



*How amiable are thy Tabernacles O Lord
of Hosts, my Soule longeth, yea even
fainteth for the courts of the Lord:
Ps. 84:1. Will. Marshall. Scul.*

JONATHAN EDWARDS

Typological Writings

*"IMAGES OF DIVINE THINGS"
"TYPES"*

EDITED BY
WALLACE E. ANDERSON
LATE ASSOCIATE PROFESSOR OF PHILOSOPHY
OHIO STATE UNIVERSITY

"TYPES OF THE MESSIAH"

EDITED BY
MASON I. LOWANCE, JR.
PROFESSOR OF ENGLISH
UNIVERSITY OF MASSACHUSETTS

WITH
DAVID H. WATTERS
PROFESSOR OF ENGLISH
UNIVERSITY OF NEW HAMPSHIRE

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TYPES

TYPES. Texts of Scripture that seem to justify our supposing the Old Testament state of things was a typical state of things, and that not only the ceremonies of the Law were typical, but that their history and constitution of the nation and their state and circumstances were typical. It was, as it were, a typical world.

John 9:7, "Go, wash in the pool of Siloam, (which is by interpretation, Sent)." There evidently weight is laid on the interpretation of the word "signified," that there was instruction in the signification of the word, and that teaching that the pool was typical of that fount of grace and mercy that is in Christ.

Gal. 4:21-23, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." [V.] 24, "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar." [V.] 25, "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

I Cor. 10:1-4, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were baptized in the cloud and in the sea; And all eat of the same spiritual meat; And all drank of the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." V. 6, "Now these things were our examples" (or figures). V. 11, "Now all these things happened to them for ensamples" (or types).

When we are sufficiently instructed that all these things were typical

and had their spiritual signification, it would be on some accounts as unreasonable to say that we must interpret no more of them than the Scripture has interpreted for us, and than we are told the meaning of in the New Testament, as it would be to say that we must interpret prophecy, or prophetic visions and types, no further than the Scripture has interpreted it to our hand.

Christ blames the Jews and disciples that they don't understand his parables, that were made up of types without explication. But why so, if it be very presumption and folly to pretend to interpret any parables without explication? Matt. 13:15, "Their ears are dull of hearing," compared with Heb. 5:10-12.

Yea, Christ blames the disciples that they did not understand the types of the Old Testament without his explaining of them, as particularly he blames 'em that they did not understand that leaven was a type of hypocrisy. Matt. 16:11-12, "How is it that ye do not understand that I spake not to you concerning bread, but concerning the doctrine of the Pharisees and of the Saducees?"

These things that are called "types" used by them to be called "mysteries," and they were many of them. I Cor. 13:2, "And though I have the gift of prophecy, and understand all *mysteries*, and all knowledge."

I Cor. 9:9-10, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." And so in I Tim. 5:18, "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

Heb. 4:3, "As I have sworn in my wrath, if they shall enter into my rest"; [v.] 4, "For he spake in a certain place of the seventh day on this wise"; v. 9, "There remaineth therefore a rest to the people of God"; [v.] 10, "For he that entered into his rest hath ceased from his own works, as God did from his."

Of Melchizedec, ch. 5, vv. 6, 11, called "a priest forever after the order of Melchizedec. [...] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Heb. 7, throughout, concerning Melchizedec: the interpretation of his name, "King of

righteousness"; the name of the city, which is by interpretation "peace"; that minute circumstance concerning him, of his having no account of his birth or death, "without beginning of days or end of life." That is declared to be typical, that Abraham paid the tenth of the spoils, and Levi in Abraham, and that Melchizedec blessed Abraham.

First, to lay down that persons ought to be exceeding careful in interpreting of types, that they don't give way to a wild fancy; not to fix an interpretation unless warranted by some hint in the New Testament of its being the true interpretation, or a lively figure and representation contained or warranted by an analogy to other types that we interpret on sure grounds.

Heb. 8:2, "A minister of the *true* tabernacle"; vv. 4-5, "There are priests that offer gifts according to the law: Who serve unto the example an shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount."

Whence, by the apostle's arguing, all these things and all these circumstances were typical; and if they are typical, they are for our consideration. For, for what end is a type or picture, but to give some knowledge of the antitype or thing painted?

Col. 2:16-17, "Let no man judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Where we are told what the new moons are a shadow of, and so, of many other of their holy days and of many of their ceremonial observances about meat and drink. And, if we may not judge, how are they for our instruction? And if not for our instruction, why were these shadows appointed?

