

Book of Hosea

Prepared by Kevin E. Hughes

TYPES AND ANTITYPES - IN INTERPRETATION AND PROPHECY

Types are in the **Old Testament** and **Antitypes** are in the **New Testament**.

Types in the **Old Testament** are Not evident or called out as **types** in the **Old Testament**.

Types become evident only when explicitly called out in the **New Testament** as **Types**.

Typology > the study of scripture for the purpose of identifying persons, events, or things in the **Old Testament**, by looking back from the **New Testament**, that appear to **prefigure** or **anticipate** or **foresee** or **prophesize** or **foreshadow** the **New Testament**.

A **Type**: in **Old Testament**

An **Old Testament** person, event, or thing, Not called out as being a type, but is seen after reading the **New Testament** scriptures as having a future historical reality intended by **God**.

A **type**, if valid and if intended, **prefigures** or **anticipates** or **foresees** or **prophesies** or **foreshadows** in a preparatory way a real person, event, or thing so designated in the **New Testament**.

A **type**, if valid and if intended, corresponds to and is fulfilled by its **antitype** in the **New Testament**

[The assumption is that if there are one or more types specifically intended in the Old Testament then there are probably many more types Not specifically intended that must be identified.]

“Even though a person, event, or thing in the **Old Testament** is **typical**, it does not mean that the contemporaries of the particular person, event, or thing recognized it as **typical**.”

An **Antitype**: in **New Testament**

A **New Testament** person, event, or thing that fulfills a historical reality intended by **God**.

The **antitype**, if valid and if intended, **fulfills the type** in the **Old Testament**.

The **antitype**, if valid and if intended, **fulfills** what was **figured** or **anticipated** or **foreseen** or **prophesied** or **foreshadowed** in the **Old Testament** and that corresponds to and **fulfills the type**.

To determine which **types** are valid in Scripture, we must ask the following questions:

1. Is there a definite correspondence or resemblance between **the type** and **the antitype**?
Does **the type** exhibit the same truths, principles, and relationships as the corresponding **New Testament** reality?
2. Is **the antitype** in harmony with the historical setting of **the type**?
3. Is **the type** a prefiguring or foreshadowing of **the antitype**, or is it merely an example or illustration?
Is there a forward focus in **the type** which looks ahead to something in the future?
4. Does **the antitype** heighten or “fulfill” **the type**, with **the antitype** being superior to **the type**?
5. Can **divine design** or **intention** be observed in the relationship of **the type** and **the antitype**?
6. Does the **New Testament** in some way designate **the type** and **the antitype**?

Old Testament persons, events, or things, that are often said to be **types**, BUT are in reality **illustrations**, intended by **God** or **allegorized** (searching for hidden meaning) **interpretations**, Not intended by **God**.

A **type** differs from an **allegory**, which usually **spiritualizes** Bible history.

A **type** can be distinguished from a **symbol** in that a **symbol** is a timeless sign. It can refer to past, present, or future, while a **type** always (prefigures) **foreshadows** that which is to come.!

¹ Baker encyclopedia of the Bible (Vol. 2, p. 2110)

Keeping in mind **the six criteria** for determining **types** (on previous page).

The following list have been said by various authors to be **types**, BUT most are Not types.

NOTICE which of them are **(T) types**, which ones are **(I) illustrations**, and which ones are **(A) allegorizing**.

