SECOND YEAR

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| **Typology I – Pt. b**  **DELIVERANCE BIBLE INSTITUTE of MOSHI**  *Moshi, Kilamanjaro Region, Tanzania*  **DELIVERANCE BIBLE INSTITUTE**  *Portland, Maine, USA* |
| Significance of Types in Scripture |

TEXTBOOK

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| Typology I - Part B |

The Feasts of the Lord Part One

The Seven Feasts

Feast of the Passover

Feast of Unleavened Bread

Feast of Firstfruits

Feast of Pentecost

Feast of Trumpets

Feast of Atonement

Feast of Tabernacles

The Study of the feasts is a study in typology

### The Jewish feasts have typological fulfillment in the life of Christ.

### The deep meaning and the importance of these feasts are not understood by most.

1. **Jesus and Passover**
   1. Jesus’s death and resurrection is the fulfillment of the Passover.
      1. He is the Lamb of God, sacrificed to make us free from the bondage to sin.

John 1:29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Ps 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

* + 1. His blood cleanses, covers and protects us, and his body was bruised to free us from eternal death.

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. Lu 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

### The Last Supper was the last Passover meal of the old Covenant.

Col 2:16 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:

17 Which are a shadow of things to come; but the body is of Christ.

Passover began at evening on the fourteenth day of Nissan and then the next day, day 15, the Feast of Unleavened Bread would begin and continue for seven days

Le 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

### The Four Spring Feasts

### Passover Unleavened Bread Firstfruits Pentecost

### The Spring Feasts are types of what Christ will accomplish in his first advent.

### Passover - 23:5 Death

Le 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

**Passover in the Bible**

* Passover in the Old Testament:

Ex. 12:1-48; 34:25; Lev.23:5-6; Num 9: 4-14; 28:16-25; 33:3; Deut 16: 1-6; Jos 5:10-11; 2 Kings 23:21-23; 2 Chron 30:1-18, 35:1-19; Ezra 6:19-22; Ezek 45:21-24

* Passover in the New Testament:

Mat. 26:2, 18-19; 17-23, 26-30; Mk 14:1-2, 12-26; Lk 2:41-43, 22:1-2, 7-20; Jn 2:13,23, 6:4, 11:55-56, 12:1,12,20; 13:1, 18-30, 18:39, 19:14; Acts 12:4; 1 Cor 5:7; 10:16;11:23-34; Heb.11:28

God commanded the Israelites to always remember the great deliverance through the Passover meal, Christ instructed His disciples to remember his sacrifice through The Lord's Supper or Communion.

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Mt 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

In Jewish tradition a hymn of praise known as the [Hallel](http://judaism.about.com/od/passover/ss/pesach_seder_10.htm) is sung during the Passover. Psalms 113-118 In it is Psalm 118:22, speaking of the Messiah:

Mt 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

### 2. Unleavened Bread - 23:6 Burial

Le 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Luke 22:7 ¶ Then came the day of unleavened bread, when the passover must be killed.

### Firstfruits - 23:10 beginning of first Resurrection

### Pentecost - 23:15-16 beginning of New Covenant

Le 23:15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

Le 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall

### These four feasts were a prophetic foreshadowing of the first coming of the Lord Jesus Christ. They spoke of His death, burial, resurrection, and the advent of the New Covenant; all of which happened on the exact days of these feasts.

### The Fall Feasts are types of what Christ will accomplish in his second advent.

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### The Feast of Trumpets - 23:24 The resurrection, (The Wrapture)

* The Feast of Trumpets, only one of the seven feasts that began on the first day of the month.

Le 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

Nu 29:1 ¶ And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

### The Day of Atonement – 23:27 The consummation of redemption after the outpouring of God's wrath

Le 23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

Nu 29:7 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein:

### The Feast of Tabernacles - 23:34 The New Heaven and Earth

### These feasts started about 4 months after the end of the spring feasts.

Le 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

Nu 29:12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

HEBREW NAME ENGLISH NAME TIME OF OBSERVANCE

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| **The Seven Feasts of the Lord (Chart 1)** | | |
| First Month (Nisan-) | Third Month (Sivan) | Seventh Month (Tishrei) |
| **Feast of Passover**  -*Christ’s Death* | **Feast of Weeks/Pentecost**  -*Day of Pentecost* | **Feast of Trumpets**  -*Rapture* |
| **Feast of Unleavened Bread**  -*Christ’s Burial* | **Feast of Atonement**  -*Israel’s Repentance* |
| **Feast of First-fruits**  -*Christ’s Resurrection* | **Feast of Tabernacles**  -*In-gathering* |
| Typical of Christ’s First Coming | | Typical of Christ’s Second Coming |

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| **The Jewish Calendar (Chart 2)** | | | |
| MONTH | LENGTH | DATE | HOLIDAY |
| 1. **Nisan** | 30 days | Nisan 14 | Passover |
| Nisan 15-21 | Unleavened Bread |
| Nisan 16 | First-Fruits |
| 1. **Iyar** | 29 days |  |  |
| 1. **Sivan** | 30 days | Sivan 6 | Shavuot (Weeks/Pentecost) |
| 1. **Tammuz** | 29 days |  |  |
| 1. **Av** | 30 days |  |  |
| 1. **Elul** | 29 days |  |  |
| 1. **Tishrei** | 30 days | Tishrei 1 | Rosh Hashanah |
| Tishrei 10 | Yom Kippur |
| Tishrei 15-21 | Sukkot (Tabernacles) |
| 1. **Heshvan** | 29 or 30 days |  |  |
| 1. **Kislev** | 29 or 30 days | Kislev 25-Tevet 2/3 | Hannukkah |
| 1. **Tevet** | 29 days |  |  |
| 1. **Shevat** | 30 days |  |  |
| 1. **Adar** | 29 (30 leap year) | Adar 14 | Purim |

1. Pesach Passover Nisan 14

2. Hag HaMatzah Feast of Nisan 15-21   
Unleavened Bread

3. Bikkurim First Fruits (of The morrow after the   
the Barley Harvest) sabbath during   
Hag HaMatzah

4. Shavout Feast of Weeks/ Fifty days from the   
Pentecost Feast of First Fruits

5. Yom Teruah Feast of Trumpets Tishrei 1   
(Rosh HaShanah)

6. Yom Kippur Day of Atonement Tishrei 10

7. Sukkot Feast of Tabernacles/ Tishrei 15-21   
Booths

THE APPOINTED FEASTS

The Feasts of the Lord found in Leviticus, chapter 23, were given to   
us by God so we could understand the coining of the Messiah and   
the role that the Messiah to redeem and restore both man and the earth back to God following the fall of Man in the Garden of Eden.

