

BOOK OF REVELATION — INTRO - INTERPRETATION OF PROPHECY THE THINGS SEEN AND ARE AND WHAT SHALL TAKE PLACE

By Kevin E. Hughes

What Causes Different Views of Prophecy ?

The Main Reason that Bible Scholars have different Views of Prophecy is because Bible Scholars have adopted different Methods of Interpretation.

See 3 Charts

Interpretation of Prophecy Key:

A Method of Interpretation or Rules for Interpreting Prophecy must be established because if Bible Scholars are Not Playing by the same Rules then they will never agree on, What Prophecy MEANS by WHAT it SAYS.

Where do Different Methods of Interpreting Prophecy come from ?

Bible Scholar's Methods of Interpretation of Prophecy usually come from their Adopted Biblical Theology.

The Two most common Adopted Biblical Theologies are:

Reformed (Covenant) Theology and Dispensational Theology

Both Reformed (Covenant) Theology and Dispensational Theology

often acknowledge using a Literal/Historical/Grammatical Interpretation in interpreting Scripture.

Moving from Literal Interpretation to Non-Literal Interpretation of Prophecy

Reformed (Covenant) Theology moves away from Literal interpretation when it sees a different Type of Literary Genre present in Prophetic portions of Scripture.

A Literary Genre, they call "Apocalyptic Genre", is often assigned to the Book of Revelation. R. C. Sproul¹

Once "Apocalyptic Genre" is assigned, they vary between Literal and Non-Literal Interpretation.

This leads to Reformed (Covenant) Theology being accused of using Two Methods of Interpretation.

Method One: Literal Interpretation, for "Non-Apocalyptic Genre"

Method Two: Literal Interpretation + Non-Literal Interpretation for "Apocalyptic Genre"

This Dual Hermeneutic usually treats Prophecy Non-Literally and the rest of Scripture Literally.

Reformed (Covenant) Theologian Kenneth Gentry says,

"Revelation is a highly figurative book that we cannot approach with a simple straightforward literalism."²

Holding to Literal Interpretation of Prophecy

Dispensational Theology "holds that both the Old Testament and New Testament are interpreted using Literal/Historical/Grammatical Interpretation." Wikipedia

* A Literary Genre, I will call "Prophetic Genre", should be assigned to the Book of Revelation.³

"Prophetic Genre" is represented in many Books of the Old Testament, such as Genesis, Deuteronomy, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Zephaniah, Zechariah, as well as Revelation.

"Prophetic Genre" is often found in Visions, Dreams, and Theophanies in the Old and New Testaments.

Dispensational Theology

One Method: Literal/Historical/Grammatical Interpretation, for all "Prophetic Genre" in Scripture, including Revelation. This includes "Figures of Speech" as part of Grammatical Interpretation.

Dispensational Theology sees No Difference in Genre between:

The Beast John SAW, in Revelation, Rev 13:1-2, and the Beasts Daniel SAW, in Daniel, Daniel 7:1-8.

¹ "Apocalyptic Genre", R. C. Sproul, The Last Days According to Jesus, (page 59)

² Gentry, K. L., Jr., A Preterist View of Revelation, Four Views on the Book of Revelation (pp. 37-40).

³ Literary Genre and Hermeneutics of The Apocalypse, Robert L. Thomas, <https://www.tms.edu/m/tmsj2e.pdf>

What are Non-Literal Methods of Interpreting of Prophecy ?

Non-Literal Interpretation is any Interpretation Method applied to Prophecy other than Normal **Literal/Historical/Grammatical Interpretation**.

This includes: “**Allegorical**”, “**Spiritual**”, “**Mystical**”, “**Symbolic**”, and “**Imaginative**” Interpretation.

Allegorical, Spiritual, and Mystical Interpretation of Prophecy

Allegorical Interpretation looks for a deeper **Spiritual Meaning** or **Mystical Sense**

within the text, that is not represented by what the Text says in its Normal **Literal Sense**.

Allegorical interpretation “is a reading of a text with a view to finding meanings other than the literal.”

Holman Illustrated Bible Dictionary

Allegorical Synonyms: Figurative, Metaphorical, Symbolizing, Typifying, and Mystical

Figuratively: “with a meaning that is **metaphorical** rather than **literal**.” *Webster’s*

Metaphorical: “in a **metaphorical** or **figurative sense** rather than a **literal sense**: by using a **metaphor**”

Symbolism: “a **literary device**. A **symbol** is something that stands for or suggests something else; it represents something beyond its **literal meaning**.” *Literary Devices.net*

Typify: “to serve as a **symbol** or emblem of; **symbolize**; **prefigure**. to represent by a **type** or **symbol**.”

Mystical: “**Symbolic** or **Allegorical**, especially with regard to spirituality” *the freedictionary.com*

Allegorical (Spiritual) Interpretation – Historically – The Greek Connection Chart

“**Interpreting** literature in an **Allegorical** manner first began among the **ancient Greeks** (Philosophers), who enjoyed assigning life principles to the various elements in the epic poems of Hesiod and Homer.