And then, how could any of these types be of any manner of instruction to the Jews to whom they were given, if they might judge nothing without interpretation, for the interpretation of none was then given? The types of the Old Testament were given, not without an aim at their instruction to whom they were given, but yet they were given much more for our instruction under the New Testament; for they understood but little, but we are under vastly greater advantage to under-

stand them than they. That they were given chiefly for us seems to be evident by those texts, I Cor. 9:9-10, I Cor. 10:6, 11.

Heb. 9:1-4, where is mention of the various parts and utensils of the tabernacle; and then, v. 5, 'tis said, "of which we cannot now speak particularly," intimating that these have all their spiritual signification and instruction. But are these types all in vain, and must we never receive the instruction that is held forth because the Apostle did not speak of 'em particularly? Did God give 'em to hold forth to us spiritual things? And yet, is it presumption for us to endeavor to see what spiritual things are held forth in them?

Vv. 8-11, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." By this it appears that all these sacrifices and meats and drinks and ordinances were signs for that time then *present*, of good things *to come*; for the expression "to come" in v. 11 answers to the expression "the time then present" (v. 9).

Ch. 9:22-24, "And almost all things are by the law purged with blood; and without the shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things¹ themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself."

Ch. 10:1, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

Ch. 11:19, "Accounting that God was able to raise him up, even from the dead; from whence he also received him in a figure."

1. MS: "sacrifices." In transcribing the verse, JE inadvertently confused the wording, for "things" appears in the KJV.

Ch. 13:11-13, "For the bodies of those beasts ... are burned without the camp.... Jesus ... suffered without the gate."

II Cor. 3:13-14, "Not as Moses, who put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ."

John 6:31-32, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."

Rom. 5:14, "After the similitude of Adam's transgression, who is the figure of him that was to come."

Permutation of names. So Christ is in Scripture called "David" and "Israel" (Is. 49:3). "Christ our passover is sacrificed for us" (I Cor. 5:7). "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). The church under the New Testament is called "Jerusalem." The gospel church is called "Israel" (Gal. 6:16 and elsewhere). Gospel ministers are called "sons of Levi" (Mal. 3:3). Regeneration is called "circumcision." Heaven is called "paradise"; we read of the Tree of Life there. Christ is called "Jesus," or "Joshua."²

I Pet. 3:20-21, "Eight souls were saved by water. The like figure" (or, as it is in the original, "the antitype"), "whereunto baptism doth now save us."

Rev. 11:8, "Which is spiritually called Sodom and Egypt."

If we may use our own understandings and invention not at all in interpreting types, and must not conclude anything at all to be types but what is expressly said to be and explained in Scripture, then the church under the Old [Testament], when the types were given, were secluded from ever using their understanding to search into the meaning of the types given to 'em; for God did, when he gave 'em, give no interpretation.

Types are a certain sort of language, as it were, in which God is wont to speak to us. And there is, as it were, a certain idiom in that language

2. On the significance of names, see "Images" nos. 30 and 132, and "Types of the Messiah," pp. 294-305.

which is to be learnt the same that the idiom of any language is, viz. by good acquaintance with the language, either by being naturally trained up in it, learning it by education (but that is not the way in which corrupt mankind learned divine language), or by much use and acquaintance together with a good taste or judgment, by comparing one thing with another and having our senses as it were exercised to discern it (which is the way that adult persons must come to speak any language, and in its true idiom, that is not their native tongue).

Great care should be used, and we should endeavor to be well and thoroughly acquainted, or we shall never understand [or] have a right notion of the idiom of the language. If we go to interpret divine types without this, we shall be just like one that pretends to speak any language that han't thoroughly learnt it. We shall use many barbarous expressions that fail entirely of the proper beauty of the language, that are very harsh in the ears of those that are well versed in the language.

God han't expressly explained all the types of Scriptures, but has done so much as is sufficient to teach us the language.

I Cor. 13:2, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge." This implies that there were [an] abundance of mysteries then not understood. By "mysteries" is especially meant divine truths wrapped up³ in shadows and mysterious representations.

To show how there is a medium between those that cry down all types, and those that are for turning all into nothing but allegory and not having it to be true history; and also the way of the rabbis that find so many mysteries in letters, etc.

Types are used in the New Testament as well as the Old, as is evident by the descent of the Holy Ghost in the shape of a dove, which is a type of the Holy Ghost; and his descending on the disciples at Pentecost when there was a noise as of a rushing wind and cloven tongues as of fire.