The Festivals are divided into two major portions, depending upon   
whether they occur in the spring or the fall. The Spring Festivals   
teach about the First Coming of the Messiah, and the Fall Festivals   
teach about the Second Coming of the Messiah. During the course of the   
year, the rains come in Israel at two primary times - the spring and the   
fall. In Hosea 6:3 we read- "...His going forth is established as the   
morning; He will come to us like the rain, like the latter and former   
rain to the earth."

The "latter and former rain" in this passage is   
commonly interpreted and understood to be the coming of the Holy Spirit.

The "former and latter" rain also refers to the First and Second Coming   
of the Messiah. The Hebrew word for the former rain, found also in Joel   
2:23, is 'moreh', which means "teacher". Jesus, the teacher, was sent   
by God to the earth to faithfully teach us righteousness, just as God   
faithfully sends us the rain. (Isaiah 55:10-11) The harvest (believers   
in Christ) is the product that the rain (Jesus) produces.

The Apostle Paul, in Colossians 2:16-17 refers to the Feasts as a   
"shadow of things to come." The first four Feasts or Festivals, which   
are Passover, Unleavened Bread, First Fruits, and Pentecost, primarily   
teach about the significant events in the First Coming of the Messiah   
and why these events were an important part of God's redemption of man.

The last three Feasts, which are the Feast of Trumpets (Yom Teruah) also   
known as Rosh HaShanah, the Day of Atonement (Yom Kippur), and the Feast   
of Tabernacles or Booths (Sukkot), give us a fascinating insight   
concerning important events that surrond the Second Coming of the   
Messiah. God gave the Festivals to teach about the death, burial, and   
resurrection of the Messiah, the empowering of the believers by the Holy   
Spirit, the resurrection of the dead, the coronation of the Messiah, the   
wedding of the Messiah (which we have already outlined in a previous   
study, but will include portions here as well), the Millennium, and much   
more.

The Bible also provides some powerful reasons for studying and   
understanding the Seven Festivals of the Messiah:

-The Feasts are in the Bible, and all the Bible is inspired by God.   
(2 Timothy 3:16-17)

-The Feasts are a shadow of things to come that teach us about the   
Messiah. (Colossians 2:16-17, Hebrews 10:1)

-God gave the Feasts so we could learn and understand God's plan of   
redemption for the world and our personal relationship to Him.   
(Romans 15:4)

THE BIBLICAL CALENDAR AND THEIR MONTH OF THE YEAR

MONTH OF MONTH OF   
NAMES OF MONTH OUR MONTH CIVIL YEAR SACRED YEAR

Tishrei Sep 1st 7th

Cheshvan Oct 2nd 8th

Kislev Nov 3rd 9th

Tevet Dec 4th 10th

Shevat Jan 5th 11th

Adar Feb 6th 12th

Nisan (Aviv) Mar 7th 1st

Iyar Apr 8th 2nd

Sivan May 9th 3rd

Tammuz June 10th 4th

Av July 11th 5th

Elul Aug 12th 6th

To fully understand the Feasts being appointed times given by God, it is   
important to understand the Biblical Calendar that God gave to us.   
There are two primary calendars in the Bible. The first one is called   
the Civil Calendar and is used from Genesis 1:1 to Exodus 12. The first   
month in the Civil Calendar is Tishrei. Rosh HaShanah, or the Jewish   
New Year, the first day in the Civil Calendar, is the beginning of the   
New Year. The second calendar in the Bible is the Religious Calendar.   
The Religious Calendar is used from Exodus 12 to Revelation 22. God   
established the Religious Calendar in Exodus 12:2- "This month shall be   
your beginning of months; it shall be the first month of the year to   
you." The month that God was referring to was the month which is called   
Nisan. Prior to God establishing the month of Nisan as the first month   
in the Religious Calendar, Nisan was the seventh month in the Civil   
Calendar. God gave the Religious Calendar so that we could understand   
that these Feasts, which He gave and which are His appointed times and   
foreshadow important events in redemption, would happen on the days He   
ordained on the Religious Calendar. These important days on the   
Religious Calendar are the same days that He gave as Festivals in   
Leviticus, chapter 23.

HISTORICAL APPLICATION OF THE FEASTS

FEAST HISTORICAL APSECT

1. Passover Israel's deliverance out of Egyptian bondage

2. Unleavened Bread The going out of Egypt

3. First Fruits Crossing the Red Sea

4. Pentecost Giving the Commandments at Mount Sinai

5. Rosh HaShanah Blowing the 'Shofar' (trumpet)   
(Feast of Trumpets) Jewish New Year

6. Day of Atonement Priest entered the Holy of Holies   
Cleansing of the people's sins

7. Tabernacles Entering the Promised Land/Great Rejoicing

MESSIANIC APPLICATION OF THE FEASTS

FEAST MESSIANIC FULFILLMENT

1. Passover Death of Christ on the Cross (tree)

2. Unleavened Bread The burial of Jesus

3. First Fruits The resurrection of Jesus

4. Pentecost Pouring out of the Holy Spirit (Acts 2)

5. Rosh HaShanah The resurrection of the dead/   
(Feast of Trumpets) Rapture of the matured Holy Ghost filled believers

6. Day of Atonement The day of Christ's Second Coming

7. Tabernacles The Messianic Era/Millennium

SPIRITUAL APPLICATION OF THE FEASTS

FEAST SPIRITUAL APPLICATION

1. Passover Repent and trust by faith in   
the shed blood of Jesus

2. Unleavened Bread Sanctification and separation from evil   
represented by water immersion (baptism)

3. First Fruits Walking in newness of life

4. Pentecost Immersion (baptism) in the Holy Spirit   
and faith in God

5. Rosh HaShanah Hear the calling (shofar (trumpet)) of   
(Feast of Trumpets) God for our lives

6. Day of Atonement Yielding ourselves to God so that we may   
live (face to face) in His Presence

7. Tabernacles A daily rest in the Messiah and having the   
rest of His Kingdom in our hearts

SIGNIFICANCE IN BRIEF

1. Passover reminds us that God is the forgiver of sin who   
grants us eternal life in His Kingdom through   
the sacrifice of Jesus Christ, our Passover

2. Unleavened Bread Depicts putting sin out of our lives

3. First Fruits Christ, the first fruits risen from the dead,   
afterward, those who are Christ's at His Coming

4. Pentecost Serves to remind us that our Creator still works   
miracles, empowering us to carry out His work   
in this world

5. Rosh HaShanah Looks forward to the return of Jesus Christ   
(Feast of Trumpets) (rapture of the Church), and to the resurrection   
of the "dead in Christ" -the hope of Christians

6. Day of Atonement Pictures the loving reconciliation we have with   
God, made possible through Christ's sacrifice   
It also shows the remarkable truth that Satan   
will eventually be removed so that humanity can   
at last attain reconciliation with God on a   
universal basis

7. Tabernacles Represents the Millenium, the reign of Christ on   
Earth for 1,000 years of true happiness and   
utopia

OVERVIEW OF THE SPRING FESTIVALS

The four Spring Festivals are Passover, Unleavened Bread, First Fruits,   
and the Feast of Weeks or Pentecost.