Hellenistic Jewish teachers used **allegory** to make the Old Testament relevant to the **Greco-Roman world**.

Later, **interpreters** in **Alexandria** (Egypt) used **allegory** as **their** primary method of **interpreting** the Bible.

Allegory was the **dominant interpretative method** of **medieval** (5th- 15th Century) **Christian teachers**.”

Holman Treasury of Key Bible words

The **Greek Empire** had **Greek Philosophers**, **Socrates** (469- 399 BC), **Plato** (428-348 BC), **Aristotle** (385-323 BC), who tutored **Alexander the Great** (326- 323 BC), who brought in the **Greek World** and its Culture.

Philosophy is, “the (secular) **study** of ideas about **knowledge**, **truth**, the **nature** and **meaning of life**” *Websters*

Philosophy Contrasts Christianity, “seeing that **His divine power** has **granted to us everything pertaining to life and godliness, through the true knowledge of Him** who called **us by His own glory and excellence**.” **2 Peter 1:3**

Plato wrote “**allegories**”, with double meanings, called “**allegories**”, “**symbols**”, or “**myths**”, with layers of **Figurative Meaning**, in addition to **their** usual **Literal Meaning**.

Philo of Alexandria (20 BC- 50 AD), a **Hellenistic Jew**, blended **Judaism**, with **Greek Platonism** and **Stoicism**.

Philo's blend of **Judaism**, with **Greek Philosophy** strongly influenced later **Christian Alexandrian** writers and early **Church Fathers** such as **Origen**, **Clement of Alexandria**, **Ambrose of Milan**, and **Augustine**, to blend **Biblical Christianity** with **Greek Philosophy**. *Wikipedia*

As **Christianity** spread throughout the **Hellenistic Roman** world (1st- 4th Centuries), an increasing number of **Christian** leaders were educated in **secular Greek Philosophy** that continued through the **Middle Ages** (5th- 15th Centuries), to the Time of the **Reformation** of the **Church** in the (16th Century AD).

The **Roman Catholic Church** adopted their **Early Church Fathers**, such as **Ambrose** (340-397),

Jerome (345-420), **Augustine**, (354-430), who used **Allegorizing** in **Bible Interpretation**.

Greek Philosophy and **Allegorizing** influenced both **Jewish** and **Christian** interpretation of the Bible.

Greek Philosophy/Allegorizing – The Greek Connection

> Began and was Used by **Greek Philosophers**

> Used by **Philo** a **Jew** to blend **Judaism**, with **Greek Philosophy**, in **Alexandria Egypt**.

> Used by early **Church Fathers/Catholic Church** to blend **Christianity** with **Greek Philosophy**

> Used by **Reformers** to blend **Church Fathers/Greek Influence** with **Christianity** in **Prophecy**.

“Imagination” in the Interpretation of Prophecy

Reformed (Covenant) Theology encourages readers to activate their **imagination**

“This part of the book (of Zechariah) needs to be approached much like the NT **book of Revelation**—by first allowing the **images** and **symbols** to activate the **imagination**, and then by exploring what those details **symbolize**.” *The ESV Study Bible* (p. 1749).

Reformed (Covenant) Theologian Hank Hanegraaff says,

“**Figurative language** requires readers to use their **imagination** to comprehend what **the author** is driving at.”

“Such **imaginative leaps** are **the rule** rather than the exception in that virtually **every genre** of literature contains **metaphorical language**.” Hank Hanegraaff, *Apocalypse Code*: (p. 23-24)

“This identification (of **Metaphors**) creates a meaning that lies beyond a **woodenly literal interpretation** and thus **requires an imaginative leap to grasp what is meant**.” Hank Hanegraaff, *Apocalypse Code*: (p. 25)

“The **prerequisite** to enjoying the **apocalyptic passages** in the Bible is **letting go** of our realistic inclinations and **setting our imaginations free to soar**. **Interpreting apocalyptic literature** is difficult, but we should **not start at the level of interpretation**. We should **first abandon ourselves to the imaginative energy** and brilliance of what the author has composed. There will be a time for **interpretation later**.”

Reformed, Leland Ryken, *Symbols and Reality: A Guided Study of Prophecy, Apocalypse,.....* (p. 93).

But a **Person’s Imagination** is **Subjective** and **Creative** and **Inventive**, and based on or influenced by personal feelings or opinions and is **the opposite of Objective**.

Subjective is “influenced by or based on **personal beliefs** or **feelings**, rather than based on **facts**.”

Objective is “based on real **facts** and not influenced by **personal beliefs** or **feelings**.” *Cambridge Dictionary*

The **Interpretation of All Scripture**, for any **Genre** or **Figure of Speech**, should be **Objective**.