The Apostle himself teaches us that only so small a thing as the silence of Scripture in not giving an account of Melchizedec's birth nor death was typical. If so small things in Scripture are typical, it is rational to suppose that Scripture abounds with types.

3. Conjectural reading.

I expect by very ridicule and contempt to be called a man of a very fruitful brain and copious fancy, but they are welcome to it. I am not ashamed to own that I believe that the whole universe, heaven and earth, air and seas, and the divine constitution and history of the holy Scriptures, be full of images of divine things, as full as a language is of words; and that the multitude of those things that I have mentioned are but a very small part of what is really intended to be signified and typified by these things: but that there is room for persons to be learning more and more of this language and seeing more of that which is declared in it to the end of the world without discovering all.

To say that we must not say that such things are types of these and those things unless the Scripture has expressly taught us that they are so, is as unreasonable as to say that we are not to interpret any prophecies of Scripture or apply them to these and those events, except we find them interpreted to our hand, and must interpret no more of the prophecies of David, etc. For by the Scripture it is plain that innumerable other things are types that are not interpreted in Scripture (all the ordinances of the Law are all shadows of good things to come), in like manner as it is plain by Scripture that these and those passages that are not actually interpreted are yet predictions of future events.

See the pamphlet entitled *Creation, the Ground-work of Revelation*, pp. 49–50.⁴

4. [Andrew Wilson,] *The Creation the Ground-work of Revelation, and Revelation the Language of Nature. Or, a brief attempt to demonstrate that the Hebrew Language is founded upon Natural Ideas, and that the Hebrew Writings transfer them to Spiritual Objects* (Edinburgh, 1750). Adopting an essentially Lockean conception of language, Wilson argues that, as God created the world, he also devised the Hebrew language to describe and explain the world. Names of persons and things in Hebrew were made to express the particular natures, operations, and virtues of the things named. But the material world was created a reflection of a superior spiritual order, so that "there is a mysterious harmony between this world and an invisible one; and the language of the Old Testament is the key of this mystery" (p. 24).

In the passage JE refers to, Wilson maintains that the Old and New Testaments are related in the manner of a parable and its interpretation, or a fable and its moral; the one gives a "material" representation, and the other the spiritual signification. "The whole laid together, composes that perfect original of spiritual glory, which the earthly glory under the law painted, and which the Prophets, who wrote in that style, foretold. By this means, we have the divine lineaments, and the material picture of them, which the Deity himself designed, so adjusted to one another, that every eye may trace the perfect likeness, and be judges of the true nature and value of each" (p. 49). The task of Christ and the writers of the New Testament, Wilson now argues, was not to explain the Old Testament, but "to fulfill and display that true glory, which, when completely revealed, appeared the true original of what was prefigured of old." He therefore objects to those who teach that it is dangerous to

Ps. 78:2. There the rehearsal of the story of the wonderful work God wrought for Israel, in redeeming out of Egypt, leading them through the wilderness to Canaan, instating them in the possession of that land, land, and setting up the kingdom of David, etc. is called "parables" and "dark sayings." See note on that place.⁵

That Mount Zion and Jerusalem are types of the church of saints is evident by Ps. 125:1–2.

That many more particulars in the form of the sanctuary and its various parts, vessels and utensils, than are explained is evident by Heb. 9:5, "And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly," plainly intimating there [are] many particulars in those things representing heavenly things which he now thought it not expedient to explain.

interpret anything in the Old Testament as a type of what is revealed in the New Testament unless the New Testament expressly explains it as such. "Did the Lord fulfil the law and the prophets," Wilson responds, "and has he transmitted unto us the knowledge of what he fulfilled; and yet shall we be dared to compare the picture, of God's own designing, with the true original, which he has been pleased also to discover to us? Did all the Prophets witness unto Christ; and did the Lord himself, and his Apostles, practice the explaining, in all the scriptures, the things concerning himself; and have we these same Old Testament scriptures, with a disuasive or danger annexed unto the gift, if we attempt to make the only use of them they are useful for?" (pp. 49–50).

5. "Blank Bible" note on Ps. 78:2: "The rehearsal made of the wonderful things which God had done of old for Israel, in their redemption [out] of Egypt, settlement in Canaan, etc. are called 'a parable' and 'dark sayings,' because all these things are typical of gospel things, and with an eye to gospel things this psalm (as almost all the next) was indited by the Spirit of God." Cf. "Types of the Messiah," pp. 193–94, above.