

The Seven Shadows

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These **Shadows** are also called **parables, examples, ensamples, patterns, figures & allegories**. These are similitudes or parables in typology. Hosea 12:10, “I have also spoken by the prophets, and I have multiplied visions, and used **similitudes**, by the ministry of the prophets.” **The Seven Types of Similitudes used:**

1. **Shadows**
2. **Parables**
3. **Examples**
4. **Ensamples**
5. **Patterns**
6. **Figures**
7. **Allegories**

Colossians 2:6-23, “As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of **an holyday**, or of **the new moon**, or of **the sabbath days**: (See the seven Sabbaths) **Which are a shadow of things to come**; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to

ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.”

1. **The Old Testament is a Shadow of the New: a Shadow is an Example or a Pattern (Hebrews 8:5)**

- a. Hebrews 8:1- “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of **the Majesty in the heavens**; A minister of the sanctuary, and of **the true tabernacle**, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the **example** and **shadow** of **heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the **pattern** shewed to thee in the mount. But now hath he obtained a **more excellent ministry**, by how much also he is the mediator of a **better covenant**, which was established upon **better promises**. For **if that first covenant had been faultless**, then should no place have been sought for **the second**. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah: **Not according to the covenant that I made with their fathers** in the day when I took them by the hand to lead them out of the land of Egypt; because **they continued not in my covenant**, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. **For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more**. In that he saith, **A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.**”

b. Hebrews 10:1-10, “For the law having a **shadow** of good things to come, and **not the very image of the things**, can **never** with those sacrifices which they offered year by year continually **make the comers thereunto perfect**. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But **in those sacrifices there is a remembrance again made of sins every year**. For it is **not possible** that the blood of bulls and of goats should **take away sins**. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but **a body hast thou prepared me**: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, **I come** (in the volume of the book it is written of me,) **to do thy will**, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second**. By the which will we are sanctified through **the offering of the body of Jesus Christ once for all**.”

2. Physical Death is a Shadow of Spiritual Death. It is also a Shadow of the Second Death (Revelation 20:11; Revelation 21:8).

a. Job 24:17, “For the morning is to them even as the **shadow of death**: if one know them, **they are in the terrors of the shadow of death**.”
Physical death is a shadow of spiritual death. It is also a shadow of the second death (Revelation 20:11; Revelation 21:8).

b. Hebrews 2:14-18, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that **through death he might destroy him that had the power of death, that is, the devil**; And deliver them who **through fear of death** were all their lifetime **subject to bondage**. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, **to make reconciliation for the sins of the people**. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

3. The Spiritual Resurrection is a Shadow of the Physical Resurrection

- a. Colossians 2:8-17, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and **not after Christ**. For **in him dwelleth all the fulness of the Godhead bodily**. And **ye are complete in him**, which is the head of all principality and power: In whom also ye are circumcised with **the circumcision made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ: **Buried with him in baptism**, wherein also **ye are risen with him through the faith of the operation of God, who hath raised him from the dead**. And you, being dead in your sins and the uncircumcision of your flesh, **hath he quickened together with him**, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: **Which are a shadow of things to come**; but **the body is of Christ**.”

4. Circumcision in the Old Testament is a shadow of Circumcision Made Without Hands

- a. Colossians 2:11-12, “In whom also ye are **circumcised with the circumcision made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”
- b. Acts 7:8, “And he gave him **the covenant of circumcision**: and so Abraham begat Isaac, and **circumcised him the eighth day**; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.” With Acts 7:51, “**Ye stiffnecked and uncircumcised in heart and ears**, ye do always resist the Holy Ghost: as your fathers did, so do ye.”
- c. Romans 2:25-29, “For circumcision verily profiteth, **if thou keep the law**: but if thou be a breaker of the law, **thy circumcision is made uncircumcision**. Therefore **if the uncircumcision keep the**

righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

- d. Romans 4:9-25, “Cometh this blessedness then **upon the circumcision only, or upon the uncircumcision also**? For we say that **faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, **which he had being yet uncircumcised**. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, **but through the righteousness of faith**. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because **the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith**, that **it might be by grace**; to the end the promise might be sure to all the seed; not to that only which is of the law, but **to that also which is of the faith of Abraham; who is the father of us all**, (As it is written, I have made thee a father of many nations,) before him whom he believed, **even God, who quickeneth the dead**, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And **being not weak in faith, he considered not his own body now dead, when he was about an hundred years old**, neither yet the deadness of Sara’s womb: **He staggered not at the promise of God through unbelief; but was strong in faith**, giving glory to God; And **being fully persuaded that, what he had promised, he was able also to perform**. And therefore **it was imputed to him for righteousness**. Now **it was not written for his sake alone, that it was****

imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.”

5. Water Baptism is a shadow of Death, Burial & Resurrection

- a. Romans 6:4, “Therefore we are **buried with him by baptism** into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should **walk in newness of life**.”
- b. Colossians 2:12, “**Buried with him in baptism**, wherein also **ye are risen** with him through the faith of the operation of God, who hath raised him from the dead.”
- c. 1 Peter 3:18-22, “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight **souls were saved by water**. The **like figure** whereunto even **baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,**) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

6. The Tabernacle is a Shadow (patterns; figures) of the Heavens

- a. Hebrews 9:23-26, “It was therefore necessary that **the patterns of things in the heavens** should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, **which are the figures of the true**; but **into heaven itself**, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

7. The Allegory Of Abraham's Two Sons are Shadows of the Two Covenants:

Galatians 4:22-31, "For it is written, that Abraham had **two sons**, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. **Which things are an allegory**: for **these are the two covenants**; the one from the **mount Sinai**, which gendereth to bondage, which is **Agar**. For **this Agar is mount Sinai in Arabia**, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, **as Isaac was, are the children of promise**. But as then he that was born after the flesh persecuted him that was **born after the Spirit**, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with **the son of the freewoman**. So then, brethren, **we are not children of the bondwoman, but of the free**."

The End