Introduction

## Why study Typology?

Understanding Typology is the beginning in drawing out the depths of Scripture.

Pr 20:5—*Counsel in the heart of man is like deep water; but a man of* ***understanding*** *will draw it out.* Pr 25:2*—It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*

Pr 10:11—*The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.* Pr 13:14*—The law of the wise is a fountain of life, to depart from the snares of death.* Pr 16:22*—****Understanding*** *is a wellspring of life unto him that hath it: but the instruction of fools is folly.* Pr 18:4*—The words of a man's mouth are as deep waters, and the wellspring of* ***wisdom*** *as a flowing brook.*

Ps 87:7*—As well the singers as the players on instruments shall be there:* ***all my springs are in thee****.*

Isaiah 12:2—*Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song;* ***he*** *also* ***is become my salvation****. 3 Therefore with joy shall ye draw water out of the wells of salvation.* John 2:8—*And he saith unto them,* ***Draw out now****, and bear unto the governor of the feast. And they bare it.*

* Few Christians have made an in-depth search of biblical types.

The Bible makes it quite clear that types are a vital part in God revealing His Ultimate Purpose of redemption.

**Unsearchable Riches of Christ**

Eph 3:8—*Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*

**Fellowship of the Mystery**

9—*And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

**The Manifold Wisdom of God**

10—*To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*

*11 According to the eternal purpose which he purposed in Christ Jesus our Lord:*

*12 In whom we have boldness and access with confidence by the faith of him.*

Gen. 3:15—*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Gen. 6:14—*Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.*

1Pet. 3:21—*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:*

**Why Study Typology? (**Continued**)**

The Jewish history is not given as merely a matter of historical record, but is given also as a pattern or blueprint or type for God’s plan of redemption of lost humanity.

Types are extremely important to study because they center round the person and work of Christ and they are illustrative of spiritual truth.

Typology demonstrates to us that Christ is in God's Plan in the Old Testament. The Old Covenant is a foundation for the New; but the New Covenant was always intended by God and is greater than the Old.

Heb 8:6—*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****.*

Typology sets the type (external and physical) in the dispensation of the Old Covenant against the antitype (Christ and the spiritual) in the dispensation of the New Covenant, and shows the antitype to be greater than the type. It sets forth in great detail and in graphic form, the great truths of the New Covenant.

Our faith is perfected when we begin to see how the Holy Ghost moved upon holy men of God to record truth for the unfolding of revelation in different dispensations.  This was done over centuries through different men, who set forth **types** without even knowing what their fulfillment would be. We see the Omniscient Sovereignty of God in action as we see Him move on various men in different ages to carry out His Divine Will.

* We see that the **unfolding revelation** of God moves from external and physical (Old Covenant) to spiritual and internal, teaching us not to return to Old Covenant ceremonial law.  It is not clearly taught in many churches how we should distinguish between the Old and New Covenants.

A study of **typology** helps make this distinction.

* We see that ritual is fulfilled in Christ and there is no longer need for O.T. ritual but for worshipping God in **Spirit and in Truth**. (John 4:24)

Jer 31:33—*But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

Heb 8:10 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: Heb 10:16—*This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

We learn God truly never changes.  What He laid down in types in the Old Covenant becomes a spiritual reality in the New Covenant.  The same spiritual truth **revealed** in the New Covenant is the same spiritual truth **concealed** in the Old.  Christ was revealed through types and shadows in the Old Covenant.

Re 13:8—*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

2Cor. 5:19*—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

Eph 2:14*—For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

*15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

*16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

*17 And came and preached peace to you which were afar off, and to them that were nigh.*

*18 For through him we both have access by one Spirit unto the Father.*

*19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

*20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

*21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

*22 In whom ye also are builded together for an habitation of God through the Spirit.*

## What is the study of Typology?

## The Types of the Old Testament were as pictures foreshadowing that which was to be fulfilled in the New Testament.

## Typology and Prophecy is not the same but do have a likeness.

Typology is a word picture. It is first natural and then spiritual.

The chief difference between a type and a prophecy.

The difference lies in the fact that prophecy is verbally predictive; whereas, types are pictorially predictive.

They are alike in that they both prove and show forth the unity of the Old and New Testaments.

What is a shadow?

The Types are the Old Testament shadows, they only saw the shadows until the Revelation of the New Testament came.

## The Term Typology Defined

## Typology is the study of types and antitypes.

* A type is an illustration purposed and designed by God, to teach some spiritual truth.
* An antitype is the fulfillment of the type, which is usually found in the New Testament.

Exactly what is a type?

