

# The Type Doctrine

## "The Type Teaching/Doctrine You Obeyed"

*Investigating the "type"*

- We are going to be looking at an antitype (*Peter's word, not mine*) from 1st Peter chapter three and a corroborating passage from Paul in Romans chapter six.
- In our Hebrews class we have been studying the writer's use of typology in presenting his lessons to his audience. We are seeing first hand the value of using the type teaching, the type teaching that we obeyed, Romans 6:17,18. In the Bible use of typology we learn that there is a type and a corresponding antitype. Paul tells us in Colossians 2:17 that the types are shadows, the antitypes are the substance. The Hebrew writer calls the types: copies, shadows, & earthly, the antitypes, he says, are the true and heavenly things. Hebrews 8:2,5; 9:23,24; 10:1

### **Paul tells us in Romans 6:17,18 (NASB)**

*<sup>17</sup> But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, <sup>18</sup> and having been freed from sin, you became slaves of righteousness.*

In the phrase, "that form of teaching," the word translated "form" is the greek word "tupos" from which we get the english word "type." I will use the word "type" when referring to this passage.

Let me also suggest that Paul, having just used a type/antitype argument in the beginning of Romans chapter six is emphasizing the "type" he taught here in vss 17 & 18. So we can read Romans 6:17,18 this way:

### **Romans 6:17,18**

*But thanks be to God that though you were slaves of sin, you became obedient from the heart to that type teaching to which you were committed, <sup>18</sup> and having been freed from sin, you became slaves of righteousness.*

Notice that it is when we "became obedient,... to that "type teaching" that we "[were] freed from sin."

*What was the type teaching Paul just taught that we obeyed?*

Romans 6:1-11, For context let's begin in chapter five verse 20

### **Romans 5:20 - 6:11 (NASB)**

*<sup>20</sup> The Law came in so that the transgression would increase;*

Did Paul just say... God brought the Law of Moses in so that transgression[s], that is sins, WOULD INCREASE?! Yes! that's what he said! Why?

*but where sin increased, grace (that is, the solution to sin) abounded all the more, <sup>21</sup> so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.*

Paul continues in Romans chapter six verse one

<sup>1</sup> *What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup> May it never be! How shall we who died to sin still live in it?*

How have we DIED to sin? Now that we have become Christians do we, all of a sudden, have super will power and we will it that we won't sin anymore?

<sup>3</sup> *Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?*

What does that mean? I thought to become a Christian meant we must be BORN AGAIN!... But before you are born again, must not you have to die first?...

<sup>4</sup> *Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.*

**There, right there**, is where we are born again

<sup>5</sup> *For if we have become united with Him in the likeness of His death, certainly we shall also be [what? UNITED WITH HIM] in the likeness of His resurrection, <sup>6</sup> knowing this, that our old self was crucified with Him,*

A crucifixion is an EXECUTION. Our old self was, put to death, not by our will power, but through AN EXECUTION, we were executed with Jesus in our baptism...

*in order that our body of sin might be done away with, so that we would no longer be slaves to sin; <sup>7</sup> for he who has died is freed from sin.*

There it is, the solution, the reason why Jesus had to die! Anyone who has died is FREED from sin. But how does Jesus death free us from sin?

<sup>8</sup> *Now if we have died with Christ **we believe** that we shall also live with Him,*

**There's the faith that saves!** If we die in the likeness of his death vss 3,4,6,7,8 WE BELIEVE vs 8, that we will be raised in the likeness of his resurrection and live with him vss 4,5,8

<sup>9</sup> *knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. <sup>10</sup> For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.*

So, since we have died with him and now live with him, how should we live?

<sup>11</sup> *Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.*

So how is baptism a type? Well, we didn't really die when we were baptized. We weren't really crucified, that is, we were executed symbolically, a mere shadow of a real death. And we were symbolically raised to live a new life. The antitype IS the reality that Jesus put on flesh, became just like us, his creation, and that he actually was, really executed for our sins, not his own. His ACTUAL death and his ACTUAL resurrection are the substance of our salvation. (see also Hebrews chapters 2,4,5,8,9,&10)

## *Investigating the "antitype"*

I wanted to bring to our remembrance how baptism is a type, a shadow of Christ's actual physical death and resurrection, as a reference as we look at Peter's teaching that baptism is also an antitype, that is, it is the reality of a shadow, a type, that came before it.

I'm going to use the NKJV because in its translation of this passage, they use the word "antitype" which is the transliteration of the greek word *antitupon*. Like baptised is the transliteration of the greek word *baptizo*

### **1 Peter 3:18-22 (NKJV)**

*<sup>18</sup> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, <sup>19</sup> by whom also He went and preached to the spirits in prison, <sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. <sup>21</sup> There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, <sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.*

*The reason for this lesson*

is to study Peter's use of the word "antitype."

In this account he tells us in vs 21

*<sup>21</sup> There is also an antitype which now saves us—baptism*

He identifies baptism as an antitype. As we saw an antitype is the reality, the substance, of a type.

So, if baptism is an antitype, as Peter says, then there MUST be a type. And the type must have something to do with water.

Also, the antitype, we are told, NOW saves us. That statement implies that in the time of Noah, the type saved Noah and his family. And Peter tells us they were saved through water, that is the water of the flood.

So let's look at what Peter tells us and at how *what he says* may relate to baptism, our symbolic dying in the likeness of Jesus' actual physical dying and rising in the likeness of Jesus' actual bodily resurrection.

Peter begins by bringing to our remembrance those who lived at a specific time just before the flood...

*In the days of Noah, while the ark was being prepared in which a few... were saved through water*

Baptism is the antitype of something in that statement. What's mentioned?