These four Spring Feasts are joined together.   
The Feast of Weeks is considered the conclusion to Passover. The season   
of Passover is not considered totally over until Pentecost is completed.

Passover begins in Egypt (a type of the world), where the children of   
Israel had become slaves. In the days of Joseph, there was a famine in   
Israel and the children of Israel went down to Egypt and gave themselves   
to rulership under Pharoah. Because of this, Pharoah had legal   
ownership over the people. This ownership could be broken only by the   
death of Pharoah, thus freeing the children of Israel to go to the   
Promised Land. When Pharoah died, his rulership over the children of   
Israel was legally broken and the people were free to go to the Promised   
Land.

Spiritually speaking, Pharoah is a type of Satan. Until you accept   
Jesus into your life, Satan has legal ownership over you. By the death   
of Jesus, the legal ownership that Satan has over our lives is broken   
and we are free to enter into the spiritual promised land of God and   
receive all the promises that He has promised to us.

>From the crossing of the Red Sea (Nisan 17) to the day Moses met God on   
Mount Sinai were 47 days. For 47 days the children of Israel traveled   
through the wilderness before they came to Mount Sinai on the third day   
of the third month. (Exodus 19:1) God instructed the people through   
Moses to sanctify themselves before He visited them three days later on   
Mount Sinai, which would be the sixth day of the third month. (Exodus   
19:10-11) This day would be the fiftieth day following the crossing of   
the Red Sea. It came to be known as the revelation of God at Mount   
Sinai. This day, being the fiftieth day from the crossing of the Red   
Sea on Nisan 17 would be the Feast of Weeks or Pentecost.

>From the Exodus story, we can see tht the Lamb was slain on the   
fourteenth of Nisan, the day of Passover. On the fifteenth of Nisan,   
the day of Unleavened Bread, the people left Egypt. On the seventeenth   
of Nisan the children of Israel crossed the Red Sea, and 50 days later   
on the Feast of Weeks or Pentecost, God gave Moses the Commandments.

In the studies of the Feasts that will follow, we will see how Jesus   
died on Passover (Nisan 14), was in the sepulcher on the day of   
Unleavened Bread (Nisan 15), and was resurrected on the day of First   
Fruits (Nisan 17), and the Holy Spirit empowered the believers 50 days   
following Jesus resurrection on the day of Pentecost. We will also   
learn what these Feasts mean to the believer and how they relate to our   
personal relationship with God.

OVERVIEW OF THE FALL FESTIVALS

The Fall Festival season begins with a 40 day period called, in Hebrew,   
'Teshuvah', which means "to repent or return". This 40 day period   
begins in the sixth month of the Religious Calendar, and concludes on   
the tenth day of the seventh month, which is Yom Kippur, the Day of   
Atonement. Each morning in the synagogue following the morning prayers,   
a trumpet (shofar) is blown (except on sabbaths and the day preceding   
Rosh HaShanah, the Feast of Trumpets). The Biblical name for Rosh   
HaShanah is Yom Terah, which means "the day of the awakening blast". We   
call it the Feast of Trumpets. God gave us this day to teach us about   
the resurrection of the dead, the coronation of the Messiah, the wedding   
of the Messiah, and more. This day is both the Jewish New Year and the   
beginning of a period of soul searching known as the High Holy Days,   
culminating on Yom Kippur. Therefore, the last 10 days of the 40 day   
period of Teshuvah or repentance, is also called the high Holy Days.

The first and second days of the 10 High Holy Days (Tishrei 1-10) are   
collectively known as one day. (Nehemiah 8:1-2,13) The seven day period   
from Tishrei 3 through Tishrei 9 is called the Days of Awe or the   
Awesome Days. God gave these special days on His calendar to teach us   
about the future tribulation period on earth. These seven days will   
correspond to the seven years of the tribulation, known in Hebrew as the   
"birthpangs of the Messiah".

Yom Kippur, the Day of Atonement is observed on the tenth day of the   
seventh month. (Leviticus 23:26-32) Since Rosh HaShanah teaches us   
about the resurrection of the dead, the coronation of the Messiah and   
the wedding of the Messiah, and the Days of Awe teach us about the   
tribulation, Yom Kippur teaches us about the literal Second Coming of   
the Messiah when He will set His foot down of the Mount of Olives.   
(Zechariah 14:4)

The Feast of Tabernacles is observed the fifteenth day of the seventh   
month of Tishrei to the twenty first day. This Festival teaches us the   
joy of the Messianic Kingdom or the Millennium.

There are four important aspects to remember when dealing with each of   
the seven Great Festivals of the Lord:

1. All of the Festivals are, at the same time, both historical and   
prophetic.

2. All of the Festivals teach about the Messiah, or Jesus.

3. All of the Festivals are agricultural in context.

4. All of the Festivals teach about your personal relationship with   
God and how you are to walk with Him as you grow in the knowledge   
of Him, from being a baby believer to a mature believer.

THE MEANING OF THE WORD "FEAST" IN THE BIBLE

There are two important Hebrew words that appear in Leviticus, chapter   
23, and each word is translated as 'feast' in English. In verse 2, the   
word for feast is the Hebrew word 'mo'ed'- "Speak unto the children of   
Israel, and say unto them, concerning the feasts (mo'ed) of the Lord..."   
The word 'mo'ed' means an appointment, a fixed time or season, a cycle   
or year, an assembly, an appointed time, a set time or exact time. By   
understanding the Hebrew meaning of the English word "feast", we can see   
that God is telling us that He is ordaining a "set time or exact time or   
an appointed time" when He has an apointment with humanity to fulfill   
certain events in the redemption. Jesus came to earth at the exact time   
ordained by God as Paul wrote in Galations 4:4, and God has an exact   
time or set appointment when, in the future, He will judge the world as   
written in Acts 17:31.

In verse 6 is another Hebrew word translated as "feast"- "And on the   
fifteenth day of the same month is the feast (chag) of unleavened   
bread..." The Hebrew word 'chag', which means a "festival", is derived   
from the Hebrew root word 'chagag', which means to move in a circle, to   
march in a sacred procession, to celebrate, dance, to hold a solemn   
feast or holiday. God gave the Festivals as cycles to be observed   
yearly so that, by doing them, we can understand God's redemptive plan   
for the world, the role that the Messiah would play in that redemtion,   
and our personal relationship to God concerning how we grow from a baby   
Bible believer to a mature Bible believer.

