

THE STUDY OF THE TYPES

BY

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CHAPTER 3

Double Types

THE types are but a "**shadow of good things to come, and not the very image of the things**"; and therefore, like all shadows, they give but an imperfect representation, so that we often need to look at several together if we are to obtain a complete idea of the substance itself.

Most objects cast differently shaped shadows as the light falls upon them in various directions; and by comparing them, we may form a correct outline, even if the object itself be out of sight. If the shadows vary in some details, while they correspond in others, we may at once conclude that though the object is the same, the light is thrown upon it in different directions, and reveals shadows cast from opposite sides: so is it in the types.

Sometimes in the same type we may find different sides of truth represented by two similar things. Thus, in the cleansing of the leper there are two birds: one slain over the running water; the other let fly over the field - evidently typifying the death and resurrection of CHRIST.

On the Day of Atonement there were two goats: the one, GOD's lot which was killed, the blood being taken inside the veil; and the other, the scapegoat that bore away the iniquity of Israel to the land not inhabited - the first speaking to us of GOD's requirements, the second of man's need.

In other cases, in order to complete the picture, we have two types closely connected with one another, similar in many respects, but emphasizing different truths. For instance, on the journey from Egypt to Canaan the children of Israel had to pass through the Red Sea and the Jordan, and in both cases a way was made for them to cross on dry land. We are told in Exodus 13:17 that they might have gone by the way of the Philistines, when they would not have needed to pass through either; but we are given the reason why GOD did not lead them by this route: "**For God said, Lest peradventure the people repent when they see war, and they return to Egypt.**" If the Red Sea had not rolled between them and Egypt, they could easily have returned; and this is evidently the key to the truth taught by the Crossing of the Red Sea.

Both it and the passage of the Jordan speak to us of the death and resurrection of CHRIST; but the former tells of deliverance from Egypt, the latter of entrance into the land.

Twice over, when they crossed the Jordan, the children of Israel were told to set up twelve stones for a memorial: a stone for a tribe; twelve in the midst of the Jordan, and twelve on the other side. The stones evidently typify the believer's standing in its two-fold aspect. Those in the midst of the river of death tell us that we are dead with Christ and those in the land that we are risen with Him.

In the same way we have the food of Israel, the manna and the old corn. In John 6, the Lord explained that He Himself was the bread sent down from Heaven. The manna therefore clearly represents CHRIST in the flesh, in His incarnation, the provision for wilderness needs; while the old corn of the land and the harvest which was ripe when they crossed the Jordan, and of which they would eat three or four days later, when they had waved the sheaf of the first-fruits, speak of CHRIST in resurrection.

In studying these and other double types it is necessary to put the two side by side if we would see the full meaning; for mistakes are often made in interpretation from not following this plan. One type does not supersede the other, for they are often both true at the same time. We may still feed on the manna, though we have the old corn as well.

There are some teachers who only draw lessons from the wilderness experience of Israel, and who do not see that our position is also in the land as victors taking possession, step by step, of what is ours in CHRIST. Others dwell entirely on the position in the land, and say that we ought not to be in the wilderness at all.

Should we not rather take both? As one has said, "We are, as to our bodies, in Egypt; as to our experience, in the wilderness; and by faith, in the land." We are represented by Peter as "**strangers and pilgrims**" passing through a wilderness; and at the same time we are, according to Ephesians, in the land, and in the heavenlies in CHRIST JESUS. By-and-by, when faith has been changed to sight, we shall be, as to our bodies and as to our experience, in the land.

In the two-fold sign that GOD gave to Moses to reassure him when about to stand before Pharaoh, there was probably a foreshadowing of GOD's power over sin and Satan. The rod that was turned into a serpent, and when grasped by Moses once more became a rod, tells of GOD's power over Satan; but the hand that became leprous and was afterwards healed, speaks of power over sin.

GOD's redeemed people were to be delivered from both these enemies.

The Tabernacle and the Temple give us different aspects of GOD's dwelling-places; and in Genesis 22, we have a double type of our Lord JESUS - first in Isaac himself, and then in the ram which God provided.

There is a striking typical scene in Deuteronomy 21, which, it has been pointed out, is a picture of GOD's great inquest over His Son. One is found slain in the field, and enquiry has to be made as to who is guilty; when the city nearest to the dead body has been condemned, the heifer is slain to remove their guilt. Here, surely, we have another double type; for the Lord's death is foreshadowed in the one found slain and in the heifer: the first telling of the guilt of His murderers; the other of how the guilt has been met.

If we are studying the characters in the Old Testament which are types of our Lord JESUS CHRIST, in His different offices, we shall find again and again that they seem linked together in pairs. For instance, we have two high priests, two kings, and two prophets, who separately and together were types, and were closely associated with one another in their lives.

Aaron and Eleazar both typified Him as the High Priest, and in some respects their offices were different.

Even while Aaron was still living, Eleazar had certain things allotted to him in the service of the tabernacle. In Numbers 20:26 we have the account of the death of Aaron, and the robing of Eleazar in his place; prefiguring the great High Priest who now lives after "**the power of an endless life.**"

Eleazar therefore seems to be the type of the High Priest in resurrection life, in the power of the HOLY GHOST; for he was very specially connected with the oil which typified the HOLY SPIRIT. To his office pertained "**the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the Tabernacle**" (Numbers 4:16). He was "**chief over the chief of the Levites**" (Numbers 3:32), reminding us of Him who in resurrection is the chief Shepherd.

