**God has structured His revelation to man after a fashion in which not only true, correct history is presented but this history is presented in such a manner that it is highly typical in nature. And Scripture, within this highly typical structure, is jam-packed with spiritual significance and meaning.**

**Types and Antitypes in Scripture**

**Taken from** [**Types and Antitypes**](https://www.koffeekupkandor.com/the-study-of-scripture.php#Types%20and%20Antitypes) **by Arlen Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

Then He said to them, “O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into His glory?”

And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself. ([Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV))

Now these things were our examples [Now these things happened as types for us], to the intent we should not lust after evil things, as they also lusted . . . .

Now all these things happened to them for examples [Now all these things happened to them for types]: and they are written for our admonition, upon whom the ends of the world [the ages] are come. ([1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV))

Three things above all else must be adhered to in the study of Scripture:

1) A person must recognize that all Scripture is God-breathed.

2) A person must begin where God began.

3) A person must study Scripture after the fashion in which it was written.

God gave His Word to man through man in a particular manner:

. . . holy men of God spoke as they were moved [borne along] by the Holy Spirit. ([2 Peter 1:21b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.21b&t=NKJV))

The manner in which God revealed Himself, His plans, and His purposes in His Word (a God-breathed revelation, penned as the Spirit moved men to write) is what makes Scripture different from all other writings. Scripture stands in a category solely by itself, completely alone; and all other writings stand in a completely separate category (ref., in this site, [Foundational Prerequisites](https://www.koffeekupkandor.com/the-study-of-scripture.php#Foundational%20Prerequisites) by Arlen Chitwood).

Then, in the process of giving to man, through man, the God-breathed Word, at the very outset God set forth a skeletal structure covering the whole panorama of revelation that was to follow, along with foundational building material. And if a person would understand Scripture correctly, he must begin where God began and follow that which God has set forth, after the manner in which He Himself structured and established the matter.

The person must follow the skeletal structure and build upon this structure after the manner in which God Himself began and subsequently set matters forth, establishing them in a particular manner throughout. At any point in the whole of Scripture, any teaching must have a connection with and be in complete agreement with the God-established skeletal structure and subsequent foundational material set forth at the beginning (ref., in this site, [The Septenary Arrangement of Scripture](https://www.koffeekupkandor.com/the-study-of-scripture.php#The%20Septenary%20Arrangement%20of%20Scripture), [Beginning and Continuing](https://www.koffeekupkandor.com/the-study-of-scripture.php#Beginning%20and%20Continuing) and [Building on the Foundation](https://www.koffeekupkandor.com/the-study-of-scripture.php#Building%20on%20the%20Foundation) by Arlen Chitwood or [Bible One - Arlen Chitwood's The Study of Scripture, Ch. 2](http://bibleone.net/SS02.htm), [Ch. 3](http://bibleone.net/SS03.htm), [Ch. 4](http://bibleone.net/SS04.htm)).Then, it must be recognized that God structured His revelation to man after a particular fashion, alluded to in [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV), [44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.44&t=NKJV) and stated in so many words in [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV). Scripture not only deals with a completely accurate history of certain events surrounding God’s dealings with the earth, angels, and man, but biblical history has been recorded after such a fashion that it is highly typical as well. God has established His primary means of teaching, not through history per se, but through inherent types seen in history, pointing to antitypes seen in later history and/or prophecy.

The manner in which God revealed Himself to man is as stated in [1 Corinthians 10:11a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11a&t=NKJV),

Now all these things happened to them as examples [Greek, tupos, types; “Now all these things happened to them for types”] . . . .

The reference is to events during Moses’ day, drawing from the wilderness journey of the Israelites. But the reference would, of necessity, have to go far beyond simply the specific events listed in verses one through ten ([1 Corinthians 10:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-10&t=NKJV)), preceding the statement in verse eleven. In the light of other Scripture, as becomes increasingly evident when one views the whole of Scripture, the reference would have to be enlarged to encompass not only all biblical history during Moses’ day but all biblical history beginning with [Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV).