THREE TIMES A YEAR THEY WERE TO ASSEMBLE

There are a total of seven Feasts (the divine number for perfection or   
completeness in the Bible). God divided the seven Festivals into three   
major Festival seasons. The Feast of Passover, Unleavened Bread, and   
First Fruits are in the Hebrew month of Nisan, which is the first month   
of God's Religious Calendar in the spring of the year. The Feast of   
Weeks, or Pentecost, is observed in the third month which is the Hebrew   
month of Sivan. The Feasts of Trumpets, Atonement, and Tabernacles are   
observed in the seventh month of Tishrei, which is in the fall of the   
year. Three is the number of complete and perfect testimony and   
witness. (2 Corinthians 13:1, 1 John 5:8) So the Feasts are a witness   
to God's divine plan and the role of Messiah fulfilling that plan.

UNDERSTANDING THE FEASTS

In Leviticus 23:2 it is written, "...the feasts of the Lord, which ye   
shall proclaim to be holy convocations..." The Hebrew term translated   
as convocation in Leviticus 23:2,4 is 'miqra', which means "a   
rehearsal". God gave the Festivals to be yearly "rehearsals" of the   
future events in the redemption. Because God gave the "rehearsals" to   
teach us about the major events in the redemption, if we want to   
understand those events, then we need to understand what God was   
teaching us by these rehearsals. We will do this in the study as we get   
into the Feasts themselves.

The Feasts of the Lord--Part II

THE PASSOVER

The Feast of Passover was given by God to be a rehearsal of the First   
Coming of Jesus Christ.

Jesus' sacrifice is the pivotal event in God's plan to save humanity.   
Speaking of His certain death, Christ said that He, as the Son of Man,   
must be "lifted up" (crucified) even as "Mosed lifted up the serpent in   
the wilderness," so that "whoever believes in Him should not perish but   
have eternal life."

We see here that Jesus' sacrifice, the central message of the Passover,   
was a supreme act of love for humanity. This important event laid the   
foundation for the remaining annual Holy Days and Festivals. It is the   
most momentous step in God's plan.

The Passover in the Old Testament foreshadowed Christ's crucifixion.

God declared Passover to be a permanent celebration for all eternity.   
(Exodus 12:13-14) Historically, Passover celebrates God's deliverance   
of the children of Israel from bondage in Egypt, where they were slaves   
to the Egyptians (Exodus 6:5-8, 13:3,14).

The spiritual application that God wants us to understand can be seen as   
this: Egypt is a type of the world and the world's system. Its ruler,   
Pharoah, was a type of satan. The bondage people are in when they live   
according to the ways of the world's system is sin (John 8:34).

Historically, the children of Israel were delivered from the bondage in   
Egypt by putting the blood of a lamb upon the doorposts of their houses   
(Exodus 12:13). Spiritually, this is a picture of Jesus and how those   
who believe in Him are delivered from the bondages of sin and the rule   
of satan in their lives. Jesus is the Lamb of God (John 1:29). Jesus   
is also our Passover (1 Corinthians 5:7). Those who follow Christ are   
the house of God (Hebrews 3:6). The doorposts are our hearts. It is   
only through trusting by faith in the shed blood of Christ, our   
Passover, that we are free from the bondage of sin (Galatians 5:1).   
This is because the blood of Christ redeems us from sin (Leviticus   
17:11, Ehesians 1:7, Colossians 1:14, 1 Peter 1:18-19, 1 John 1:7,   
Revelation 1:5)

During Passover, the head of each household was to take a lamb of the   
first year on the tenth day of the first month known as Nisan and set it   
aside until the fourteenth day (Exodus 12:3-6). In the evening of the   
fourteenth day, at exactly 3:00 p.m., the lamb was to be killed (Exodus   
12:6) The blood of the lamb was to be sprinkled on the lintel and two   
side posts of the household door. The lamb was to be roasted with fire,   
with bitter herbs, and with unleavened bread, and the entire household   
was to feast upon the body of the lamb (Exodus 12:7-8). The people were   
instructed by God to eat the lamb with haste and to be dressed and ready   
to leave Egypt at the midnight hour. This would be the fifteenth day of   
Nisan (Exodus 12:10-11).

At midnight on that fateful evening in Egypt, the death angel passed   
through the land. Every house tht did not have the token of the blood   
on the doorposts and lintel suffered the judgment of God (Exodus   
12:12-15). The Hebrew word for Passover is 'Pesach', which means "to   
pass or hover over." This word speaks to us about two things. First,   
it shows the passing over in judgment from death and sin to life in   
Jesus. Second, it tells us about allowing, by faith, the blood of Jesus   
to hover over our lives and give us divine protection from the evil one.

GOD'S COMMANDMENTS FOR PASSOVER

Exodus 12:

vs.2--This month shall be unto you the beginning of months: it shall be   
the first month of the year to you

vs.3--Speak ye unto all the congregation of Israel, saying, In the tenth   
day of this month they shall take to them every man a lamb, according to   
the house of their fathers, a lamb for an house

vs4.--And if the household be too little for the lamb, let him and his   
neighbour next unto his house take it according to the number of the   
souls; every man according to his eating shall make your count for the   
lamb

vs5.--Your lamb shall be without blemish, a male of the first year: ye   
shall take it out from the sheep, or from the goats

vs.6--And ye shall keep it up until the fourteenth day of the same   
month: and the whole assembly of the congregation of Israel shall kill   
it in the evening

vs.7--And they shall take of the blood, and strike it on the two side   
posts and on the upper door post of the houses, wherein they shall eat   
it

vs.8--And they shall eat the flesh in that night, roast with fire, and   
unleavened bread; and with bitter herbs they shall eat it

vs.9--Eat not of it raw, nor sodden at all with water, but roast with   
fire; his head with his legs, and with the purtenance thereof

vs.10--And ye shall let nothing remain until the morning; and that which   
remaineth of it until the morning ye shall burn with fire

vs.11--And thus shall ye eat it; with your loins girded, your shoes on   
your feet, and your staff in your hand; and ye shall eat it in haste: it   
is the Lord's passover

vs.12--For I will pass through the land of Egypt this night, and will   
smite all the firstborn in the land of Egypt, both man and beast; and   
against all the gods of Egypt I will execute judgment: I am the Lord.

PASSOVER WAS THE BEGINNING OF MONTHS (vs.2)

Nisan is the first month of the Religious Calendar. When we receive   
Jesus into our lives it is the beginning of a New Covenant relationship   
with God (Jeremiah 31:31-33, 2 Corinthians 5:17). Passover is the first   
of the Feasts. Likewise, repenting of our sins and believing in the   
shed blood of Jesus is the first step in our walk with God.

