werp. During his peregrinations from one country to ano­ther, he ſuffered ſhipwreck upon the coaſt of Holland, and loſt all his books and papers. His translations of the Scrip­tures being in the mean time ſent to England, made a great noiſe there ; and, in the opinion of the clergy, did ſo much miſchief, that a royal proclamation was iſſued out, prohi­biting the buying or reading ſuch tranſlation or tranſlations. But the clergy were not ſatisfied with this, they knew Tyn­dale capable of doing infinite harm, and therefore thought of nothing leſs than removing him out of the way. For this purpoſe one Philips was ſent over to Antwerp, who insinuated himſelf into his company, and under the pretext of friendſhip betrayed him into cuſtody. He was ſent to the caſtle of Filford, about 18 miles from Antwerp ; and though the Engliſh merchants at Antwerp did what they could to procure his releaſe, and letters were alſo ſent from lord Cromwell and others out of England, yet Philips beſtirred himſelf ſo heartily, that he was tried and condemned to die. He was first ſtrangled by the hands of the common hangman, and then burned near Filford caſtle, in 1536. While he was tying to the ſtake, he cried with a servent and loud voice, “ Lord, open the king of England’s eyes.”

TYPE (τυπος), an impreſſion, image, or repreſentation of ſome model, which is termed the *antitype.* In this ſenſe the word occurs often in the writings of divines, who em­ploy it to denote that prefiguration of the great events of man’s redemption which they have found or fancied in the principal tranſactions recorded in the Old Teſtament.

That the death of Chriſt for the sins of men, and his re­ſurrection from the dead for their juſtification, were prefi­gured in the ritual worſhip inſtituted by Moles, is indeed incontrovertible@@\* ; but when divines consider as a type eve­ry thing mentioned in the Hebrew Scriptures, in which an active imagination can diſcover the ſlighteſt reſemblance or analogy to any circumſtance in the life, or death, or resurrection, of Chriſt, they expoſe the whole doctrine of types to the ridicule of unbelievers, and do a real injury to that cauſe which it is their profeſſed intention to ſerve. To con­tend, as ſome of them have done, that the extraction of Eve from the ſide of Adam, while he was in a deep ſleep, was intended as a type of the Roman soldier’s piercing our Saviour’s side while he ſlept the ſleep of death ; or that the envy of the ſons of Jacob to their brother Joſeph, was ty­pical of the envy of the Scribes and Pharisees to Jeſus the Messiah, is to burleſque the Scriptures, and inſult reaſon.

The nature of types ſeems indeed to be very little understood even by thoſe who pretend to have ſtudied them with care. They are generally compared to prophecies having a double ſenſe, and are thought to have been so contrived as to give information of the future events to which they pointed ; but the information which they gave of Chriſtianity muſt have been exceedingly obscure to those who lived before the coming of Chriſt, however plain it may appear to us who can now compare the type with the antitype. A diffe­rent opinion has indeed been maintained, not only by mystical cabbalists, who will maintain any thing from which common ſenſe revolts, but alſo by writers who, when treat­ing of other subjects, have ſhown that they poſſeſſed very found underſtandings. One of the ablest defenders of re­velation, ſpeaking of the purpoſe for which the passover was inſtituted, aſks, “ What is the price and worth of a lamb, whoſe blood infallibly gives life to thoſe who are tin­ged with it, and the non-asperſion or neglect oſ which is ſufficient to condemn Jew and Gentile to death without diſtinction ?” Taking it for granted that this queſtion is capable of no anſwer but one favourable to the concluſion which he wiſhes to draw from it, he then proceeds in the following words: “ Though the Messiah was not already come, who could doubt but that ſuch a myſtery *typified him,* ſince he was to be the Saviour and Deliverer of his people ? and who would not be prepared to believe that he will de­liver his people, and save them by the *effusion of his blood,* when it is obvious that it is to the immolation of a lamb, and the aſperſion of its blood, that all Iſrael owe their lives and liberties ?”

That the ſacrifice of the paſchal lamb for the ſafety of the Iſraelites was typical of the ſacrifice of the Lamb of God for the ſins of the world, and that the reſemblance or analogy of the type to the antitype was in many respects exceedingly ſtriking, are facts known to every Chriſtian ; but they could not poſſibly be known to the ancient He­brews before it was revealed to them that Chriſt was to ſuf­fer. At the inſtitution of the passover, nothing was ſaid from which the great body of the people could infer that they were to be redeemed from death and ſin by the blood of the Meſſiah, as their fathers had in Egypt been delivered from the destroying angel by the blood of the immola­ted lamb. We readily agree with the ingenious writer, that in the blood of a lamb there is no worth to propitiate the eternal God, and from him to purchaſe life for the man who is ſprinkled with it ; but the Iſraelites, at the era of their departure from Egypt, held opinions very different from his and ours. They thought grossly of the Deity, and believed, with their superſtitious maſters, that he put the higheſt value on animal ſacrifices. In the New Testament Chriſt is called our *Passover,* and ſaid to have been sacrificed for us. Chriſtians therefore cannot doubt but that the Jewiſh ſacrifice of the paſchal lamb was emblematical of the great ſacriſice ſlain on the croſs ; but as the majority of the ancient Hebrews were ignorant of all the circumſtances of reſemblance between the type and antitype, we can­not conceive how they ſhould have dreamed of a future passover of which their own was but an empty figure.

Some learned men indeed seem to imagine, that when the rites of the law were inſtituted, the people were taught to consider them as of no value in themſelves, but merely as ſhadows of good things to come, and that by means of theſe ſhadows a diſtinct and even ſteady view was given to them of the ſubſtance; but this is a ſuppoſition which receives no ſupport from Scripture. That Abraham, who rejoiced to ſee Chriſt’s day, and ſeeing it was glad ; that Moſes, who was directed to make all things relating to the taber­nacle according to the pattern ſhowed to him in the mount; and that ſuch other individuals as, like him, could look up to a God inviſible, and perform at once a worſhip purely spiritual ; that theſe men were admoniſhed that the ritual law was only the ſhadow of a future and more perfect dispensation cannot, we think, be queſtioned. Nay, that Abraham, Moſes, and a few others, may have had as accurate notions of Chriſtianity as we have at preſent, is a poſition which we feel not ourselves inclined to controvert ; but that the great body of the Hebrew nation was taught from the beginning to conſider their law as imperfect, or as deriving any little value which it had from its being emblematical of a purer worſhip to be revealed in the fulneſs of time, is a ſuppoſition which cannot be admitted without confounding all the divine diſpenſations.

The law was a schoolmaſter given to the poſterity of Ja­cob, to guard them from idolatry, and to train them by degrees for the coming of Chriſt. That it might anſwer this purpoſe the more effectually, prophets were raised up from time to time to point out its ſecret and ſpiritual mean­ing, as the people became able to receive it ; and no reason can be aſſigned for the introduction of ſo burdensome and carnal a ritual between the fall and the clear revelation of redemption, but becauſe mankind at large were not at that

@@@[m]\* Epist. to the Heb. passim.