of Christ that “He was heard in that He feared”. What wondrous devotedness our beloved Lord manifested in the days of His flesh. Oh that we might have some small fraction of that reverential awe towards the Father at the same time when we have, in whatever measure the Lord is pleased to give it unto us, a sense of nearness unto the Father in His Beloved Son.

Melchisedec is a deeply important type. He is a “King of Righteousness” by name: and also he was the “King of Salem”. This king of peace Melchisedec, the priest-king, is a beautiful suggestion of our beloved Lord. He THE Great priest-king blesses the family of the faithful of whom Abraham was a type.

We pass on to Isaac, again finding a two-fold type, for Isaac was willing to die, but that ram DID die; the ram was not raised but Isaac was raised. Isaac was the only beloved son in accordance with the promise, the ram was not. Isaac on the other hand, did not have the branching horns of beauty which were caught in a thicket. So we find the two types combined to give a more complete picture of Him who is completer than all anticipatory completeness.

Joseph, moreover, is a type of our beloved Lord in that he was beloved of his father: in that he, among his brethren, pointed out their sins and also foreknew that he would be brought to advancement over them: in that he was

hated of them, sold by one of the same race, and given into the hands of the Gentiles. But Joseph is also a type of the Lord Jesus in that, having been brought to the lowest degradation between two prisoners, he was the means of declaring liberty and life unto one, whereas the other went on to awful doom. Surely, we can see a parallel between Christ and the two thieves on the one hand and Joseph and the two prisoners on the other. Joseph could only proclaim God's message: Christ, in His wonderful perfectness and through that which was deeper than prison-experience - even the death of the cross - Christ through that wonderful work obtained life for the dying thief who is now the LIVING believer saved from wrath through His death. Yes, and His salvation is free not only for one, but free for many even to all brought to see themselves as he saw himself - lost!

Moses is a type of our beloved Lord in that as soon as he was born, his life was in danger; in that he was willing to go through any reproach for the will of God to be carried out: in that he was the rejected one of Israel, but afterwards the glorified one among Israel – for both Joseph and Moses give us types of the return of the Lord Jesus, and you hardly ever find a type of death without the thought of resurrection and glory. The prophecies always seem to link the cross and the crown – that He who came the first time to suffer shall assuredly come the second time to reign.

Joshua who led Israel into the land is a type of the Lord Jesus. And here types are so wonderfully blended that the mind cannot solve or fathom them all. "It came to pass after the death of Moses that the Lord said unto Joshua, Moses My servant is dead". The entry into the Land was linked with the death of Moses. So the going into the Land in the book of Acts - I mean into the enjoyment of the heavenly places - was associated with the death of Christ. Thus even in this way, Moses was a type of Christ in his death. But Moses' death was through failure, so he becomes a contrast: and in that sense, Joshua becomes a type of Christ leading His people in resurrection into the Promised Land. The very name Joshua suggests "Salvation". But Joshua also failed, and all types fail.

We come on to David, and we realize here both in his rejection and in his reigning, as well as in the way that he was hated, and the way he slew Goliath, a type of our Lord. Then, in little details, which might easily be enumerated, we see a suggestion of David as a type of Christ. But David without Solomon was incomplete, for Solomon built a House and our beloved Lord, the true prince of peace, builds the house – a spiritual building – for the word sounded forth "Thou art Peter, and upon this Rock I will build My Church"- not upon Peter, but the Rock on which Peter was a stone; on the Rock on which Peter, was a stone I will build My Church and the gates of Hades shall not have strength to

hold it down". And He will also build the earthly temple in that Day (Zech. 6.)

Elisha, who carried on the work of Elijah and who went beyond it is surely a type of Christ. His name suggests salvation, and Elijah was plainly a type of John the Baptist the forerunner of our beloved Lord. Then we go further until we approach King Joash, hid till the seventh year in the house of the Lord and then brought forth in a way suggestive of Him who after 6,000 years shall be the reigning One over this poor sin-stained world, true Priest and King alike. Observe the link of these two offices – If we have Moses doing something of the work of a king, we have Aaron the priest. If we have Joshua leading the people, we have with him Eleazar the priest. If we have David we find with him Zadok; likewise with Solomon: so with Josiah there is Hilkiah; and when we approach a short period after the captivity Joshua the son of Josedech the high priest, that wondrous type of Christ as Zech. 6 shows, he is work of the Lord from the kingly position as the Lion of the tribe of Judah.

