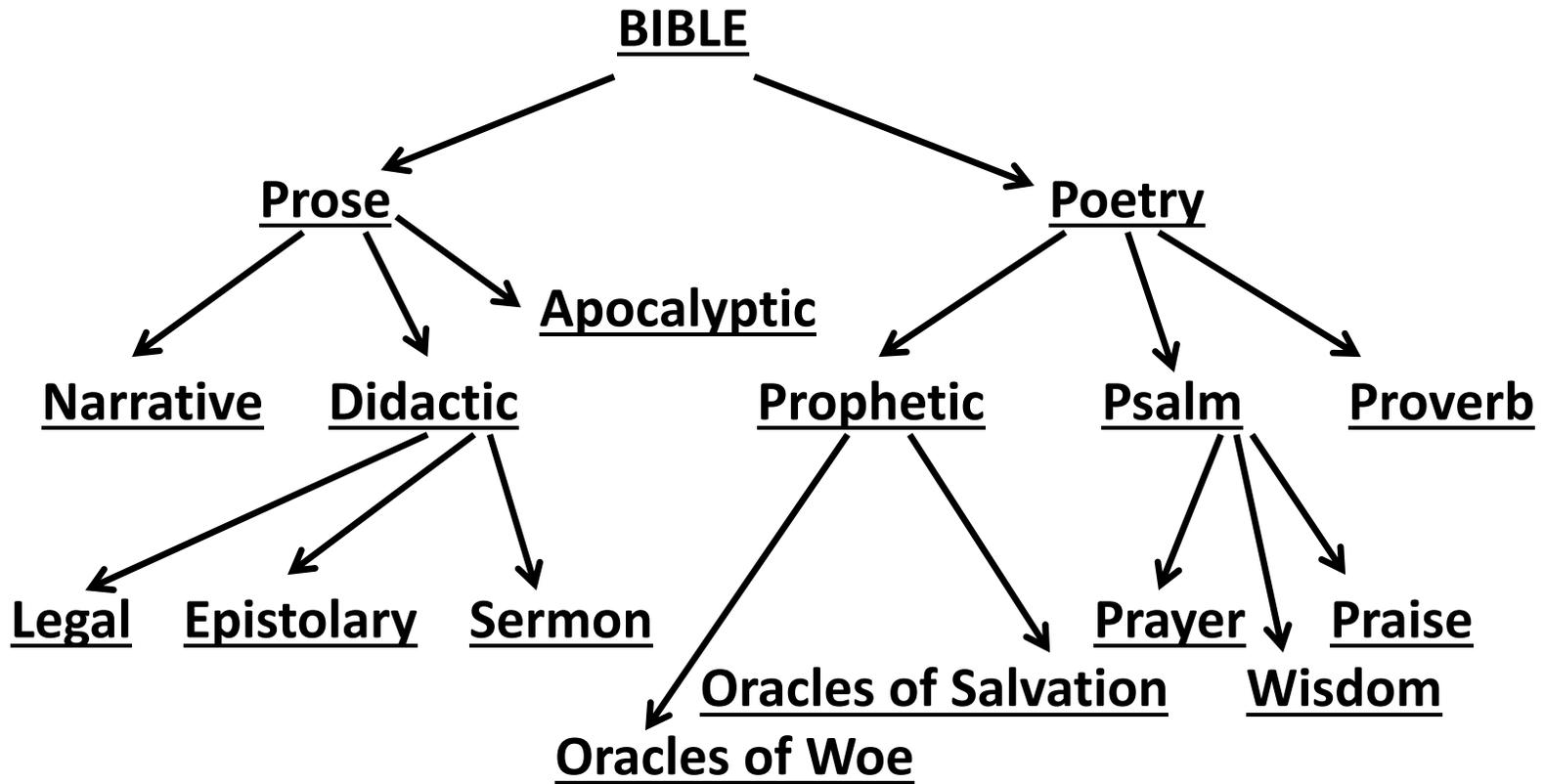


BIBLICAL TYPOLOGY .101

Features of a Biblical type

1. It must be a true picture of the person or thing it represents or prefigures.
2. The type must be of divine appointment.
3. A type always prefigures something future.