Scripture is **Non-Fiction**, “writing that is about **real events** and **facts**, rather than stories that have been **invented**.” *Cambridge Dictionary*

Because “**All Scripture** is inspired by **God**...”, **2 Tim 3:16**, and “spoke from **God**”, **2 Peter 1:20–21**

And “**interpretations** belong to **God**”, **Gen 40:8**, and **God** cannot lie, it is impossible, **Titus 1:2**, **Heb 6:18**.

2 Peter 1:20–21

“**But know this first of all**, that **no prophecy of Scripture** is a matter of **one’s own interpretation** (explanation), for no **prophecy** was ever **made** by an act of **human will**, but **men** moved by the **Holy Spirit**, spoke from **God**.”

Prophecy of Scripture is **Not** “a matter of **one’s own interpretation** (explanation)”, **2 Pet 1:20–21**
God made **Prophecy**, so **He** must be the **interpreter** of that **Prophecy**.

WHY? Because “no **prophecy** was ever made by an act of **human will**”, **2 Pet 1:20–21**

Men don’t make **Prophecy** by **their Will**, instead **God** makes **Prophecy** by **His Will**.

Prophecy writing is made by “**men** moved by the **Holy Spirit**, spoke from **God**”, **2 Pet 1:20–21**

All Prophecy is “spoke from **God**” and therefore must be **interpreted** (explained) by **God**.

Genesis 40:8 **The Pharaoh’s - Baker and Cupbearer’s Dreams**

8 Then **they** said to **him**, “**We** have had a **dream** and there is **no one** to **interpret it**.”

Then **Joseph** said to **them**, “**Do not interpretations** belong to **God**? Tell it to me, please.”

All Prophecy “**interpretations** belong to **God**” **Chart**

All **Prophecy Interpretations** belong to **God**, Because **God** is the **source** of all **Prophecy** interpretations.

All **Prophecy Interpretations** need to be **interpreted** by WHAT **God** SAYS in **His Word**.

All **Prophecy Interpretations** are **Not** to be **interpreted** by using a **Person’s subjective Imagination**.

Interpretations should NOT be based on **Subjective personal beliefs** or **feelings**, like **one’s Theology**.

Interpretations should be based on **Objective facts**, revealed and **interpreted** by **God** in scripture.

Interpretation: Context or Pretext

No Verse of Scripture should be interpreted by itself !

"No Verse is an Island; it is always connected to the Mainland !"

Rule of Context: "A Text, Out of Context, Becomes a Pretext, for a Proof Text !"

Context (Immediate > Near > Far)

"the text or speech that comes

immediately before and after a particular phrase or piece of text

and that influence how it is used and what it means" Cambridge Dictionary

Pretext (Out of Context)

"a pretended reason (not the real reason) for doing something

that is used to hide the real reason" Cambridge Dictionary

The Meaning of The Text

Don't ask, "What does **The Text** mean to **me** ?"

The **meaning** of **The Text**, is always **the author's** intended **meaning**.

The **meaning** of **The Text**, is what it **meant** to **the original recipients** (audience).

The Text always **means**, what it has always **meant**.

Interpretation: "exegesis"

In **Bible Interpretation:**

Use "**exegesis**" to determine meaning of the text, Not "**eisegesis**"

While "**exegesis**" is the process of "**drawing out**" the meaning from a text

in accordance with **the context** and discoverable **meaning** of the author.

"**eisegesis**" is the process of "**putting in**" or adding meaning to a text that is not there.

The reader "**imposes**" his preconceived or adopted premises into the text.

"**eisegesis**" is regarded as, **Subjective**

It is based on somebody's opinions or feelings, rather than on facts or evidence.

"**exegesis**" is more **Objective**

It is based on facts (**the context** of the passage), rather than on thoughts or opinions.

Interpretation: Commentaries

In **Bible Interpretation:**

Often **Bible Teachers** or **Bible Students**, in looking for the "**Interpretation**" of a **Bible Text**,

First Read the Text

Secondly, they immediately look at **Commentaries** or **Study Bible Notes** (mini-Commentaries)

or **their** favorite **extra-biblical Book** relating to the subject at hand for the "**Interpretation**" of the **Text**.

They then use one of those "**Interpretations**" found to adopt as **their** "**Personal Interpretation**".

When done this way, the best **they** can say is "according to () this is the **Interpretation** of the **Text**"

This Method is Not **Interpreting** the **Text** But instead is looking for and finding

someone else's **Interpretation** and relaying that information to others.

They have Not gone through the **work** or **process** of pulling the meaning from the **Text** for **themselves**,

They have Not "**exegeted**" or "**Interpreted**" the **Text**

"To "exegete" a Text is to personally go through the work or process of "drawing out" the meaning."

Commentaries and **extra-biblical Books** are Not **authoritative**, nor are **they** inspired by **God**.

We know this because brilliant **Bible Commentators** often disagree with each other.

