

the nail, and thrust my hand into His side, I will not believe. It is true. Thomas was acting, here, for a divinely purposed illustration. But it was more than that. It was an actual ~~ix~~ proof. It was the .....(9½) on Christ of the results of the Crucifixion. The results of ~~he~~ crucifixion show in the print that was left. It was a type or a figure to indicate what had happened. Now our <sup>usual</sup> ~~xxxxx~~ meaning of the type is something given in advance, rather than something given afterwards. But it is essentially the same. A pattern, a type, an example, a form, an ullustration, but it is a divinely purposed illustration?

Now the word parable, which parabole is translated parable is twice translated as figure, and those two are in Hebrews 9:9 and 11:19 and both of them refer to what we would speak of as types, divinely purposed illustrations. The other word~~s~~, which is translated twice as figure~~n~~, is antitipas. Now this word only occurs twice in the New Testament. Hebrews 9:24 and I Peter 2:21. And antitipas is figure, translated here, referring here to the thing which the figure represents. One is the figure of the other, this is ~~a~~calling the other one as a figure. In the Schofield Bible, there, under Genesis 1:19, it speaks of various things which a type can be. A person, an event, a thing, an institution, a ceremonial. Five different things, and I am not sure whether things that are ceremonial are necessarily to be differentiated here. But the illustrations, the references it gives, here, are good referneces and all worthy of study. But in studying them, they are not simply to be taken without consideration There is a study to see what the meaning is and their needs. Romans 5:14, speaks of Adam as being a type of Christ. Now how can Adam be a type of Christ. Is he a divinely intended illustration of Christ? I am not sure the definition quite exactly fits there, Adam is similar to Christ ~~n~~ not because he is intended as an illustration, but because he is similar. He was the first man, the man who led us into the Fall, and Christ is the second Man, the Man who led us into salvation. The two are, it is not so much as a divinely purposed illustration as it is a real relationship