BIBLICAL TYPOLOGY .101

Classifications (Types) of Biblical Types--part 2

1. Personal Types

2. Historical Types

3. Ritual Types

Definition of Types

“ . . . the New Testament writers use the word **type** with some degree of latitude; yet one general idea is common to all, namely, **likeness**.

“A **person, event** or **thing** is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called **type** and **antitype**; and the link which binds them together is the **correspondence**, the similarity, of the one with the other.”

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Classifications (Types) of Biblical Types

Innate Types, or those specifically declared to be so in the New Testament

Inferred Types, or those not specifically designated in the New Testament but justified for their existence by the nature of the New Testament materials on typology

OR

Identified Types---same as **Innate**

Non-identified Types, those which show some correspondence between elements, but do not have Divine imprimatur

OR

Biblical Types—same as **Innate**

Biblical Wannabe Types

“We should point out the difference between an illustration and a type. A type is always identified as such in the New Testament. A Bible student finding correlations between an Old Testament story and the life of Christ is simply finding illustrations, not types. In other words, typology is determined by Scripture. The Holy Spirit inspired the use of types; illustrations and analogies are the result of man's study. For example, many people see parallels between Joseph (Genesis 37-45) and Jesus. The humiliation and subsequent glorification of Joseph seem to correspond to the death and resurrection of Christ. However, the New Testament never uses Joseph as a model of Christ; therefore, Joseph's story is properly called an illustration, but not a type, of Christ.”

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“TYPE”: Greek terms

tupos—used 16 times in the NT, translated (KJV):

“print” John 20:25 2x

“figure” Acts 7:43 Romans 5:14

“pattern” Titus 2:7 Hebrews 8:5

“fashion” Acts 7:44

“manner” Acts 23:25

“form” Romans 6:17

“example” I Cor. 10:6, 11 *Phil. 3:17* I Th. 1:7
II Th. 3:9 *I Tim. 4:12* I Pet. 5:3

skia---“shadow” Hebrews 10:1

parabole---“parable”, “figure” Hebrews 9:9

hupodeigma---“copy”, “pattern” Hebrews 9:23

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Toward a Definition---basically 2 views:

“The older conception (mostly represented by authors before the 1950s)

views typology in terms of divinely pre-ordained and predictive prefigurations. The more recent consensus describes typology in terms of historical correspondences retrospectively recognized within the consistent redemptive activity of God.”

(Richard Davidson, Typology in Scripture)

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Some NT texts with OT correspondences:

John 3:9-15 (Cf. Numbers 21:4-9) *Serpent*

Matthew 12:38-40 (Cf. Jonah 1:17) *Jonah*

Hebrews 7:1-3 (Cf. Genesis 14:18-20) *Melchizedek*

One absurd, extreme example of runaway typological understanding:

Song of Solomon 6:11

I went down to the garden of nuts
To see the verdure of the valley,
To see whether the vine had budded
And the pomegranates had bloomed.

"NUTS Song of Solomon 6:11 Describes the children of God. They live in heavenly places, not down in the swamps. They are of many colors, like the various races. They have a sweet and good heart. Some have thin shells and some hard. They are of various shapes and sizes according to the way they have grown in grace. There is much about them to be thrown away but much to be kept that is sweet and valuable."

ADAM, a type of CHRIST Rom. 5:14-21; I Cor. 15:21-22

by his offense many died

by His grace, grace abounded to many

judgment resulted in condemnation

free gift resulted in justification

death reigned through
the one

recipients of grace reign in life through
the One

*thru one's offense, judgment
came to all, resulting in
condemnation*

*thru One's righteous act, the gift came
to all, resulting in justification
of life*

by one's disobedience, many
were made sinners

by One's obedience, many will be made
righteous

by man came death

by Man came the resurrection of the dead

in Adam all die

in Christ all shall be made alive