Commentaries are second-hand information that **Comments** on the **Bible**, the authority.

"**Scripture Alone**" is the authoritative for faith and practice and **Bible Interpretation**.

Use "**Scripture Alone**" to come to **your** Preliminary Conclusions.

"It's amazing how much light the Scriptures will shed on the commentaries", Howard Hendricks

“FIGURATIVE LANGUAGE” OR “FIGURES OF SPEECH” IN BIBLE PROPHECY

“Figurative Language” is another way to describe the use of “Figures of Speech” in Literature.

Five common “Figures of Speech” in Bible and Prophecy

Metaphor, Simile, Personification, Hyperbole, and Symbolism.

Simile, is a figure of speech that makes a **comparison** between two unlike things using “like” or “as.”

“like” “His head/hair were white like white wool, like snow; His eyes were like a flame of fire”, Rev 1:14

“with the Lord one day is like a thousand years, and a thousand years like one day”, 2 Peter 3:8

“as” “The moon became as blood”, Rev 6:12

Metaphor, is a figure of speech that makes a **comparison** between two unlike things.

“All flesh is like grass” is a Simile, 1 Pet 1:24 But “all flesh is grass” is a Metaphor, Isa 40:6

Personification, is a figure of speech that **adds human qualities** to non-human things.

“all the trees of the field shall clap their hands”, Isa 55:12

“Worthy is the Lamb that was slain”, Rev 5:12

“Behold, the Lamb of God who takes away the sin of the world !, John 1:29

“for the Lord God the Almighty and the Lamb are its temple”, Rev 21:22

Hyperbole, is a figure of speech that **creates heightened effect** through deliberate exaggeration.

“her sins have piled up as high as heaven”, Rev 18:5

“You blind guides, who strain out a gnat and swallow a camel !”, Matt 23:24. Also camel, Matt 19:24

Symbolism, is a figure of speech, A symbol that **represents something else**.

A symbol is a mark, sign, or event that indicates, signifies, or is understood as representing something else (a literal something else) as in an idea, object, or relationship.

A symbol usually has a special meaning often assigned by God to a Prophetic Event.

“no one will be able to buy or to sell, except the one who has the mark,

either the name of the beast or the number of his name”, Rev 13:17

“A great sign appeared in heaven: a woman clothed with the sun,..., Rev 12:1

Interpretation of Prophecy Key:

You can't understand the Book of Revelation or any Prophetic Book unless you understand that Figures of Speech in Non-Prophetic writing are to be understood the same as in Prophetic writing.

Figures of Speech are to conform to the Normal Rules of Grammar.

All “Figurative Language” in Prophecy has a Literal Intent.

FIGURATIVE LANGUAGE - IN PROPHECY

Figurative Language > “is language that uses figures of speech, especially metaphors.”

Figurative Language is more interesting, lively, and memorable than language that's purely literal.

Figurative Language adds new words in new ways that deviate from their normal literal meaning to achieve a more powerful and memorable effect. **The intent** is Not to change the meaning or give new meaning or hide the meaning, but to make it more thought provoking and more likely to be remembered.

The Bible is a **Non-Fiction** writing “inspired by God” that deals with facts and reality about real people and events, but at times uses **Figurative Language** to relay those facts and realities.

Different and contrasting interpretations of Prophecy often come when;

Figurative Language in Prophecy is seen and portrayed as; “unknowable”, “hidden”, or “code”.

If the Bible, as a **Non-Fiction** writing, is “profitable” and dealing with facts and realities about real people and events, then it follows that **Figurative Language** in Prophecy is intended to be understandable.

2 Timothy 3:16, All Scripture (including Prophecy) is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

Interpretation of “Figurative Language” in Bible Prophecy

Figurative Language in the Bible is used for the same purposes as it is in ordinary speech or writing and it is interpreted by the same rules as ordinary speech or writing.

Figurative Language is interpreted by its **Context**.

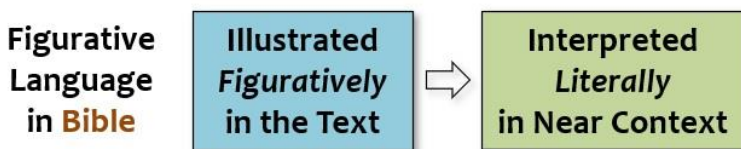
Interpretation of Figurative Language in the Gospels is often found in its near Context

The **Good Shepherd** and **His** Sheep is given by **Jesus** in **Figurative Language**, in **John 10:1-5**

We know it is **Figurative Language**, because **Jesus** said it was, in **John 10:6**

The **Good Shepherd** and **His** Sheep is **interpreted Literally** by **Jesus**, in **John 10:7-16** and **10:26-30**

Therefore, “**Figurative Language**” in the **Gospels** has a **Literal Intent**. **Chart**



Interpretation of Figurative Language in Bible Prophecy is often found in its near Context

The **Vision** of the Ram, Goat, and Little Horn in **Daniel 8:2-8**, is **interpreted Literally** in **Daniel 8:19-25**.