The two orders of priesthood, that of Aaron and Melchizedek, are brought before us in the Epistle to the Hebrews as types of the priesthood of the Lord.

David and Solomon give us different aspects of His kingly character. David, the shepherd-king, who had been the slayer of Goliath, who was the fugitive and the wanderer, and afterwards the conqueror of all his enemies, speaks to us of the sufferings and rejection of GOD's Anointed, and finally of His conquests; Solomon, whom the Lord refers to in Matthew 12 as a type of Himself, in his glory, his wisdom, his riches, and reign of peace, typifies the millennial reign of our Lord.

Although the prince of peace, when Solomon comes to the throne, he gathers out of his kingdom, in the persons of Adonijah, Joab, and Shimei, "**all things that offend, and them which do iniquity,**" as the greater than Solomon will do, when He comes in His glory (Matthew 13:41).

In their connection with the Temple also we need the double type

David made preparation for its building, and purchased the site; while Solomon finished the work. If we only study them separately, the picture is incomplete.

Then we have two great prophets, Elijah and Elisha, who were closely connected with one another in their lives, and were both types of CHRIST, as He Himself shows in Luke 4:25-27.

Elijah fasted forty days. He raised the dead, and performed many other miracles. He ascended to Heaven, and a double portion of his spirit came upon his follower. Elisha healed the leper, raised the dead, fed the multitude, and even in his grave caused the dead to live. Elijah's name is said to mean the strong Lord; and that of Elisha, GOD my Saviour. Their names therefore seem to indicate the general character of their testimony - the one that of judgment, and the other that of grace.

Thus, in the types of CHRIST as prophet, priest, and king; we find examples of how two characters are linked together to give us different sides of the picture. To these we might add many more, such as the two leaders, Moses and Joshua; but those which have been indicated will have been sufficient to show how important it is to study together, as well as singly, types which

are evidently so closely associated with one another.

Besides there being many that thus go in pairs, we must remember in our study that a large number, if not all the types, probably have a double meaning. One interpretation will not exhaust all that may be learnt from them; for we find that, like so many other parts of GOD's Word, they can be taken in various ways.

For instance, amongst the characters just mentioned, where Elijah is the master and Elisha the disciple, Elijah represents CHRIST and Elisha the servant; and each of those who foreshadowed CHRIST are also full of teaching as individual believers.

We have another illustration of this double teaching in the Flood and the Ark

Salvation for all within the Ark is a favorite Gospel subject; and rightly so. Noah found grace in GOD's sight, and safety, not in himself, but in GOD's appointed place of refuge. The first "come" in the Bible is GOD's invitation to Noah, a "come" of salvation; and may well be compared to the Lord's loving word, "Come unto Me." But from His reference to the days of Noah in Matthew 24, we see that the judgment that came then may be taken in another sense - viz., as representing the judgments that will fall upon the earth at His coming in glory.

"As the days of Noe were, so shall also the coming of the Son of Man be." The Flood was unexpected - so will His coming be: there was destruction on all that were not ready for it - so will it be when He returns to this earth. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

No great sins are mentioned; but they were not prepared.

Then comes that oft-quoted sentence, "**One shall be taken and the other left**"; and looking at it thus in its context we see that those who will be taken in that day will be taken away by the judgment as in the days of Noah, and those that are left will be left for blessing.

In its primary meaning therefore this verse evidently does not refer to the Lord's coming for His Church to the air, but to the subsequent coming with His saints to the earth.

We may see yet a third meaning in the Flood and those who passed in safety through it; for the scene illustrates "**the time of Jacob's trouble,**" and the preservation of the believing remnant.

We are told in Revelation 12 that "**the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.**" The opening verse in the chapter reminds us of Joseph's dream: the woman is taken by many to represent Israel; and the time of persecution mentioned with such exactness in verses 6 and 14 to correspond with the great tribulation just before the Lord's return to the earth. A remnant of Israel will be preserved through the tribulation, as Noah and his sons were preserved through the Flood; while the Church will have been taken away as Enoch was caught up before the Flood came upon the earth. Many believe this to be the teaching of Revelation 3:10; and that to be kept from the hour

must mean to be taken away before it strikes.

Other types will be found to have a dispensational interpretation as well as a general application. There is a Jewish aspect running through all the Levitical institutions; and many of them become thus prophetic in teaching, while at the same time they are full of precious truths for us now.

In the same way, in viewing Joseph as a type of CHRIST, we see that we may all come to draw our supplies from his store houses; but we can also see that his treatment of his brethren foreshadows the way in which the Lord's brethren after the flesh will at last acknowledge that they were "**verily guilty**" concerning their brother.

Stephen tells us that "**at the second time Joseph was made known to his brethren.**"

The first time they went down to Egypt for corn, they did not recognise the one who had opened the storehouses to them; but when they were again driven by the seven years' famine into his presence, he made himself known to them. When He came, of whom Joseph was a type, His brethren did not recognise Him.

"**He came unto His own, and His own received Him not**"; but when He comes to them a second time, "**the veil shall be taken away**"; and He says, "**they shall look upon Me whom they have pierced, and they shall mourn for Him.**"

Thus we have not only double types - those that need to be placed side by side to complete the picture - but we find that these very types have a double meaning. To see a Jewish or dispensational interpretation in them does not in any way rob them of their deep spiritual teaching, but only tends to show that the Bible is a divine Book.

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