That would be to say, God has structured His revelation to man after a fashion in which not only true, correct history is presented but this history is presented in such a manner that it is highly typical in nature. And Scripture, within this highly typical structure, is jam-packed with spiritual significance and meaning.

God, within His sovereign control of all things, brought matters to pass after such a fashion (within the history of the earth, angels, and man) that He could, at a later time, have these events to draw upon in order to teach His people the deep things surrounding Himself, His plans, and His purposes. And this would be accomplished mainly through types and corresponding antitypes.

Thus, God draws not so much from history per se as He does from the spiritual content set forth in the historic accounts — the great spiritual lessons, taught mainly from types pointing to corresponding antitypes.

Anyone can understand facts within revealed biblical history (saved or unsaved man). This would pertain more to the letter of the matter. But only saved man can go beyond the letter to the spirit of the matter ([2 Corinthians 3:6-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6-16&t=NKJV)). Only the saved can understand the spiritual lessons drawn from history. Only the saved can look within biblical history and see spiritual content ([1 Corinthians 2:12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.12-16&t=NKJV)).

For the unsaved, things beyond the simple historical facts are completely meaningless. They can neither see these things nor know them. Spiritually, they are dead; and these things are “spiritually discerned.” They can view Scripture only from a “natural [‘soulical’]” standpoint ([1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)).

But for the saved, the matter is entirely different. They, by/through believing on the Lord Jesus Christ, have been made spiritually alive. The Spirit has breathed life into the one having no life; they have “passed from death to life.”

And they have this same Spirit — the One who gave the Word to man through man — indwelling them to lead them “into all truth” ([John 16:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13-15&t=NKJV); [1 Corinthians 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.16&t=NKJV); [6:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+6.19-20&t=NKJV); [1 John 3:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.24&t=NKJV)). Accordingly, the saved possess the ability to see beyond the facts of history and view the spiritual lessons inherent therein.

This is what is meant by “comparing spiritual things with spiritual.” It is within this facet of Scripture that man can see the things that “Eye has not seen, nor ear heard . . . .” It is within this facet of Scripture that “God has revealed them to us by his Spirit. For the Spirit searches all things, yes, the deep things of God” ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)).

And it is within this complete, overall thought, as previously stated, that one finds the whole of biblical history forming types that are fraught with spiritual significance and meaning. This is the manner in which God has structured His Word. It has been given to man after this fashion, and if man would properly understand that which God has revealed in His Word, he must study it after the fashion in which it was given and recorded.

1) How Much of the Old Testament?

How much of the Old Testament deals with the person and work of Christ? And how much of the Old Testament is typical in nature? The two questions do not cover the same scope. The former is more extensive than the latter and is really all-inclusive. However, the typical nature of Old Testament Scripture is far more extensive than many may realize or are prone to admit.

How though can one know the extent of typical teachings in the Old Testament Scriptures? The answer to that is very simple. Scripture itself reveals the extent.

a) Christ in the Old Testament

Christ, dealing with the two disciples on the road to Emmaus, “expounded to them in all the scriptures [the Old Testament Scriptures] the things concerning himself” ([Luke 24:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.27&t=NKJV)). Note that it is not “in the scriptures all” but “in all the scriptures . . . .” The simple statement is made that “all the scriptures” — all of the Old Testament Scriptures — are about the person and work of Christ. He can be seen on every page and in every part of Scripture on that page.

But, the way Christ is presented in the Old Testament Scriptures is in the spirit rather than in the letter of the manner in which Scripture has been structured. Insofar as Old Testament history is concerned, that would be to say, Christ is really not seen in the strict letter of the historic account per se.

A person can read Old Testament history from one end to the other and never see the person and work of Christ within that history (cf. [2 Corinthians 3:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.14-15&t=NKJV)). In this respect, the person would be reading the letter of Scripture, failing to see anything beyond. In order to truly see the Christ of the Old Testament, a person must see beyond the letter to the spirit.

Christ is seen mainly within the inherent types set forth by the historic accounts rather than in the actual historic accounts themselves. All Old Testament history is, after some fashion, about the person and work of Christ; but this same history must be “spiritually discerned,” “comparing spiritual things with spiritual” ([1 Corinthians 2:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.13-14&t=NKJV)).