The “seven **golden lampstands**”, **Rev 1:12**, are **interpreted Literally** as the “seven **Churches**”, in **Rev 1:20**.

The “seven **stars**”, **Rev 1:16**, are **interpreted Literally** as the “seven **angels of the seven Churches**”, **Rev 1:20**.

Therefore, “**Figurative Language**” in **Prophecy** has a **Literal Intent**.

Chart



The Literal Intent of Prophecy

All **Prophecy** has a **Literal Intent** because **it** intends to present **God’s Prophetic** truth.

Prophecy has **God’s Objective Purpose** assigned to **it**. **Prophecy** results in **Real Literal, Non-Fictional Events**.

Prophecy with Strange Imagery, has a Literal Intent

The Cupbearer’s **Dream**, with **Strange Imagery**, **Gen 40:9-11**,

9 So the **chief cupbearer** told **his dream** to **Joseph**, and said to **him**,

“In **my dream**, behold, there was a **vine** in front of **me**;

10 and on the **vine** were **three branches**. And as **it** was budding, **its** blossoms came out, and **its** clusters produced ripe **grapes**.

11 “Now **Pharaoh’s cup** was in **my** hand; so I took the **grapes** and squeezed **them** into **Pharaoh’s cup**, and I put the cup into **Pharaoh’s** hand.”

The Cupbearer’s **Dream**, Interpreted **Literally**, **Gen 40:12-13**

12 Then **Joseph** said to **him**, “This is the **interpretation** of **it**: the **three branches** are **three days**;

13 within **three more days** **Pharaoh** will lift up **your** head and **restore you** to **your** office;

and **you** will put **Pharaoh’s cup** into **his** hand according to **your** former custom when **you** were **his** cupbearer.

The Cupbearer’s **Dream**, Fulfilled **Literally**, **Gen 40:21**,

21 **He** (**Pharaoh**) restored the **chief cupbearer** to **his** office, and **he** put the cup into **Pharaoh’s** hand;

Because the Cupbearer’s **Dream** was Fulfilled **Literally**, the **Dream** had a **Literal Intent**.

The Baker's **Dream**, with **Strange Imagery**, **Gen 40:16-17**, Interpreted **Literally**, **Gen 40:18-19**
Fulfilled **Literally**, **Gen 40:22**, therefore, the **Dream** had a **Literal Intent**.

Nebuchadnezzar's **Dream**, with **Strange Imagery**, **Dan 2:31-35**, Interpreted **Literally**, **Dan 2:36-45**
The **Dream** was Fulfilled **Literally** as 4 **Kingdoms**: Babylonian, Medo-Persian, Grecian, Roman Kingdoms.
Therefore, the **Dream** had a **Literal Intent**.

The Pattern of Prophecy - with *Strange Imagery*

1. **Prophecy** is first **Presented** with **strange un-revealed imagery**, as in a **Dream** or a **Vision**.
2. The **Hearer/Seer** of the **Prophecy** doesn't understand the meaning of the **Dream** or **Vision**.
3. The **Hearer/Seer** of the **Prophecy** often requests an **Interpretation** of the **Dream** or **Vision**.
4. Then a **Prophet** or an **Angel** or **God Himself** Interprets **Literally** the **strange imagery**.
5. Therefore, the **strange imagery** is revealed as a **Literal Event** having a **Literal Intent**.
6. Then there is a **Lag of Time** before the Event takes Place or is **Fulfilled**, it may be Days or Centuries.
7. **Prophecy** is then **Fulfilled** according to **its Literal Interpretation** and **its Literal Intent**.
8. In all of these cases the **Prophetic Scriptures** have been fulfilled **historically** in a **Literal way**.

Conclusion: Because **Fulfilled Prophecies** are revealed as being **Fulfilled Literally**.

Then it follows that yet **Un-Fulfilled Prophecies** will be **Fulfilled Literally**.

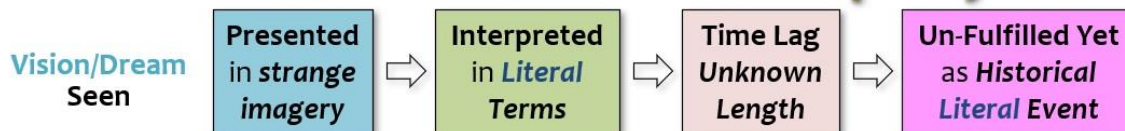
Then it also follows that **All Prophecies** have a **Literal Intent**.