THE LAMB WAS HIDDEN FOR FOUR DAYS (vs.3,6)

God commanded Israel to take a lamb on the tenth day of Nisan and set it   
aside until the fourteenth day. These four days were fulfilled by Jesus   
during the Passover week. Remember, Jesus is the Lamb of God (John   
1:29). He entered Jerusalem and went to the temple, which was the house   
of God, and went on public display there for four days from Nisan 10 to   
Nisan 14 (Matthew chapters 21-26).

In eschatology, the study of last days, these four days that the lamb   
was hidden is prophetic of the people's expectations that the Messiah   
would come 4,000 years from the creation of Adam as part of the 7,000   
year plan of God to redeem both man and the earth back to how things   
were in the Garden of Eden. These four days are prophetic of the   
Messiah being hid from the world and not coming to earth for four days   
or 4,000 years from the creation of Adam. A day is understood to be   
prophetic of a thousand years, based upon Psalm 90:4 and 2 Peter 3:8.   
Linking Psalm 90:4 to each day in creation, God ordained each day in   
creation to be prophetic of a thousand years of time and the entire   
redemtion to take 7,000 years to complete from the fall of man in the   
Garden of Eden (Genesis 1:1,5,8,13,19,23,31, 2:1-3).

THE LAMB WAS TO BE WITHOUT BLEMISH (vs.5)

Jesus was the Lamb of God (John 1:29) without spot or blemish (1 Peter   
1:18-20).

THE LAMB WAS OF THE FIRST YEAR (vs.5)

Jesus was the firstborn of Mary naturally (Matthew 1:21-25), and the   
firstborn of God spiritually (Colossians 1:15).

IT IS A MALE (vs.5)

It was through one man's sin that sin came into the world (Romans 5:12).   
Because Adam, the firt male, sinned, so a male, Jesus, must die to atone   
for tht sin (Romans 5:17-19)

IT IS A LAMB FOR A HOUSE (vs.3-4)

God's intention was that all (households) experience salvation. The   
lamb was a lamb for the house. By believing in the Lord Jesus, we   
become members of the household of faith (Ephesians 2:19). Salvation   
for a household is available to all who believe in the Messiah, the Lamb   
of God (Genesis 7:1, Joshua 24:15, John 4:46-53, Luke 19:5-10, Acts   
16:31, 18:8).

There is a progressive revelation of the Lamb in the Bible. First,   
there is a lamb for a house (Exodus 12:3-4) second, a lamb for a nation   
(John 11:49-52) and finally, a lamb for the world (John 1:29).

A PASSOVER LAMB WAS TO BE KILLED IN THE EVENING (vs.6)   
('evening' translated as twilight or between the evenings)

The Biblical day goes from evening to evening, from sundown to sundown,   
which is roughly 6:00 p.m. to 6:00 p.m. (Genesis 1:5)   
The day (6:00 p.m. to 6:00 p.m.) is divided into two 12-hour periods.   
-The evening runs from 6:00 p.m. to 6:00 a.m.   
-The morning runs from 6:00 a.m. to 6:00 p.m.   
-Each 12-hour period is divided into two smaller portions.   
-From 6:00 a.m. to noon is the morning part of the day.   
-From noon to 6:00 p.m. is the evening part of the day.   
The phrase, "between the evening" (vs.6) refers to the period of the day   
that goes from noon to 6:00 p.m., which is exactly 3:00 p.m. This would   
be the ninth hour of the day, counting from 6:00 a.m.

Jesus died at the ninth hour of the day (Matthew 27:45-50). This would   
be 3:00 p.m., the ninth hour, counting from 6:00 a.m.

THE WHOLE ASSEMBLY SHALL KILL IT (vs.6)

Every person who has ever lived on planet Earth and sinned is guilty of   
killing Jesus because He died for all sinners (Romans 3:10,23).

A whole congregation of people was involved in the death of Jesus. The   
Gospels of Matthew, Mark, Luke, and John show how the Sanhedrin, the   
priests, the Romans, and the people of Israel all clamored for the   
crucifixion of Jesus and for His blood to be shed (Acts 4:26-28).

THE BLOOD MUST BE APPLIED TO THE DOOR (vs.7)

Those who believe in the Lord Jesus are the house of God (Hebrews 3:6).   
The only way into the house of God is through the shed blood of Christ,   
who is the Door (John 10:7-9).

THE BODY OF THE LAMB MUST BE EATEN (vs. 8-10)

Both the body and blood of the lamb speak of the body and blood of   
Christ (Matthew 26:26-28). We spiritually eat of the body of the Lamb   
when we eat of His body (today represented by the bread).

IT MUST BE EATEN THE SAME NIGHT (vs.8)

Jesus was crucified, suffered, and died the same night.

IT MUST BE EATEN WITH UNLEAVENED BREAD (vs. 8)

Leaven speaks of sin (1 Corinthians 5:6-8). Unleavened bread is without   
sin. As believers, we are instructed to live holy (unleavened) lives   
before God (Leviticus 19:2, 1 Peter 1:15-16).

IT MUST BE EATEN WITH BITTER HERBS (vs. 8)

To those who have accepted Jesus into their lives, bitter herbs speak of   
the bondage and burdens we experience while living in this world ( a   
type of Egypt) before we accepted Jesus into our lives. This burden of   
sin is placed on us by satan when we yield to his lies and deception,   
and then sin because of our own evil desires.

For Christ, dying on the cross was a bitter experience because He had to   
pay for man's sin with His sinless life.

THE LAMB MUST BE ROASTED IN FIRE (vs.8)

Fire speaks of judgment, refining, and purification. Our faith is   
judged and tested by fire so it can be refined and purified and come   
forth as pure gold (Zechariah 13:9, James 1:12, 1 Peter 1:7).

IT MUST NOT BE SODDEN WITH WATER (vs.9)

The Gospel of Jesus must not be watered down (Mark 7:9,13).

THE HEAD, LEGS, AND OTHER PARTS OF THE LAMB MUST BE EATEN (vs.9)

Those who believe in the Lord Jesus must feed on the mind of Christ   
(Philippians 2:5, 1 Corinthians 2:16, Romans 12:2, Ephesians 4:21-23,   
Hebrews 8:10). The legs speak of our walk (Colossians 2:6). How are   
we, the believers in Christ to walk? See, Romans 6:4, 8:1,4, 2   
Corinthians 5:7, Galations 5:16, Ephesians 5:2,8, Colossians 1:10, 4:5,   
1 Thessalonians 4:1, 1 John 1:7, and 2 John vs.6.

THE LAMB MUST BE EATEN IN HASTE (vs.11)

Bible believers must be quick to leave Egypt (the influences of the   
world) and run toward the life that is in the Savior, Jesus Christ (Luke   
19:5-6).