And this can be illustrated after several fashions at the very beginning of Scripture. The first verse in Scripture forms a direct statement concerning the work of the triune Godhead in creation; and, looking beyond the direct statement, this verse is also the beginning point in the overall type encompassed in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV).

Accordingly, Christ is revealed at the very beginning of Scripture, in the opening verse, after this dual fashion.

“In the beginning God created . . . .” The word “God” is a translation of the Hebrew word Elohim, a plural noun which, in complete keeping with related Scripture, would include all three members of the Godhead — God the Father, God the Son, and God the Holy Spirit.

Everything that exists in the material universe came into existence “by [‘through’] Him [the Son]”; and apart from Him “was not anything made that was made [i.e., apart from the Son, not one thing that presently exists was (or could have been) brought into existence].” It was all done through the Son, present with the Father in the beginning ([John 1:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-3&t=NKJV); cf. [Colossians 1:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.16-17&t=NKJV)).

Then in verses two and three of the opening chapter of Scripture there is a ruin of the creation ([Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV)) and a beginning restoration. And in a type-antitype structure — going beyond the letter to the spirit, as it would pertain to the ruin and beginning restoration of man (a subsequent ruined creation [[Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV)]) — the Spirit moving ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV)) and God speaking ([Genesis 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.3&t=NKJV)) are based on death and shed blood, ultimately and finally on death and shed blood through the finished work of the Son on Calvary, 4,000 years beyond the historic-typical account.

In this respect, the typical reference is to the manner in which God restores ruined man — via death and shed blood — based today on the Son’s finished work at Calvary. The Spirit moves, God speaks, and light comes into existence (reference the author’s book, [Bible One - Arlen Chitwood's From Egypt to Canaan, Ch. 7](http://bibleone.net/E2C_07.htm), [Ch. 8](http://bibleone.net/E2C_08.htm)).

Moving on to [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV), Christ and His bride can be seen in the person of Adam with his bride. Eve was formed from a part of Adam's body as the bride of Christ (the bride of "*the second man*," "*the last Adam*" [[1 Corinthians 15:45-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.45-47&t=NKJV)]) will be formed from a part of His body. And as Eve was presented back to the first man, the first Adam, to complete Adam and to reign as consort queen with him, so will it be with the second Man, the last Adam. The bride will be removed from His body and be presented back to Christ to not only complete Christ but to reign as consort queen with Him ([Romans 8:14-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.14-23&t=NKJV); [Hebrews 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.10&t=NKJV)).

Then in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV), Adam partook of sin to effect Eve’s redemption, as Christ became sin to affect our redemption. The first man, the first Adam, found his bride in a fallen state and followed the only avenue open to bring about her redemption. And the second Man, the last Adam, did exactly the same thing. He found His bride in a fallen state and procured her redemption through the only means available, through an act that had been predetermined in the eternal council chambers of God before the ages even began ([Hebrews 1:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2-3&t=NKJV); [Revelation 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.8&t=NKJV); cf. [Romans 5:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+5.12-14&t=NKJV)).

Then [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) provides additional details, commentary, to that which is previously revealed in chapter three. In this chapter Cain slew Abel, pointing to Israel, 4,000 years later, slaying Christ. One brother slew the other brother in both type and antitype. The blood of Abel cried out “from the ground” ([Genesis 4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.10&t=NKJV)), but the blood of Christ speaks “better things than that of Abel” ([Hebrews 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.24&t=NKJV)).

And on and on one could go with Old Testament history after this fashion. Exactly what portions of the Old Testament Christ called to the attention of the two disciples on the road to Emmaus is unrevealed. He may have called their attention to Joseph, who first suffered prior to being exalted over all Egypt (a type of the world); or He may have called their attention to Moses, who suffered rejection by his brethren prior to their acceptance of him; or He could have called their attention to any other account or place in the Old Testament. It is all about Him.