The **Cupbearer's**, **Baker's**, and **Nebuchadnezzar's Dreams** show a **Pattern of Prophecy**:
Vision/Dream: is **Seen** > is **Presented** > is **Interpreted** > **Time Lag** > is **Fulfilled** **2 Charts**

The Pattern of Fulfilled Prophecy



The Pattern of Un-Fulfilled Prophecy



Prophecy with *Strange Imagery*, in the Book of Revelation

The **Beast** having **ten horns** and **seven heads** in **Rev 13:1** is translated by **an angel**, in **Rev 17:7-12**.

Rev 13:1 (**Strange Imagery** in **Figurative Language** > is **Given**)

“And **the dragon** stood on the sand of the seashore. Then I saw **a beast** coming up out of the sea, having **ten horns** and **seven heads**, and on **his horns** were **ten diadems**, and on **his heads** were blasphemous names.”

Rev 17:7-12 (**Strange Imagery** in **Figurative Language** > is **Interpreted Literally**), **Compare Dan 7:7, 16-25**

7 And **the angel** said to me, “Why do you wonder? **I will tell you the mystery of the woman**

and of **the beast** (from **13:1**) that carries **her**, which has the **seven heads** and the **ten horns**.

9 “... The **seven heads** are **seven mountains** on which the **woman** sits,

10 and **they** (the **seven mountains**) are **seven kings**; **five** have fallen, **one** is, the **other** has not yet come;....

12 “The **ten horns** which you saw are **ten kings** who have not yet received a kingdom, but **they** (the **ten kings**) receive authority as **kings** with **the beast** for one hour.”

TYPES AND ANTITYPES - IN PROPHECY

What is a **Type**, an **Antitype**, and **Typology**?

“Branch of biblical **interpretation** in which an element found in the **OT** prefigures one found in the **NT**.

The initial one is called the “**type**” and the fulfillment is designated the “**antitype**.”

A **type** or **antitype** may be a person, thing, or event.

The safest procedure is to **limit them** to those expressly mentioned in the Bible (1 Cor 4:6).

On the other hand, it is argued that such an approach limits the legitimate use of **types**, for some obvious **types** are not mentioned in the NT. Further, the **types** given in the NT are examples which demonstrate how to find others in the OT.” Adapted from **Baker encyclopedia of the Bible** (Vol. 2, pp. 2109–2110)

The **Antitype** in **New Testament** Fulfills the **Type** in the **Old Testament**

A **New Testament** person, event, or thing that fulfills a historical reality intended by **God** and Not by **Man**.

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**.

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, anticipate, foresee, prophesize, or foreshadow** the **New Testament**.

Valid Examples of: a “**type**” and it’s “**antitype**”

John 3:14

“As **Moses** lifted up the serpent (**type**) in the wilderness, even so must the **Son of Man** (**antitype**) be lifted up;

Romans 5:14

“Nevertheless death reigned from **Adam** until **Moses**, even over those who had not sinned in the likeness of the offense of **Adam** (**type**), **who** is a **type** of **Him** (**Jesus**) (**antitype**) who was to come.”

1 Corinthians 10:3–6

3 and all (of **Israel**) ate the same spiritual food;

4 and all (of **Israel**) drank the same spiritual drink,

for **they** were drinking from a spiritual **rock** (**type**) which followed **them**; and the **rock** was **Christ** (**antitype**).

5 Nevertheless, with most of **them** **God** was not well-pleased; for **they** were laid low in the wilderness.

6 Now these things happened as **examples** (**antitypes**) for **us**,

so that **we** would not crave evil things as **they** also craved.

Hebrews 8:3–5

3 For every **high priest** (of **Israel**) is appointed to offer both gifts and sacrifices;

so it is necessary that this **high priest** (of **Israel**) also have something to offer.

4 Now if **He** (**Jesus**) (**antitype**) were on earth, **He** (**Jesus**) (**antitype**) would not be a priest at all,

since there are **those** (priests of **Israel**) who offer the gifts according to the Law;

5 who (priests of **Israel**) serve a **copy** (**type**) and **shadow** (foreshadow) of the **heavenly things** (**antitype**),

just as **Moses** was warned by **God** when **he** was about to erect the tabernacle (**type**); for, “See,” **He** says,

“that **you** make all things according to the **pattern** (**type**) which was shown **you** on the mountain.”

Here, **Earthly Things** are the (**type**) and **Heavenly Things** are the (**antitype**).

Old Testament persons, events, or things, that are often said to be (**types**), BUT are in reality **illustrations, 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, that refers to Past, Present, or Future, while a (**type**) always (prefigures) **foreshadows** that which is to come in the Future.

What are Signs in Bible Prophecy ?

Sign: “Word connoting a **visible event** intended to convey meaning beyond that which is normally perceived in the outward appearance of the event.” *Baker encyclopedia of the Bible*

Sign: A phenomenon that is perceived to indicate something else, but especially something about **future events**. *The Lexham Cultural Ontology Glossary (LOGOS)*

A Sign, as in a Vision in Bible Prophecy

Revelation 12:1

1 A great **sign** appeared in **heaven**: a **woman** clothed with the **sun**, and the **moon** under **her** feet, and on **her** head a **crown** of **twelve stars**;

John saw a **Vision**, a **sign** in **heaven**, a **Woman**, but what **John** saw, represented something else (a **Literal** something else).