- the ark being prepared
- in the ark a few were saved
- through water

A few people, in an ark, were saved, through water.

What was the relationship between God & man when God calls Noah to build the Ark?

Here are some excerpts from the Genesis account of the flood.

**Genesis 5:30-32 (ESV)**

<sup>30</sup> Lamech lived after he fathered Noah 595 years and had other sons and daughters. <sup>31</sup> Thus all the days of Lamech were 777 years, and he died. <sup>32</sup> After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

**Genesis 6:5-8 (ESV)**

<sup>5</sup> The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. <sup>6</sup> And the LORD regretted that he had made man on the earth, and it grieved him to his heart. <sup>7</sup> So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." <sup>8</sup> But Noah found favor in the eyes of the LORD.

**Genesis 6:12-14 (ESV)**

<sup>12</sup> And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. <sup>13</sup> And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth." <sup>14</sup> Make yourself an ark of gopher wood.

**Genesis 6:17,18 (ESV)**

<sup>17</sup> For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. <sup>18</sup> But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.

**Genesis 7:1 (ESV)**

<sup>1</sup> Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.

**Genesis 7:5-7 (ESV)**

<sup>5</sup> And Noah did all that the LORD had commanded him. <sup>6</sup> Noah was six hundred years old when the flood of waters came upon the earth. <sup>7</sup> And Noah and his sons and his wife and his sons' wives with him went into the ark [because of] the waters of the flood.

Peter referring to this time tells us very specifically that the ANTITYPE "that now saves us" is BAPTISM... that is Noah and his family's salvation was through the water of the flood, our salvation is through the water of baptism.

One thing I would like to point out here in this type/antitype relationship between the flood and baptism is that out of all the people at the time of the flood, ONLY eight souls were saved. The chilling implication is not many will utilize the water of baptism to be saved today either.

Truly,

## Matthew 7:14 (NKJV)

<sup>14</sup> ...narrow is the gate and difficult is the way which leads to life, and there are few who find it.

And this passage from Luke seems particularly suited to our discussion.

## Luke 13:22-27 (NKJV)

<sup>22</sup> And [Jesus] went through the cities and villages, teaching, and journeying toward Jerusalem. <sup>23</sup> Then one said to Him, "Lord, are there few who are saved?" And He said to them, <sup>24</sup> "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. <sup>25</sup> When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, I do not know you, where you are from,' <sup>26</sup> then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' <sup>27</sup> But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

So how is baptism an antitype of the flood in the time of Noah?

*Excerpts from the Gospel Advocate Commentary on 1 Peter, by Guy N Woods*

"After a true likeness doth now save you, even baptism" (KJV) is literally, in the Greek text, "which antitype is now saving you, even baptism." The salvation of Noah and those with him is thus made a type of the deliverance which the sinner receives in passing through the waters of baptism. The "likeness" obtains in the following manner:

1. The water of the flood bore up the ark and delivered its occupants from the destruction of the antediluvian [before the flood] world;
2. these waters separated those who were saved from those who drowned in them;
3. the flood destroyed the evils of the old world and enabled Noah and his family to emerge into a new existence.

In like fashion,

1. Baptism is the final condition in a plan through obedience to which one is enabled to escape the condemnation of the lost. (Mark 15:15,16)
2. Baptism designates the line of demarcation between the saved and the lost.
3. In baptism the "old man of sin" is buried, and from its watery grave one comes forth to "walk in newness of life." Romans 6:4

*Brother Woods continues*

It should be noted:

1. The baptism which is here declared to *save* is water baptism — baptism being the antitype of the water deliverance in the flood. "Which also [now saves you]..." is a reference to water, ordinary water, the same kind of water in the flood. The baptism that save is, therefore, water baptism.
2. The salvation contemplated is not deliverance from persecution, affliction, sickness, or death; all of these embraced in Peter's statement suffered such. Neither is the salvation future; baptism is said to save **now**. Inasmuch as the salvation promised is not deliverance from earthly suffering or trial, and is declared to be "now," the conclusion is inescapable that the deliverance

promised is salvation for past[...] sins; and the statement is thus in exact harmony with one earlier made by the same apostle when, in response to the query, "Brethren, what shall we do?" answered, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:37,38)

*Our final excerpt for Brother Woods:*

The mention of water in connection with Noah's deliverance from the old world immediately suggested to Peter a resemblance which exists in the water of our salvation, "even baptism." It should be noted that Peter does not affirm that Noah and his family were saved **by** water, nor **in** water, nor **from** water; they were saved **through** water, i.e., the water was **the means** through which God exercised his saving power. Following "a true likeness" baptism saves *now*, not of course as a *Saviour*, but as an instrument through which God exerts saving power... when one is properly and intelligently baptized today, he does not understand that the power of forgiveness resides [**NOT**] in the water, but in God; and that the baptism is a condition... to receiving salvation from God's hand.

*To Sum Up*

The typology used in the Bible helps us understand the true spiritual heavenly nature of the antitype. Between **Paul's instruction** of baptism as the type that we obey and that is our participation in Jesus' death, burial, & resurrection and **Peter's teaching** of baptism as the antitype of the flood, which NOW save us, there can be **NO DOUBT** of essential position God has placed baptism in our salvation.

And hopefully we have seen the value of the typological teachings presented in the Bible. Certainly, the Bible is the word of God, no group of men, many not knowing one another, over a period of 1500 years could have woven such intricate relationships between history and characters of the Bible. And after seeing these relationships, truly faith comes from hearing the word of God.

*Invitation*

If you would like to become a Christian, or request the prayers of the church, Whatever your need...