

The rainbow is a symbol of God's promise never again to destroy the world by a flood.

The twelve stones which were heaped up on the west bank of the Jordan River were a symbol of God's miraculous action in having held back the river until the Israelites could cross over into Canaan.

The Ark of the Covenant was a symbol of God's presence among the people of Israel.

- b. A type is a person, object, or action which prefigures, foreshadows, looks forward to, and in at least one respect is similar to something else yet future. its fulfillment is called an antitype.

Adam is called (Romans 5:14) the figure or type of Christ. Christ, as the Second Adam, is the antitype.

The mosaic tabernacle and its service is called (in Hebrew) a type of the heavenly sanctuary. The high priest is a type of Christ.

There are some Christians who see types everywhere in the old Testament. Anything in the Old Testament that bears the slightest superficial resemblance to anything in the New Testament is seized upon as a type. Other Christians find relatively few types in Scripture.

The *New Scofield Reference Bible* gives us a helpful rule of thumb in determining and identifying types. It states: "Nothing may be insisted upon as a type without the explicit New Testament authority." However, for some this rule is too restrictive.

In determining types, there are four important principles to remember:

- (1) A type must be a historical person, object, or action.
- (2) There must be a point of resemblance between a type and its antitype.
- (3) There must be some indication that the resemblance was purposed by God.
- (4) The type must resemble something future.

Thus persons, objects, or actions are used in Scripture either in the single historical sense, or they are also used symbolically. This symbolic use includes two categories: symbols and types.

### 3. Spiritualization: scriptural and unscriptural

Spiritualization is essentially a figure of thought (not of speech) in which the second of two things is said to be similar to the first, but in a spiritual sense (i.e., as related to the spiritual dimension of life, as distinguished from the natural or the physical).

- a. Scriptural spiritualization refers to the use of this figure of thought in the Scriptures. At least three characteristics of its use should be mentioned:
- (1) Scriptural spiritualization is basically a movement of thought from a truth-principle inherent in an event, or an institution, or the character of behavior of a person in one historical context to that same truth-principle inherent in an event, institution, or person in another context.