Revelation 12:3

3 Then another **sign** appeared in **heaven**: and behold, a great **red dragon** having **seven heads** and **ten horns**, and on **his** heads were **seven diadems**.

John saw a **Vision**, a **sign** in **heaven**, a **red dragon**, but what **John** saw, represented something else (a **Literal** something else).

A Sign, as in “the word of the Lord came to” in Bible Prophecy

A **Miraculous Sign**, a Miraculous or Supernatural **Event** initiated and carried out by **God**.

A **sign**, a virgin will be with child, **Isaiah 7:14**

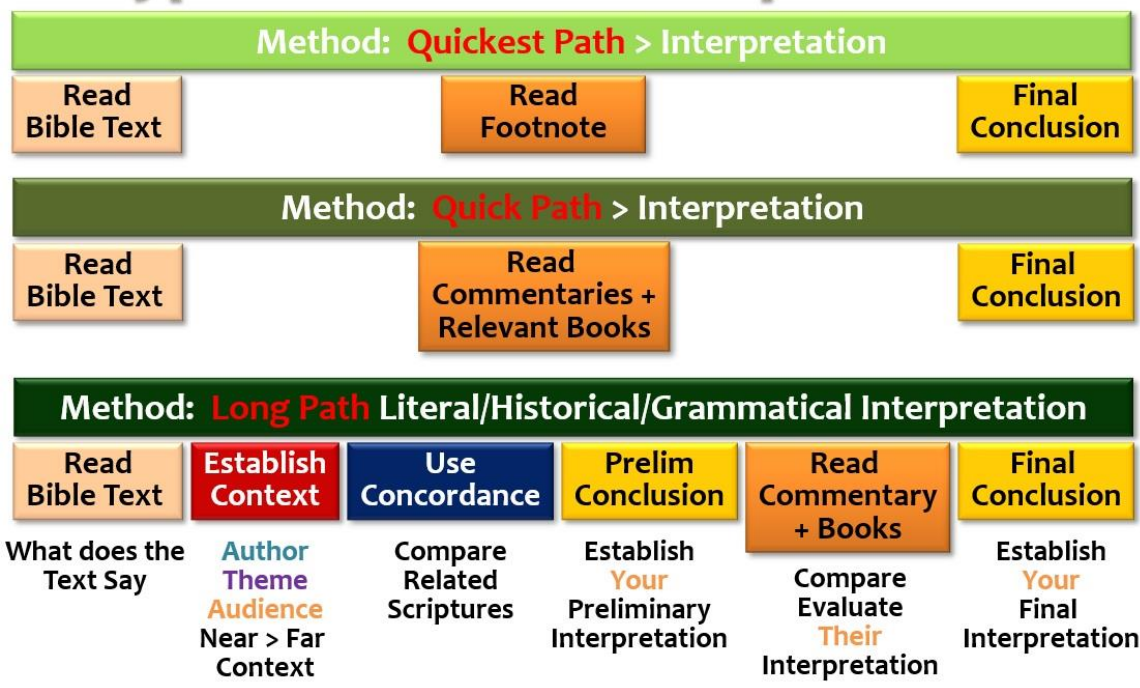
A **sign**, the **Lord** bringing **Israel** out of **Egypt**, **Deut 26:8**

A **Non-Miraculous Sign**, a Symbol, Mark, Number, or Action, assigned a special meaning by **God**.

A **sign**, “This is the **sign** of the covenant, circumcision”, **Gen 17:11**

A **sign**, Sabbath as a **sign**, **Ex 31:17**, **Ezek 20:12**

Typical Christian Interpretation



I use and recommend **Inductive Bible Study** as a means of **Interpreting the Bible**.

What is Inductive Bible Study?

“**Inductive Bible study** is an approach to God’s Word focusing on three basic steps that move from a focus on specific details to a more general, universal principle. Through these three steps, we apply inductive reasoning, which is defined as the attempt to use information about a specific situation to draw a conclusion.

The steps are observation (what does it say?), interpretation (what does it mean?), and application (what does it mean for my life?).

Inductive Bible study is a valuable tool in understanding and applying the principles of God’s Word.

Inductive Bible study can be done on many different levels.

The shorter version is good for a brief devotional.

The more extensive study is wonderful for digging deeper into the mind and heart of God.”

<https://www.gotquestions.org/inductive-Bible-study.html>

Inductive Bible Study - Simply Stated

OBSERVATION: What does the **Text Say**?

INTERPRETATION: What does the **Text Mean** by what the **Text Says**?