IT MUST BE EATEN WITH OUR LOINS GIRDED (vs.11)

Our loins being girded speaks about our hearts desire to eagerly serve   
and obey God. Our spiritual loins are the truth of the Word of God   
(Ephesians 6:14). There are other Scriptures that speak about our loins   
being girded. They are- 1 Kings 18:46, Luke 12:35 and 1 Peter 1:13.

SHOES MUST BE ON OUR FEET (vs.11)

Shoes on our feet speaks about our walk with God. Scriptures that speak   
about this are- Nahum 1:15, Romans 10:15 and Ephesians 6:15.

A STAFF MUST BE IN OUR HAND (vs.11)

A staff in our hand speaks about the believer's authority in the Kingdom   
of God by the name of Jesus The following Scriptures speak about a   
staff being in our hand- Genesis 38:17-18, Psalm 23:4 and Mark 6:7-8.

IT IS THE LORD'S PASSOVER (vs.11)

If we follow Christ with all of our hearts, we will pass from death to   
life, and from judgment to divine protection (John 5:24, 1 John 3:14, 2   
Corinthians 5:17).

IT IS A MEMORIAL (vs.14)

Passover is a memorial or a remembrance (Luke 22:13-15,19). There are   
two elements of remembrance:   
-God remembers us (Genesis 8:1, 9:5-16, Exodus 2:24-25, 6:2,5 Leviticus   
26:38-45, Numbers 10:9, Psalm 105:7-8, 42-43, 112:6). In fact, God has   
a book of remembrance (Malachi 3:16-18).   
-We must remember God (Exodus 13:3, Deuteronomy 7:17-19, 8:18, 16:3,   
Numbers 15:37-41).

IT IS TO BE OBSERVED AT THE GOING DOWN OF THE SUN (Deuteronomy 16:2,6).   
This was fulfilled by the Lord at His crucifixion (Matthew 27:45-46).

IT IS THE PLACE WHERE GOD WOULD PUT HIS NAME (Deuteronomy 16:2,6)

The place where God has put His name is Jerusalem (2 Kings 21:4). Jesus   
was crucified in Jerusalem.

NOT A BONE OF THE LAMB WAS TO BE BROKEN (Exodus 12:43-46)

Not a bone of our Lord was broken while He hung on the cross (John   
19:33).

THERE WAS TO BE AN EXPLANATION OF THE SERVICE (Exodus 12:25-28)

Jesus explained each part of the Passover as He did the service (Luke   
22:14-20, 1 Corinthians 11:23-26)

THE EGYPTIANS WERE SPOILED AT THE EXODUS (Exodus 12:31-36)

Satan was spoiled when Jesus entered hell and rose again (Colossians   
2:15)

YOU MUST BE CIRCUMCISED TO EAT THE PASSOVER (Exodus 12:48, Joshua   
5:2-10)

The physical act of circumcision was only a picture of the inward or   
spiritual circumcision that God wanted us to have (Romans 2:28-29). God   
has always desired for His people to be circumcised in the heart   
(Deuteronomy 10:12-16, 1 Corinthians 7:18-19, Galatians 6:12-15).

THE PASSOVER FEAST WAS TO BE A HOLY CONVOCATION, AND NO WORK WAS TO BE   
DONE (Exodus 12:16)

A believer finds true rest in ceasing from his own works and resting in   
the finished work of Christ, God's Passover Lamb (Genesis 2:1-2, Matthew   
11:28-30, Hebrews 4:1-10).

THE PASSOVER MUST BE KILLED OUTSIDE THE GATES OF THE CITY (Deuteronomy   
16:5)

Our Lord was crucified outside of the city walls of Jerusalem at a place   
called Golgotha (John 19:16-19, Hebrews 13:10-13).

THERE IS HEALING POWER IN THE LAMB (Exodus 15:26)

Christ, is the Healer sent from God (Isaiah 53:1-5, 1 Peter 2:24, 1   
Corinthians 11:26-30).

THE EXODUS WAS ON EAGLE'S WINGS (Exodus 19:4)

Scriptures associated with this are Deuteronomy 32:9-13, Isaiah 40:31,   
Luke 17:33-37 and Revelation 12:6,14.

THEY SANG A SONG OF REJOICING TO THE LORD (Exodus 15:1, 19-21)

Whenever a believer experiences and understands the meaning of Passover,   
there is a spirit of rejoicing to the Lord for his or her deliverance   
from sin, and for experiencing the newness of life in the Savior.   
NOTE: The Passover Seder, which is the service and meal that celebrates   
the Passover, always ends with songs of rejoicing. This can be seen in   
Mark 14:26.

ISRAEL IS THE FIRSTBORN OF GOD (Exodus 4:22-23)

All those who accept Jesus as Lord and Savior are called the firstborn   
of God even as Jesus is called the firstborn of God (Romans 8:29,   
Colossians 1:15,18, Hebrews 12:22-23).

On the fourteenth of Nisan, at the third hour of the day (9 a.m.), the   
high priest took the lamb and ascended the altar so he could tie the   
lamb in place on the alter. At the same time on that day, Jesus was   
nailed to the cross on Mount Moriah (Mark 15:25). At the time of the   
evening sacrifice (3 p.m.) for Passover (Exodus 12:6), the high priest   
ascended the altar, cut the throat of the lamb with a knife, and said   
the words, "It is finished." These are the exact words said after   
giving a peace offering to God.   
At this same time, Jesus died (the ninth hour, 3:00 p.m., Matthew   
27:46), saying these exact words in John 19:30- "IT IS FINISHED."

**THE MAJOR COMPONENTS OF TYPOLOGY**

**The essential components of typology** include...

**(1) Correspondence** - There is a correspondence (agreement of things with one another) between the events of the OT and their fulfillment in the NT. Stated another way, the **type** and the **antitype** (see Gk [antitupon](http://preceptaustin.org/1_peter_318-22.htm#corresponding)) have a natural correspondence or resemblance.

**Example**: The **type**, the Passover Lamb in Exodus 12:3-5 provided redemption by his blood **corresponds** with the **antitype**, "Christ our Passover" (1Co 5:7), by Whose blood we have been redeemed 1Pe 1:18, 19

**(2) Historicity** (historical actuality or authenticity) - The types are historical and are not allegorical (symbolic representations) and speak of events which actually occurred in time and space in the Old Testament. In short, typology deals with events that are historically true and actually happened. To reiterate, typology should not be confused with **allegorical** **interpretation** which assigns so-called "deeper meanings" to biblical persons, events, things or institutions. Donald Campbell emphasizes this distinction explaining that...

A **type** is based upon a recognition of the literal meaning of a given text of Scripture. Springing from that literal meaning, however, is a foreshadowing of someone or something yet to come.