1. **(I)** Adam is a type of Christ.
2. **(A)** Aaron's rod that budded is a type of the resurrection of Christ.
3. **(A)** The inn in the Parable of the Good Samaritan is a type of the church
which should be full of Christians who will nourish newborn Christians.
4. **(I)** Solomon in the glory of his kingdom was a type of Christ in His glory.
5. **(I)** David eating the tabernacle showbread was a type of Christ eating grain on the Sabbath.
6. **(I)** The water in the laver in the tabernacle is a type of the Word ministered by the Holy Spirit.
7. **(I)** Jonah being expelled from the fish's stomach is a type of the resurrection of Christ.
8. **(I)** or **(T)** The brass serpent being lifted up in the wilderness is a type of Christ being crucified.
9. **(A)** Jacob's pillow of stone is a type of Christ going from the temple to the cross.
10. **(A)** The wicks on the tabernacle lampstand are a type of the Christian's old sin nature
which constantly needs trimming.
11. **(A)** Abraham's servant finding a bride for Isaac is a type of the Holy Spirit
finding a bride (the church) for Christ.
12. **(I)** Joseph is a type of Christ.
13. **(A)** Moses praying with his arms held up is a type of Christ being crucified on the cross.
14. **(I)** Abraham is a type of all who believe.
15. **(A)** The priest trimming the wicks on the lampstand is a type of Christ dealing with our sins.
16. **(T)** Melchizedek is a type of Christ's unending and superior priesthood.
17. **(A)** The clothes of Esau which Jacob wore when he deceived his father Isaac are a type of the church
dressed in the righteousness of Christ.
18. **(A)** The fine flour in the meal offering is a type of the evenness and balance of Christ's character.
19. **(A)** The cooking of the fine flour in the grain offering is a type of Christ being tested by suffering.
20. **(A)** Samson meeting the lion is a type of Christ meeting Paul on the Damascus Road.
21. **(A)** The acacia wood in the tabernacle is a type of the humanity of Christ.
22. **(A)** The altar of incense in the tabernacle is a type of Christ's intercessory work.
23. **(A)** The rams' skins dyed red (and placed over the tabernacle) were a type of Peter and Paul
after they were saved.
24. **(T)** The Passover feast was a type of Christ as our sacrifice.
25. **(I)** Isaac being sacrificed by Abraham is a type of Christ being sacrificed for us.
26. **(A)** The bells and pomegranates on the hem of Aaron's robe are a type of the proclamation
of the Gospel.
27. **(A)** The divided hoof in some animals (Lev. 11:3) is a type of the Christian whose spiritual walk is divided.
28. **(I)** The manna in the wilderness is a type of Christ sustaining the believer spiritually.
29. **(I)** Cain is a type of the natural man.
30. **(I)** Enoch is a type of the church saints who will be raptured before the Tribulation.
31. **(I)** The Feast of Pentecost is a type of the church being formed on the Day of Pentecost.
32. **(A)** The hinges in the doors to the holy place and the most holy place in Solomon's temple
are a type of the motives in the life of the Christian.
33. **(I)** Abel is a type of the spiritual man whose sacrifice of blood evidenced his acceptance of
a substitute for his sin.
34. **(A)** Eve is a type of the church as the bride of Christ.
35. **(A)** The two loaves in the Feast of Pentecost are a type of Jews and Gentiles.
36. **(T)** The rest on the Sabbath is a type of the Christian's spiritual rest and peace in Christ.
37. **(A)** The goats' hair covering over the tabernacle is a type of serviceableness.²

² Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth, Roy Zuck, (pp. 182–184).

Read (1st half of) **Paragraph** > **Hosea 12:1-5**

(1st half of) **Working Outline** > **Hosea 12:1-5**

XXXV. **The LORD's** dispute with **Ephraim, 12:1-11** ¶ (12:1-11)

1. **Ephraim** (N. Israel) feeds on wind, 12:1, (Hos 8:7)
 2. And pursues the east wind continually; 12:1
 3. **He** multiplies lies and violence. 12:1 (Sin)
 4. Moreover, **he** (Ephraim) makes a covenant with **Assyria**, (Sin)
 - a. And oil is carried to **Egypt**. 12:1 (Sin)
- B. **The LORD's** dispute and punishment of **Judah-Jacob-Israel, 12:2**
1. **The LORD** also has a dispute (indictment) with **Judah**, 12:2, (Hos 4:1, Mic 6:2)
 2. And will punish **Jacob** (Israel) according to **his** ways; 12:2, (Hos 4:9, Gen 32:28 name)(Judged)
 3. **He** will repay **him** (Jacob-Israel) according to **his** deeds. 12:2 (Judgement)
- C. **Jacob** before contended and wrestled with **the LORD**, and sought **God's** favor, 12:3-5
1. In the womb **he** (Jacob) took **his** brother (Esau) by the heel, 12:3, (Gen 25:26)
 2. And in **his** maturity **he** (Jacob) contended (struggled) with **God**. 12:3, (Gen 32:28)
 - a. Yes, **he** (Jacob) wrestled with **the angel** (a man, God) and prevailed; 12:4, (Gen 32:24)
 - b. **He** wept and sought **His** (the Lord's) favor. 12:4, (Gen 32:26)
 3. **He** (Jacob) found **Him** (the Lord) at **Bethel** (Luz, Haran) 12:4, (Gen 28:19 (ladder dream))
 4. And **there** (Bethel) **He** spoke with **us**, 12:4, (Gen 35:1-3, Abram Cov. Renewal)
 5. Even **the LORD, the God of hosts, The LORD** is **His** name. 12:5, (Gen 28:13, His name)