Note that Stephen, in [Acts 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7&t=NKJV), singled out parts of the preceding two types (singled out events in both Joseph’s and Moses’ lives) as he revealed, to Israel’s religious leaders, Christ’s identity from the Old Testament Scriptures ([Acts 7:9-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.9-42&t=NKJV)). And, Stephen using the Old Testament Scriptures in this correct manner, caused powers in both the heavens and upon earth to react. On the one hand, the Son, through an opened heaven, is seen standing (rather than sitting [[Psalm 110:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1&t=NKJV)]) at His Father’s right hand; and, on the other hand, the Jewish religious leaders being addressed stoned Stephen ([Acts 7:54-60](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.54-60&t=NKJV)).

Suffice it to say that Christ, in [Luke 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24&t=NKJV), could have referenced any account in Old Testament history and, through this account, revealed things concerning Himself to these two disciples. We can only know that He did reference different historic accounts in the Old Testament (and possibly Old Testament prophecies and/or statements in the Psalms or Proverbs [cf. [Acts 7:44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.44&t=NKJV)]), beginning with Moses; and, from these accounts, He revealed things concerning Himself to these disciples, especially as these things pertained to His past sufferings and His future glory ([Acts 7:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.26&t=NKJV)). And, as a result, in the subsequent breaking of bread, “their eyes were opened” ([Acts 7:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.31&t=NKJV)).

b) Types in the Old Testament

Though all of the Old Testament is, after some fashion, about Christ, not all of the Old Testament is typical in its structure. Types have to do with history, not with the book of Proverbs, most of that seen in the Prophets, or in many of the Psalms (the latter though, particularly the Psalms and the Prophets, at times, deal with history, in which types can be seen).

The statement, “Now all these things happened to them as examples [‘types’] . . . .” ([1 Corinthians 10:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV); cf. [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV)), refers to recorded events in Old Testament history. And, as previously stated, though the contextual reference is only to a select number of events during Moses’ day, the statement concerning types in connection with Old Testament history could, by no means, be limited only to these contextual references. It must be looked upon as far more extensive than this.

In fact, drawing from [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV), [44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.44&t=NKJV), one can arrive at only one conclusion concerning the extent of typology in connection with Old Testament history. It must be looked upon as all-inclusive, for all of the Old Testament Scriptures are revealed to be about the central Person of Scripture, Jesus the Christ.

The story of Joseph (ref. [Genesis 37-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37-45&t=NKJV)), for example, is about the Person and work of Christ, though there is no direct statement in the New Testament specifically stating that Joseph is a type of Christ. But, comparing [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV), [44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.44&t=NKJV) and [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV), one can be drawn to no other conclusion.

And so it is with numerous other portions of the Old Testament. Though no direct statement may exist in the New Testament specifying that a particular person or event forms a type of Christ, dealing with some facet of His person and work, that becomes meaningless in the light of Scriptures such as [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV), [44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.44&t=NKJV) and [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV).

It also becomes meaningless when one sees and understands that God, by His very nature, would, of necessity, be completely consistent concerning how He structured all of Old Testament history. He simply did not, He would not, He could not, structure part in one way and part in another way, particularly in the light of sections of Scripture such as [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV), [44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.44&t=NKJV) and [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV).

In the preceding respect, and in the light of these sections of Scripture from Luke and First Corinthians, it becomes clear that any Old Testament historic account, of necessity, has to do, after some fashion, with the person and work of Christ (past, present, or future); and this has been accomplished centrally through the inherent typical nature of Old Testament history, established by a Sovereign God, in perfect keeping with Scripture’s own direct statements and internal evidence.

All of this becomes self-evident when one begins to study Old Testament history after the fashion in which it was written. The whole of Old Testament history, so to speak, begins to come to life and open up as one views the Scriptures after the fashion in which God clearly reveals, in His Word, that they were written.

(Aside from the preceding, any segment of Old Testament history has to do with one part of a complete whole — one part of the complete Word, forming the complete Old Testament canon. And this complete Word [the complete Old Testament] was made flesh in the person of the Son.