The actual history of the biblical story is unimportant in allegorical interpretation whereas in typology the history is essential. And thus the original **historical** event is viewed as the ﻿**type** and the later **corresponding** event is the ﻿**antitype**﻿ that parallels, fulfills and/or even transcends the type as Christ the antitype did Adam the type

The historical context and grammatical meaning of the Old Testament texts must to be sought out and adhered to diligently or otherwise the OT events would have had no validity if they had not actually happened. **Typology** seeks to interpret how these historical texts foreshadowed the historical Christ.

**(3) Predictiveness** - This feature arises out of the fact that God works according to the patterns that are revealed in the OT and they find their fulfillment in the NT. It follows that the **types** of the Old Testament point forward to their ultimate fulfillment in the NT. **Type** is similar to prophecy in that both point to the future, but the difference is seen in the form of prediction. In addition prophecy is the more specific and may be used to teach a doctrine, whereas a **type** should be employed to illustrate a doctrine elsewhere taught.

**types** foreshadow in a **predictive** sense of Christ and His saving Person and work. Though the Old Testament writers may have been unaware of these things, still God in His inspiration of them intended this result.

**The** sacrifice of Isaac, Abraham’s “beloved son,” in Genesis 22 is picked up in the NT as a **type** of Christ (**the antitype**), God’s beloved Son given for all. God’s redemptive activity in the one event comes to completion in the second (**predictiveness**). Both occurrences are real and concrete (**historicity**), but they transcend mere chronological or causal **correspondence** and signify the ongoing redemptive activity of God in creation.

The Genesis 22 event completely satisfies all three major criteria of a **type** and thus warrant its interpretation as a valid type, with the offering of Jesus by the Father in John 3:16 serving as the **antitype**. Other NT verses that one might reasonably consider as valid **antitypes** include Ro 5:10 and Ro 8:32, Ro 5:8 , 1Jn 4:9,10

**TYPOLOGICAL INTERPRETATION JUSTIFIED**

The **basic presuppositions** which justifythe use of **typology** as an interpretative method include...

**(1) The OT history is divine salvation history**. The writer of Hebrews says that...

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

In other words, God's revelation came to man in various ways - dreams, vision, institutions (the tabernacle, the priesthood) , by events (the Passover and the Exodus from bondage in Egypt) and the events that followed (wilderness wanderings) and led to Israel's entrance into the "promised land". In short, the OT history is divine salvation history.

**(2) The OT history is Christological** and all points forward to various facets (think of the facets of a diamond) of the life and ministry of our Lord Jesus Christ, not just His first coming but also His second coming. The OT from Moses through the prophets constitutes a revelation of the things that specifically point to and describe the Messiah.

One danger in interpretation of OT types as pointing to Christ is to look for "hidden" meanings underlying the primary and obvious meaning and when this happens typology shades into allegory. This practice has in fact caused many to shy away altogether from typological interpretation of the Old Testament, but that is akin to proverbially "throwing the baby out with the bath water." Typology has a valid place in hermeneutics (science or study of the methodological principles of interpretation, in this context referring to the Scriptures), but it must stay within well defined bounds, lest it become fanciful and foolish. The shift from typology to allegorical interpretation occurred in the first century AD and unfortunately dominated the interpretative methods throughout the Middle Ages, unto the time of the Reformation.

A popular question in Christian circles has been "**What would Jesus do**?" which a good question to ask of **typology**.

What saith the Scriptures?

What do the scriptures say?

**Luke 24**, as the two believers in Messiah were walking on the road to Emmaus discussing the events of Jesus' crucifixion, the Lord appeared to them (but his identity was veiled to them)

And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! "Was it not necessary for the Christ (the Messiah) to suffer these things (betrayal, unjust trial, cruel crucifixion) and to enter into His glory?" And beginning with Moses (the first 5 books of the OT, the Pentateuch) and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. Luke 24:25-27, "*all things which are written about Me in the Law of Moses and the Prophets and the Psalms*" in Luke 24:44,

also Peter's pronouncement in Acts 3:18 to the Jews at Pentecost - *"the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled*."

"according to the Scriptures" in 1Co 15:3-4

**John 3** as Jesus explained the new birth to Nicodemus, He used a reference to the Old Testament to make His point to the spiritually blind "teacher of Israel" John 3:10

"And as Moses lifted up the serpent in the wilderness (**type**), even so must the Son of Man be lifted up (**antitype**); that whoever believes may in Him have eternal life." (John 3:14,15 compare with Numbers 21:7-9

In **John 6** Jesus' followers after having been served bread by the Lord, asked Him...

"What then (Jesus had just declared "*This is the work of God, that you believe in Him Whom He has sent.*") do You do for a sign, that we may see, and believe You? What work do You perform? "Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'"

Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven (**type**), but it is My Father who gives you the true bread out of heaven (**antitype**). For the bread of God is that which comes down out of heaven, and gives life to the world....I am the living bread (**antitype**) that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh." John 6:30-33, 51 compare the "**type**" in Ex 16:4-15, Nehemiah 9:15, Psalms 78:24,25)

**(3) The OT history is pedagogical** (relating to, or befitting a teacher or education)**.** This means the the OT Scriptures were divinely planned and intended to teach us certain truths today.

For whatever was written in earlier times (OT) was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope (absolute assurance that God will do God to us and for us in the future). Ro 15:4

And so we see that Paul clearly taught that the OT was divinely planned not only to instruct the OT saints but NT saints as well. I Cor. 10:6,11

**(4) The OT history is partial and incomplete**. Peter alluded to this in his first letter recording that...

As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ (cf prediction = "the type"; fulfillment = "the "antitype") and the glories to follow. 1Pe 1:10, 11

The OT prophets sought to know the times and circumstances by which their prophecies would come to pass but their knowledge was **partial and incomplete**. Peter then explains that "these things...now have been announced to you through those who preached the gospel to you (believers in the NT era) by the Holy Spirit" (1Pe 1:12-[note](http://www.preceptaustin.org/1_peter_110-121.htm#1:12)). In other words, these truths which were **partial and incomplete** in the OT had now been revealed to saints in the NT. The OT clearly had a meaning in its historical context but also had a "fore" meaning in light of NT revelation.

It needs to be underscored that **typology** is not an invitation to fanciful interpretations of the truths in the OT. On the other hand, some teach that we should *never* attempt to see things in the OT which are not there in a historical-grammatical sense. There is clearly some truth in this caution for we are not to attempt to see typology that has no support (no historicity, correspondence or predictiveness). To do so would lead to fanciful, potentially erroneous and harmful interpretation.

On the other hand, there is no validity to the idea that we are not to interpret the OT in light of the NT. The NT in fact was written in light of the foundational teaching in the OT. For example, it would be very difficult to understand the Messianic promise in Genesis 3:15 if we did not understand the rest of the Bible. But from the perspective of NT revelation, when we look at the OT, we are able to see things that we could not have seen without the light of revelation of the NT. The truth of the OT is unchanged, but our ability to see the different facets of that truth is changed.