A weeping prophet like Jeremiah was a type of our beloved Lord in His rejection and we can find, so full is this subject, a type of Him who is greater than all types, even in Cyrus a wonderfully anointed king, who let go the captives and sent them back to the Land that the temple be built. But have we exhausted the subject? By no means. The time will fail us to study all of those who suggest the Lord. Boaz and Mordecai, and others all give us little picture of have more types than we have yet found, we shall by no means exhaust the subject. The subject will rather exhaust us. But if we could exhaust the types, though all the types point to Him. They are only pointers and He is the Centre. He is ever so much brighter than all the picture and reflections of Himself.

After considering these types, we might approach those which are sacrificial, and also those which are linked with meal offerings, the meal offerings being without (though following upon) the shedding of blood. We find the offerings of Israel day by day: then we have those especially on Sabbaths and New Moons, and the second feasts; particularly there comes to me the Passover. How must we forget the bullock and limit ourselves to these types? Before these types, "unto Adam and his wife did the Lord God make coats of skin and He clothed them" and Abel offered his lamb: and we have already noticed the ram which died instead of Isaac. We find type after type, sacrifice, even before the period of Moses, and this is important, for some will tell us that Moses came down to the level of the Israelites, and because they wanted sacrifices he told them they could have them. Many imply that Israel borrowed the idea of the heathen, before any nations were found. This was God's plan throughout, ever since man became a fallen creature on this earth. It was God's plan to lead up to our beloved Lord Jesus of Whom all Scripture speaks.

Furthermore, there are many types which cannot quite be classified as sacrificial though linked with the sacrifices. The Altar pictures Christ, as well as the sacrifice put on it. The tabernacle with its curtains and its sockets brings Him before us, not ONLY in the blood poured out. Indeed it is hard to find where Christ is NOT in Tabernacle and Temple. He is found throughout. Nor can we forget in this connection that there are yet further types apart altogether from the Tabernacle and apart from the persons who are so suggestive of our Lord. The little ark in which Moses was placed that he might be preserved from the water into which the king had said he should be thrown. The rock from which the waters gushed out is suggestive of Him who was first smitten and then exalted – for a different word is used in Num. 20. Meaning the exalted rock, and Christ having been smitten was smitten no more. Moses spoilt the type, and was dealt with severely because he did not sanctify the Lord by keeping to the exact type, keeping to exact arrangements, and keeping out the words and feelings of self. Furthermore, the brazen serpent brings before us the Lord Jesus: and Aaron's rod that budded, and the manna which came down from heaven, and more especially the hidden manna that belonged to the Holiest of All - all these things bring Him before us. Although we feel how many are the pictures of the Lord to us, we go beyond this sphere. The heavens declare the glory of God and nature, both heavenly and earthly, is full of types that suggest the Lord Jesus Christ. When the sun goes forth in its strength it reminds us of the sun of Righteousness. The sun with the moon in relation to it - as we see in Gen. 1, the sun with the moon dependent on it, is suggestive of Christ with His people dependent upon Him and related to Him, shining because of Him and testifying of Him in the world's night. But we need not only to look up to the heavens. We can look down to the earth. When the seed corn comes forth from the earth we behold a manifestation of the resurrection of the Lord Jesus Christ. Everywhere are found pictures of Him. We find the vine suggesting Him, the True Vine; and the olive tree likewise as Rom. 11 shows. Everything in nature is a parable to the child of God, and many of these parables point to our beloved Lord. The Bride felt this in the Song of Solomon. There, word failed to describe the Beloved One, but many of them were words drawn from surroundings, natural trees, and other works of God in nature. Indeed, what is said concerning one of the personal types that "he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall" may remind us of our beloved Lord in nature - everything speaks of Him - from the cedars of Lebanon suggestive of the white mountain of righteousness and of towering strength, down to the hyssop, that springs out of the wall, which was used to sprinkle the blood and pictured the wondrous humiliation of Him who though altogether glorious, become the One

on Whom men looked down when He grew up before God as a tender plant and as a root out of a dry ground.