There is the written Word, and there is the living Word; and the two cannot possibly be separated from one another, for the latter is simply a full manifestation of the former, in flesh, which would include the subsequent New Testament revelation as well.

In this respect, approaching the matter from another perspective, the question could be both asked and answered: “What part of the Old Testament is not about Christ?” And the answer: “No part, simply because the Old Testament [not part, but all] was made flesh in the person of the Son.”

That which is stated about or inherent in One [the written Word ([John 17:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+17.14&t=NKJV))] can be stated about and would be inherent in the Other [the Living Word ([John 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.14&t=NKJV))]. For example, if perfection is seen in One [in Christ], then perfection must exist in the Other as well [the Scriptures]. And the reasoning behind that would emanate from the fact that the living Word is simply a manifestation, in flesh, of the written Word.)

2) Structure of the New Testament

But is typology limited to Old Testament history? What about the New Testament? Is it also highly typical in nature?

The passage already under consideration in [Luke 24:13ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.13ff&t=NKJV) would perhaps address the issue about as well as any other part of the New Testament. There is nothing stated about this section forming a type, but it does. And the fact that it does is so evident that a person with any spiritual perception at all can’t fail to see it.

Events in [Luke 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24&t=NKJV) occur on the third day, dating from Christ’s crucifixion ([Luke 24:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.21&t=NKJV)), and have to do with the eyes of blinded Jews being opened through Christ personally appearing in their presence and revealing Himself to them. This section of Scripture can only refer to one facet of the person and work of Christ. It can only refer to that future day when Christ appears in Israel’s presence — with Israel, as the two disciples in [Luke 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24&t=NKJV), blinded ([Romans 11:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.25&t=NKJV)) — and reveals Himself to the nation ([Romans 11:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.26&t=NKJV); [2 Corinthians 3:14-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.14-16&t=NKJV)).

And events of that future day will parallel events in [Luke 24:13ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.13ff&t=NKJV) with respect to time as well. These events will occur after two days, on the third day. That is to say, they will occur after two thousand years, in the third one-thousand-year period (cf. [Hosea 5:15-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15-6.2&t=NKJV); [2 Peter 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.8&t=NKJV)).

Israel will not know Christ in that future day, exactly as the two disciples on the road to Emmaus didn’t know Him; and He will reveal Himself to the nation exactly the same way that He revealed Himself to these two disciples.

Christ, in that future day, will call the nation’s attention to their own Old Testament Scriptures — Scriptures that relate the entire story, from one end to the other — and He will reveal Himself to the nation from these Scriptures, exactly the same way that He revealed Himself to the two disciples on the road to Emmaus in the historic account.

And exactly the same thing will occur in that future day that occurred in the type. Christ will appear in the antitype of Melchizedek, with bread and wine ([Genesis 14:18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-20&t=NKJV); cf. [Matthew 26:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.26-29&t=NKJV)), to bless Abraham and his descendants. And as there was a breaking of bread in the type, there will undoubtedly be a breaking of bread in the antitype.

Then Israel will recognize her Messiah, spoken of throughout the very Old Testament Scriptures that will have been in the possession of the Jewish people for almost two and one-half millennia, with parts of these Scriptures having been in their possession for almost three and one-half millennia. At that time — at the full end of Daniel’s Seventy Week prophecy — Israel’s blindness will be lifted, and a nation will be brought forth in a day ([Isaiah 66:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+66.8&t=NKJV); [Romans 11:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.26&t=NKJV)).

Another facet of the matter can be seen in Paul’s conversion in [Acts 9:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.1ff&t=NKJV). And, interestingly enough, Paul stated in [1 Timothy 1:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+1.15-16&t=NKJV) that his salvation experience was “a pattern [Greek, hupotuposis, referring to ‘an original pattern,’ ‘a prototype’] to [‘of’] those who are going to believe on Him [on Jesus Christ] for everlasting life.” That is to say, the manner in which Paul was saved forms an original type of the manner in which others will be saved at a later time, forming the antitype.