Questions of the Text: **Hosea 12:1-5**

Q1: In 12:1, WHAT 6 things does **Ephraim** (N. Israel) do wrong ?

A1: **Ephraim** (N. Israel) > (1) (2) (3)
(4) (5) (6)

The LORD also (like with **Ephraim**) has a dispute (indictment) with **Judah**, in 12:2, (Hos 4:1, Mic 6:2)

And will punish (Judge) **Jacob** (Nation of Israel) > according to **his ways**, 12:2, (Hos 4:9)

He will repay (Judge) **him** (Nation of Israel) > according to **his deeds**. 12:2

In 12:3, (Jacob) took **his brother** (Esau) by the heel, **Read** Gen 25:26

Q2: WHAT was the problem in **Rachel's** womb, in 25:22 ?

A2:
Because of this **struggle**, **Rachel** “inquire(s) of **the LORD**”, “If it is so, **why** then am I this way?”, 25:22

Q3: WHAT was **the Lord's** answer to the **struggle** problem? Given in 25:23

A3:
Also In 25:26, “Afterward **his** brother (Jacob) came forth with **his** hand holding on to Esau's heel”
“so **his name** was called **Jacob**”.
First **Jacob** **struggled** with **Esau** and later **Jacob** “**contended** (struggled) with **God**”, OUR Hos 12:3
Jacob, the man, was rename “**Israel**” for (**struggling**) with **God** (wrestled with **the angel**), Gen 32:28
Jacob, the **Nation of Israel**, continued (**struggling**) with **God** in **Hosea** and the **OT** and in **the Gospels**.

Now back to Our Text in Hosea >

He (Jacob) found **Him** (the Lord) at **Bethel** (Luz, Haran) 12:4, (Gen 28:19, ladder dream)

And **there** (the same place, Bethel) **He** spoke with **us** (Israel), 12:4, (Gen 35:1-3, Abram Cov Renewal)

Even **the LORD, the God of hosts, The LORD** is **His** name. 12:5, (Gen 28:13, His name)

Read (2nd half of) **Paragraph** > **Hosea 12:6-11**

(2nd half of) **Working Outline** > **Hosea 12:6-11**

- A. **Therefore** (because of that), **return** to **your God**, 12:6, (Hos 6:1-3, 10:12)
 - 1. **Observe** kindness and justice, 12:6, (Micah 6:8)
 - 2. And **wait** for **your God** continually. 12:6, (Micah 7:7)
- B. **The Lord's** accusation toward **Jacob** (Israel) as seen in **Ephraim's** prideful self-reliance
 - 1. A merchant (**Ephraim**), in whose hands are false balances, 12:7, (Prov 11:1) (Sin)
 - 2. **He** (**Ephraim**) **loves** to oppress. 12:7 (Sin)
 - a. And **Ephraim** said, "Surely **I** have **become** rich, **I** have **found** wealth for **myself**; 12:8 (Sin)
 - b. In all **my** labors they will find in **me** No **iniquity**, which would be **sin**." 12:8 (Sin)
- C. **The Lord's** **Judgement** of Future Exile of **Jacob** (Israel) as spoken through the **Prophets**
 - 1. **But** (in contrast) **I** have been **the LORD your God** since the land of **Egypt**; 12:9
 - 2. **I will** make **you** live in **tents** (tabernacles) again (in Future Exile), (Judgement)
 - a. **As** in the days of the appointed **festival** (of Booths or tents, Lev 23:33), 12:9
 - 3. **I** (**the Lord**) have also **spoken** to **the prophets**, 12:10, (Amos 3:7)
 - a. And **I** **gave** (**prophets**) numerous **visions**, 12:10
 - b. And through **the prophets** **I** **gave** **parables**. 12:10
 - 4. Is there **iniquity** in **Gilead** (city of wrong doers, 6:8) ? 12:11, (4:15, 9:15) (rhetorical question)
 - a. Surely **they** (**Ephraim**) are worthless. 12:11 (Sin)
 - b. In **Gilgal** **they** (**Ephraim**) **sacrifice** bulls, 12:11 (Sin)
 - c. Yes, **their** (**Ephraim's**) altars are **like** (simile) the stone heaps 12:11, (10:8)
 - i. Beside the furrows of the field. 12:11