APPLICATION: How does **Text Meaning** Apply to me? Answers the Question, “So What”

Inductive Bible Study Resources:

Precept Austin is a great resource for doing an **Inductive Bible Study** as well as many other Resources.

https://www.preceptaustin.org/inductive_bible_study

You can “Search” from many Resources for a particular Book, like **Revelation**

https://www.preceptaustin.org/revelation_commentaries

Navigators and **Into Thy Word Ministries** is a great resources for **Inductive Bible Study**

<https://www.navigators.org/resource/inductive-bible-study>

<http://www.intothyword.org/53489>

Bible Study Resources:

The **Blue Letter Bible** website is great tool for **Bible Study** at <https://www.blueletterbible.org/>

You can **Search** the Bible: by Verse or Words or Topic at <https://www.blueletterbible.org/search.cfm>

The **Search** gives you: All Bible Verses with that Word or Words in them

A Bible Dictionary to explain that Word

Greek and Hebrew Lexicons with Strong’s Numbers

Bible Study Tools, **Bible Gateway**, and **Bible Hub** are also helpful Study Resources

They have Commentaries, Lexicons, Bible Dictionaries, and Concordances.

<https://www.biblestudytools.com/> , <https://www.biblegateway.com/> , <https://biblehub.com/>

All of these Resources are Free !

Basic Inductive Bible Study Approach to Interpret Bible Prophecy

By Kevin E. Hughes

I. OBSERVATION - Preliminary

- A. Who is the Author and When was the Book Written ?
- B. How does this Book fit with the Author's other writings and the rest of the Bible ?

II. OBSERVATION - Final

- A. Read "What the **Text Says**", But Don't Interpret the Text Yet
- B. **Outline the Text** by Looking for breaks in thought, Context, or Paragraphs.
- C. Look for a Theme, Purpose, and Structure of the Book
- D. Look for the **intended Audience** as revealed by the Author ?
- E. Look for the **Historical/Cultural Setting** ?
- F. Identify the **Literary Genre** of the Book, Narrative
- G. Look for **repeated Words** or **Concepts**
- H. **Define Key Words** with a *Bible Dictionary* or *Greek Lexicon*. biblestudytools.com
- I. **Identify Pronouns** and label who they represent and **Identify Verbs**
- J. Identify any **Figurative Language, Figures of Speech**. literarydevices.net/figurative-language/

III. INTERPRETATION - Preliminary

- A. Begin to Determine, "What the **Text Means** by What the **Text Says**", ask Questions of the Text.
- B. Begin Establishing a **Preliminary Personal Interpretation** of the Text, ask Questions of the Text.
- C. Avoid **Commentaries** and Related Books, until **Final Interpretation**. Use "Scripture Alone".
- D. Set aside Your Biblical Theology, Millennial View, and Tribulation View
- E. Consider each verse in **Context**
 1. in the light of the surrounding verses
 2. in the light of the book in which it is found
 3. in the light of the entire Word of God
- F. Remember **Context** is **King, Context Rules**.
 1. The **Context** of surrounding Text helps establish "What the **Text Means** by What the **Text Says**".
- G. Let the Text say what it says, in its **Normal Literal/Historical/Grammatical Sense**
 1. Use **Exegesis** to Draw Out the Meaning of the Text. Use "Scripture Alone".
- H. Don't add meaning to the Text. Don't *Allegorize* or *Spiritualize* the Text.
 1. Don't use **Eisegesis** to add Meaning to the Text that is not there. Avoid **Curse** of **Rev 22:18-19**
- I. Use a **Bible Concordance** so Scripture can Interpret Scripture
 1. Use > biblestudytools.com/concordances/treasury-of-scripture-knowledge/
- J. Search **Key Words** and **Topics**, using Powerful Free online Searching Tools
 1. Like the "Blue Letter Bible" website, blueletterbible.org/search
- K. Use Normal **Rules of Grammar**, to understand what the Text says.
 1. Identify **Figurative Language**, and its **Literal Intent**. literarydevices.net/figurative-language/
- L. Use all relevant **OT Prophecy** to help Interpret **NT Prophecy**. All **Prophecy** must be Fulfilled.
 1. **OT Prophecy** Never References **NT Prophecy**, But **NT Prophecy** often references **OT Prophecy**.
- M. **Visions** and **Dreams** No matter how *strange* have a **Literal Interpretation** and a **Literal Intent**.
- N. Now Establish a **Preliminary Personal Interpretation** of the Text
 1. Compare **Your Interpretation** with other Scriptures with the same subject, in Context.

IV. INTERPRETATION - Final

- A. Determine Finally, "What the **Text Means** by What the **Text Says**"
- B. Look to Establish a **Final Personal Interpretation** of the Text
- C. Consult Good **Commentaries** to Compare **Your Interpretation** with theirs.
 1. **Commentaries** are Not answer books, if they were they would all agree.
 2. Consider different **Commentary** Views if they used the criteria presented hereon.
- D. Now Establish a **Final Personal Interpretation** of the Text.