

Book of Hosea

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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) feeds on wind, **Hos 8:7** (2) pursues the east wind continually (3) multiplies **lies** (4) (multiplies) **violence**, (5) (**Ephraim**) makes a covenant with **Assyria**, (6) (**his**) oil is carried to **Egypt**.

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: “the children (**Jacob** and **Esau**) struggled together within **her**”

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: “**The LORD** said to **her**, “**Two nations** (Israelites and the **Edomites**) are in **your** womb;

And **two peoples** (**Jacob's** and **Esau's**) will be separated from **your** body;

And **one people** (**Jacob's**) shall be stronger than **the other** (**Esau's**);

And **the older** (**Esau**) shall serve **the younger** (**Jacob**).” (Rom 9:11-12)

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) return to **your God**, (Hos 6:1-3, 10:12) (2) Observe kindness (3) (observe) justice, (Micah 6:8)
(4) wait for **your God** continually. (Micah 7:7)

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

A2: **Ephraim** is "A merchant, in whose hands are **false balances** (cheating)", 12:7, (Prov 11:1)

He (**Ephraim**) loves to **oppress** (keep down by authority). 12:7

Ephraim said, "Surely **I** have become rich, **I** have found wealth for **myself** (self-reliance); 12:8

In all **my** labors **they** will find in **me** No **iniquity**, which would be **sin**. (prideful insensitivity to **her sin**) 12:8

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: The **reason** given is "so that **your generations** (of Israel) may know that

I (**the Lord**) had **the sons of Israel** live in **booths**, when **I** brought **them** out from **the land of Egypt**."

The appointed **Festival of Booths** was to reminded **Israel** to Not forget **the LORD**,

who redeemed **them** from slavery, out of **the land of Egypt**.

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

A4: (1) **I** (**the Lord**) have also spoken to **the prophets**, (2) And **I** gave (**prophets**) numerous visions,
(3) And through **the prophets** **I** gave **parables**. (Also Amos 3:7)

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: Going back to **Jacob's** experiences once more, Like **the LORD** did in **Hos 12:3-4**,
when **the LORD** spoke of **Jacob's** and **Esau's Birth**.

the LORD reminded **the people of Israel** of **their humble** and **struggle filled** beginnings.

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: **the LORD** will leave (Not take away) **his** (**Ephraim's**), **bloodguilt**

And **the LORD** will bring back **his** (**Ephraim's**), **reproach** to **him**. **12:14**

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

A3: **Footnote 2** > **Bloodguilt**, the fact of being Guilty by Sin, resulting from shedding blood of another.

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

A4: **Footnote 3** **Reproach**, Disgrace or shame for Sin or having done something wrong in God's eyes.
An **Elder** is to be "Above Reproach" or above Disgrace or Shame for **Sin**.

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.