Questions of the Text: **Hosea 12:6-11**

Q1: In 12:6, in response to what was just said, **the Lord** appeals to **Israel** to do **WHAT 4 things**?

A1: (1) (2) (3) (4)

Q2: WHAT is **the Lord's** **accusation** against **Ephraim**, in **verses 7 and 8** ?

A2:

But (in contrast), **the Lord** says, **I** have been **the LORD your God** since the land of **Egypt**; 12:9
I will make **you** live in **tents** (tabernacles or temporary dwells) again (in Future Exiles, 722 & 605BC),
As in the days of the appointed **festival** (of **Booths** or **tents**).

Read Lev 23:42-43

Q3: WHAT is the **reason** given by **the Lord**, for **Israel's** **festival** of living in **Booths** or **Tents**, in Lev 23:43 ?

A3:

Q4: WHAT **3 things**, did **the Lord** do for **the Prophets**, in Hos 12:10 ?

A4: (1) (2) (3)

Hos 12:11, is a (rhetorical question) in response to Hos 12:8, where **Israel** says **they** have No **Iniquity**.

Read Hos 9:15 **Q:** What is **the problem** there? **A:** All **their** evil is at **Gilgal**, **I** came to hate **them** there !.....

Read Paragraph > Hosea 12:12-14

Working Outline > Hosea 12:12-14

XXXVI. Now **Jacob** fled to **the land of Aram** (Paddan-aram), **12:12-14** ¶ (12:12-14)

1. Now **Jacob** fled to **the land of Aram** (Paddan-aram), **12:12**, (**Gen 28:5**)
 - a. And **Israel** (**Jacob**) worked (served) for a **wife** (Rachel, **Gen 29:20**), **12:12**
 - b. And for a **wife** (Rachel, **Gen 29:18-20**) **he kept** sheep. **12:12**
2. **But** by a **prophet** (**Moses**) **the LORD** brought **Israel** from **Egypt**, **12:13** (**Hos 11:1, 12:9, 13:4**)
 - a. And by a **prophet he** (**Jacob - Israel**) was **kept**. **12:13**
3. **Ephraim** has provoked (**the Lord**) to bitter **anger**; , **12:14**
 - a. So **his Lord** will leave **his bloodguilt**³ on **him** (**Ephraim**), **12:14** (Judgement)
 - b. And bring back **his** (**Ephraim's**), **reproach**⁴ to **him**. **12:14** (Judgement)

Questions of the Text: Hosea 12:12-14

In **Hos 12:12**, **Jacob** fled to **Aram** (Paddan-aram), to avoid **Esau's** fury of stealing **his** birthright, **Gen 28:42-43**
Also later, **Jacob kept** sheep or served **Laban**, for **7 years**, for his **wife** (Rachel), **Gen 29:18-20**

Now **the Lord** compares these 2 events with >

How by **the prophet Moses**, **the LORD** brought **Israel** from **Egypt**, **12:13**

How **Moses kept Jacob** or **Israel**, **12:13**

Q1: WHAT do you think was **the Lord's** point in mentioning these events, just said, of **Jacob** or **Israel** here ?

A1:

In **12:14**, **Ephraim** has provoked (**the Lord**) to bitter **anger**.

Q2: WHAT 2 things will **the Lord** do in response to **His Anger** in this **verse 14** ?

A2:

Q3: WHAT is "leave his **bloodguilt**", in **12:14** ?

A3: Footnote **3** >

Q4: WHAT is "bring back his **reproach**", in **12:14** ?

A4: Footnote **4**

³ **Bloodguilt**, the fact of being Guilty by Sin, resulting from shedding blood of another.

⁴ **Reproach**, Disgrace or shame for Sin, having done something wrong in God's eyes.