There are many other types in Scripture - types of Antichrist, personal types. Particularly Cain brings this before us, also Saul the hater of David, and Goliath with his sixes. Absalom who by flattery obtained the kingdom temporarily – Ahithophel being associated with Absalom to make the “wisdom” that characterizes Antichrist, but Ahithophel showed some of it. Adonijah who would have usurped the throne from Solomon. Nebuchadnezzar with his sixes and his defiance of the Lord: and Antiochus Epiphanes so strikingly in Daniel 11. These are all personal types of Antichrist.

Then there are types of Israel - types of Israel in their history, types of Israel as to blessing to be consummated in the future, types of Israel as to judgment. We have the wondrous history of Israel and the judgment of Israel shown us in Cain, the religious man who afterward slew his brother, and then was suffered to drift throughout the earth with a mark upon him. But we behold Israel’s future glory and the fact that the gifts and calling of God are without change of mind in the names of the twelve tribes on the breastplate; in the twelve leaves of provided food (picturing Christ for His own) presorted before the Lord; and in the removal of Vashti and the exaltation of Esther we see the exaltation of the nation of which God has said “This people shall show forth My praise”.

There are many types of the redeemed. I have already referred to the moon. We have also considered Eve, when speaking of Adam. The cherubim placed in the Holiest of all and resting not on themselves but on the Mercy Seat which was blood-sprinkled, and made out from it, picture the Lord’s people glorified. The Lampstand branches which came out from the center shaft which itself was called the Lampstand, show in the Court, made of the looking-glasses of the women, brings word written within them, while they rest on Christ the Foundation. And they should have nothing else but the word of God. So in the Holiest of all, in the Holy Place, and in the Court as well, we find types of the Lord’s people, even as we find types of the Lord. Clearly the pictures of those who are brought near by the precious blood are very manifold throughout Scripture. I need only add to these we have already considered, just one or two more to suggest your further study. The two loaves on the Day of Pentecost; Noah’s family saved in the ark; Lot brought out from Sodom; Israel themselves as a nation a type of the redeemed nation saved from a worse bondage than that of Egypt; Of personal types, note Jacob, the man of the heel, called Israel, made a prince of God; Caleb the “dog” as his name signifies, yet led into the Land accompanying the one whose name was Salvation and blessed with the possessions of the place which means

“Fellowship”, the 5,000 whom our beloved Lord fed are types of the 5,000 in Acts – the number that is mentions of the united Church there, and these in turn, become types of that greater number of the redeemed out of all nations, as we see in Rev. 7. Many more could we enumerate if more time was at our disposal. Let us not consider these subjects as complete, but rather seek grace from God that whenever we search into His word everything that we have learned may help us to learn more, and all unto the praise of His glory.

Pictures of the ungodly are numerous, apart from those that especially suggest Antichrist. There are some that bring before us different specimens of the ungodly - lot’s wife, after coming forth looked back and became a pillar of salt; Balaam, bringing before us in striking definiteness, a form of ungodliness, seen again in Rev. 2. Delilah and Jezebel, types of the Babylonian woman. There are many types of the ungodly and I think if we study the Day of Atonement types more fully, we shall find this also helps.

But oh, beloved friends, now we come to the conclusion we long that there might be – at least I hope we all long - a spiritual application of this subject. Let the word of God become more precious unto us; let us see Christ on every page; Let us seek to put Him first in everything and to realize more how precious He is to every redeemed one, and should be. The Lord grant that each one who has been brought out of death into life may have a fuller enjoyment of the Antitype Christ, a fuller realization in a personal experience, by the Holy Spirit’s power, of the types of the redeemed. And if there are any who feel that they have not been brought to Him who died for poor guilty sinners – that they have not, as it were, touched the opening which led into the court – led into the presence of God - that beautiful curtain which pictures the Lord Jesus Christ in His finished work – that they have not been brought into living touch with that wonderful Saviour, nor seen Him as the accepted Sacrifice for them, oh that some such might see Him now. If any have not felt themselves deserving a criminal’s death, oh that such may feel beyond this they themselves are accepted in Him who took the criminal’s death. If any have not received peace through this Divine in-working, oh that God may graciously grant, through the study of His word, this evening, that such, even in this room may be brought to look unto Him, the Sacrifice, the Brazen Serpent, the Smitten Rook, the Saviour exalted – still exalted to save, whilst the day of salvation and the acceptable year of the Lord are joyfully proclaimed.

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