A type may be defined as a figure or ensample of something future and more or less prophetic, called the Antitype

A type is a preordained representative in certain persons, events, and institutions of the Old Testament corresponding to persons, events, and institutions in the New

A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment or antitype is found in the New Testament revelation.

## New Testament Terms

There are several words used in the Greek New Testament to represent a type.

Heb 8:5 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.

Heb 10:1 ¶ 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.

skia, skee'-ah---"shade" or a shadow

Rom. 5:14—*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the* ***figure*** *of him that was to come.*

1. The term tupos (the basis of our English word “type”). Though this word is variously employed in the New Testament, it is certainly used in our present sense in Romans 5:14 where Paul declares that Adam “is a figure (tupos) of him that was to come” Jesus Christ the Lord
2. The word skia, rendered “shadow.” In Colossians 2:17, certain elements of the Mosaic system are said to be “a shadow of the things to come” (cf. Hebrews 8:5; 10:1).
3. The term hupodeigma, translated “copy,” and used in conjunction with “shadow” in Hebrews 8:5 (cf. Hebrews 9:23).
4. The Greek word parabole (compare our English, “parable”) is found in Hebrews 9:9, where certain elements of the tabernacle are “a figure for the present time” (cf. 11:19).

Heb 9:24 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:

figures <antitupos> corresponding ("antitype"), i.e. a representative, counterpart:--(like) figure (whereunto). This word “figures”-antitupos, as used in the New Testament, denotes “that which corresponds to” the type; it is the real picture which fulfills the prophecy.

An example of a type and an antitype.

Type:

husband and wife; bride and bridegroom

Antitype:

groom, husband: type of Christ

bride, wife: type of the overcomer

## The Nine Categories of biblical types.

* + 1. Person
    2. Event
    3. Ceremony
    4. Structure
    5. Object
    6. Creature
    7. Typical Colors
    8. Typical Numbers
    9. Typical Metals and Wood

## Here are examples of a type, in each category.

* + - 1. Person – Abraham and Isaac / God the Father, withheld not his only son
      2. Event – Wilderness Journeys / The walk of faith for Christians.
      3. Ceremony – The Passover / Christ is our Passover
      4. Structure – Temple / we are the temple of the Holy Ghost
      5. Object – Water / Christ, the living water
      6. Creature – Lamb / Christ was the lamb of God
      7. Typical Colors – Purple / kingly, royal
      8. Typical Numbers – Four / number for the world, worldly
      9. Typical Metals and Wood – Silver / redemption

There are four schools of thought on the History of Typology.

1. Hyper-Typical – Everything is a type including allegory.
2. Rational Critical – Nothing is a type.
3. Marshian Principle – A type is a type if the word type is used in the text by an Apostle. Bishop Marshian asked in describing his philosophy “By what means shall we determine, in any given instance, that what is *alleged* as a type was really *designed* for a type”?

The only possible source of information on this subject is Scripture itself. The only possible means of knowing that two distant, though similar historical facts, were so connected in the general scheme of Divine Providence that the one was designed to prefigure the other, is the authority of that book in which the scheme of Divine Providence is unfolded.

1. Moderate – Seeing both distinctive and inferred types.
   1. A distinctive type is a type specifically declared to be such by vocabulary.
   2. An inferred type is not specifically designated in the New Testament but is justified by the nature of the New Testament materials on the subject as related to the Old Testament type.

**Types should never be used as the sole basis for any doctrine**. Types should only be used in a supporting role as a supplement to the clearer literal texts of Scripture.

The book of Hebrews is an argument for Christianity based upon the rites and ceremonies of Leviticus.

We know that the Holy Spirit established types in the Word because this truth is clearly prescribed in Hebrews 9:8-10 and chapter 10 as well. A person will know that types are clearly **in** Scripture by a simple surface investigation of Scripture (with Paul’s mentioning of the law being a “shadow” and Christ’s references to the Old Testament as prophetic of Himself). If they are **in** Scripture, then **they are established by the Holy Spirit**, for the prophecies came not by the will of man but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1:21)

Examples of types as found in the Gospel of John:

* + Lamb of God John 1:29-36
  + The Temple John 2:19-21
  + The Brazen Serpent John 3:14-16
  + The well John 4:6-15
  + Manna-bread from heaven John 6:31-35
  + Light of the World John 8:12
  + Door-Shepherd John 10:1-27
  + Anointed John 12:1-7
  + The Vine John 15:1-8

(Jesus is the antitype to all of these)

We are justified in studying the Bible through typological interpretation by the fact that:

1. Typology is proof of the unity of the Old and New Testaments.
2. Jesus taught of Himself from the Old Testament types.
3. Typology is a credible historical consideration of Scripture.

Jesus verifies Moses’ writings as being typical in Luke 24:25-44.