Paul was saved through Christ personally appearing and revealing Himself to him, which is not the manner people have been saved throughout the present dispensation following Paul’s conversion. But this is the manner in which Israel will be saved at a future time, when Christ reappears to the nation. And it is this future event to which Paul’s salvation experience, in a God-ordained type, relates.

Paul was saved as a type of the future salvation of Israel. He, at this time, understood the letter of the Word but not the spirit of the Word. There was a veil over his eyes, which was “done away in Christ” ([2 Corinthians 3:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.14&t=NKJV)). And so will it be with Israel in the antitype yet future.

There is a reading of the letter of the Old Testament in the synagogues today, as in Paul’s day, which leaves the “veil untaken away.” Paul, typifying Israel in this respect, was blinded for two days (the veil was over his eyes for two days), with the blindness (the veil) being removed on the third day ([Acts 8:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+8.9&t=NKJV); cf. [Genesis 42:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+42.17-18&t=NKJV); [Esther 4:16-5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+4.16-5.1&t=NKJV); [Matthew 27:63](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.63&t=NKJV); [Luke 24:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.7&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.21&t=NKJV), [46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.46&t=NKJV)).

(Paul, prior to the events surrounding his conversion in [Acts 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9&t=NKJV), was part of a redeemed nation, comprised of individuals spiritually alive and capable of understanding spiritual truth, to whom the kingdom of the heavens was being re-offered. And individuals receiving this message were being saved, delivered, with respect to that which was being proclaimed — Christ’s kingdom and glory — not with respect to eternal salvation, as someone spiritually dead would have been saved then or today. Those Jews receiving the message at the time of Paul’s conversion, which would include Paul, were already saved in this respect.

The same thing, as it relates to eternal salvation, could be said about the two disciples on the road to Emmaus. They had received the message proclaimed by the Messianic King; Paul hadn’t. But, as matters relate to eternal salvation, there was no difference. Paul, prior to his conversion experience in [Acts 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9&t=NKJV) was just as saved in an eternal respect as these two disciples were following their reception of the message proclaimed by the Messianic King. Or, to state matters another way, Paul was no more saved in an eternal respect following events in [Acts 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9&t=NKJV) as he was before these events.

There are two aspects to the salvation message seen in [Luke 24:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.26&t=NKJV). There is an aspect having to do with Christ’s past sufferings and an aspect having to do with Christ’s coming glory. This would be seen in Christendom today as the gospel of the grace of God [reflecting upon the first part of [Luke 24:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.26&t=NKJV)] and the gospel of the glory of Christ [reflecting upon the latter part of this verse (cf. [2 Corinthians 4:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.3-4&t=NKJV); [Ephesians 2:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8-9&t=NKJV))].

Relative to Israel’s coming conversion [foreshadowed by both types], both types would have to cover the whole panorama of the matter, for Israel today, unlike Israel at the time of Christ’s first coming, is spiritually dead.

Israel, yet future, will first be made spiritually alive, saved, delivered, through that which is seen in the first part of [Luke 24:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.26&t=NKJV) [Christ’s past sufferings]; then they will be saved, delivered, in relation to that which is seen in the latter part of this same verse [Christ’s future glory].

For additional information pertaining to Israel’s spiritual condition at the time of Christ’s first coming, refer to the author’s book, [Bible One - Arlen Chitwood's From Acts to the Epistles](http://bibleone.net/A2E.htm).)

The Jewish people must see beyond the letter to the spirit. They must see the One concerning whom Moses and the prophets wrote. They must see their Messiah in their own Old Testament Scriptures, something that will occur when Christ returns and reveals Himself to them after this fashion — first as the Paschal Lamb, then as the Messianic King.

And so it is with New Testament history. The New Testament has been structured after the same fashion as Old Testament history. It was given through Jewish prophets by the same One who gave the Old Testament Scriptures through Jewish prophets; and it has an evident inherent typical nature, established by the same sovereign God who first structured the Old Testament after this fashion.

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See [Salvation by Faith or Works or Both](https://www.koffeekupkandor.com/gods-word-five.php#Salvation%20by%20Faith%20or%20Works%20or%20Both) in this site for additional commentary.