The Bible furnishes abundant evidence of the presence of **types** and of **typical instruction** in the Sacred Word. The New Testament attests this fact. It takes up a large number of persons and things and events of former dispensations, and it treats them as adumbrations and prophecies of the future.

A generation ago a widespread interest in the study of typology prevailed; latterly the interest has largely subsided, chiefly because of the vagaries and extravagances which attended its treatment on the part of not a few writers. Pressing the typical teaching of Scripture so far as to imperil the historical validity of God's word is both dangerous and certain to be followed by reaction and neglect of the subject.

**1. Definition of Type:**

The word **type** is derived from a Greek term [**tupos**](http://www.preceptaustin.org/1peter_verse_by_verse_51-14.htm#example), which occurs 16 times in the New Testament. It is variously translated in the King James Version, e.g. twice "print" ([Jn 20:25](http://biblia.com/bible/nasb95/Jn%2020.25)); twice "figure" ([Acts 7:43](http://biblia.com/bible/nasb95/Acts%207.43); [Ro 5:14](http://biblia.com/bible/nasb95/Ro%205.14) [[note]](http://preceptaustin.org/romans_514-15.htm#5:14)); twice "pattern" ([Titus 2:7](http://biblia.com/bible/nasb95/Titus%202.7) [[note]](http://www.preceptaustin.org/titus_26-10.htm#2:7); [He 8:5](http://biblia.com/bible/nasb95/He%208.5) [[note]](http://preceptaustin.org/hebrews_84-6.htm#8:5)); once "fashion" ([Acts 7:44](http://biblia.com/bible/nasb95/Acts%207.44)); once "manner" ([Acts 23:25](http://biblia.com/bible/nasb95/Acts%2023.25)); once "form" ([Ro 6:17](http://biblia.com/bible/nasb95/Ro%206.17) [[note]](http://www.preceptaustin.org/romans_615-20.htm#6:17)); and 7 times as example" ([1Cor 10:6](http://biblia.com/bible/nasb95/1Cor%2010.6), [11](http://biblia.com/bible/nasb95/1Cor%2010.11)[, Php 3:17](http://net.bible.org/passage.php?passage=1Cor+10:6) [[note]](http://www.preceptaustin.org/philippians_317-21.htm#3:17); [1Th 1:7](http://biblia.com/bible/nasb95/1Th%201.7) [[note]](http://www.preceptaustin.org/1_thessalonians_15-7.htm#1:7); [2Th 3:9](http://biblia.com/bible/nasb95/2Th%203.9); [1Ti 4:12](http://biblia.com/bible/nasb95/1Ti%204.12); [1Pe 5:3](http://biblia.com/bible/nasb95/1Pe%205.3) [[note]](http://www.preceptaustin.org/1peter_verse_by_verse_51-14.htm#5:3)).

It is clear from these texts that 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...

**Types are pictures, object-lessons, by which God taught His people concerning His grace and saving power. The Mosaic system was a sort of kindergarten in which God's people were trained in divine things, by which also they were led to look for better things to come.**

"God in the types of the last dispensation was teaching His children their letters. In this dispensation He is teaching them to put the letters together, and they find that the letters, arrange them as they will, spell Christ, and nothing but Christ."

In creation the Lord uses one thing for many purposes. One simple instrument meets many ends. For how many ends does water serve! And the atmosphere: it supplies the lungs, conveys sound, diffuses odors, drives ships, supports fire, gives rain, fulfills besides one knows not how many other purposes. And God's Word is like His work, is His work, and, like creation, is inexhaustible. Whatever God touches, be it a mighty sun or an insect's wing, a vast prophecy or a little type, He perfects for the place and the purpose He has in mind.

**2. Distinctive Features:**

**What are the distinctive features of a type? A type, to be such in reality, must possess three well-defined qualities**.

**(1) It must be a true picture of the person or the thing it represents or prefigures.** A **type** is a draft or sketch of some well-defined feature of redemption, and therefore it must in some distinct way resemble its **antitype**, e.g. Aaron as high priest is a rough figure of Christ the Great High Priest, and the Day of Atonement in Israel ([Leviticus 16:1ff](http://biblia.com/bible/nasb95/Leviticus%2016.1ff)) must be a true picture of the atoning work of Christ.

**(2) The type must be of divine appointment.** In its institution it is designed to bear a likeness to the antitype. Both **type** and **antitype** are preordained as constituent parts of the scheme of redemption. As centuries sometimes lie between the type and its accomplishment in the antitype, of course infinite wisdom alone can ordain the one to be the picture of the other. Only God can make types.

**(3) A type always prefigures something future.** A Scriptural type and predictive prophecy are in substance the same, differing only in form. This fact distinguishes between a **symbol** and a **type**. A **symbol** may represent a thing of the present or of the past as well as of the future, e.g. the symbols in the Lord's Supper. A **type** always looks to the future; an element of prediction must necessarily be in it.

**3. Classification of Types:**

Another thing in the study of types should be borne in mind, namely, that a thing in itself evil cannot be the type of what is good and pure. It is somewhat difficult to give a satisfactory classification of **Biblical types**, but broadly they may be distributed under three heads:

**(1) Personal types**, by which are meant those personages of Scripture whose lives and experiences illustrate some principle or truth of redemption. Such are Adam, who is expressly described as the "figure of him that was to come" ([Ro 5:14](http://biblia.com/bible/nasb95/Ro%205.14)-[note](http://preceptaustin.org/romans_514-15.htm#5:14)), Melchizedek, Abraham, Aaron, Joseph, Jonah, etc.

**(2) Historical types**, in which are included the great historical events that under Providence became striking foreshadowings of good things to come, the Deliverance from the Bondage of Egypt; the Wilderness Journey; the Conquest of Canaan; the Call of Abraham; Deliverances by the Judges,

**(3) Ritual types,** such as the Altar, the Offerings, the Priesthood, the Tabernacle and its furniture. There are typical persons, places, times, things, actions, in the Old Testament, and a reverent study of them leads into a thorough acquaintance with the fullness and the blessedness of the Word of God

**4. How Much of the Old Testament Is Typical?:**

How much of the Old Testament is to be regarded as typical is a question **not easily answered.** Two extremes, however, should be avoided.

### The Jewish Tabernacle is a series of types of Jesus Christ: Jesus is "the door"

### The only "way" to God, represented in the single, wide gate to the tabernacle court.

### The various layers of coverings over the tabernacle represent Christ's godliness (in the intricately-woven inner covering) and his humanity (in the dull coloring of the outside covering)

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### The Showbread prepared in the Temple of Jerusalem is a type of Christ.